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Be Silent, O my Soul.

Stream of my life, still, placid river, flow!
I have no fear of the tug-fing seas;
Neither a look behind me nor behind,
But lying mute with wave-dipped land,
Be silent.

It was not always so. My brethren, see,
This old, old, trembling palm, it keeps
The sign
Of youth's mad wrestling with the waves
That drift
Inmurmuring eternally along.

I would have had them flow, through fields
And forests,
Giving and taking freshness, perfume, joy,
It stirs through here. Be silent, O my
Soul!

The finger of God's wisdom drew its line.
So I lay back and look up to the stars,
And count the ripples rushing to the shore,
And watch the wildest river rolling on
Until it widens to the open sea.

—Dinah Maloch.

Communications.

About Pastors and Pastorless Churches.

DEAR BAPTIST: I see, in a report of the proceedings of the Alabama Baptist Association, that, at its last session, a committee, after stating that there were a number of churches without pastors, proceeded thus:

"Your committee would respectfully, but earnestly, press upon the association the imperative necessity of devising some means by which ministers may be induced to occupy the destitute places."

It is not considered courteous to give advice unsolicited; but I hope it will not be considered discourteous in me to offer a few thoughts on the subject introduced to our notice by the committee aforesaid.

1. It is the duty of every minister, in selecting a field of labor, to have respect to the prospect of usefulness in the field selected.

2. No minister can have a scriptural warrant for believing that his labors will be blessed with a church whose members manifest a total disregard to that decree of Heaven which ordains that "they who preach the gospel shall live of the gospel," I Cor. 9:14, requiring of him to feed, cloth and lodge himself and family, while laboring faithfully for them from week to week.

3. Few are the churches—if any—that would not be able to afford a comfortable support to a pastor, according to divine instructions, they who have funds would honor the Lord with their substance, Prov. 3:9; and give, as the Lord has prospered them, I Cor. 16:2; and if they who are destitute of funds, would labor with their hands that they may have to give to them that need. Eph. 4:28.

4. The most likely means to secure the end desired by the committee, it appears to me, would be for our churches to cause provisions to be made for supplying every family connected with them, with an unutilized copy of the Bible, and with the regular issues of the ALABAMA BAPTIST, and by circulating freely the weekly issues of *Kind Words*, among the children in their respective communities.

Churches that faithfully use these means will not be likely long to lack either the will or the ability to procure and sustain pastors. So thinks one who has been an attentive observer of passing events in our churches for more than half a century.

J. S. B.

Shady Grove Church and the Centennial Work.

DEAR BAPTIST: We visited this church last Saturday and Sunday to talk centennial to the brethren.

Sunday being rather an unpleasant day, the congregation was not as large as usual, nevertheless we had a good meeting. After the sermon, the church appointed a committee of brethren and sisters to collect funds for Howard College. As the church numbers 122, and the congregation very much interested in the work, and the committee a working band, I shall be greatly surprised, if they do not send up one hundred and twenty-two dollars. Bro. Mitchell Davis and his excellent lady will see to this.

I earnestly hope they will have a committee meeting as often as possible, and be sure to bring the matter before the church at each conference between now and July next, working patiently and vigorously, never relaxing their hold, till they can report one dollar for every member of the church.

Our good Bro. Appleton is pastor to this church, and God has greatly blessed his labors.

J. J. CLOEN.

Gadsden, Ala.

At their fair in Logan county, a large number of friends, having a large hall, to the youngest old ladies, were assembled.

Who Baptized T'other?

In Marengo county there lives the gray-haired hero of this brief narrative, a faithful advocate of Methodism. On one occasion after opening the door of the society, a colored man of Baptist proclivities presented himself for membership, and was duly received. The venerable Rev. A. asked if he had ever been baptized, and was answered in the negative. The preacher reached his hand for the pitcher of water, but the candidate objected, and said he wished to be baptized right, like John de Baptist. Rev. A. replied that it did not make any difference, but that when any one preferred, the church baptized in either mode. He then dismissed the congregation, and all repaired to the water near by.

The weather was just such as to make a wetting uncomfortable, especially to one who didn't believe in that mode, a cold, November evening.

The Rev. A. selected a place for the proper administering of the ordinance, where the water was about waist deep. Shaving off into the water was a rock, at whose margin the water was about ten inches deep. On this the minister stood, a most pitiable victim. His feelings may be better imagined than described; but to make the best of a bad job, he remarked that the Baptists laid a great deal too much stress on the subject of baptism, but that his church would administer the sacred rite to suit every body—that one of their proof texts was the baptism of Phillip and the Eunuch; but that after reading the whole history for many years he had never been able to tell whether Phillip baptized the eunuch or the eunuch baptized Phillip. "But," said he, "the water is cold, I will not stop to argue so unimportant a matter now." After repeating the baptismal ceremony, he laid the candidate backward, who was up to the waist in water, but lo, his foot slipped, and he performed a feat more appropriate to a mirthful boy, in a summer bath; making a summersault over the dark key's head.

It was, however, brought safe to land, and an old obstinate colored woman, on the hill, exclaimed, "Blessed be Lord! I can't tell who baptized t'other, but neither."

And reader, can you tell?

H. I. S.

The Revival at Jefferson.

Bro. Editor: A series of meetings conducted by Bro. Bailey have just closed, and we have had great cause to rejoice and to thank God that such an able and untiring minister as Bro. Bailey has been with us. He commenced his glorious work here on Saturday before the second Sabbath in this month, and continued for twelve days. During this time eleven persons were converted, and it was our pleasure on yesterday to see eight of them buried in baptism.

These are not all the happy results of the meeting. Our church previous to this revival had grown cold, and many of the members were wanting in that zeal and devotion which characterize a true Christian; but now we believe and sincerely hope that all have been awakened from their lethargy, and will in future be prompt in the discharge of their duty.

On the first Sabbath after Bro. Bailey's arrival, he gave us an excellent lecture on Sabbath-schools, and it was soon apparent that the desired effect was produced; for on the next Sunday morning we noticed that several of the older members of the church who had never taken any part in the Sabbath-school, came out promptly at nine o'clock, formed themselves into a class, and enrolled their names on the list with the other scholars.

It is a source of the purest satisfaction that we are permitted to say the Mount Pleasant Baptist Church has not enjoyed such a refreshing season as the last, in many years, and it is our humble prayer that God may give to the dear brother who has just visited us, health, strength and wisdom from on high that he may long, successfully labor in the vineyard of our Master.

W. F. W.

An Important Exegesis Very Much Needed.

The Apostle Paul says (1 Tim. 2:12), "I suffer not a woman to teach (didaskalein) not *Lalein*, rendered by some 'to babble, or prate idly,' but *didaskalein*, to teach. So far, so good; but the same apostle was present and knowing to the fact that Philip, the evangelist, (Acts 21:9) had four daughters "which did prophesy," prophetic, and yet not a word of protest was uttered, so far as we have any inspired record.

It seems to me that the entire merits of the question "Shall a woman

preach?" would be settled by an enlightened exegesis of these passages and a few others which would naturally arrange themselves, pro or con.

Who of the doctors will furnish it? It is in demand to suit a necessity of the times. Shall a woman preach? When this is furnished then I wish to understand how it came to pass that that little woman Prisca or Priscilla (Priscilla is the diminutive of Prisca) was allowed to do the duties of a Professor of Theology, (Acts 18:26). Difficult question this, to get our sisters exactly into their right places.

X.

Sermons for the Closet.

NUMBER ONE.

DESCRPTION OF THE LORD'S DAY.

What evil thing is this that ye do, and profane the Sabbath day? Neh. xiii:17.

FIRST PART.

Dear child of God! how is it that you are alone at home?

"I had rather be at home than abroad, especially on Sunday."

But do you not know that this is a day of holy convocation? (Levit. xxiii, 9); the day concerning which God says: "Keep my Sabbath." Ex. xxxi, 13. Let me tell you that you are doing wrong. For this is the very hour when God is speaking in His temple. You should now be there sitting like Mary, at His feet, hearkening to His word, Luke x, 39.

"But I have a book to read, and am trying to edify myself from the Divine Word."

A book in the hand is the finest Sunday ornament of a Christian; it becomes him more than than the costliest rings and jewels—but only after attendance upon divine service, my son. The Christian assembly must not be neglected. Heb. x, 25.

"But I am reading a devotional exercise."

Good! better than a novel. But a sermon heard in church is more profitable than ten devotional exercises.

"Why?"

Because it edifies more. God's Spirit operates in the public assembly more powerfully than in solitude.

You must neglect neither public nor private devotion; spend the whole week, if you will, in praising God at home; but on Sunday serve the Lord with joy and come into His presence with thanksgiving. Ps. c, 2. Hear the gracious promise of your God: "In all places where I record my name I will come unto thee, I will bless thee." Ex. xx, 24.

"Yet many teachers are now commending private devotion as superior to that of the public assembly."

Yes! but you must guard against these corner-preachers. They are for the most part heretics, teachers vain glorious and carnal, the flatterers and deceivers of households; and are so described by the Spirit of God. 2 Tim. iii, 2-6. They are ravens wolves in sheep's clothing (Matt. vii, 15), not promoting, but destroying the kingdom of God. God's command is this: "Thou shalt keep the Sabbath day" (Levit. v, 12), and Him you must obey rather than seductive men. Again, I ask, what is it keeps you from attendance on preaching?

"My horses are not here to carry me."

Beloved, are your bones too frail to carry you to church?

"No! but I am a person of too high a position to go to church afoot!"

Have you ever read that the early Christians rode to church? But some of you must harness your horses when the church is at your door. Shame on you! You are never satisfied, unless with the clatter of your wheels and the trampling of your horses you can disturb the worship of Christians and of the preacher.

"Just now I am deep affliction, and so I must keep away from church for a few weeks."

Ah! what a sorry excuse! At this very time you need the church service most of all. Where can you find sweeter consolation in your sorrow than in the place where the God of all consolation (2 Cor. i, 3) lights the God and blesses the assembly. Isa. xxxi, 9.

"But, how if God visits me with sickness?"

That excuse will stand good. I am condemning only singularity and the contempt for God's Word. If you cannot go with the publican to pray in the temple, then pray at home. A leprous Naaman and Gehazi (2 Kings v, 27); a Job sitting in ashes (Job ii, 8); a Lazarus covered with sores (Luke xvi, 20); a Hezekiah meaning upon a sick bed (Isa. xxxviii, 14), separated from the assembly, can hear God speaking in His Word at home. There, in such cases, the Lord's Sabbath (Ex. xvi, 23) can be duly observed.

BROOKS PRIZE.

How then can one celebrate this religious festival properly?

All labor except that required by pressing necessity must be laid aside.

Jer. xvii, 24. Barbers, fruit sellers, tobacconists, ice companies, railway companies, and all others who violate this law, must give an account to God. The statesman must resign his public affairs, the theologian his systems and controversies, the lawyer his statutes and reports, the physician his laboratory, the philosopher his airy speculations, the merchant must shut his office and store, the artisan his workshop, and the lady must desert from her toils upon clothing and finery.

"What then must we do?"

Take your Bible in hand investigate what the preacher has taught, and apply all you read to your own soul; and peruse other spiritual books whose sole end is edification.

"Are there no festivities and social relaxations permitted on that day?"

No! for they destroy its sanctity, and dissipate the solemn reflections to which the Sabbath is set apart.

The sports and the carousals of eating, drinking, and the stupor of sleep, in which some indulge on that day, are especially forbidden and criminal. Accursed is all earthly joy which draws men away from the fountain of salvation. Accursed is the house which keeps or draws away a family or a friendly circle from the house of God. Accursed is the merchandise that is bartered and the money that is paid for carnal enjoyment, on the day of Christian jubilee. Woe to the parent or the magistrate who is set for the praise of them that do well, and yet who encourages these works of the Devil! Yes, more, on the Sabbath all splendor and superfluity of dress is sinful; it prevents many a poor person, in shabby attire, from coming to the house of God. And all unsocial social gatherings, and all earthly thoughts, and all worldly care, are forbidden on that day. Isa. lviii, 13, 14.

May God have mercy upon us! for professing Christians desecrate no day of the week so frequently and greatly as the holy Rest-day of the Lord. To many, Sunday is a Sunday; the Sabbath is a Sow-bath; the Quick-Season is a Riot-Season; the Lord's Festival is Satan's Feast-day. Is it not so? Why does a curse devour the land? On account of them that dwell therein. Isa. xxiv, 6. "Where is the demoralization and dissipation in all conditions? Because God's rest is despised. What does God think of it? He hath sworn: 'I will never forget any of their works.' Amos viii, 7. They do not keep my Rest-day; I swear in my wrath, they shall not come into my rest, here or hereafter. Ps. cxi, 11.

Gems of Thought.

I part with thee for a few days, that I may receive thee forever, and find thee what thou art. It is for no language but that of heaven to describe the sacred joy which such a meeting must occasion!—Dr. Doddridge.

Affliction to God's children is the dove with an olive branch in her mouth, to show that all is well.—Usher.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Matthew Henry.

When God is specially dark, He brings out in the end, some good or blessing in which the believer discovers that his Heavenly Father only understood his wants better than he did himself. God was dark in his way, only because His goodness was too deep in counsel for him to follow it to its mark.—Bushnell.

Nearly every loss has two faces; the one with which it comes is terrific to look at, but the face with which it passes away is that of an angel of God.—Lord Mountford.

The so-called death is the birth into the real life, the still nearer communion with God the Saviour.—Mary Howitt.

The Cincinnati Commercial is responsible for the following: She brought him a vest and a pair of pants, and in answer to an appeal for old clothes, for he was very ragged. She thought they would fit comfortably. He examined both garments attentively, and throwing them down, exclaimed: "There ain't no watch pocket nor a hind pocket for a piece of the sort he is."

An Appeal to the Baptist Ladies of Alabama.

In accordance with the advice of the Cor. Sec. of our Foreign Mission Board, the "Woman's Mission Society" of the Tallapoosa Baptist church has decided to hold a central committee for organizing similar societies throughout Alabama, and consulting the sympathies and cooperation of the Baptist sisterhood in the work of foreign mission.

We hope none will consider us too forward in this matter, and should any ask why we assume this work, our answer is, "the love of Christ constrains us," and not any desire to be prominent before our sisters. This work must be done, and we cheerfully address ourselves to its performance. It has been only a few years since the important agency of woman in the work of missions among the heathen, has been recognized, and due prominence given to it. The strong fortress of idolatry could not be reached by male missionaries. Owing to the peculiar social customs prevailing among those people, their women had but meagre opportunities for hearing the gospel. But our female missionaries could find ready access to their homes, and thus the religion of Jesus could be successfully brought into the family circles. The mother being reached, it is easy to secure the minds of the children. God has thus shown us the most speedy way of extending the gospel, and overthrowing idolatry. While our brethren are sustaining those earnest and laborious workers, who are preaching the gospel, and thus tending to sap the foundations of the superstition which has held those nations in bondage so long, shall we sisters, look with indifference on the sacrifices of our devoted missionary sisters who are faithfully performing that part of the work which our brethren cannot do? No, let us awake to the responsibilities of the hour. Let us feel that we too, can and must do something in this noble work.

The ladies of South Carolina have invited the ladies of Alabama to cooperate with them in raising funds to build a house for Mrs. N. K. Williams and her sister Miss Lilla Whilden, in Canton, China. There is an appropriateness in this, for while these dear sisters are of South Carolina, Bro. Williams is a native of this State. Shall we regard to this invitation, or shall we decline and leave South Carolina to do the whole work? We have faith in Alabama Baptist ladies, to believe they will come up to the help of the Lord in this hour of need. Remember, dear ladies, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." The labor of raising funds for a house for Mrs. Williams cannot be overrated. Their health, indeed their lives, are in danger on account of the exposure and discomfort they suffer from having to live in native houses, for which they pay exorbitant rents. It seems to us that a necessity is laid upon us to aid in providing a home for them. The house will cost about twenty-five hundred dollars in our currency, making twelve hundred and fifty dollars for the ladies of Alabama to raise. Will we not make some sacrifice in order to raise the money? While our brethren are making strong efforts to endow or help Howard College, a Centennial movement, let us erect a house on heathen soil as a thank-offering to God for the blessings bestowed on us in the gospel. We send forth this appeal to you, dear sisters, and respectfully and earnestly request you to organize "Women's Mission Societies" in your churches, whose immediate work shall be raising funds to build a house for Mrs. Williams and Miss Whilden. Meet together and talk the matter over; talk about the love of Jesus, his claims upon you, the wants of the heathen, the need of our sacrificing missionary women, and then ask God what is your duty in this matter. Organize by electing a President, Secretary, and Treasurer, and two Collectors. Get each family to take a nite box, and put in it weekly as much as you can. Let the Collectors open the nite boxes every quarter and forward the amount to the Corresponding Secretary of our Society, who will acknowledge its receipt in the ALABAMA BAPTIST. Where societies cannot be formed will not some sister in each church act as Collector and forward monthly all she can secure? We will not each sister, whether called upon or not, send an offering for this work? All amounts, with names of donors, from week to week. Let not this appeal be in vain. The ladies of Georgia and Virginia have united in raising money for building a house for the Misses Moon, at Tung Chau, China. Already the ladies of Georgia have raised \$1,300, and those of Virginia equally as much. Soon they will have raised the requisite amount (\$3,000). Cannot, will not the ladies of Alabama raise \$1,250 to provide a house for two other devoted missionaries?

We may not feel it our duty to go in person to tell the news of a Saviour's love, but we can aid those who have gone, and thus share the blessings of the work with them. Societies or churches desiring "nite boxes" will send orders for the number desired, to our Cor. Sec'y and they will be furnished free of cost. The express charges on the boxes can be deducted from the collections they contain.

Address all communications, and forward all money to
MRS. N. A. BAILEY,
Cor. Sec'y W. M. S.

"What kind of a man is Squire Simmons, anyway?" "Well, you've seen the snow-storms along early in winter, when there's a good deal of wind and not much sleighing? That's the sort he is."

Something About Foreign Missions.

CANTON MISSION.

MISS HARRIET A. BAKER.

In the seventh annual report of the Board of Foreign Missions, we read: "In addition to the day schools, which are in operation in Shanghai and its vicinity, the Board have authorized the establishment of a female boarding school, to be placed under the care of Miss Baker. The determination to embark in this work was induced by the request of the missionaries, more or less urgently presented." Among the missionaries who desired this work, Rev. Isaac J. Roberts, at Canton, was perhaps the most urgent. On March 30th, 1849, Miss Harriet A. Baker, of Powhatan county, Va., was appointed by the Board a missionary to China, to be located in Canton. She sailed the March following, and arrived at that station in July, 1850. To the Convention of 1850, she reported: "Sister Harriet Baker has gone to this position for the purpose of attempting the establishment of a school for female children. This is an experiment, the beneficial influence of which remains to be tested." A few weeks after the arrival of Miss Baker, on August 7th, Mr. and Mrs. Isaac J. Roberts reached Canton. They all made their temporary abode at the house of the Rev. James G. Bridgman, a graduate of Amherst College, an accomplished scholar, and a missionary of the A. B. C. F. M., who had been until 1848 the supervisor of the Chinese Repository.

Miss Baker sailed Jan. 23rd, 1851, for Shanghai, where she arrived the 2nd of February following. The missionaries at Shanghai were impressed with the importance of boarding schools, not only for girls, but also for boys. The following, from the pen of Mr. Shack, is found in the seventh annual report of the Board: "Soon after the arrival of Miss Baker here, our mission passed a formal resolution, authorizing her to commence a female boarding school on a small scale, but with the view of its gradual enlargement. The general opinion among missionaries seems to be that where a mission has a boarding school for one sex, there should be in the same mission a similar school for the other sex. This is especially desirable in view of future matrimonial connections. It is the standing custom of the Chinese to betroth their children at a very early age; and for one young person, carefully brought up in a mission school, to be compelled to marry another brought up under the influence of heathenism, would be one of the greatest discouragements and drawbacks, as well as a positive throwing away of much missionary toil, time and money. Compulsion is one of the main features of Chinese betrothal and marriage."

We stop here to remark that, when our mission at Canton was left without a missionary, by the return to this country of Rev. B. W. Whilden, the interests of our Board were committed to the hands of one of the gentlemen referred to above, the Rev. J. B. French. This gentleman was described "as classical in his style, of great simplicity of taste and refinement of feeling; of sound judgment; industrious, regular, and of methodical habits; and as having a person and heart which, when nerved to defend the right and protect the injured, assumed a majesty and resistless power." He was a native of Georgetown, D. C., and lived, at one time, in Richmond, Va., where he was employed in behalf of the American Tract Society. He died at sea, coming to this country on account of his health, November 30, 1858, "on the twenty-fifth anniversary of his sorrowful wife."

In the providence of God, Miss Baker was not allowed to labor long in her chosen work. In 1854 the Board reported to the Convention: "By the advice of Dr. Lockhart, in consequence of ill health, which threatened to be permanent, Miss Harriet Baker was induced, with the consent of the Board, December 5, 1853, to return to this country. She expresses deep concern for the prosperity of the mission, and regrets that duty seems to demand her retirement from it."

For some years after the return of Miss Baker, the Board were opposed to single women becoming missionaries. This we had good reason to know from the vain and persevering efforts of our dear child in the Lord, Mary Canfield, after Mrs. T. A. Reid who died in Africa, to go alone on the mission to which she felt herself solemnly called of God.

But this policy of the Board is now changed, and they congratulate themselves and the churches at the accomplished and efficient single women in the field, who are doing a work which men cannot do, and which will link their names indissolubly with the redemption of the greatest empire in the world.

Miss Baker is believed to be the author of "The Orphan of the Old Dominion," in which, under the name of Lamma Silvervale, she gives her own life in the character of Almaria Hobyn. The account of her conversion by reading the biography Ann H. Judson, her early missionary impressions, and her experience and observations and performances in Canton and Shanghai, is interesting and instructive. She writes a sharp pen, and touches keenly a Mr. Hollins of Canton, whom we recognize as our missionary, Rev. Isaac J. Roberts, as well as some other people, of whom we have only heard under the fictitious name of "The Orphan of the Old Dominion."

Miss Baker is living with her brother-in-law in one of our extreme Western States. May her life be long spared, and usefully spent to the end—no

Methodists and Baptists.

The statistics of the Methodist Episcopal Church have just appeared for the year, and suggest a comparison with those of our own denomination. The Methodist increase during the year, in full members (omitting those on probation) was a little over 39,000; the increase in Baptist church-membership during the last year, according to the Year Book, was something over 127,000. The total Methodist full membership is now reported as a little over 1,384,000, with 106,400 probationers. The total Baptist membership is reported as something over 1,701,000, or nearly 400,000 more than the full membership of the Methodist Church. But in ministers, itinerant and local, they report 23,737, while Baptists report ordained preachers only 13,334. The number of Baptist licentiates is not reported. Baptist Sunday-school statistics are very imperfect, being only 5,233 schools, 80,405 officers and teachers, and 536,152 scholars; while the Methodists, with their more complete returns, report 19,387 schools, 207,182 officers and teachers, and 1,406,108 scholars, or more than double the number of schools, officers or teachers, and nearly seven times the number of scholars. It is to be regretted that more complete returns from our Sunday schools cannot be obtained. The Methodists show a number of scholars greater than their church-membership, omitting those on probation. Baptists must have a number of scholars in their schools nearly, if not quite, equal to their church-membership.—Cor. Journal and Messenger.

Hints on Preaching.

If a minister, through the blessing of God, would be powerful in converting men, let him abandon the idea of preaching for the mere purpose of preaching. Let him prepare and preach his discourses with a straight aim! Pretentious is not in a revival. It is not the highest ideal of a sermon that it is precise and dignified, and offend nobody's taste! Foster complained of Bluff that he kept his thoughts so long standing to be dressed, that they were chilled through before leaving his hands. Sermons may be elaborated until they are spoiled. They may be so "horrible" as to be perfectly worthless! Some sermons appear to be—

—correctly cold, and splendidly faulty;
—faultily faultless, fully regular, splendidly unaltered.

The book would call these literary properties "dried sweetmeats in a glass jar." Such sermons are good enough to lay away as embalmed beauties, but they are totally unfit to be preached to a living congregation. Souls never cry out under them. When ministers are full of the Holy Ghost, they do not preach thus. They preach in any way rather than this. And many a revival has been checked, and prematurely brought to a close, by not preaching plain and homely solemn truths in a weighty and downright earnest manner. How few of us preach as if standing on the brink of eternity, with a God-given message for death-doomed sinners!—Bible Banner.

Home.

A man went out to India to live there. He had a very pleasant house, with a large garden, and he and his wife and children lived very happily. At last, as the children grew up, the heat made them very ill, and they became thin and weak, so that the doctor said, "If you wish your children to live you must send them to England."

The poor man could not leave his work in India, so he was obliged to send his wife and children away by themselves, and he was left alone. The day after they had gone away, a friend called upon him and said, "What a pleasant home you have!"

"Yes," said the poor man, "but it was a home yesterday; now it is nothing but a house. My home is where my wife and children are."

Home is not bricks and mortar, nor stone, but a place where our best friends are. Heaven is our home, because Jesus our best friend, and God our Father, are there.

God wishes all men to think that heaven is their home, and so he sends for our parents and friends, and takes them from our home on earth, that we may be obliged to look up to heaven and say: "My best friends are there."

Our best friends are our best treasures, and Jesus tells us, "Where our treasure is, there will our hearts be also."

"Watch and Pray"

A converted and emancipated slave accosted a person thus:

"Massa, me hear you are going to study to be a minister."

"Yes."

"Will you let poor Tom say one thing to you?"

"Yes."

"Well, you know the Good Master says, 'Watch and pray.' Now you may watch all the time, and if you no pray, the devil will get in. You may pray all the time, and if you no watch too, the devil will get in. But if you watch and pray all the time, the devil no get in for it is just like the sword of God put into the angel's hand at the entering of the garden. It turns every way. If the devil come behind it turn there; if the devil come behind it turn there. Yes, massa it turn every way."—Whitecross.

Baptists in Holland.

They are there, though holding their ground under some circumstances of trial. They are not above meeting in barns and auction-rooms, if need be, but such places are not available for the Sunday-school, since the law prohibits "religious meetings in unlicensed buildings," which means, we suppose, that preaching on a week day evening is not a religious service for such they appear to have. There is also restriction in relation to meeting within a certain distance of places of worship belonging to other denominations. Meanwhile the churches are working and growing even in those places in which these embarrassments exist. A writer in the *Freeman* says:

The opportunities for the declaration of the gospel, in spite of some governmental restrictions, are large, and are really limited only by ability and resources of the brethren. There is as much need in Holland as anywhere else on the continent of Europe for the preaching of the cross. The reformed Lutheran church, while containing a few pious ministers, is as a body as lifeless and corrupt as in Germany. Our brethren are almost the sole representatives of evangelical doctrine and practice. There is also a deeply underlying conviction of the indefensibility and futility of infant sprinkling, and could our brethren send out a few evangelists, there is little doubt that in many places their labors would be successful in establishing churches and gathering precious souls into the Redeemer's Kingdom.

Resources of the United States.

Our produce of iron is enormous, second only to that of Great Britain; the increase in the amount of coal mined is rapid, and indicates the steady expansion of our manufacturing interests. The gold of California has been washed from the surface detritus with feverish haste; and now the silver mines of Nevada are the scene of the most extensive mining operations the world has ever seen. Nature has been prodigal in her gifts to our people; and we have been all, perhaps, not more wasteful of our mineral than of our agricultural resources. The future will show how much has been made waste; but there is not the slightest reason to expect any change at present. As the development of the great permanent mineral interests, those of coal and iron, is chiefly in the older States, where the general government has no claim to interfere, having no ownership in the land, we may expect to see the individual States, at no very distant period, making necessary and desirable regulations for the health and safety of the people, and the conservation of the neighborhood of underground workings; and economy, the result of skillful management, will come into fashion when the country has been forced into it—a process which, as some think, has already commenced.

—Prof. Whitney.

The Decay of Infant Baptism.

The Christian Union says:

Official reports show that in all the Congregational churches of Maine, during the last year, only 141 children were baptized. It is plain from this that infant baptism, in that state, at least, has but a feeble hold upon the feelings and convictions of the denomination. Has not this arisen from the effort to enforce the rite upon the ground of authority, instead of privilege? If an institution becomes a nucleus of superstition, it will inevitably suffer when the superstition is discovered. But the public consecration of children is a coronation so beautiful in itself, and when properly appreciated and understood, so helpful to parents and so well calculated to impress the community, that it is a pity it should fall into disrepute.

Or has it not arisen rather from the fact that the people in the Free State will insist on asking: "What is the meaning of this? Does it convey any grace, or ensure the salvation of the child? If so, by all means let us have it. But if not, why then?" It is not difficult to enforce the observance of infant baptism on the Romanist or the Ritualist. But it is rather hard to find a ground on which they ought to be urged on the evangelical Pedobaptist.—National Baptist.

Give, or Stop Praying.—The colored woman, who with eyes closed was singing,

"Fly abroad, thou mighty Gospel,"

was nudged by the collector with his contribution box, while he said, "No use in singing, 'Fly abroad, thou mighty Gospel,' without you give something to make us fly."

The little son of the man who had prayed one morning at the family altar that the Lord would supply the wants of the destitute and needy, said when the prayer was finished, "Father, if I had my grain bin I would answer that prayer myself."

Ex.

Tidal Wave.

The writers in the newspapers, when they get a new phrase, are very fond of using it on all occasions, right or wrong. The last phrase is "tidal wave." The real meaning of this term is a wave which rises and falls periodically, or the great wave of translation, which moves around the earth twice every twenty-four hours. This being the case, the newspapers apply it to every catastrophe which is not periodic, and is not like the tides. If a hurricane or an earthquake throws up the water on the shore, that is a "tidal wave." The late unexpected majorities of the Democratic party are called a "tidal wave." It is all very well to get a new word, but it is to be used with a little more precision.

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. D. RENFROE, ASSOCIATE.
J. H. CROOK, EDITOR.
D. W. GWIN, Sunday-School Editor.

MARION, ALA.

Tuesday December 14, 1875.

Early English Baptists--Confession of Names.

In indicating their spiritual progenitors Baptists are entitled to the same liberty of judgment and the same discrimination between societies, grouped by prejudice under a common name, as is claimed by every historic denomination. All these repudiate incongruous and fanatical elements which were casually, or by way of reproach, associated with them.

In the case of Baptists there is peculiar need of such discrimination. More than any other Christian people they have been scandalized by names, some of which they always repudiated without success, others of which they themselves submitted to for the sake of distinction from the National Establishment.

Before the Reformation, Baptists were known as Wickliffites, Lollards, Lible Men, &c.; and after these names were changed to the odious one of Anabaptists. They called themselves Baptized Men, or Baptized Churches. (Trinity 2, 293. See also Cuttings.) Through exposure in his Historical Vindications p. 107-110. The old names sometimes curiously illustrate the uncompromising nature of the conflict then going on. Thus the Broadward records (Baptist) state that a Baptist minister, the Rev. Mr. Caine, was once appointed to preach at Westerleigh, near Bristol. "In the public place called a church," but that it was closed against him when it became known that he was a Baptized Man, by which they called an Anabaptist, which was to some sufficient cause of prejudice.

There were two kinds of Anabaptists in Germany, the political enthusiasts of whom history treats, and the simple godly believers who secured the praise even of the cynical Erasmus.

So it was in England, as appears by the testimony of Burnet who distinguishes between the gentle or moderate Anabaptists and others who were doctrine and fierce in temper. (Hist. Reform. II. 126.) A large proportion of the so-called Anabaptists of England were of the former class. We claim no affiliation with any others. (See Dr. Cuttings' article on Anabaptists in Appleton's Cyc. First Ed.) It is not impracticable to distinguish the two classes, although they bear a common name.

Some obscurity has also arisen from the peculiar names which were used to designate the Baptist churches of England. Their members commonly called their societies rather than churches, to distinguish them, we suppose, from the congregations of the Established Church. In the public documents of the English government they bear the name of conventicles. The word had a well known ecclesiastical meaning, and was the common epithet not only for the meetings but for the churches of Dissenters.

Dr. Jeter is not without warrant when he says: "The word conventicle was not used as synonymous with church. It denoted any meeting of Dissenters for religious purposes." But when he goes on to say of this word, "It implied no organization or form of worship," he is not sustained either by church history, or the popular or legal usage. On the contrary, "conventicle" ordinarily occurred as the synonym of "a church" or "a society." It was applied to the assembly, the place and the organization, just as the word church (ecclesia) was among the early Christians, or as the word "meeting" is in New England. To use an expressive term of John Stuart Mill, it connoted a church.

The Baptist conventicles were, for the most part, Baptist churches. As this is a matter of great importance we will devote a paragraph to the discussion of the meaning of this word. The conventicles, we say, implied the church. The term is from the Latin *conventio*, which signifies a little assembly. It was commonly used by the ancient writers to indicate a church. Thus Lactantius (5:11) speaks of a certain persecutor in the age of Diocletian "burnt a whole people together with their conventicular church" where they were all met together. Arnobius (*Contra Gentes*, 4:20) complains: "Why are our churches (conventicles) where the God is worshipped pulled up?" And Ambrose (*Epist.* 4:1) says that "wherever the church is, there the conventicle is." These words are used in the same sense as the word church.

The official cotton crop report for November, says the state percentage represented by the aggregate quantity of cotton picked last year, is as follows: Alabama 91; South Carolina 78; Georgia 76; Florida 60; Louisiana 100; Mississippi 114; Texas 114; Arkansas 114; Tennessee 114.

meetings of heretics. The churches which had ceased to be "little assemblies" contemptuously transferred their old name to non-conformists.

In England the term was first applied to the religious assemblies of Wickliffe and his followers in the reigns of Edward III. and Richard II. as a stigma. Then to any meeting of Dissenters from the Established Church, an assembly of Separatists. Barrill's Law Dictionary p. 281. Then, like the word church, to the place of worship which they resorted to, Hook's Church Dictionary p. 167. And these conventicles were persecuted by the Church of England as "seditious conventicles." The act against "seditious conventicles" was framed for enforcing "conformity to the Church of England," was forced to its passage by Elizabeth in 1592, and was twice re-enacted in the reign of Charles II. (in 1663 and 1670). All the Bishops were for it but two. In the latter reign it was avowedly launched against the Dissenting Churches. And in their behalf the famous John Owen made a powerful, but vain appeal against it, both to the House of Lords and to the citizens of London. Owen's Works Vol. 13, pp. 677-692. See also Pictorial Hist. of England 2: 715.

On the other hand, the Catholics used the same opprobrious term to indicate the churches which acknowledged the supremacy of Queen Elizabeth. Rightly, a Catholic priest and missionary who died in 1593, designated the Episcopal churches of England as *conventicles*, and bitterly denounced the acts and the violence by which the Catholics were induced to conform to them. Gieseler's Eccl. Hist. Vol. 4, p. 345. Thus we have all the evidence that can be desired to show that the conventicle was the common term of reproach to indicate a church. It indicated a meeting and implied an organization. This fact will explain a pleasant incident related by Ivey (Vol. 2, 222).

Mr. Hammon, a zealous Baptist minister who flourished in the middle of the XVII century was on one occasion travelling from Canterbury (an old Baptist centre) for the purpose of preaching to a Baptist "meeting." He was overtaken by a violent storm of rain. While stopping under a tree for shelter, a person from a house opposite called to him, and told him that he was an informer, and having heard there was to be preaching at such a place that night, he was going thither in order to give information of the persons who assembled. This was the very place where Mr. Hammon was appointed to preach, and he instantly replied: "I am a man-taker also." "Are you so?" said the informer; "then we will go together." When they arrived at the house, after sitting some time, Mr. Hammon said to the informer: "Here are the people, but where is the minister? Unless there is a minister, we cannot make a conventicle of it, and therefore I propose that either you or I should preach." On the informer's declining, Mr. Hammon said: "Then I must," which he did with so much energy, and so much to the surprise of the informer, that he from that time dropped his profession and became an altered man.

The term conventicle in its common use implied organization. It was not synonymous with church, just because our persecutors would not dignify our Baptist congregations with that honorable name. But it designated what we mean by a church, an assembly of baptized believers met for the worship of God and the maintenance of the ordinances and discipline of his house. The Anabaptist conventicles proscribed by the laws of England were Baptist churches.

In regard to these meetings Owen says (Works Vol. 13, p. 184), "The Donatists re-baptized those who came to their societies because they professed themselves to believe that all administration of ordinances not in their assemblies was null, and that they were to be looked on as such thing. Our Anabaptists do the same thing."

Should any object to the late date of the pertinency of Owen's testimony, we commend to his consideration the contemporaneous description of the conventicles of Essex and Kent, which were prosecuted by the orders of council in the year 1550. "These congregations," says Underhill, (Struggles and Triumphs of Religious Liberty, p. 113), "were supported by the contributions of their members; mutual instruction was practised, and fellowship in the Gospel regularly maintained."

The evidence goes to show that the Anabaptist conventicles were churches, having preachers, worship, ordinances, discipline. If any one denies this statement, the burden of proof rests upon him. This will appear from the fragments of English Baptist history which we propose to put together.

The official cotton crop report for November, says the state percentage represented by the aggregate quantity of cotton picked last year, is as follows: Alabama 91; South Carolina 78; Georgia 76; Florida 60; Louisiana 100; Mississippi 114; Texas 114; Arkansas 114; Tennessee 114.

A Baptized Pocket-Book.

A lecturer who recently visited the pleasant village of Havana, N. Y., gives an interesting item in relation to Col. E. W. Cook, the founder of Cook Academy in that village. This gentleman was, six years ago, converted from open infidelity at the age of sixty-three. He began the study of the Bible strongly prejudiced against the Baptists. Now he is an active member of the Baptist church, believing that John never would have needed "much water" while baptizing at "Enon, near to Salem," if immersion were not the scriptural mode. When he was baptized his pocket-book was immersed with him, and as a consequence he has given to this Academy property to the amount of about \$200,000. Its catalogue numbers at present 180 scholars.

This is what we need, baptized pocket-books. Money is needed for the maintenance of Sunday-schools, ministers, churches, missions; and so far as our means are required for these purposes, means cease to be our own. The swelling flood of pious affection must lift up and bear away that love of money that rests upon the unregenerate heart. Liberality is required by our vows as Christians, in which we have renounced the spirit of selfish gain, and the service of Mammon, the God of this World. There must be sacrifice in the matter of personal interest, for the promotion of the Redeemer's cause.

And the great object to which Col. Cook has contributed so munificently has claims peculiarly urgent upon the Baptists of this country, and especially upon the Baptists of Alabama. How much can be done for education by Christian liberality! And how much greater the necessity among us, than in those opulent states where good men are giving their tens and hundreds of thousands to this beneficent cause. We have a college equal to any superior to most—a college conducted by able and pious men—a college whose graduates at once take their place among the leaders of the people—a college which will supply the high schools, academies, and professions with men able, in whatever sphere, to perform their part. And this noble institution is to be endowed during this Centennial year. Brethren of Alabama, are your pocket-books baptized? Give of your means to Christian education; give as you have opportunity; give to the cause in some proportion to what God has given to you! Freely you have received, freely give! There is no object more impressive than that which appeals to you now.

The very year following that in which our Baptist brethren of England were delivered from persecution, they assembled for two purposes—home missions and the education of the ministry. They brought their gifts as well as their prayers to the altars of religion. That example should inspire us. Can we do other wise than they when we have so much more to thank God for, when we assemble not to celebrate our year of mere toleration, but one hundred years of religious liberty?

Another of the many illustrations of the credulity of scepticism has been afforded in the exposure of the famous Eddy family of Crittenden, Va. Now for the last two years, sceptics of high and low degree have made pilgrimage to the spot. "Incredulous of Scripture, they have sought for the evidences of immortality in the communications of 'spirits' in the little circle room of the Eddy's." In the dim light, figures appeared who were recognized as deceased relatives, and whose absurd twaddle was accepted as a revelation from a higher sphere. Many of our readers have, no doubt, seen the sensational pictures in the N. Y. Graphic, displaying the weird manifestations of the Eddy mansion. At length the secret is exposed. The closet whence the "spirits" emerged is connected by a secret passage with the kitchen below, and the actors were members of the Eddy family in various costumes. When the time of performance came, the closet door slid away, like the trap of a theatre; the sisters came up from below; the room where the spectators gathered was darkened, and the spirits came and went with changeable bits of costume and wigs and tresses of false hair. The folly of the spectators supplied the rest. The whole affair is pitiable to a degree!

The Vermont Spiritualists.

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S. C. Baptist Convention and Home Missions.

This body met at Spartanburg, S. C., Nov. 24. Dr. McIntosh, the new secretary, made a most favorable impression. He is spoken of in the *Working Christian* as "an earnest, sensible and solid man." The Home Mission Board is 20 years old, and has collected and distributed nearly \$1,000,000. Last year, 1,048 conversions were reported.

Dr. Newman thinks that a Christian without a missionary spirit is a stunted Christian. He says: "If this

Board is given up, where will be the Southern Baptist Convention?" He commends and endorses the new Secretary, and insists that we shall contribute to the Board which he represents. The contribution is made accordingly, amounting to some \$750. He spoke very effectively, and managed the collection with decided skill.

Complimentary.

The following are some of the notices on our recent enlargement, by our exchanges:—We are pleased to see indications of prosperity in the enlargement of the ALABAMA BAPTIST to thirty-two columns. It has done much towards unifying the denomination in that State, and is exerting in every way a tremendous power for good.—*Western Recorder*.

The ALABAMA BAPTIST for last week comes to us in an enlarged form and otherwise improved. We wish our esteemed contemporary enlarged prosperity, and tender our fraternal greetings.—*Index*.

The ALABAMA BAPTIST comes to us enlarged to a thirty-two column paper. It has a cheerful tone as to the future. Of course its ability will insure its success. Dr. Winkler aided by such men as brethren Teague and Renfro, Shackelford, Lyon, and Gwin, is sure to make a paper that all good Baptists will want.—*Central Baptist*.

Baptist Banner.

Although we will with reluctance give up any of our subscribers, we must come to the strict ruling of the paper, after January 1st, which is "cash in advance." By special request, we granted indulgence to some of our friends and fall. If they fail to forward amounts due by 1st of January next, we will be compelled to erase their names from the mailing book, and forward bills of amounts due, for collection. The blue mark will indicate those that are in arrears. Please forward at once, brethren, and save us the unpleasant duty of withholding the paper from your address. The salvation of the paper demands that the cash system be strictly adhered to.

The Blue X.

Look at your paper. If you see a blue X, you may know that you owe your subscription. The X indicates that your subscription has expired, or that you have promised money which is now due.

If you think that there is a mistake, write us a polite note, and the matter will receive prompt attention. After January 1876, all unpaid names will be stopped. The X is a friendly reminder.

Field Notes.

Bro. E. C. Gordon, of Huntsville, sending us some subscriptions, says he looks "anxiously for the weekly visits of the BAPTIST." Short cotton crops makes money there "unprecedentedly hard." We don't object to "hard" money, Bro. Gordon. The "harder" the better, if it is not "tight." Bro. P. S. Montgomery displays much zeal in his interest for the paper in St. Clair county.—The recent South Carolina Convention gave the Home Mission Board, in cash and pledges, \$750.—Bro. C. W. Hare thinks that the Centennial "ought to be pushed ahead, before the cotton money is all spent." He is right. Now is the time to do the work. Send to Dr. Renfro, at Talladega, and be supplied with certificates.—Rev. W. F. Gray, a prominent Methodist minister, has recently joined the Baptists at Oak Grove, N. C. Such a course of action is becoming and common.

We call attention to the historical editorials now appearing in the paper, on the subject of The Early English Baptists. The editor has access to many rare authorities, and has prepared his editorials with much care. This series may be found valuable for future reference.

Duty becomes pleasure, when manfully met.—Our China missionary Bro. N. B. Williams, has kindly sent us a few copies of the *China Mail*, from which we have made selections for our readers. The papers contain of stringent laws which have been imposed upon the press. There is a good article on the aggressions of Russia in the Orient.

Bro. J. Stratton Paulin is alive to the Centennial work in his field. He has sent out Centennial circulars.—Bro. Renfro,

in his *Wayside notes* last week alludes to many kind brethren whom we met at the Salem association. We will be pardoned for saying that Maj. Wood, though a mere boy at the time, won his title in the Confederate service.—Rev. Duncan McGregor has been called to the First church, Richmond.—The Broadway Baptist church, Louisville, has been burned. The pastor's library, worth \$7,000, was lost.

A Baptist lady of Tennessee, 85 years of age, knit a pair of stockings, that she might have a dollar for the denominational centennial. They sold at once for two dollars. Cannot our Alabama sisters do as much for Howard College?—Dr. J. P. Boyce, it is stated, was the first to propose using the Centennial era for the endorsement of colleges.—"Open communionists" will not only kill Baptist churches, but any other churches holding immersion as the one baptism, in which it is adopted.

"This dropping names by the scores from our mailing list is to us very disagreeable. But how can we attempt to carry a subscriber a single week after his time is out, when the postage has to be paid at this end of the line, and the price of the paper is low. Renew, Renew, Renew, Renew, Renew, Renew." As we contemplate the "Dropping" work which lies before us, we pronounce an amen to these words from the *Religious Herald*.—Rev. A. Jenger, the converted Rabbi reports to the S. C. Convention 25 conversions, the results of his mission labors at Wallalla.—Dec. 4th, Dr. J. B. Hawthorne was still very weak. His friends were anxious about the result.—Now that the Graves-Ditzler debate has closed, another is on foot. Rev. D. B. Hay, (Baptist) has challenged Dr. Ditzler to a discussion of Church Succession. Dr. Ditzler declines meeting any man less able than Dr. Graves; whereupon, Dr. Graves and many other brethren endorse Bro. Hay as a representative man. We know not what will be the result.—Rev. Jas. McBride, of Macon, has accepted a call to the church at Valdosta, Ga.—Dr. T. T. Eaton is doing well in his new pastorate at Petersburg, Va.—During the present year, the Baptists and other denominations have expended \$100,000 in religious work in Mexico.—The Pope is going to erect a monument in commemoration of the adoption of the dogma of infallibility.—The dedication of the Memorial Baptist church (Dr. Henson's), Philadelphia, will take place Saturday, January 1, 1876. Sermon by Dr. J. A. Broadus, of South Carolina.—Rev. M. Stone, D. D., of Ohio, will spend six or eight months in a tour of the South, holding ministers' institutes for colored Baptist ministers.

Our Israelite Friends.

We called upon eleven of these friends lately, and on brief explanation of the Centennial, received nine dollars. It was most cheerfully and politely given. The more intelligent of this people, know something of the services of the Baptists to the cause of religious freedom, and they have been great sufferers. Otherwise, you can easily explain. Mr. Jesse, of London, once greatly interested himself in relieving them under a death in Jerusalem, sending them several hundred pounds and always endeavoring to have the Baptists busy ready to serve them when oppressed. T.

To Non-subscribing Preachers.

DEAR BRETHREN: We have now complied with our promise to send you the paper gratis, one month. Future favors you will not receive. Many of you will no doubt, become permanent subscribers and friends of the paper. To those who do not, we now bid an affectionate farewell. To such we say, it is your privilege to labor in the interest of other papers; but we ask, is not your first duty to your own State organ?

Our hostess not yet organized. We cannot be, till all the preachers unite upon the paper. Each in his sphere, under the blessing of God, you are doing great things for the Master. But when the members of our Baptist Zion, in all parts of the State, shall learn to know each other, and to enter into each other's plans and sympathies, larger measures of usefulness will be attained.

Let us rally! Let us rally around one standard! Let us rally around one standard, and take Alabama for Christ!

The Graves-Ditzler Debate.

The discussion between Dr. Graves (Baptist) and Dr. Ditzler (Methodist) has closed. Dr. Graves is well known as an able controversialist. Dr. Ditzler is also said to be a learned man.

In the discussion Ditzler dealt with Greek particles; while Graves used, besides these, the broad Scriptural arguments.

We are glad to inform our readers that this discussion is to be published by the S. B. P. society, at Memphis.

A Christmas Gift.

"If we should lay claim to 1,000 new names as a Christmas gift from our brethren, we think the claim would be well founded. Why should we not receive 1,000 new names by the 25th of this month? Just a little effort on the part of 1,000 of our friends would procure them; and have we not in our churches and Sunday-schools 1,000 members who can send each one a new name? We know that it could be done. Then, brethren, sisters, friends, will you not try? One thousand new subscribers and the money for them would greatly augment the power of the Recorder for good."

We heartily endorse the above words from the *Western Recorder*. Who will be among the 1,000 honored workers for the ALABAMA BAPTIST?

A little effort brethren, just a little, and you can send from one to 10 names. We could mention brethren who have placed on our books more than a hundred. Just speak to your Baptist neighbor on the subject. He will be glad to subscribe for the ALABAMA BAPTIST.

would obey them that are over them in the Lord and submit themselves." It is hard to be responsible for results when the church governs the pastor instead of the pastor the church. He ought to be allowed to make the most of teaching as well as preaching—thus making full proof of his ministry. T.

Dr. Howell's Posthumous Work—Early Baptists of Va., pp. 246.

We have literally devoured this book, almost at a sitting. We hope if Dr. H.'s literary executor can dig up anything more of the sort, he will instantly seize his pick and do so. We had thought ourselves pretty well posted on such matters, but we have rarely been so much enlightened on a subject.

We have always read Dr. Howell with pleasure and profit, but never with more. Many paragraphs of this little work are so crowded with thought, that if "you were to cut them they would almost bleed." Again and again have we stopped to give a paragraph a second careful reading.

We dare say some of the errors into which the Virginia fathers sometimes fell, will surprise our best read brethren—errors always however relinquished when discovered most gracefully and promptly.

The great work which they wrought for this nation and people assumes larger magnitude on every review of it. Their persistence is almost unparalleled.

If anything more Baptist can be found, we know not where. Buy it, brethren, and read. Address Dr. D. W. Gwin, Montgomery, or Bible and Publication Society, Philadelphia. Price \$1.

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A Good Resolve.

The following is part of a business letter from one of our Opelika subscribers, who is also advertising in our paper. We take the liberty of publishing it, hoping that the writer will not object. Both for his sake as a man, and for the sake of the noble purpose which he expresses, we trust that any of our readers who have fur to dispose of will sell to him. We can furnish his prices:

"I trust my advertisement in your paper will pay, as I wish, if possible, to give \$20, each to Howard, Mercer, S. B. Theological Seminary, Home and Foreign Missions, and to Opelika Baptist Sunday-School, all during the Centennial year. My advertisement in your paper for fur is to make the money. If the people of Alabama will send me all their furs, I am satisfied I will pay them better prices, upon the whole, than they will receive from other parties, and I will make money enough to give to all the objects I name, and have enough to live on besides. I only ask for a chance at half of the Alabama furs.

Yours, etc.,

BERTRAND ZACHRY.

Communications.

Centennial.

HOW BRETHREN OF ONE CHURCH CAN DO MUCH GOOD BY VISITING AND ENCOURAGING OTHER CHURCHES.

Dear Bro. Editors:

On last Friday, 3d inst., Bro. J. G. Apsey, of Marion, upon the solicitation of Bro. Martin, our Centennial Committee-man, agreed to visit our church on last Sabbath the 5th, and assist in the Centennial work. There was not time enough to notify all the members; but it was resolved to undertake the work without delay if Bro. Apsey should come.

After a long rainy night, Sabbath morning opened dark, cloudy, and misty. The few near the church thought there would be no gathering; but Bro. Jesse M. Heard, our beloved pastor, was there; Bro. Apsey came accompanied by Dr. J. T. Murfee, President of Howard College, and about twenty-five persons met at the church.

After the reading of an instructive chapter and some edifying comments by the pastor, he placed the meeting in charge of Bro. W. R. Martin when Dr. Murfee was introduced, giving us some excellent remarks on education. Bro. Apsey was then introduced, and made a most instructive and persuasive speech. The dollar roll was opened, and more than one dollar was secured for each church member represented, and about as many dollars as there were persons present. Some pedabaptists displayed their liberality.

Under the thrilling eloquence of Bro. Apsey much enthusiasm was aroused in that congregation on that ineluctable day. Many said that they had not before understood the full import of the Centennial movement, but it only needed to be presented in the eloquent language of Bro. Apsey to inspire every heart with confidence and zeal.

Brother Heard, the pastor, took an active interest in the work; and said his labors would not cease with that church. He expected to secure for the glorious enterprise one dollar each for all the members in his churches in the country around; and this promise, coming from one so influential, is very encouraging. A few years ago he took charge of Bethlehem church with only a few members; now it has one hundred and sixty-four. Ninety-nine of these have been added within the last three years. Brother Heard is satisfied that this church will send up at least one hundred and sixty-four dollars. Besides, with the church members he has a large influence with outside persons, especially with the young people. It is from the young that his churches have been so rapidly built up.

Brother W. R. Martin is always zealous in good works; and will soon deposit in the archives of the College evidences of the fidelity with which his work has been done; and the books will show to present and future generations that Mar's Hill church assisted in erecting a monument to the memory of our Baptist forefathers. Happy is the pastor who has such a co-operator as Brother Martin.

Brother A. J. Kynard will be pastor of the church next year. He is an old student of Howard College, and is distinguished for piety, zeal, and liberality. His intelligence and usefulness is an evidence of what our college has done in the past. Like a worthy son of a noble mother, he has made a large centennial subscription to enable his Alma Mater to give to future generations some of the blessings he has enjoyed.

In conclusion, Brother Apsey should be thanked for his visit to us; and we would suggest that brethren in all parts of the State may do much good for the Lord, by going to neighboring churches, and expounding to them the objects of the centennial movement.

Mark Hill, Perry Co., Ala. Dec. 7, '75.

Christmas Meeting.

Bro. Winkler.—Please give notice that a Christmas meeting will be held at Mariott Baptist Church in Blount county Ala.—on the 24, 25 and 26 of December, 1875. All the Ministers and people are invited. At this meeting, we wish (1) a Sabbath-school council held; (2) a deacons and Ministers' Conference started; (3) A Centennial working committee set up!

Dr. P. M. Musgrove will please give us a centennial address. Dr. Carre, and Dr. Coan, will please prepare a talk.

JAS. M. THOMAS

President's Message.

The following is a summary of the most important items of President Grant's annual message. Many interesting questions are herein discussed.

EDUCATION.

The President earnestly recommends that a constitutional amendment be submitted to the legislatures, making it the duty of each State to establish and ever maintain free public schools adequate to the education of all children in the elementary branches within their respective territories, irrespective of sex, color, birthplace, or religion; forbidding the teaching in said schools of religious, atheistic or pagan tenets, or political, the granting of any school funds, of school taxes, or any part thereof, either by legislative, municipal or other authority, for the benefit of any individual, or for the benefit of any other object of any nature or kind whatever.

CUBAN AFFAIRS.

The President, after a long argument, concludes as follows: "A recognition of the independence of Cuba being in my opinion, impracticable and inadvisable, the question which next presents itself is that of recognition of belligerent rights in parties to the contest. After further argument on all sides, I conclude, by recognizing the independence, or of belligerency being thus, in my judgment, equally inadvisable, it remains to consider what course shall be adopted, should the conflict not soon be brought to an end by act of the parties themselves, and should all efforts to bring about a cessation of the conflict, which result therefrom, fail. In such event, I am of opinion that the responsibility which devolves upon them, and to seriously consider the only remaining measure possible—mediation and intervention. After further statement, he says: 'At the same time while thus impressed, I will not at this juncture recommend the adoption of any measure of intervention.'

RECKLESS PAYMENT.

Discussing specie redemption he says: "Two much stress can not be laid upon this question, and I hope Congress may be induced at the earliest day practicable to inaugurate the consummation of the act of the last Congress relative to specie redemption. In bringing about specie redemption on and after the first day of January, 1876 at least, it would be a great blessing if this could be consummated at even an earlier day. Nothing seems to me more certain than that a healthy and permanent reaction cannot take place in favor of the industries and financial system of our country until we return to a measure of value recognized throughout the civilized world."

INDIAN AFFAIRS.

The method of treating

Alabama Baptist.

S. S. Department.

MARION, ALA.

Tuesday, December 14, 1875.

Articles on a Sunday School.

1. A-l-m of a S.S.—Jesus lifted up.
2. S-p-i-r-i-t " "—Washing the disciples' feet.
3. U-t-i-l-i-t-y " "—Many manifestations.
4. N-o-b-i-l-i-t-y " "—Vine and its branches.
5. D-a-n-g-e-r-s " "—Friends and foes of Jesus.
6. A-i-d " "—Work of the Spirit.
7. Y-o-k-e-f-e-l-l-o-w-s—Jesus Interceding.
8. S-u-p-e-r-i-n-t-e-n-d-e-n-t—Jesus the King.
9. C-o-u-n-s-e-l—Jesus on the Cross.
10. H-a-r-v-e-s-t—Jesus and Mary.
11. O-r-d-e-r-s—Jesus and Thomas.
12. O-u-t-l-o-o-k—Jesus and Peter.

Fourth Quarter, Lesson XII.
December 19th, 1875.

JESUS AND PETER.

Leading Text.—LOVEST THOU ME?
—John 21:17.ANALYSIS.
RESTORATION.
REVELATION.
REBUKE.

Our lesson introduces our Saviour in conference the third time with His disciples at the sea of Tiberias. He identified Himself by two miracles, the draught of fish and the prepared breakfast. This was a promised meeting. Peter who had received Christ's message was the first to meet and to greet Him. It was a memorable meeting. Consider—

I. Restoration.—(Vs. 15-17).—Peter had a lovable disposition; it was open, generous, impetuous, noble. He was remarkable for his favor, faith, and force. He was the antithesis of John. John was contemplative, Peter practical. John showed strength in repose, Peter strength in action. John was more symmetrical, Peter more angular in character. They were the grandest champions of the apostolic band. But Peter mistook his strength, and, in the face of repeated warnings, grievously denied his Lord. His repentance was prompt and godly, showing the vast difference between his and Judas' sin. For this reason he had no fear of meeting Jesus. After a feast of love Jesus said, "Simon, son of Jonas, lovest thou me more than these?" In verses 15 and 16 Jesus uses a word denoting reciprocal love; in verse 17 a word denoting the warm love of friend for friend. Peter shuns the first as if conscious of his great unworthiness, and uses the second every time he speaks. Christ's words judge him and us. He did not call him Peter, "Rock," but Simon, "hearing." There seems to be a streak of solemn, loving irony in this question. "You said you would never forsake even if all forsake. But you denied me. What say you now? Do you love more than these disciples love me?" Peter confessed personal, cordial love of Jesus as his friend, and Jesus gave him a commission to "feed" His "little lambs," all young Christians, all newly enlisted soldiers of the cross. He had the truth and must nourish others. He had experience of the fickleness of the heart, the insufficiency of human strength and the blessing of true repentance and forgiveness, and must give each his portion in due season. Again Christ asked, "Lovest thou me?" and again Peter made the same reply appealing to the omniscient love of Jesus as his witness. Christ gave a commission differing somewhat from the former, "Feed my sheep." The word translated "feed" is not the word of verses 15 and 17. "As the shepherd over My grown up, matured sheep." As Peter denied three times, Jesus made him confess three times. Nor did Peter waver in his confession; it was frank and full. When Jesus dropped His word and used Peter's, Peter was grieved, but it was a grief not to be repented of, that brought him great good. Again Jesus commands, "Feed My sheep," this time changing the word for sheep to one denoting the workings of the flesh, "the shepherds" as one translated the word. Confession leads to regeneration; confessing ones must be commanded one. Peter had now learned valuable lessons concerning the weakness of humanity and the wealth of grace. Grace puts confidence in its subjects. O how forgiving is our Redeemer! He is a great Saviour with great mercies for great sinners. If we fall, He does not; if we fall He loves us back.

II. Revelation.—(Vs. 18, 19).—Jesus now revealed to Peter something about his future. Even Peter's strength was decay and fall. His strength was strong and buoyant would have been mastered by an

other, as his very life would be violently taken away. Yet as a martyr he should glorify God. He who once feared to confess would not then be afraid to die. My original, My final command is, "Follow Me." (Matt. 4:19). "You know My prophecy of your denial came true, and so you will not doubt this." Tradition says that Peter was crucified by his own request with his head downward.

The love and fidelity even of apostles must be fully tested, and the trial of faith, according to 1 Peter 1:7, is "much more precious than that of gold that perisheth."

III. Rebuke.—(Vs. 20-22).—The eager, inquisitive spirit of Peter, again speaks, must speak even if it blunders. (How thankful we are to him for being so talkative.) (The ignorance and even incredulity of the disciples disprove any imposture or deception—they were captured at the point of the bayonet). He loves John and is curious to know what will be his fate. Will they be one in death as in life? See how modestly John speaks of himself as "the disciple whom Jesus loved." "The perfect faith which inspired John's love and the perfect love which precluded fear were the gifts and graces which rendered him worthy of leaning his young head on the bosom of his Lord." Jesus did not satisfy Peter's curiosity; but He merely hints at a different death for John, and gives a rebuke admirably suited to all who are unreasonably peering into the affairs of others or the mysteries of Providence. "What is that to thee? Follow thou Me," Tradition says that John was the only one of the apostles who died a natural death. Whatever happens to others, our duty is fixed; our eye must be on Christ; it is better to follow Christ than to keep asking idle questions about unrevealed mysteries.

TEACHINGS.

1. Christ's forbearance and forgiveness. His love begets our love. He knows the end of all His disciples.
2. Christian repentance and confession should be prompt, tender, repeated, to Christ, and followed by unquestioning obedience.
3. Feed the flock, lambs and sheep.

Jesus and Peter; Or the Outlook of the Sunday-school.

Day after day Peter lived in a whirl of anxieties. He wanted calm and rest, strength and instruction. Drawing near to the appointed hour of meeting, an epoch in Peter's experience, he was thinking of the survey of the offices of discipleship essential to the prosperity of every believer. What is the outlook of the Sunday-school, suggested by this event?

1. **This outlook involves a retrospection.** Like Peter the school has confessed Christ, but often it has wavered, "following afar off" and "denying the Lord that bought us." It might have been a better agency, less encumbered by wrong theories, freer from fickleness, firmer in holding the truth, more faithful in displaying the excellence of Christ. It has been a good agency, the handmaid of the ministry in leading thousands to Christ and in the cultivation of a higher morality. From it many a member and minister dates his conversion, many a missionary has been inspired to grow in grace and knowledge. Its other fruits are Conventions, Institutes, books, periodicals, teachers' meetings, uniform lessons from the Bible, and other instrumentalities for the spread of the gospel. It has increased the working power and success of the church. It has developed the responsibility and talent of laymen. It has furnished an appropriate sphere for the pious activities of women and young converts. It has stimulated and sent forth lay preachers to bear the gospel to unrepentant masses. It has cemented the Peter and John in sympathetic interest in one another's welfare. Great interest and grief are evoked by this review.

2. **This outlook considers our needs.** In his restoration Peter has his needs pointed out and satisfied. The Sunday-school needs the spirit of unflinching devotion, the clearer apprehension of the Scriptures, the avoidance of wrong fires to warm us provided by skepticism or sensationalism, and rescue from all unholy alliances. Our teachers are too ignorant, too indolent, too inconsistent, and too few. More men and women, more mind and heart, more wisdom and wealth are needed for this work. To control the tide of immigrants flowing into our country at the yearly rate of 350,000 souls, as well as to mold the generations of heathens rising up before us in the very heart of Christendom, these workers must be educated, loyal, unflinching, undershepherds of Christ. So gigantic a work must not be left to novices or to haphazard. Preparation for it must be ample, adequate, and unrelenting.

The time must come when every church must recognize its vital relation to the Sunday-school, when every school must have its distinct missionary, when preachers and teachers

qualified by theological education must give their whole time to it, and be supported from the contributions of the church. For the present what a solemn responsibility and necessity to stimulate this development rest upon the shoulders of our ministering brethren! May the Lord open their eyes upon their duty, their resources, their harvest!

3. **This outlook foretells our sacrifices.** The apostle viewing a condensed panorama of his life-trials, is no longer "Simon," but "Peter"—"the heart of rock was in him; he was ready even to death, to obey the voice which said to him, 'Follow Me.'" Like him, we must, if need be, give up our trade, our ease, comfort, prejudices, and by a fresh, special consecration become "fishers of men." Sacrifice—why do we not know the meaning of the word—is the essence of Christianity. Self-denial is the breath of love, the path of usefulness, the forerunner of victory. We must have the spirit of Paul, who while crying, "bonds and afflictions await me," exclaimed, "none of these things move me, neither count I my life dear unto me, so that I might finish . . . the ministry which I have received of the Lord Jesus Christ."

4. **This outlook contemplates our obligations.** (1) To Christ, whose wooing, winning, wielding love bids, "Follow Me." (2) To Christians, whose wants attract our priestly help. "Feed the flock." (3) To sinners, whose sins, prompting persecution and invoking destruction, can be extinguished only by the love of Christ. The gospel should be given to all. It is the duty of the officers to raise the standard of teaching, to procure the best music, to maintain yearly sessions, and to keep pace with Sunday-school progress. It is the duty of the church to fall into line of battle and provide all useful appliances, such as rooms, books, papers, maps, charts, blackboards, &c. The adults, if not teachers, should, if practicable, be pupils. It is the duty of the pastors to instruct the teachers, to preach to the children and to encourage all. It is the duty of the young to attend the school and give heed to its sacred teachings.

Children's Department.

The White Chrysanthemum.

I wonder if the little girls and boys who read this paper, have ever noticed the beautiful flower, called the White Chrysanthemum. I can never forget one that I saw growing beneath a rough and unkempt cedar hedge. It was plain to see that the little flower had struggled for its life; the sharp and thorny cedar had warped the tender stem upon which it grew; the dark and sullen looking foliage almost surrounded it; but it grew, and flourished and blossomed, in spite of all these hindrances. The cruel cedar boughs pressed hard upon it, but it turned its white pure face, up to the clear, blue sky, out of the reach of the thorns, and the sombre foliage showed by contrast, the spotless loveliness of its snowy petals. Few passed that unsightly hedge, who did not see and admire the White Chrysanthemum.

It happened that a wet and dreary day was succeeded by a windy, blustering night. The next morning as I approached the old fence, behind which grew the cedar hedge, I thought of the little flower. Surely the night wind had destroyed it. The cedar branches lay scattered here and there, but to my great surprise the White Chrysanthemum was blooming and beautiful amid all this desolation. Then flashed upon my mind the emblem of the lovely flower—truthfulness, and I thought all lovers of flowers must discover in this scene its wonderful appropriateness. The strong, knotty cedars had not resisted the tempest, their branches were trailing in the mud, but the little flower was white and beautiful, lifting its unstained face to catch the first beams of the morning sun. Just so beautiful shines a good deed in this wicked world. Not more lovely is the White Chrysanthemum, blooming among rough and muddy hedge rows, than the trait of sincerity in the character of any little girl or boy who may read this story. I once knew a little girl called the White Chrysanthemum, on account of her truthfulness. In her life at home, as well as at school, no temptation could induce her to speak an untruth. She had neither fine clothes to wear nor a fine house to live in; but she was a *free* in herself, and her little companions and teachers loved and respected her word and her character. Can any flower of earth, compare with this beautiful trait? The God whom Christian people serve and worship, is called the God of Truth, and the little girl or boy, who endeavors always to speak and act the truth, endeavors just that far to be like God.

Whenever you see the White Chrysanthemum, think of its beautiful emblem, *Sincerity and truthfulness*.

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Alabama News.
Dec. 18, Messrs. Walthall and Thomas will begin, in Mobile, the publication of a new weekly Journal, to be called the *Cycle*.
Gov. Houston has appointed the 25th Dec. as a day for Thanksgiving and Prayer.
At the late meeting of the State Grange in Montgomery, it was resolved, "That the sisters entitled to seats in the State Grange be invited to attend its session. The Committee on a State Temple, reported in favor of building one, and reported a plan by which the money could be raised. Report was adopted. Resolution was adopted in favor of a memorial to the Legislature to make an appropriation for representation of the productions of Alabama at the Centennial."
The negro candidate for senator, in Dallas, received only 130 votes. Barbour county convicts are hired for \$4 per month, for a term of five years.
The grand jury of Lowndes reported the bonds of the sheriff, treasurer, and tax collector insufficient.
Jerry Brown, negro, convicted of assassination, is to be hung in Hayneville, in January.
The Tuscaloosa Times says: The criminal trial at the last term of our Circuit Court fully demonstrates two propositions:
1st. If a negro steals from a white man, no other negro saw him do it, but, six other negroes were "possum hunting" with him all that night, and "stayed" with him till morning.
2d. If one negro steals from another negro, two negroes coming home from church saw him do the stealing, and three other negroes heard him say that he was guilty of the charge. No one comes forward to "possum hunt" with him that night.
It is expected to have Alabama iron and coal interests represented at the centennial.
ALABAMA PHOTODUPLICATIONS are to have Christmas trees.
Greenville and Marion have had strawberries. The season thus far has been remarkably mild. Scarcely enough cold weather to kill hogs.
Gov. Houston, in accordance with a time-honored custom, has issued his proclamation recommending to the people of Alabama to observe Thursday, the 23rd day of December, as a day of Thanksgiving and prayer.
By Proclamation of Gov. Houston, The Constitution recently adopted for Alabama, takes effect, as the fundamental law of the State, on and after Monday, the 6th day of December 1875.
An epidemic is prevalent around here, we publish this prescription for it.
If your horses have the epizootic, dissolve a teaspoonful of crystal chloride of potash in a bucket of water, this amount making a morning dose for four horses.
—The Hon. Michael C. Kerr, of Indiana, has been elected Speaker of the House of Representatives.

General Items.
The National Republican says of the Cuban war:
The speedy recognition of Cuban independence by the United States would cap the climax of the glories achieved by the greatest republic of the world. It would be an act worthy of the Centennial year of American independence.
The Mississippi majority, as figured by the Aberdeen Examiner, gives the following totals for sixty counties:
Total vote . . . 143,618
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Democratic majority . . . 31,144
NEW ORLEANS, Nov. 23.
The Jetty Commissioners report advice the use of more and heavier stones in the construction of the Jetty, and states that much more is necessary before any good results are obtained. The Commissioners regard the South Pass of the Mississippi as more susceptible of improvement than the Solina mouth of the Danube, where a twenty foot channel has been secured by Jetty.
LOUISVILLE, Ky., Nov. 23.
In the national Grange a committee was appointed to arrange a special marriage ceremony for Grangers. A resolution establishing an official organ in Louisville, or elsewhere, was not favorably acted upon. A committee was appointed to memorialize Congress to establish a scientific bureau on grasshoppers, caterpillars, &c. A resolution condemning mortgages on crops was referred.
Princeton College is in trouble. Forty boys expelled, for persisting in maintaining a secret society, against the laws of the institution. Two thirds of them are Seniors. It is said that others will have to be dealt with. Dr. McCosh is "sorely puzzled."
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