

The Alabama Baptist.

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Alabama Baptist.

MARION, ALA.

Tuesday, June 15th, 1875.

A Voice from Heaven.

"I have found the light of God—
His likeness stamping my brow;
Through the shadows of death my feet have
trod,
And I sigh in glory now.
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek where the frequent tear
Has rolled and left its stain.
I have found the joy of heaven—
I am one of the angel band;
To my head a crown is given,
And a harp is in my hand;
I have learned the song they sing,
When Jesus hath made free,
And the glorious hosts of heaven still ring
With my new-born melody.

No sin, no grief, no pain,
Safe in my happy home,
My feet are clad—my doubts all slain—
My hour of triumph come!
Oh friends of my mortal years,
The trusted and the true—
Some walking still in the vale of tears—
I wait to welcome you.

Do I forget! Oh, no!
For memory's golden chain
Shall bind my heart to the hearts below
Till they meet and touch again.
Each link is strong and bright,
And love's electric flame
Flows freely down like a river of light
To the world from whence I came.

Do you mourn when another star
Shines out in the glittering sky?
Do you weep when the voice of war
And rage of conflict die?
Then why do your tears roll down,
And your hearts be sorely torn,
For another gem in the Savior's crown,
And another soul in heaven?

Communications.

Good News from Lowndes and Dallas.

To the Alabama Baptist: Several churches in the northwestern portion of the Alabama Baptist Association, which had hitherto been highly favored with the services of an able and devoted ministry, were left without the stated preaching of the gospel, by the acceptance on the part of Brother T. M. Bailey, of the position of State Evangelist. The mournful spectacle presented itself of once flourishing and prosperous churches, with closed doors, and the flocks destitute of an under shepherd, to break to them the "Bread of Life."

True, in several of them Sunday School and prayer meeting exercises have been regularly kept up, but God's appointed means for the establishment of his earthly kingdom, the comfort of his saints, and the conversion of the world has been wanting, and in consequence the cause of religion has languished, the hearts of Christians have been sad, sinners unrestrained by gospel influences, have pressed onward in the "broad road," and the rising generation upon whom rests the future hope of the church, were growing up without those salutary advantages connected with the ministry of the word.

In the providence of God, this state of things attracted the observation and elicited the profound sympathy of one, with whom it is a labor of love to preach the cross of Christ; and a series of appointments was made, by our esteemed Brother, Rev. W. C. Cleveland, extending from the 24th to the 30th of May, inclusive. In accordance with which, on Monday the 24th, Brother Cleveland preached at

BETHANY CHURCH, in Lowndes county, a discourse full of fervor and earnestness, to a deeply interested congregation; in the afternoon Brother David Lyon, of Howard College, followed in a simple gospel sermon, that enlisted the sympathies of his hearers; and the thoughts of some reverted to his honored father, as they beheld this youthful disciple, declaring the unsearchable riches of Christ, and they looked confidently forward to a future replete with promise, in the service of his Master.

On Tuesday Brother C. again preached, after which a conference of the church was held, and Brother C., by invitation, presided as moderator, and addressed an earnest exhortation to the brethren, enforcing the importance of making a vigorous effort to procure the services of a pastor. Upon free consultation it was decided to co-operate with Town Creek, Mt. Gilead, and Benton churches to this end, and a committee of five was appointed to represent the church at Town Creek on Saturday. Brother J. W. Hudson, of Selma, was with us on these two and the following days. On Wednesday at

Brother Cleveland, accompanied by several of the brethren, was met by almost the entire white community; I have seldom witnessed a congregation give more earnest heed to the preaching of the word; he was followed with the closest attention throughout, and a warm desire expressed for him to come again, and several went from five to seven miles at night to hear him again at Benton. Wednesday night Brother C. preached at the latter point; the church here is weak, but a few devoted sisters cling tenaciously to the cause, and utter the Macedonian cry. At

SISTER SPRINGS, on Thursday, the congregation was small, owing to a misunderstanding as to the time of Brother C's visit. Prayer meeting was held, and the resolve expressed, to unite with Benton church in having regular service at that place. On Friday Brother Cleveland met a good congregation at

TOWN CREEK CHURCH, Dallas county. An excellent state of feeling prevailed, and the brethren entered heartily into the services. By a concerted understanding, delegates from the foregoing named churches met on Saturday, and after free conference, unanimously resolved to make an united effort to procure a pastor, and steps were instituted looking to this end. The conference by vote of thanks, expressed their grateful appreciation of Brother Cleveland's labors of love among them, and his efforts in behalf of this movement.

On Saturday and Sunday, Brothers B. H. Crumpton and W. R. Crumpton, were with us, and preached to large and interested congregations. We were also pleased to meet on this occasion, with that sterling Baptist brother, R. C. Keeble, of Selma, who together with Brother W. B. Crumpton addressed the Sunday School on Sunday morning.

H. W. CAPPEY.
From Mobile.

Brother Editor: Our young brethren who went to the Convention have returned ready to enter upon their duties with earnest hearts and hands. They report a portion of the proceedings very enjoyable, but other portions tedious. They were quite favorably impressed with the part our Alabama editors took in the proceedings. There is a feeling in some quarters that the action, rather the feeling, manifested toward the Secretary of our Home Mission Board was a strike at the integrity of the Board itself, and remotely at the Convention. I trust it is not well founded. Our Southern Zion needs our Southern Convention, and any squint in the direction referred to, should be frowned down at once. I'd have such a frown, too, that the brother who would renew a like effort should be one of great temerity.

In my last note to you I mentioned our union prayer-meeting, alluding to the special feature, that it was well understood to be an "union of Christians"—not of "evangelical churches." This understanding was had so that our most exacting "land-markers" might, without any compunctions of conscience, participate in the meetings. They continued, however, only one week. But in that short time and with that broad platform, there were several things said and done which I am told were not entirely agreeable to all parties. The most noted was the reading of a letter giving an account of a happy time in a Presbyterian congregation, during which there were a number added to that Presbyterian "church." Among that number was especially noted "the baptism" of nine infants. Following the reading of this letter there was a request that the union prayer-meeting join with these Presbyterian brethren in thanksgivings for this great blessing.

Now, Brother Editor, how could a Baptist unite in rendering thanks for the "baptism of nine infants?" An act which they believe not only without warrant in the Word, but subversive of the teachings of the Master. Not only that but a grievous sin in the sight of heaven! Doubtless the good Pedobaptist who read the letter, or the one who called for the prayer of thanksgiving had not the slightest intention of treading on Baptist conscience. He would have thought a protest entirely out of place. But tell me, Brother Editor, how a Baptist could have joined in thanksgiving? How would you have done? Tell me how union meetings

may be made to conduce to the advancement of truth's cause? Can they be made to increase Christian love between the different denominations? M. G. H.

The Cause at Randolph.

I preach here on 5th Sundays. It is a little church, but strong—Strong in pious, liberal feeling, and zeal. They have decided only a year or two that so few could do anything. A dropped-in appointment of Sunday nights last year by Bro. I. U. Wilkes, aided much in settling this decision. Bro. Wm. Lee had done much good the year before. Brethren Sam. Kyser from Carlowville, Judge H. W. Watson from Greenville, Sam. Morgan from Columbiana, and H. E. Longoria, are valuable accessions by removal to this place. These brethren and their good companions, with other good brethren and sisters, form a pious nucleus for an enlarged church; and we propose to protract our meeting from the 5th Sunday in August onward, so long as the Lord may favor us.

There are several licensed preachers around about here. Among the rest, I was interested by an interview with Bro. Ruddick, four years from Ireland, and just now twenty-one. He has a good face and talks with sense. He is married, otherwise I should try to get him to the Howard. God bless the young brethren who are starting out among the many thorns and few flowers, the dark mountains and bright spots, of a preacher's life.

One of the best little Sunday Schools in my knowledge, is here at Randolph. The former Superintendent, Bro. Sam. Kyser, turned his commission over to Bro. Watson a few months ago, well equipped and in running order. Bro. W's manner of conducting the exercises makes you feel that a Sunday-School means something.

Royal Diadem, is the book used here in singing. I esteem it unexcelled—in its spiritual and devotional tone. An experimental knowledge of the Savior, seems to be the guiding point to which its pieces are directed. I believe, from all the signs, our people in Alabama, are going to rise up and build. Bro. Bailey, in a few minutes' talk at the train, brings good news. He will always do this.

I hope to be able to meet my appointments punctually on each first Sunday at 11 A. M., at Columbiana, and 8 P. M., at Montevallo.

W. WILKES.
A Suggestion.

Not new, not original, yet important. It is a practical word about missions. The contributions of the Baptists for the spread of the gospel, in proportion to their numbers, are confessedly small. Many pastors deplore the lack of interest among the people on the great subject of missions. Are we to conclude that our people are less liberal than others? We think not. With a seemingly formidable array of facts and figures against us, yet we are prepared to maintain that, all things being equal, our people are not deficient in zeal for the Master's cause. We think it may be safely said that if the subject of missions be intelligently presented, and urged from Christian motives, the cases are rare in which there is not a respectable pecuniary response. It has occurred to us that we deal too much in the generalities of the mission work. Our missionary sermons are filled up with principles to the exclusion of details.

Again, we have thought that we do not familiarize our people with the idea of missions. At periods more or less remote the subject is brought forward and for the rest of the time ignored; like some garment worn only on special occasions, it is folded up and put away until the time comes to bring it to light again. Nor for the suggestion. Let us, in one shape or another, keep the blessed work of missions continually before our churches. The gospel is essentially missionary in spirit. He preaches only a partial gospel who does not embody this idea of missions in his regular declaration of divine truth.

Our people need information with regard to our present missionary operations. How many of our church members can tell the names of our mission stations and the names of even the more prominent missionaries? Would it not be a good idea

for every pastor to buy, if possible, or if not to make a map upon which should be designated the various localities in which we have missions. With the assistance of such a map, rough though it might be, a pastor could accomplish wonders. Suppose it to be the evening for "concert of prayer for missions." The pastor wishes his people to know something of the China mission. Unfolding his map he would point to that country, stating its population, the cities in which we have missions and the population in each, the date of the beginning of each particular mission, the names of the missionaries male and female, any interesting facts that might be known in their lives, their manner of working, their trials and successes &c., &c.

This mode of instruction might be varied and extended almost indefinitely—but its benefits would be incalculable.

Strength of sympathy depends upon the degree of acquaintance existing between the parties. Our people are not more in sympathy with the mission work because they are but slightly acquainted with it. It devolves upon the pastors to increase this acquaintanceship. It will demand careful and persistent work, but unless this work be performed we have no right to complain of our people because of their lack of interest in missions. W. M. H. WILLIAMS.

Tuscaloosa, Ala., June 1st, 1875.

Letter from Gainesville.

Dear Brother Winkler: To the Baptists of Alabama I would say, our hearts have been greatly cheered by a recent visit from our pastor. He was not able to give us a lengthy discourse, but his talks from the pulpit impressed the large and attentive congregation with the fact that he had been with Jesus. Two very wicked men said to me, after one of these, that they had never listened to such a good sermon, and were never before made to think and feel the power and reality of religion.

There is a good feeling in the Gainesville church—love among the members and a lively interest in church affairs. We are a happy family. Our pastor felt the influence of this revival as soon as he reached us, and it gave him great joy. Brother White has been laid so low that he could do nothing but look up—and deprived of the benefit of his faithful ministerial labors, we were forced to trust alone in Jesus. God has answered the prayers of his people, and with a heart full of gratitude for all these tender mercies, I pen these lines that others may feel encouraged to continue to pray. Of our Sunday School we are very proud. It has rapidly increased in numbers and interest. We have so much for which to return thanks,—and not the least of these great blessings is the establishment of the ALABAMA BAPTIST.

How could we get along without our paper! MRS. KATE WOODRUFF.
Gainesville, Ala., June 3, 1875.

Recollections of Spurgeon.

Although provided with a ticket of admission into the Tabernacle, I thought it wise to go early, in order to obtain the best place possible.

Some fifteen minutes before the hour for preaching, the regular congregation commenced to pour in while those who were not regular members had to wait until five minutes before the services began. At the front the tide had been kept back poured in through every door, until the large building was almost full.

Mr. Spurgeon appeared promptly at the appointed hour. There was about him an air of decided earnestness; and he had the look of one who realized the responsibility of his position and trusted in the Lord to meet it. Every prayer was a direct, definite appeal to God, or an earnest talk with God. No one could listen without feeling that the Christian can draw near to his heavenly Father. The language employed was frequently figurative, yet eminently simple.

He read a hymn from the Tabernacle collection, and the precursor, stepping forward took his place at his side, and led the vast congregation in a song of earnest and really united praise. The majority of the six or seven thousand present seemed to take part.

Mr. Spurgeon read a portion of Scripture and commented as he read. In this important exercise there was

absolutely nothing of a mechanical nature. His remarks constituted far more than a running commentary. In a terse way he would make remarks which, to the hearer, were really transition notes—bringing out the living, organic connection existing between verses or clauses. Then, too, by a word of illustration, he would flash the most helpful light upon words or sentences, whose significance was obscure, or apparently removed beyond the pale of his hearers' experience. He never wearied, and always excited a high appreciation of the meaning of Scripture.

His preaching is simple, yet singularly forcible; full of pathos, yet rich in thought; replete with illustration, yet never marred by the introduction of a striking figure for the figure's sake.

In this article I can allude to a morning's discourse only. His text was: (Heb. 12:20-21) "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever." His divisions were simple: Covenant names; Covenant seal; Covenant fulfillment; Covenant blessings, and Covenant doxology.

It would be difficult to express an opinion as to his preaching that would be just to Mr. Spurgeon, or satisfactory to myself. Of most great men it can be said that each has some characteristic so predominant as to constitute the basis on which to form an opinion. In the case before us, however, one is struck rather by the sum of powers which constitute a rounded whole. A remarkable familiarity with the Scriptures and a manifest conviction of the truth of what he utters; a wonderful imagination—chastened, but robbed of none of its power; a clear, rich voice—these, all, are in the highest degree perfected in the one man; and by him are used, for the glory of God.

Since the days of Paul the Gospel has never been preached in a way more in keeping with its genius. The hearer has no time to ask whether he is listening to an orator. Borne onward and upward, above the plains of rhetoric and eloquence, he sees not the speaker but the cross and the Crucified. J. O. B. L.

"The Judge Bribed."

Among the best things I have seen in the ALABAMA BAPTIST is an article entitled "Your own Judge." "A man's mind is a court, and his passions are all of them tricky lawyers," are the words at the beginning of the article, and farther on are these, "Now every man has a judge within him—his conscience. And there are many men whose consciences have been bribed; and when they are presiding over the court which is constantly held in the heart, they are all the while excusing themselves for giving their adherence to things that are wrong." This has brought to mind many scenes in these little courts which I have been witness to.

I once made an appeal for missions—I tried to follow up the appeal from the pulpit with personal appeals.

I met up with some whose consciences would not allow them to contribute to Foreign Missions while we had so many very destitute places at home; on being informed that I would be delighted to send their contributions to the Domestic Board, the judge seemed somewhat bewildered and put me off with a promise which remains till now unfulfilled.

I wanted to please the children once by getting up a Christmas tree—of course I couldn't furnish everything myself—so I appealed to the parents to help me out, which the most of them did right nobly; but I remember one whose conscience told him it was very wrong to make this waste, while there were so many poor orphans and widows who needed help. The next spring I made up a box for the Orphan's Home, Lauderdale, Miss. My sympathies were very much aroused by the prospect of their suffering, and I visited largely in their interest—of course I felt certain that I had one friend in the poor orphans and widows in the community who would respond most readily to my appeal. Imagine my disappointment on entering the "court room" and arguing the case as best I could to find that the Judge had been bought off—now it was, "I

don't know how long it will be before my own folks will be suffering," and assuming a most reverend air, he sighed, "Don't the Good Book say 'Charity begins at home?'" With a sort of holy indignation I answered, "No," and went on.

I argued once with a brother about the traffic of whiskey—I couldn't do a thing with him, the judge was bribed—and I may as well say that I suspected that his Honor and the whole bar were quite drunk then—for surely no man with conscience enthroned could continue in a practice so sinful and satisfy himself with no better argument than, "If I don't sell it, somebody else will." Poor old stupid Judge, thus he'll go on "deceived and being deceived," unless he shapes his course by the statute-book of the Great King. How will it be when we stand before the great Judge?

Dare to do right, dare to be true.
Keep the great judgment seat always in view.
Look at your work as you'll look at it then,
Scanned by Jehovah and angels and men.
W. B. CRUMPTON.

Cambridge, Ala.

Ministers and Deacons' Meeting.

A ministers and deacons' meeting was held with Salem church, Jefferson county, Ala., embracing the third Sabbath in May, 1875. The subjects assigned for discussion on the occasion, were discussed in such a manner as to elicit a deep interest in the minds of all present, and it is believed that much good was accomplished. Brother T. M. Bailey, State Evangelist, was present, and added no little to the interest of the occasion. He is doing a great and good work, and the Baptists of the State ought to sustain him.

The next ministers and deacons' meeting will be held with Cahaba church, Jefferson county, commencing on Saturday before the first Sabbath in August, 1875. The following subjects are chosen for discussion:

1. How often should a church meet for religious worship.—G. T. Lee, to open.
2. Duty of a church to her pastor.—M. K. Vann.
3. Is it a duty to fast, if so, how often.—James Grimes.
4. How often should Christians celebrate the Lord's Supper.—James Johnson.

Essay—By E. B. Waldrop, on Congregational Worship.

MORRIS STATION,

Jefferson Co., Ala., June 1, 1875.

Elder E. T. Winkler: Please consider me a lifetime supporter of your noble journal. It has many friends among these mountains—too poor to help you now, but a good crop is coming on, then you will get a good list: I, too, will come up all right.

Our late ministers' and deacons' meeting at Old Salem, was a live, working assembly of Baptists. But our Sunday School Convention at Enon Church, which closed yesterday, was still more promising—all things moved on like "wheels within wheels." We had plenty to eat—had plenty of speakers—plenty of hearers and plenty of flowing tears and joyful hearts. Elder T. M. Bailey, our State Evangelist, was with us; he is truly a model minister and preaches like an apostle, and draws the multitude after him with admiration! He is a small man, but in the Gospel of Christ, he is a son of thunder! He deals in facts; but in his power he is prudent—in spirit he resembles Jesus and a little child. May our great Lord keep him and bless him and crown him in heaven. J. M. THOMAS.

Sunday School Convention.

The time having arrived for another meeting of the Sunday School Convention of the Canaan Baptist Association, several brethren from different churches met with Enon Church, Morris Station, S. & N. R. R.

After the election of officers and prayer by Rev. James Nabors, the house proceeded to the discussion of the subject: "Characteristics of acceptable prayer." The discussion was spirited and somewhat enlivening, many of the brethren participating. In the evening the subject, "Christian influence," was discussed to considerable extent.

The following resolutions, relative to the subjects, were adopted by the body:

Resolved 1st, That to offer acceptable prayer to God, we must pray with faith in the name of our Lord Jesus Christ.

2nd. That to attempt to approach God in prayer with a heart of unbelief, is to impeach his veracity, for he plainly teaches us in his word that whatsoever we ask in faith believing that we shall receive, we shall have.

3rd. That Christians may exert an influence for good or evil.

4th. That Christian influence is without limit.

On Sunday morning Bro. R. W. Beck read an elegant and well prepared essay on the subject, "Sunday School Outlook," immediately after which Bro. R. J. Waldrop made a ten minutes' talk to the children. At 11 o'clock Rev. T. M. Bailey addressed the audience from the parable of the Talents.

We feel incompetent to undertake a delineation of Bro. Bailey's address; suffice it to say that it was earnest, practical, and abounding with the purest sentiment and richest illustrations, piercing home, we trust, to the hearts of all who heard.

Although but two subjects were discussed during the meeting, they were of vital importance to all. We believe the meeting to have been the best we have yet had, and hope that it may prove a blessing to all who were present. Those attending were very hospitably entertained by the good people of the place. In conclusion we would say that Rev. T. M. Bailey has been very successful in the accomplishment of his mission in the Canaan Association.

J. M. FRANKLIN, Chm.
HENRY F. WOOD, Sec'y.
Ruhama, Ala., June 1st, 1875.

Dear Brother Winkler: Your printers make me say in my article "Another thought on Baptism," "To be spiritually baptized we must have authority from the Three," when it should have been, "To be Scripturally baptized we must have authority from the Three."

Yours, G. W. McQUEEN,
Hayneville, Ala., May 27, 1875.

To my Pipe.

Oh, browned in many a sunny clime,
And reathed in many a strange mishap,
Still soft ascends thy circling smoke
Before my after-dinner nap.

Each puff recalls a fleeting joy
That passed, like it, in smoke away—
And left, like thee, about my heart
But ashes of the blissful day.

Each spark recalls a glittering eye
That dimmed, like it, with Time's swift flight,
A falling star, that sped, like thee,
Through dreary shadows of the night.

Christ is Christianity.

I start with the broad principle that Christ is Christianity. The specific differences which separate it from all other systems of religion all flow from this one peculiarity. It is the history of a person; it is eminently the history of a death; and therein it is the history of a redeeming act. Suppose a man, quite ignorant of Christianity, to have a New Testament put in his hands that he might learn what it was. We can imagine his surprise at what he found. Why, he might say, how is this? I expected a theology, and I am met with a human life. I looked for thoughts, and I am set down before a historical fact. I wanted principles of conduct, and behold a man. I sought for light on dark mysteries of the grave and a future, and you tell me a story of resurrection and ascension. From beginning to end he is confronted with one great figure—a human personality, whose word is the basis of every doctrine; whose life is treated, not as a revelation from God, but as the revelation of God; whose death is set forth as the power that redeems; from whose history is deduced all theology; from whose character is drawn the highest conception of practical morality; whose command is the ultimate and absolute law; whose promises seal every hope that lights the darkness; whose figure stands radiant at the end of every vista that pierces the dim land beyond; whose love is the inspiration of all goodness; whose approbation is the crown of all rewards.—MacLaren.

A BAPTIST PICTURE.—A correspondent of the London Freeman states that several years ago Mr. Robert Dowling, the son of a Baptist minister and an artist of some note, painted a picture of the Lord's baptism, in accordance with the Scriptural account. This picture was purchased by Messrs. J. & P. Coats, of Paisley, for £300. The purchasers afterwards presented a stained glass window containing a copy of the picture to a Presbyterian church in Paisley, so that, says the correspondent, the Presbyterians of that town have the opportunity of viewing every Sunday the baptism of Christ represented in accordance with Baptist views.

There is a man of genius in Massachusetts who professes to have traded horses 37 times, and to have cheated the other man every time; and yet, when his wife died the other day, he promised to meet her in heaven.

Alabama Baptist.

J. W. WINKLER, EDITOR.
J. B. BAILEY, MANAGER.
J. B. BAILEY, MANAGER.

MARION, ALA.

Tuesday, June 15th, 1875.

Science and the Pulpit.

What is the relation of the pulpit to the science of the Age? To a certain extent, antagonistic. For science is apt to forget that a fallacy underlies her name—that she is not the only, or the highest knowledge. She is prone to leave her sphere of laborious investigation, and of earnest thought, and wander away until she is lost in the unknown regions of speculation. She is apt to forget that she herself is degraded to the base service of ambition, luxury, covetousness and egotism; when she refuses to attend to the will of virtue and religion. The history of the last fifty years shows that we draw no fancy sketch. How aggressive has been the spirit of science! From the days of Rousseau, how frequently have the laws of nature been opposed to revelation and to Providence! As if the great Being, who made the mind, had no right or power to instruct it, and the nature which bears everywhere the imprint of a divine hand, were now beyond its control!

Let it, therefore, be distinctly stated, that religion has its place on solid ground. It cannot be overthrown, or even left in the distance, by any exertion of human power. It may accompany science in her highest generalizations, in her most obscure and laborious researches, and point out everywhere the links which unite nature to the throne of God. From the pulpit must sound the protest against the separation of reverent thoughts from the great objects of the outward world. The idolatrousness for these objects has ceased, ought to have ceased. The sun is no longer the greatest of the gods, whose rising calls the nations adore. The midnight bow remains, but fallen from the hand of the virgin huntress, who, in silence, pursued the chase through the classic heavens. The graceful tree no longer hides the coy features of the wood-nymph, nor does the Naiad lift her smooth and dripping arms out of the crystal waters of the fountain. The shadowy host of figures that peopled the valleys, hills and skies, surrendered their dominions to the occult causes of the middle ages; and now every twilight nook is open to the glare of day. Yet, nature is still reverend and awful. Its mystic runes have divine meanings still. The tabernacle of God is with men. The affairs, the objects of the world, are significant to the thoughtful mind of a creative soul in the past, and of a new state of things in the future—a new heaven and a new earth, wherein dwelleth righteousness. Its exact sciences lead to infinity; and there is no infinite but God. The admirable groups of starry hieroglyphs engraved upon the arch of heaven, express but one name—the name of Him whose temple is the universe. The laws which deploy their forces, the innumerable forms of instinct and adaptation which exist, upon the surface of the globe—attest creative power and wisdom, and perpetual rule. And when we penetrate below, its layers and fossils reveal successive epochs, following in their order the great acts of the creative drama with which revelation begins. The earth, down to its centre, is an illustrated commentary on the first chapter of the Bible. And what an amazing correspondence exists between the outward and the inward world! From its lowest foundation stone, that symbolizes the cold, hard heart of a lost creature, to the remotest star, that ever shines in its high vault, not far from the inextinguishable glory of a creature redeemed, is not all nature full of the types of man? Its evils reflect a fallen and sinful state. Its innocent enjoyments—its providential blessings—are the pledges of a more auspicious future. What, indeed, is the undertaking of the most important of the sciences—*I refer to medicine*—but to discover in nature the shadows of redemption? These connections—these illustrations of Bible morality and theology—these memorials of departed ages—these prophecies of time to come—the pulpit is set to interpret. We do not mean that it should be surrendered to natural religion. But in an age, when every material system is in array against Christianity, it has become necessary that some scientific culture should grace the sacred desk—that the preacher should cultivate a living sympathy with all that is beautiful and majestic in creation—and that,

rather by illustration than by argument, he should show that a substantial unity exists in the revelations and the works of God. It need not be that Society, in all the coming centuries, should make an advance without seeing a law-giver, a prophet, an apostle in its front. Let it not journey over the wilderness without this pillar of cloud and flame!

"Protestants"

In the second lecture of Mr. John T. Wood, the discoverer of the Temple of Diana, at Ephesus, he gives an amusing account of an interview with a Turkish dignitary. He says:

"During my excavations the Pasha made me a visit, having heard much of the wondrous blocks of marble, and he asked very inquisitively to what building they belonged. I explained to him that it was an ancient church where the Greeks did not worship the one true God, but had many gods, male and female, and that this one church had been dedicated to a goddess whose statue, reported to be 50 feet high, had been placed in the wall. 'Ah!' he said, 'I understand now. I understand perfectly. They were Protestants!'"

The remark of the simple Turkish official provokes a smile. There seems to be but slight connexion between Protestantism and idolatry.

And yet, we think it beyond all question that many "Protestants" are idolaters. They have their own Pope or Luther, or Calvin, or Cranmer, or Knox, or Wesley, whom they put in the place of Jesus Christ. They have their own law, a prayer-book, a discipline, a confession, a catechism, a creed, which they distribute in place of the New Testament. They invade Christ's prophetic office, or his priestly office, or his kingly office. They assert new doctrines, or new sacraments, or new laws in the church of God. And what is this but idolatry? If the putting of somebody else or something else in the place of our Lord and his gospel is idolatry, we must conclude that not a few professed Christians, whether Catholic or Protestant are idolaters.

It is in the light of this principle only that we assert that Baptists are neither Catholics nor Protestants. In religion, Christians have no teacher but Christ, no king but Christ. And by our history and our creed we are nothing less or nothing more than Christians. This simple principle explains our baptism, our communion, our discipline, our orders—everything. We are neither Catholics nor Protestants, we are only Christians.

With the New Testament in our hands we tenderly warn our brethren of every various name that they are in danger of idolatry, that the worship of the relics of Peter and Paul is quite as legitimate as the deifying of the shades of the Reformers. Whatever book intervenes between us and the revelation of the Spirit is our Bible. Whatever mediator stands between us and the King of Heaven, whatever personage we honor as law, receives divine homage at our hands—and is in fact our God.

For our own part, we can see no tenable middle ground between that of the Baptists and that of the Catholics.

THE VOICE OF PRAISE.—For the Sunday School, Prayer Meeting and family circle, edited by Rev. E. T. Baird and Karl Reden, Richmond, Va., J. Y. Ellyson, 1112 Main St.

A book of marked excellence and very cheap. It contains three hundred and twenty striking hymns, with appropriate music. A copy for examination will be sent for 35 cents.

Field Notes.

Extraordinary estimates will not help the educational work along. We see that President Strong, of Rochester, wants \$600,000, and says that a Seminary should have a million, and a University five millions for an endowment. We want institutions for mental drill, scholarships for poor students, and normal schools for making teachers. And for all these purposes it seems to us that Rochester has enough already. Dr. Dickenson told a story at the Educational meeting at Philadelphia, of a negro Methodist who wanted to join a colored Baptist church, giving as his reason that among the Methodists there was nothing but work, week in, week out, and he wanted to join the Baptists and be dipped and be done. During the Philadelphia meetings, the corner stone of a new Publication building was laid with appropriate addresses. Dr. Taylor, formerly of New Orleans, gave a sombre picture of the condition of the Africans in the Gulf States, and urged Northern Christians to do their utmost for their elevation. Letters from Missouri and Kansas represent the grasshopper as everywhere and eating up every green thing. Rev. J. B. Hawthorne recommends that a Baptist priest tract be sent to every Pedobaptist pastor in the whole country.

That wide awake Sunday School man, Bro. E. D. Jones, of St. Louis, begged Henry Wilson, Vice President of the United States, Jas. B. Colgate, President of the Gold Exchange Bank of N. Y. City, and Rev. Dr. Swetelle, of San Francisco, as speakers at a recent session of his Sunday School. The *Index* has the following bit of poetry in its "Alabama Department":

There was a little pally-war,
A sprawling baby of a frog,
Hatched in a green and slimy bog
One pleasant day.
He had a puddle of his own,
To play and sleep in, all alone,
And droll as any other droll,
He passed his life away.

Is this original?—The same paper contains the following brief tribute to our corps of editors and correspondents:

"What a microscopic wonder the *Alabama Baptist* would be, if its mental proportions could be estimated by an inch rule!"

What is the motive for this virulent outburst does not appear. As the estimates of the *Index* are quite different from those of our own people, and are not entertained by anyone else in the world—it is easier for us to throw over our neighbor's infirmities the mantle of charity and silence.

Rev. Dr. D. W. Gwin will preach the commencement sermon of the Alabama Female College. Our Bro. Rev. Robt. Keith, will visit Florida on a preaching tour next winter. Bro. M. J. Eley, of Chambers C. H. Ala., in renewing his subscription, writes of the paper: "All who see it like it. We think your paper increases in age. We do not mean that its youth hurts it; for it is by no means weak. It has walked readily, steadily and safely, when many of its friends thought it could not stand up. Success to it." Chambers C. H. has a noble set of brethren, as our large number of readers at that office testify. A private letter from President Lameau says: "My dear father has been called to his reward. His last expression was, 'I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day.'" Bro. A. H. Borders, of Clayton, writes: "I am well pleased with the paper, and hope it will be patronized by all our brethren." Rev. J. S. Yarbrough, of Orion, says: "Wherever I go, brethren praise the *ALABAMA BAPTIST*. To me it is invaluable." Bro. B. B. Nunneley writes thus of the *ALABAMA BAPTIST* from Martinsburg, Calhoun county: "It is a loved and cherished visitor to my family; and I hope it may be long reach every Baptist family in Alabama, and prove a power in the land." Rev. R. A. J. Cumble, of Fredonia, Ala., formerly a worker for the *Index*, says he has now "resolved and determined to stand up to and work for our good *ALABAMA BAPTIST*." He thinks the paper "equal to any other anywhere."

Our State Evangelist does not forget the *ALABAMA BAPTIST*. Occasionally long lists flow in, as the result of his labors.—This is from Bro. T. V. B. Moore, an active worker for the *ALABAMA BAPTIST* at Springville, Ala.: "I am proud of our paper, and intend to do all I can to extend its circulation." Hon. J. W. Leslie, of Monroeville, says of the *ALABAMA BAPTIST*: "It is appreciated by my family, and we cannot do without it."

Speech on Home Missions.

When Dr. Winkler said through the paper that he would be glad to have an outline of the speech we made in Charleston, for publication in his columns, we took it simply as complimentary; he subsequently, however, wrote us a private letter making a similar request; and therefore, as we feel ourself under obligation to furnish matter for our paper, we have decided that it is as good matter as anything else we could prepare, and hence we send it forth with the statement to those who were present, that if it is not the precise thing which was delivered that night by us, it is the thing which we had in our mind before we went on the platform. We think it is a pretty correct outline of the speech. We had not a single line of it written, and therefore have to recall it from memory. We do not suppose it to be worth much any way, and this was our opinion of it in "the city by the sea."

WORK OF THE HOME MISSION BOARD.—**MEETING.**—Dr. SUMNER PRESIDENT. **Sec'y.** The enterprise of Christian missions—the grandest of all enterprises—finds its foundation and authority in the covenant purposes of God. In the divine covenant for human redemption the eternal Father pledged his Son the Messiah for an inheritance, and the uttermost parts of the earth for his possession; and then declared before universal intelligence, that he would divide him a portion with the gentile, and that he should divide the spoil with the strong. In consideration of which, Christ engaged to make atonement—to make himself an offering and a sacrifice—to descend to the children of men—become man's brother, and purchase this possession with his own precious blood. His work given him; his reward before him; he came to our race and finished the redemptive scheme, bringing in eternal life for as many as the Father had given him; and having done this, he appeals to the Father. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

And for the

SPREAD OF THE KNOWLEDGE. Infinite wisdom organized certain moral forces, such as the church which is the light of the world and the salt of the earth, the sword of the Spirit which is the word of God; the living ministry to preach repentance and remission of sins to every nation under heaven, and all this attended by the life-giving power of the Holy Ghost. The missionary spirit is the life of the word of God—it lives in every proposition, and breathes in every line of the Word; and this Word, as was repeatedly stated by the speakers for foreign missions on last evening, brings the church before us.

A MISSIONARY SOCIETY, having for its object the proclamation of the glad tidings of life and immortality to Adam's race, making an application of saving truth to the conscious intelligence of men everywhere. As our Lord was sent into the world, so he sends his people into the world, claiming the right to appropriate to the extension of his cause the power and influence of every one who shall become the subject of his grace; and thus like the leaven in the measures of meal, our religion has a self-propelling power, an aggressive nature, a vital agency within itself, which shall bear it on and on until the whole earth shall see the salvation of God.

Now while every church of Christ is meant to be a missionary society, it is perfectly legitimate that the

CHURCHES SHOULD COMBINE

their elements of power and unite their forces for the accomplishment of the work which the providence of God has placed before them. While every church exists in its organic being the elements of all moral good, as an independent body under Christ its Head, it may associate these influences with similar influences of sister churches for more enlarged Christian effort, as we see it in Associations, Conventions and concerted effort in missionary societies. This is the principle on which the Southern Baptist Convention was organized and on which it stands to-day. This body was

ORGANIZED AS A NECESSITY.

Circumstances of absolute necessity—which need not be rehearsed here—led our fathers, over thirty years ago, to move the inception of this grand enterprise and to carry it forward to this date. We find it in our hands to-day with a history of which we cannot be ashamed. Its story is sublime—its record is on high. As a missionary agency, when its difficulties and its triumphs are recounted, it has done a work worthy of all praise. The necessity which eventuated the formation of this body exists still; and advancing time and changing conditions have multiplied necessities and increased obligations; and Southern Baptists are yet surrounded by a variety of cogent arguments, which urge them, not only to maintain the existence, but to increase the efficiency of this agency which the wisdom and faith of the retiring fathers are leaving in our care.

From the beginning this Convention has divided its work among

GENERAL BOARDS.

It has had its Bible Board, its Indian Mission Board, its Sunday School Board, its Foreign Mission Board, and its Home Mission Board. The last two only still remaining. The others had their day—had something of success, and passed away, or merged into one of the Mission Boards now existing. It is worthy of special observation, that while the other agencies devised by this body have ceased to exist, the missionary Boards have lived through the thirty years of the Convention's history, doing a vast work in home and foreign evangelization, creating influences which have won the hearts of our more active brethren and sustained the life of the Convention, making it a body second to none of any name or order now existing in the whole country. This it could not have been without these Boards of Missions. They have been the wheels on which the Convention has run, the influences which have furnished its animation, and the means through which it has carried forward its operations. There-

fore these two Boards are essential to the existence of this Convention. And this brings me properly to the subject, or rather to the object, which it is our business to place before you this evening—the

CLAIMS OF THE HOME MISSION BOARD. of this Convention, located at Marion, Alabama.

I have assumed that this Convention is a necessity, and that its mission boards are essential to its existence. A sufficient argument to sustain this assumption is found in the very name of this Board, which indicates the work committed to its charge—domestic missions—missions over the entire destination which may be found in the Southern States, yes, the evangelization of the whole territory which may be comprehended in the broad scope of the Southern Baptist Convention. This was the design of the brethren who first created this Board, and our views should not be less worthy or more contracted.

THE WORK OF THIS BOARD

addresses itself, 1st, to the rural districts over the entire South where ever destitution may be found. The hill country and the plains, the mountains and the caves—where the poor of this world are to be found, should hear the gospel of the grace of God from consecrated men sent forth to them by this Board; and not only these, but in many instances the work of evangelization is greatly

needed in regions where wealth and liberality once abounded; as for instance in the cotton district or so called "black belt" of Alabama. Brethren sometimes ask with seeming astonishment, Why is it that Alabama Baptists, who need to give so much to the benevolent causes of this Convention, do now give so little? We might answer that, circumstances all considered, we do about as well as any body else; but the answer which we now render to this question is to be found in the terrible fact, that the extensive section of our State which before the late war was not excelled in the South or anywhere else,—the region where wealth, refinement and lavish liberality,—where large churches and able ministers existed, whence we obtained the great bulk of our funds for all benevolent objects, now appeals to us as a field for the Home Missionary. The glory of that region for the time has departed, and very much of it is now a moral waste. The evangelist is needed there to re-organize the churches, revive the Sunday Schools, and re-inspire the people. And I doubt not there are similar pictures in other parts of the South.

There is another field for the operations of this Board which may be mentioned to-night. I allude to Christian effort

AMONG THE COLORED PEOPLE.

Something has been said of late in favor of the creation of a Baptist society with reference to their moral and intellectual wants. Some brethren are much afraid of the Roman Catholics among the negroes; for my own part I am no more afraid of them among the negroes than among the white people. I have seen not a few priest-ridden whites. But then the religion of sense with which the Catholics come among them—their image worship, their absolutism, their granting indulgences, their virtual release from moral responsibility, it is thought, will win the hearts of the colored people. Very well—the Baptists can take the "religion of sense" as connected with the old Bible doctrine of "believer's immersion"—the scene which symbolizes nearly the whole scheme of recovering mercy—symbolize more than all Romanism put together, and in such way, too, as that the "common people"—yea, the negro can see it, and he has seen it and embraced it, and as a result the Baptists have more Christian professions among the colored people of the South than have all other denominations combined. This increases our obligation to make special efforts among them. And just here I will venture to make

A PREDICTION.

this Convention will find it necessary to form a Board with special and direct reference to the educational and religious wants of our colored people. God, in his providence, has left at our doors more than four millions of this race. Since their emancipation, in our Convention and other religious bodies, we have resolved and adopted papers, in which we have declared in favor of all proper efforts to elevate and evangelize these people. We cannot execute the spirit of these declarations without organization—there must be organization with direct regard to this work. And this Convention is in a proper situation to undertake it. They are among us—they are all around us; we know their wants and the best lines of approach to them. And although we may not

just now do anything of the sort, the time will come when this body will find it necessary to form a Board for this work.

For the present, however, it is in the hands of our Home Mission Board; if you prefer, there let it remain, but let it be committed to that board with something more of earnestness, and with fidelity let us equip and furnish the Board for this part of its work. But at this hour our appeal is made in behalf of our missionaries among the Indians, and the destitution among the whites.

It would be impossible for me to give any just conception of

THE SUCCESS

which has attended the operations of this agency. The great work which it has effected among the Western Indians, some of whose tribes have been brought to the Savior from heathenish darkness through the missionary work of this Board.

And at home many of our town and city churches who are now strong and self-sustaining have been, in some cases planted and trained, and in others greatly assisted by our Board.

And in many parts of our beloved South; which a few years ago were almost entirely destitute of the word of life, churches have been planted and aided, and extensive sections of country have been evangelized wholly or in part by the efforts of this Board. Only last October I attended an Association in Alabama which bears the name of the immortal

CARY,

where there are two thousand white Baptists in a single county, with good church houses and church organizations in every neighborhood, occupying that region which Dr. Curry, if he is in the house, will remember, so well known as Hillabee, where they used to vote for him to represent them in Congress with overwhelming majorities. The old missionary who planted most of these churches still lingers among them at a good old age.

ISAAC WEAVER.

When he went among them there was but one Baptist church in all Hillabee, where an Association now exists of twenty-five churches and more than two thousand members. And when he was doing this work he was a missionary of our Home Mission Board.

Our Western brethren claim that there are many similar illustrations of the successful missions in those vast and growing States. These successes urge the Board to reach out still further to the regions beyond the borders of civilization, following the lines of newly constructed railroads, and planting churches in new and rising towns, and following the track of the setting sun with the halo of gospel light.

Now we conclude with the question, may

WE EXPECT SUPPORT?

May we expect a liberal response here to-night? Will the Southern Baptist Convention, and the liberal churches and intelligent pastors in all the South, hold the hands, strengthen the knees and gird up the loins of our Home Board, while it continues to prosecute the great work before it? Since we came to Charleston our hearts have been thrilled by appeals for foreign missions; by a portraiture of the rich things in store as anticipated in connection with the centennial movement, and as manipulated by the American Baptist Educational Commission. Baptists have reasons for showing greater activity and more potent earnestness in the centennial of American liberty than any other people can claim. But in this Convention we must not forget the grand work of home evangelization. The preaching of the gospel is God's ordained plan of evangelism. Our peculiar views and tastes, the wants of our own country, the destitute regions, the life of our Convention, and our own sense of obligation to God, all appeal to us to be liberal in this behalf. I remember that Charleston Baptists responded with praiseworthy liberality to the appeals which were but recently made among you by a princely agent for this Board; nevertheless for reasons we are before you in this interest again this evening, and we have no doubt that your liberality will abound.

Therefore in the behalf of this cause we appeal to this present congregation, and to the Convention, and to every person in the house. However, I am reminded that Dr. Burrows is to follow me. It is time for me to retire.

Dr. James Beale has placed in the State Library of Virginia a portrait of Pocahontas, which he says is an exact copy, made by the eldest Sully in 1830, of the original portrait of the Indian princess painted during her visit to England between the years 1616 and 1617. It has been in possession of the descendants of Pocahontas up to the present time.

Communications.

Liberalism.

"A Baptist minister while acting as Sunday School Missionary in western Kentucky, visited a neighborhood in Ballard county, and organized a union Sunday School and appointed a Northern Methodist as Superintendent. Our Baptist Sunday Schoolist went on his way. But soon after his departure, the Methodist Superintendent stated to the School that candor required that he notify them that he would be bound to report the School to the Methodist Episcopal Church as a Methodist Sunday School."

This was more than our compromising brother had bargained for; but he had set the Methodist brother agoing and could not stop him!

The above is a quotation from the *Baptist Battle-Flag* of March 31st; a staunch Baptist paper published at Lagrange, Mo., by Elder D. R. Ray.

To any one who has watched the progress and history of these union Sunday-Schools, this is a very exact picture. The evil effects of banishing a course of simple, systematic doctrinal instructions from our Sabbath Schools are manifest.

There is a great want of clearness in the minds of many, who have been for years in the Sabbath School, as to what the great and essential doctrines of the gospel are. They are well versed in the history of the Bible; they are familiar with its geography; they can repeat its biography; but with all their knowledge and great familiarity with the Divine Word they have no clear and definite conceptions of its evangelical doctrines.

For this reason is it that so many "loose views" find such ready acceptance from those who ought otherwise be sound in the faith. The lack of proper doctrinal instruction must lead to a superficial knowledge of the Scriptures. Doctrines are simply the general principles, the essential facts that run through the gospel plan of salvation, and he who would understand what the whole word means, must know what they are. In the study of the Bible it is as in the study of human nature—no progress is made until we stand on some fixed principles. Science does not heap together a great mass of unarranged facts about seas and flowers, birds and clouds, rocks and stars; but it seeks to establish, first, the general laws and principles of chemistry, botany, astronomy, &c., and then goes on to confirm or test the truth of what it has found. Science has its doctrines, and no one questions the propriety and necessity of teaching these to our children in their secular education. Why, then, should it be otherwise when we come to instruct them in the mystery of that which is grander than nature—the wonderful plan of redemption, the masterpiece of all God's works. It is the great want of almost all our Sabbath Schools. The church needs it. It is more and more becoming a settled axiom of the Baptist church, that every person who makes a Christian profession is under a sacred obligation to engage in the cause of Sabbath Schools. The truths of the Bible are of more importance than the teachings of literature and science, the welfare of the soul is of greater moment than the health and adornment of the body—the treasures of heaven are of infinitely more value than the perishing wealth of the world.

Dear brethren we are under the strongest obligation of duty to make full and adequate provision for the training of our children in "the way that should go," raising them up in the nurture of the Lord. Shall we be afraid to teach the whole truth—"rightly divide it" in our Sabbath Schools?

Spring Hill, Ala.

J. H. C.

The July Convention.

Dear Brother Winkler: Will it not be well to insert in the *Baptist*, notice of the change in the time of the meeting of the Convention? With the notice, please add this request: "All who design attending the approaching session of the Alabama Baptist Convention, at Huntsville, will confer a great favor by informing Brother E. C. Gordon, Chairman Committee, at Huntsville, of such intention."

We hope to have a full Convention, and will be glad to see all the brethren who can come. I have written to Brother Gwin to see the authorities of the S. & N. Ala. R. R., at Montgomery, in reference to reduced rates of fare. The Memphis and Charleston railroad will sell to delegates and attendants tickets at 8 cents per mile for round trip from stations in Alabama, on 14th and 15th July. I have heard from no other road save Alabama and Chattanooga, which offers return tickets at 2 cents per mile to delegates upon my certificate that they have paid full fare coming. As I hear from other roads I will write you.

Fraternally &c.,

B. W. HUBERT.

Alabama Baptist.

2d Department.

D. W. GIBBS, EDITOR.

MARION, ALA.

Tuesday, June 15th, 1875.

Our Message.

Let us have a grand rally of Alabama Baptists at Huntsville. Do not forget to bring in your pocketbooks a little change for your Boards. If you choose, reader, you can at once send \$5.00 to the President of the Board of Education, at Montgomery. Look at the head of this column for his name. "Take up a collection" for your indigent ministerial students at Howard College.—Raise the standard of teaching higher and higher, if you would secure growing teachers.—Do not hesitate to teach all the doctrines, (even the most mysterious) of the Bible. A child may apprehend them more clearly than a man.—Sunday School rewards should be rather presents than prizes. If your class is inattentive or unprofitable, it is very apt to be your fault.—Be punctual to the minute, or your class will depreciate your piety. If it is right for children to sit down to the table and eat with their parents, ought they not to sit in church and hear preaching with their parents?—A list of the lessons for 1876 has been published and will be soon given to our readers.

Second Quarter, Lesson XII, June 20th, 1875.

SAUL CHOSEN.

1 Sam. x:17-24.

Leading Text.—HE GAVE THEM THEIR REQUEST; BUT SENT LEANNESS INTO THEIR SOULS.—Ps. 106:15.

ANALYSIS: THE ROYAL CHOICE.

Study the 9th and 10th chapters to learn the first choice of Saul, now ratified by the people. "Saul who, in seeking asses found a kingdom, is but a type of many another seeker in many another age." (Farrar.) Consider.

I. The Rebellious Conflict.—(Vs. 17-19).—At Mizpeh, a city of Benjamin, thought to be about five miles northwest of Jerusalem, Samuel called the people together, a common and convenient meeting place, (Ju. 11:11; 20:1. 1 Sam. 7:5, 16). The ark seems to have been located there. Like Jephthah, Samuel uttered all his words and confirmed his acts "before the Lord." This was a set time for Samuel, the last judge, to turn over his divinely given authority to the divinely chosen king. On the part of Israel, as he sharply affirms, it was an act of rebellion against their Divine King who was their covenant God, their Redeemer and Deliverer. Many and dreadful had been their "adversities and tribulations" out of which the Lord had brought them. Nations beyond and within Canaan had been thoroughly vanquished.—And yet! on that day they rejected their Savior—God! they must be proud, independent, vain-glorious like other nations! they must throw off Heaven's perfect beneficent sovereignty, and submit to man's derived limited dominion! A conflict with God is thus declared; it was wilful, wicked, woful. Such ungrateful presumption, such fatal rebellion, look within your heart for the explanation.

II. The Royal Choice.—(Vs. 19-24).—Though Samuel delayed to execute the demand for a king (8:22), their rebellious minds were fully fixed to do evil. He orders into the presence of God the vast multitude and wisely uses the usual method, the lot, for the discovery of the man sought. Tribes, families and individuals were in their turn taken and rejected, till the lot falls on Saul of Matri's clan, belonging to "little Benjamin." Saul being apprised of this choice, had hidden himself among the baggage of the people, and after eager search with anxious inquiry, they asked through Samuel the Lord, "if the man should yet come thither," and the Lord pointed him out "hid among the stuff," and so incidentally authorized and symbolized the choice. "They ran and fetched him thence." "The tall, ambitious, youthful Benjaminite, inactive in mind, magnificent in body, appears, awake enthusiasm in an inflated people, by his towering proportions." In order to encourage, Samuel said to all, "See ye him whom the Lord hath chosen, that there is none like him among all the people?" And all the people shouted and said, God says the King! They thus acquiesced

in this choice of a king made by their true king, and made by their judge;—it becomes their choice. "But some doubted," yet they were "children of Belial." The people were dissatisfied, and Saul for a while dwells away from the gaze of men before his formal assumption of the office of the government. (Ch. 11:15). A great change was quickly wrought, but alas, how many and fruits did this rash rebellion bring forth! God granted their request, but sent as penalties, disasters upon this headstrong, heartless conspiracy against Him.

TEACHINGS.

(Let us state these in catechetical form.)
1. Enforcement of Leading Text.—Does God ever grant our requests when He knows sorrow will follow? Ought we to wish all our desires to be literally satisfied? What was Christ's spirit when praying? What evil befalls the rejecters of King Immanuel?

2. How are we prepared for solemn trusts? (vs. 6, 7, 9). Who are the Lord's kings at the present time? And what anointing do they have? (2 Cor. 1:21. 1 John 2:7). How did Samuel illustrate our duty to a successor in office? (ch. 9:35. 10:25). By what rule should we be governed? (Deut. 17:18, 19).

3. Give examples from the Scripture or profane history, of human folly and of Divine clemency. Can any choice of our annual God's claim or control of us? How has Christ shown Himself to be the King of kings?

Watching and Waiting.

BY JULIE M. BURNETT.

From my upper window, at the close of day,
Sadly watching passers on their homeward way.

Sadly, sweetly thinking of the joy and gloe
When one came, my babies, home to you and me!

In the dark, with faces close against the pane,
Peered we through the starlight, snow, or summer rain,
Happy hearts and faces watching through the gloom,
For the blessed footstep that was sure to come.

Hark! I hear its echo, babies mine, once more!
Hear the latch-key turning in the opening door!

From my knee you're springing, fearless in the gloom,
While I look with radiance all the darkened room.

Swift you fly to meet him, open wide the door;
Closely we are gathered to his heart once more.

Tender kiss and blessing greet your childish glee,
But the warmest, babies, always was for me!

Fast my tears are falling o'er the memory sweet,
While I catch the echo still of passing feet;

But through summer starlight or through wintry rain,
Never, O my babies, will he come again!

We are now the wanderers in the dusk and gloom,
He the one that's waiting in the happy home.
From his upper window, though we may not see,
He's watching, O my babies, to welcome you and me.

Harper's Magazine for June.

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who I know is doing wrong; he considers me his friend, and regards me as approving. Behind his back I say, "Poor man, what a blunder he is making! I am afraid he will find it out some time." The truth is, I am a hypocrite to him; he thinks I am his friend, but I am not friendly enough to him to be a real friend. Blamed is he that rebuketh a neighbor, for he shall find more favor than he who flattereth. Oh, that we might be more true; that we might eschew hypocrisy. I would rather a man were honestly blunt than politely false.

When an artist was endeavoring to soften the rugged linesaments, and smooth out the wrinkles in the portrait he was making of Cromwell, Cromwell said, "Paint me as I am, or not at all."

We live in an age of shows and falsehoods; men live for appearances; a great deal of seeming-gold is only glitter. We live in an age when we are finding out that what we considered sound is hollow; we find more things bursting than balloons. Christian professions are exploding, and I see no remedy but in the cultivation of godly sincerity, where the heart is in correspondence and union with God. If, instead of relying on exterior attractions, we had a closer union with Christ, we would be able to diffuse the unanswerable arguments of Christ's visit among men.

There is one infirmity towards man and another towards God. Hypocrisy in religion is simply seeming to be what we are not, the profession of love without the possession of it, the profession of faith without the possession of it. The possession of a heart of love is sure to be professed; it is natural for it to come out. If the heart loves the Master the lips will confess it. But where there is no interior feeling, and there is an exterior profession, it is a sad, solemn falsehood, often done unwittingly, but a fearful mistake.

We read in the Bible of a lie to the Holy Ghost; it is a fearful, terrible thing. I think when a man makes a profession he does not feel he lies to the Holy Ghost.

It is harder to be a genuine hypocrite than it is to be a real Christian. Indeed, it is most difficult to act the part of the hypocrite successfully, for a man is ever liable to detection. Circumstances will thrust the mask aside. No one ever went through the life of a hypocrite without some one suspecting. If lying lips are an abomination to the Lord, how much more is hypocrisy to God?

There is only one remedy for insincerity, that is to seek for God, reality. If outwardly we do not correspond to the inward life, make the inward life right and the light will shine through. Confess to God, and strive to make the inward life pure, but never profess what is not felt. There was a good woman who often wearied her pastor by sad and humiliating confessions of her unworthiness, her unfaithfulness and frequently told him what a great sinner she was. On one occasion the pastor said, "I always knew it madam." Immediately all her sorrow and humility was gone, and she said, "Sir, I am as good as you are any day."

I need not enlarge on the principle that sincerity is a great secret of power in true religion; Sincerity guided of God, and directed by the Holy Spirit. Sincerity is a power where eloquence is irresistible. If a man can be sincere it will work wonders; if he cannot do anything else for Christ he can be sincere, he can be true, and God will take note of it. Godly sincerity—the truth of God—let it shine, let it speak, let it work, let it live. He who is, what he professes to be need never be afraid of being seen. Be honest with God, be honest with self, be honest with the world.

W. C. CLEVELAND.

North Alabama News and Notes.

Dear Brother Winkler: I have been waiting for some time for an abler pen than mine to respond to your call for news from the various fields of Alabama. But as yet none have taken it on themselves to represent our section in the columns of our valuable paper, and I think that men of learning and ability should take the lead in supplying the demand for reading matter; but the failure of those more competent than myself to perform this duty shall be my apology for this imperfect letter.

There is nothing special in circulation among our churches; every religious enterprise seems to be in a languishing condition. Our District Sabbath School Superintendent, Bro. J. B. Wilbanks, has been busily engaged in organizing Schools in this district, but not being able to attend his Schools or hear his reports I can not judge of his success in this department of Christian labor. We hope to see him around with our churches soon.

We received (yesterday) a copy of the *Christian Index* with propositions for an agency in North Alabama, with an earnest request by the publisher to introduce his paper among the churches.

We are aware that the *Index* is a deservedly popular paper, and is worthy the patronage of all Georgia Baptists, and as many others as it can get to subscribe and read its columns—but not to the exclusion of the *Alabama Baptist* among Alabamians. We would be glad if our people would read more, but where they can be induced to take but one religious paper (and many of them not one), let that be our own home paper. Now Brethren let us rally to its support, it is our home paper, its editors are our brethren here at home. Take and read your own organ first, then if you can help Bro. Butler or Bro. Graves, or any body else, do so of course, but let us stand close to our own editors, and aid them in every possible way to establish a permanent enterprise well worthy the time honored principles it so ably inculcates. I will make an effort to extend its circulation after I get through my farm work, and I confidently hope that many will be permitted to bring up a large list to Huntsville, where I hope to meet and shake hands with its editors and the brethren generally from all parts of the State, and hear of the good work.

The crops in North Alabama were never more promising than at present. Farmers were suffering from drouth, but we have had some rain and farmers are in fine spirits, and working with a will, and if nothing happens to the crops times will be better next year. Yours in hope,

GEO. W. WILCOX.

Meltonville, Ala., June 7, 1875.

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On the whole, he made a strong impression, I hope for good, and I think he must be in style very much like Spurgeon. In the morning his subject was from Luke, the woman who lost her piece of silver and hunted diligently until she found it. At night he spoke from the passage "we look not at the things which are seen, but at the things which are unseen." His voice had almost failed before he got through, and his appearance is very delicate. I enjoyed the services much.

Church Going.

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Some go there to spend the time,
Some go there to meet a friend,
Some go to learn the preacher's name,
Some go there to wound his fame,
Some go there to doze and nod,
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Copenhagen.

Away up in the pale Northern lands there is a city of the sea. It has not the paint and the powder, the glory and the glare of the lotos-flowers of the Adriatic, the Venice of dreams and doges, that lies in half-swoon-like Titian's Venus, the heirloom of an empire to modern art. The colors there are pale; the skies are blue as transparent icebergs; the clouds are as snowing; the trees creep low and large-branched to the water's edge, and the water itself, when not wonderfully steeped in the hues of Summer, is black as noir-antique. It is a low, lowland, just above the water, flat and fertile, and dank with vegetation, with its coves haunted by reeds and wild ducks, its pools loved by swans, and its Winter nights cloven by the thousand trembling spears of the Northern light. It is Denmark, and the city is Copenhagen. A quaint city it is, too, old-fashioned as a spinster of the last century, quiet as gray hair, inoffensive as a dove, honest as honesty itself, veined with canals like the threads of a Persian carpet, bristling with masts like a pincushion with pins, and on sunny days sending down a scarlet shimmer from its red tile roofs into the clear, quaint streets below. These streets are as clean as a new sheet; a needle could be picked up in them. The shops are as spotless as a deacon's coat; a Hostetler would be converted to tidiness at the sight of them. Behind the counters stand cranberry-cheeked boys and girls; in the windows of the provision shops are arranged squadrons of plates and dishes beautifully garnished with the queer things the people eat.—*Horri-*

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Brother Luther.

The following tribute is rendered by the new managers of the *Central Baptist* to the retiring editor:

Nearly ten years ago John Hill Luther conceived and inaugurated the enterprise that to-day furnishes the *Central Baptist* to thousands of Baptists in the West and throughout the country. He has made and maintained for himself a reputation as a journalist that identifies him with the history of the Baptists of North America. He has given a character to the paper of which he is the founder that need cause him no regrets, but of which he may be justly proud—that pride that springs from a consciousness of having done his work well, and that to do this he has endured hardships as a good soldier. He has laid the foundation for a work that the Baptists of this great Western country can not do without. A representative Baptist paper west of the Mississippi is a necessity. Dr. Luther retires from this work of years of toil, anxiety, tears and prayers, from no desire on our part—it is one of the inevitable changes in the affairs of life.

The following occurs in Moore's *Reminiscences*: Scott told of a Jew, in some small theatre, saying, at the very moment when the whole audience was in still and breathless attention to the sorrows of Mrs. Beverly, "I should like to know who dat was dat spat in my eye."

Death of E. A. Heids.

This esteemed citizen of Marion breathed his last at his late residence June 8th, 1875. He was born in Twiggs Co. Ga. June 11th, 1833. At a very early period in life he began the world's battles as a printer, which business became the occupation of his life. When quite a youth he left his native State, and for a short time lived in Eufaula, Ala., at which place he made a profession of religion and joined the Methodist church, in connection with which he remained through life. Soon after this he came to Marion and began to work as a printer in the *Commonwealth* office. He left his position in that office to take one in the office of the *Marion American* in connection with which he remained until the breaking out of the war. Near the close of the war, he, in company with John H. Chapman, Esq., revived the *Commonwealth*, which had been suspended, and afterwards was associated with M. C. Cooke, and still later with H. C. Cooke, in the publication of the paper.

Having been happily married to Miss Helen Redding shortly after locating at this place, he felt permanently settled, and therefore as soon as circumstances would allow and an opportunity was offered, he bought the interest of his partner and became sole editor and proprietor of the paper, and as such remained to the day of his death.

When in health he was generally cheerful and vivacious, giving life and zest to every company; and even in sickness he was not entirely void of this characteristic. He was kind in his feelings and tender in his sympathies, and ever seemed to be ready to make due allowances for the faults and failures of others.

When our country was overwhelmed in trouble and disaster, he was one of the many that volunteered to aid in driving back the invading foe. As a soldier he was faithful, true and brave; and when forced to surrender his sword to overpowering forces, he immediately fled to the next most powerful defense. Seating himself upon the tripod he wielded the pen without fear, and defended the rights of his country without reference to popular favor. Many of our citizens remember the anxiety manifested by him in our last election, and they will not forget that at times when giving vent to his feelings he made the air ring with shouts of triumph as dispatch after dispatch related the success of the Democratic candidates. He lived to see his country on a rising ground, and there was nothing more gratifying and cheering to his heart than that which gave evidence of prosperity among the people.

More than twelve months ago his health began to decline, and though he had the kindest attention that a loving and faithful wife could give, together with the best medical skill that could be employed, his decline in physical force was apparent to all that were acquainted with him. General debility was doing its work by degrees, till finally he was prostrated upon his bed, there to linger and suffer for months together. Through all his sufferings, he was never heard to complain, and though worn down to the lowest degree of emaciation, he would say, "It's all right."

His pastor frequently conversed with him and prayed by his bedside, which was always highly appreciated by him, and to the prayers he would often heartily respond. When the time of death came, he met it without fear, being permitted to retain his rationality to the last moment, he whispered in his dying struggle, "There is nothing in my way."

His funeral services took place at his residence yesterday afternoon 4 o'clock, p. m

