

Alabama Baptist.

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Characteristics of a Revived Church.

A PRAYING CHURCH—A SPIRITUAL CHURCH—A WITNESSING CHURCH—A UNITED CHURCH—AN OBJECT WORTHY OF DESIRE AND PURSUIT.

A revived church is a church so formed to its ideal. It is a church enjoying Christ's presence and glorifying his name. It resembles the mother church at Pentecost, and like that is distinguished by four characteristic features. Acts 4:31.

A revived church is a praying church.

Prayer is nothing in itself but a beggar's cry; but what potency in prayer! Jacob prays and prevails with God. Elijah prays and opens and shuts heaven. Ezekiel prays, and summons to life and battle the heroism of Israel's dead. The first Church prays, and the place was shaken by the breath and fire of the Spirit, and every believer became a flaming altar. It is prayer that gives us power with God. To those who affect to ridicule this high communion we may calmly and proudly say: "Your rock is not as our Rock." It is at the Mercy Seat and only there that the infirmities of nature fall away. Precious Mercy Seat! where the care-worn face of Moses shines like a star; where the blind beggar stands up, a radiant and accepted king; where the leper is a priest, robed and crowned with holiness; where the church is anointed with grace and strength for the salvation of the world.

A revived church is a spiritual church, "filled with the Holy Ghost." Here is the secret of power:—an energy that acts within, moves the organism of the church as the main spring, moves a watch, or the steam probe along the mighty muscles of an engine. The Holy Ghost is the glorious escort of all successful ministers and churches. There is no other way of accounting for the prosperity of either. The sermons we preach are so commonplace and feeble, in comparison with their grand themes! The churches we constitute are so coarse and ignorant in comparison with their high ideal!—and yet the time has been when our rallying cries have stirred men like the martial clamors of a trumpet, and our warnings have daunted them like the thunders of God. We need that sweet, that mighty influence again. When charged with the Spirit the churches electrify the world;—and nothing can stand against them.

A revived church is a witnessing church. Our brethren at Jerusalem spoke boldly; all spoke, with the authority of the king's messengers; all labored as Gods servants to whom the world was the harvest field.

Every disciple is a missionary. When the Samaritan woman was converted, she went back to the city to publish there the praises of her Savior. The blind man confessed Jesus before the Pharisees. Every hearer must repeat the message he has received, and say, "Come!" Every converted man has a text to preach from: "Come and I will tell you what the Lord hath done for my soul." A duty not to be evaded, for it is personal, and necessary. Many whom the minister never can address from the pulpit, the private member meets every day; if they hear the Gospel at all, it must be from his lips. As a Syrian maid could speak to Naaman of Israel's prophet, and send the Heathen captain to Elijah, there is none who cannot speak for Jesus and lead poor sinners to his cross.

And, as the case just noted implies, there is a sphere for the gentler sex in the evangelistic work. The limit of feminine modesty and propriety is indeed to be carefully observed. Women are not permitted to teach in the general gatherings of the church, where men are present. 1 Tim. 2:11. But, with this exception, to labor and speak for Christ is as clearly the duty of a woman as of a Christian at all. Not at home only; but where her sex pether for worship and mutual exhortation;—as is implied in the promise, "I will pour out my Spirit upon all flesh." Acts 2:17. The four daughters of Philip were prophesying, Acts 21:9—not a woman in praying or prophesying shall have her head modestly covered. 1 Cor. 11:5.

Yes, the glorious work of evangelization is for all. The young men of Bots may gather the harvest with braving arms;—but the tender vigilance of Ruth and the maiden must glean the fields. Rome has her nuns and sisters of mercy; and Christianity need not fear to gather her allies from the hearth and home, and assign to chaste virgins and honored matrons, work for God.

Finally, a revived church is a united church—"having one heart and one soul." Among the Pentecostal Christians all things were common for Christ's poor. They stamped "Holiness to the Lord" on all they had and were. And what was the result? A church beautiful and strong as a bannered army. Great grace was upon them and mighty power. God grant to us such a spirit of union and sacrifice and consecration! We might then shake not this or that town or county only, but the whole state—as the first Christian church shook the Jewish Commonwealth. Nay, as they did afterwards, and as those tireless American Revivalists are doing now, we might shake the world.

Do you want it, Christian readers,—this glorious outpouring from Heaven? Would you fain, like Jacob, prevail with God? Would you like old Simeon, triumph in your Savior? Then bring these gifts into the storehouse and try your God therewith. Like the church at Pentecost, pray for a blessing; cherish in your hearts the Spirit of Grace; testify and stand up for Jesus; love one another and work together. And you will soon be singing: "The year of jubilee is come!"

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And to the unconverted readers, whose eyes may follow these lines, we leave to say a word before we conclude. Above all others, you should be most anxious to hail such a day of deliverance. Poor, judgment-bound sinners! none should cry more pleadingly than you: "Lord revive us! Lord, revive us!—All our help must come from thee!" Use every opportunity for hearing the Gospel, and yielding to the pity of your God. Avail yourselves of every Christian aid in so great and blessed an undertaking. Gladly will Christians pray with you, counsel you, tell you how their hearts were broken for sin and how they found the Savior. And, above all, trample false shame under your feet. Be willing that the world shall hear the inquiry, worthy of an immortal, proceeding from your lips: "Men and brethren, what shall I do to be saved?"

Our Relation to the Bible Societies.

A LOCAL BIBLE SOCIETY—THE BIBLE A BAPTIST BOOK—BENJAMIN VERBON—POLICY OF SOUTHERN BAPTISTS.

In reply to the inquiries of our esteemed brother Bishop, we have just this to say. We are connected with a local Bible Society, organized for supplying the destitute of Perry county with the Scriptures. The American Bible Society supplies this local society with Bibles, on the most liberal terms, both for sale and for gratuitous distribution. There is no other general organization which has undertaken to cultivate this field, and from no other quarter can Bibles be secured so cheaply. Instead of sacrificing money, our little association is saving it by the arrangements it is able to make with the Bible House in New York.

Nor do we feel any denominational scruple in favoring the circulation of the Bible through this agency. For in our judgment the Bible is a Baptist book—the best and most powerful argument for our cause that ever was printed. It was a Baptist, Rev. Jos. Hughes, of London, who first conceived the idea out of which both the British and American Bible Societies have sprung. "The publication and circulation of the Word of God without note or comment, among the nations of the earth." If other denominations will co-operate with us in this vast evangelic work which is leaving the whole country with Baptist principles, we think that Baptists are the last persons to raise objection to such an arrangement.

spunk of the waste of souls upon cords of imperfect and unstable Bibles, that were left to molder and rot in the tower of the old Broom street church in New York. Arrangements could have been made with the American Bible Society, for the publication of any of the versions made by our missionaries.

We barely allude to this matter, having no desire to rake up the ashes of an old controversy, and blow the dying embers into a flame. The angry debates of the past have been silenced by an arbiter, against whose decision there is no appeal. The vitalities that once united us to Northern Societies, of whatever sort, have been severed. Our dealings with them henceforth must be regulated by the ordinary laws of business,—the use of those publishing houses, which we find serviceable, and the purchase of our supplies where the quality and the terms are best. Other things being equal, of course Baptists will have the preference. But we will be tribute-bearers to none of them.

Dr. Jos. S. Baker and the Centennial.

THE DEBATE INAUGURATED IN THE INDEX—DR. BAKER'S POSITION—HIS REPLY FOR BAPTIST COLLEGES—MULTIPLIED ARGUMENTS FOR THE CENTENNIAL—A SPHERE FOR ALL.

Two articles from Rev. Dr. Baker, in reply to our colleague, Rev. Dr. Renfro, have been forwarded to this office, and awaited us on our return to the State. In the meantime, an article of a similar sort had been published by the former in the columns of the *Index*. As Dr. Baker is already using his own journal in the controversy, we see no reason for reproducing in ours the strictures he has written upon the subject. Nor are we sorry that the initiative has been taken elsewhere.

It is our hope and aim to advance the cause of Christ in Alabama by the means of our State paper. For this purpose we have given our gratuitous labors to it for the past two years. And we cannot but feel that a sharp debate, involving painful charges and imputations of motives, will, just to the extent in which these prevail, undo the work in which we have been engaged, and in which devoted and self-sacrificing brethren throughout the State have been co-operating. To secure the Divine blessing, we must maintain "the unity of the Spirit in the bond of peace."

The article of Dr. Renfro in our last, shows that no offense was intended to the venerable brother of Georgia. Of the justice of his complaint against the *Index*, his article in our present number is an absolute demonstration. It costs us pain to come to this conclusion; but we do not see how it can be evaded. In such a case, the question, What editor wrote the articles? is a subordinate and insignificant one; for they brought against the centennial work all the weight of influence belonging to the editorial deliverances of the Georgia organ.

As to Dr. Baker himself, it is but just that we should give what seem to us the main points in the letters now lying before us. He claims to "have expressed most unequivocally his cordial approval of the efforts our brethren are making to secure an adequate endowment for all our colleges and theological institutes." He admonishes those, however, who are urging on this interest, not to overlook the claims of other Christian enterprises, and not to forget that even the sufferings of our Baptist fathers are, after all, not the highest motive to centennial workers. At the close of his second article, Dr. Baker remarks: "As a large amount of funds is necessary for the proper endowment of our colleges, we should lay a broad foundation upon which to base our pleas for funds. They who base their pleas solely on the successful struggles of our ancestors for religious liberty, evidently allow themselves too narrow a base on which to operate effectually. . . . They who founded and sustained Howard and Mercer . . . gave, because they saw the need of a college at home where our children could be properly instructed and trained for usefulness, without being sent out of the State, or placed under the influence of those who would be likely to infuse into their minds principles adverse to those for which we as Baptists and Christians have ever strenuously contended. Many are encouraged to continue their support of these institutions, by the manifestations of Divine favor which have been most graciously and abundantly afforded to those who have sustained them by their prayers and contributions. Others felt that a debt of gratitude is due to God for the important services which he has enabled the graduates of these colleges to render, both to Church and State, and consider that they cannot better give their gratitude, than by making additional contributions to aid in the endowment of these institutions. We would repeat many times, illustrating and concluding the truth of what we

have affirmed,—some of them as interesting too, as any related to those worthy who, within prison walls, preached through grateful windows the liberty of the Gospel of Christ."

This is thoughtfully and eloquently spoken. And sure we are that the Nestor of American Baptist editors could do no nobler service to the interests of the Denomination than to exhibit to this present generation the examples of their fathers—the zeal, the enterprise and the self-denial with which such men as Luther Rice, Richard Furman, Penfield and Mercer, of Georgia, King and DeVotie, of Alabama, established and sustained the institutions whose benefits accrue to us to-day. We think it demonstrable that our Baptist institutions in Great Britain (whose history can be traced back to 1689), and also Brown University, the first Baptist college in America, (chartered in 1764), had their origin in the struggles of our fathers for religious liberty. But the pious liberality of their successors in a more peaceful age, is also an inspiration. The recent as well as the remote past of our history is charged with saintly memories. Let us see to it that the rich inheritance suffer no detriment in our hands.

If any brethren apprehend that any Christian enterprise is in danger of being overlooked, let them urge its claims upon the public attention, or if they think that certain arguments for Baptist colleges are overlooked by centennial workers, let them contribute, out of their stores of learning and experience, to this grand educational movement. The enterprise gives scope to all. It is the privilege of every Baptist to follow the footsteps of holy men of old, of whom the world was not worthy,—to pursue the career of light and love under the observance of a great cloud of witnesses. The lustre of great examples shines upon us; and all of us, the humblest or the greatest, may alike look to them for cheer and guidance.

"Thou who, in the midnight silence, Looked to the orbs on high, Feeling humbled yet elated, In the presence of the sky: Thou who sought with thy address, Pride awake, awe divine, That even thou couldst trace their progress, And the law by which they shined."

Visit to Columbus, Miss.

A recent call from Bro. Goodwin, for aid in a protracted meeting, has afforded us an agreeable release from the tripod, and an opportunity of forming the acquaintance of our brethren in Columbus, Miss. We were happy to find our confere already firmly rooted in the affections of his church, as an eloquent preacher and an amiable and devoted pastor. The church is steadily growing under his charge. During the meeting, nine converts had been added to its membership up to the time of our departure, and others were inquiring the way of life.

The social life of Columbus blends refinement and cordiality in a marked degree. The political troubles through which its citizens have passed have not effaced the impressions of the old regime. The style of living is metropolitan. The schools are good. The leading lawyer of the city, Jas. T. Harrison, Esq., has a geological collection, which few of our colleges can equal. The artist, Sanders, is preparing great pictures for display and competition at the centennial. The organist of the Baptist church, Bro. Howard Tensdale, has no superior in his department, at the South. A distinguished Lieutenant General of the Confederacy, Stephen D. Lee, is an influential and zealous deacon of the church. Unfortunately, we did not see the General who was absent from the city; but the hospitality of the family with which he is connected have left a grateful and abiding impression upon our memories.

Columbus was the home of Maj. T. G. Hewitt, who for many years was associated with us as an officer of the Southern Baptist Publication Society of Charleston, S. C. The venerable deacon has gone to his reward, but his influence is still felt in the church to which he devoted so long his powers, his counsels and his liberality.

Cahaba Association. — A good brother suggests the propriety of holding in this body once every three months a three days' meeting; beginning on Friday and closing on Sunday. Several of the associations have such meetings, with fine results. The ministers and brethren become better acquainted with each other, and they discuss questions to the profit of all who attend. The idea is a capital one. What church above Marion will bid for the first meeting to be held at some early day?

Who Shall Pray?—A pastor ought before the meeting to get the consent of those persons on whom he proposes to call to "take part." This course gives the parties an opportunity to collect their thoughts, and at the same time prevents unpleasant surprises to himself. A young pastor once neglected this suggestion of wisdom, and called on an elder to lead in prayer. The elder led, but after the meeting he told the young man not to do so again, and concluded by asking, "Do you think I am going to keep a dog and bark myself?"

Field Notes

"The paper is improving and deserves the generous support of the denomination all over the state."—W. C. Cleveland.—"I am sorry that Bro. Teague, our beloved pastor, has ceased to be one of our editorial corps; but I hope, with you, that he will contribute to your columns. However, we have great faith in the editorial management of those that remain at the head, and we believe that our paper will still prosper under their charge; we know it will, if backed by the hearts and prayers and purses of the great denominational body they represent."—Robert H. Storratt, Selma.—"It is not a little surprising to see how readily some of our Baptist brethren pay initiation fees and monthly dues to worldly societies; to the order of Patrons of Husbandry, Good Templars, Odd Fellows and Free Masons; to say nothing of dram drinking, tobacco chewing and monkey shows;—and yet when appealed to, to take the denominational state paper, they are not a bit."—A. Joy.—"We have a great many Alabamians in our town, and if I can secure you more subscribers I will do so. We have a live young pastor, Bro. W. O. Bailey, from Humbolt, Tenn."—J. H. Russell, Jefferson, Texas. Bro. Russell will act as our representative in Jefferson. We should be glad to have all our Alabama brethren there to read our paper.—From the programme which Bro. Roby reads, the meeting in East Ala. will be a grand occasion. We hope that there will be a large attendance.—Rev. F. H. McGill, of Dixon's Mills, Maricao Co., is fully alive to the centennial interest.—Bro. J. B. Appleton writes from Collinsville that he will never be without the paper so long as he can raise the subscription price.—There are no better workers than the sisters. Mrs. Kate Woodruff at Gainesville, Miss. Mary Lovless at Brionton and Mrs. E. J. Adams, at Allenton, are actively and successfully representing the interests of the paper.—Rev. E. T. Smyth, the beloved pastor of the Oxford church, is absent for a two months' visit to Texas. His address while there is Pleasant Point, Bro. S. has always been such a firm friend to our paper that we will not be at all surprised if he brings back a good list of subscribers.—The ALABAMA BAPTIST is becoming more and more a necessity to the reading brotherhood.—W. C. Ward, Selma. Bro. W. expresses himself as much pleased with the discussion of Baptist history, and the presentation of Milton's views of Baptism. We expect to give other selections from Milton's theological works.—Rev. Dr. Backner, of the Indian Territory has been very ill.—Bro. J. Stratton Paulin, pastor of Broad Street church, Mobile, has revived his little Sunday school paper. Its title is *The Broad Street Baptist*.—Of 911 Baptist ministers in Illinois, only 480 are pastors.—In Augusta, Ga., five colored men have volunteered to go to Africa as missionaries. They are to be sustained by colored churches.—We invite a careful reading of the letter from Miss Lala Whilden. This devoted worker for the Master, to relieve the embarrassment of the Foreign Mission Board, recently relinquished \$200.00 of her small salary. Now in addition to this great sacrifice, she is willing to assume the burden of supporting her own school. Brethren, is it not much? Will you not help this devoted woman? Will not some of the churches and Sabbath schools unite in raising the amount necessary to carry on her school? The heathens are perishing; can we be inactive?—A good brother at Greenville, Ala., says that he will haul chickens to town and sell them before he will do without his paper.—Dr. Renfro is now on a centennial tour in Cahaba Valley association.—"Every one who reads the paper speaks favorably of it."—J. C. Foster, Fosters.—Bro. S. Boykin, Editor of *Kind Words*, writes: "I read your paper every week with great interest and profit and think it one of our very best papers—for beauty and intrinsic excellence surpassed by none." Bro. S. deserves credit for his good taste and judgment, and we hope that our Sunday schools will give him a worthy acknowledgment for *Kind Words*.—Bro. M. F. Whaley writes that he will soon be laboring in behalf of the centennial.—Rev. J. N. Prestry, who has a monthly appointment at Columbus.—"The BAPTIST arrives very irregularly. It does not come via Pleasant Hill at all. Two new now due this past office. We never receive it under two week from date, sometimes two."—David Lee, Sr., Mt. Willing. This is a very moving package leaves here every Wednesday morning, marked *via Pleasant Hill*, and should reach its destination on the next day. There is a post runner, or a route agent, or a mail boy between here and Mt. Willing who needs a discharge. We hope that some brother will inquire into the matter.—And *Kind Words* for April

1, presents its readers with a picture of Mrs. Holmes and her school. Her husband, a missionary, was murdered by the Chinese, but she remains in China to instruct the people in the way of life. Mrs. T. P. Crawford's likeness appears in the paper of April 8. She is an Alabama lady, and, with her husband, has been laboring in China nearly twenty years.—The colored Baptists of Virginia have four missionaries at work in that State.—Hon. J. W. Leslie, of Monroeville, an earnest friend of the paper, has removed to Buena Vista.—There will be a S. School Convention, in Houston Texas, March 31.—The Northern Baptist Anniversary will this year be held in Buffalo.

The Proof Furnished.

AT FIRST THEY FAVOR IT—WHAT IS THE CENTENNIAL MOVEMENT? THEIR OPPOSITION PROVED—THE "THOUGHTS" OF THE INDEX—THOUGHTS REHABSED—FOR AND AGAINST—THEY HEAR A VOICE FROM LOUISIANA—A BAD SONG—EDITORIAL—THEIR CORRESPONDENTS—THE BOARDS—EX-LIGIOUS HERNOLD.

At first They favor it.

When we stated some weeks since that the *Index* and its correspondents boldly oppose the centennial movement among American Baptists, we were not ignorant of the fact that early in the history of this movement that paper spoke earnestly and boldly in favor of it. We had not forgotten the editorial in their issue of the 26th of last August, on the "organization of centennial plans in Georgia," in which its readers are told that "in other states the Baptists are all alive." "We seem to be tardy in this matter." "We are not yet in our 'places' around about the camp." Each officer in the centennial army is not, it may be, occupying his post. The general orders are some what after this style: "Then follows the order. This looked like organizing a 'centennial army,' and it seemed like putting the *Index* in line with the papers of other states. 'It is a pity' that these 'general orders' were all allowed to go into disuse. 'It is a pity' that the tone of the *Index* so soon changed. We do not find any thing after that (perhaps we have not read the entire file) in favor of this 'movement,' except some news items, Associational resolutions, announcements, advertisements, and one sermon on the subject of Religious Liberty from Bro. Oliver. Editorially the 'centennial army' seems to have been lost sight of in Ga. and then begins the attack on this army throughout the land.

What is the Centennial Movement?

It has two features: 1st. Those who are engaged in it are endeavoring before this intelligent age, that Religious Liberty, as it exists in this country, is the Baptist contribution to the science of government. 2d. And as a thank offering to our blessed Lord, and as a suitable memorial of the deeds of our denominational ancestors in securing this Liberty, those Baptists in the south who are prosecuting this movement, are attempting to endow Baptist Colleges. This is the centennial movement—nothing more, nothing less. And the paper which opposes either feature, or which opposes the use of the one for the accomplishment of the other opposes the centennial movement. No one supposes that the *Index* is opposed to the bringing out, in prints and in discourses, our history in connection with religious liberty; but they have opposed the use that is being made of this history, and this is the centennial—the use that is being made of these facts of history—this is the practical part.

Their Opposition Proved.

The 16th of last September the *Index* says "About the centennial." "We have concluded to report some of the thoughts it has induced in us." "We confess to some apprehension that by so doing we shall incur the displeasure of the 'grave and reverend seigniors' who are stamping it throughout the country in advocacy of the Centennial celebration; that is to come off in Philadelphia next year." Notice a few things in this. 1st. It was deliberate—"we have concluded" to show our thoughts. 2d. It was exceedingly severe and disrespectful to Baptist agents, who, under the centennial plan, are laboring to "endow colleges." They are sarcastically styled "grave and reverend seigniors, who are stamping the country in advocacy of the Centennial celebration." 3d. It wholly misrepresents the object of this work. We are not working in behalf of the "Philadelphia celebration, and the *Index* ought to have known better. But what about the "Thoughts" of the *Index* in this same editorial? The strange and unwarrantable blending of the Baptist movement with the Philadelphia celebration runs through the document. And then the centennial movement is charged with "concentrating all our efforts in the collection of funds for the endowment of

schools and colleges," "while we ought to provide houses of worship." "or funds to sustain teachers of religion." "Many of our centennial orators" are charged with "lavishing more praise on those who labored to secure for us civil and religious liberty, than on the Great Redeemer, &c." Would it be possible to make a severer and more damaging charge than this against "centennial orators?" Then it is charged that the "funds will be used in promoting denominational idolatry" (their italics.) And that much of this "golden currency" is to be "offered on the diminutive altars which sectarian zeal (not the love of Jesus) has led each to erect within the pale of his own denomination!" Here they seem to jumble Catholics, Protestants and Baptists. Next they charge "that those who rashly ahead in this centennial scheme, without counting the cost, are furnishing evidence to justify their own condemnation, before God and man, for caviling at and withholding their contributions, in days past, from our Missionary organizations." Then it is charged "that the *superstition* of our centennial celebration, considered as a means of raising funds for charitable purposes, is about on a par with church fairs, lotteries and theatricals, and the Romanists' 'Mardi Gras.' Remember, reader, they now deny that they have opposed the centennial! The above are only the "thoughts" of one editorial column in length. "It is a pity." The reader will find these

Thoughts Rehabled.

In another editorial, two thirds of a column, in the *Index* of February the 17th, 1876. In this case the "centennial orators" and the "grand centennial movement," are charged with making "greater efforts to impress the world with a sense of our obligations to God for civil and religious liberty, than with our obligations for the liberty wherewith Christ has made us free." And this is about the style of the whole editorial; in it also, an attack is made on the connection of the movement with colleges. "Centennial workers" are charged with "itching the cart before the horse," and with being more concerned about the pecuniary success of their efforts, than they are about the sanctification of the hearts of the people.

For and Against.

Their issue of December the 2d, has an editorial of more than a column, headed, "Mercer University," in which the interests of that institution are urged with a zeal which "affixes a stain upon the reputation of every Baptist in Georgia." "If it fails, for the want of an adequate endowment." And any Baptist in Georgia "who will refuse to contribute at least one dollar for each member of his family, to aid in building up our beloved Mercer," is assumed to be "reckless of the fair name of his denomination, and indifferent to his own." "Does not it show that they are in favor of the centennial?" It does not; for in this same editorial they say, "but carefully would we avoid following in the wake of our honored and truly honorable brethren, who are using 'the struggles of our ancestors to secure religious liberty' for the purpose of stimulating our people to endow colleges. And the whole editorial is devoted to an argument to "avoid this wake."

December the 9th.

They Hear "a Voice from Louisiana."

This Louisiana voice, taken from a private letter and introduced with an editorial prefix, is an echo simply. "Your views of the centennial are my own. I cannot enter into the campaign for institutions of learning whilst our Boards are in such extreme want." The rest of the voice is of the same tone. But what about that "stain" on Georgia Baptists if they fail to give their one "dollar" for our "institution of learning" in some other "wake?" December the 23rd, will be found in their paper another editorial of a column in length, "Pleas for Mercer University," in which the centennial movement is again attacked as furnishing "no plans for contributions to our colleges."

Their issue of Jan. the 20th, shows that they found

A Bad Song

in the *Examiner* and *Chronicle*, called a "Centennial Hymn," a stanza of which runs thusly: "Bail the national day of freedom! Monuments we erect; Children that shall follow after, Shall tell us we were true." They take advantage of this stanza to strike the following blow at centennial agents. "The large efforts in the last line are ours, not the nation's. Is that stanza significant of the object, had in view by our centennial workers?" Then the insinuation of self-honor is cast directly at "our Theological Professors," on account of the fact that their pictures appear on the centennial centennial certificates. (By the way, if they are friends to the centennial, seeing that the Seminary has agents in their territory, how is it that they never say any thing about it?)

Editorial Matter.

Thus far we have been dealing

with editorial matter, and can produce more of the same sort; and so far as we have observed, while all this has been appearing without a word of dissent from any one of the editors, no editorial has appeared in favor of the centennial movement.

Their Correspondents

have said but little about this movement. When we said that correspondents had opposed it, we thought particularly of an able article on the subject from "Tertius," who has written several fine letters lately for the paper on different subjects. In their issue of January the 27th, he has an article headed, "The Centennial movement," and he informs the reader that he intends to "give expression to thoughts opposing a plan which has been adopted by so many." He says, "in this plan it seems that we have left the path of truth." The article is a full column in length, and entirely devoted to controverting the centennial plan of exalting our colleges. We have no influential article from a correspondent favoring this plan in their columns.

In the defense.

We should not have thought it necessary to produce the proof, which may be increased if desired, but from the fact that our word has been called in question; and we are in possession of information that they claim to be on the defensive. This is simply ridiculous. Let our readers reflect on the hard charges, impugning motives, severe criticisms against Baptist Centennial "agents," "emulators," and "workers," contained in the editorials to which we have alluded; and think, also, of the seeming attempt to demoralize the efforts being made for the endowment of our colleges on the centennial plan, and then answer—who is in the defense in this instance?

The Boards.

"Centennial workers" are not responsible for the juggling of "the Boards" and "missionary organizations" into this discussion. So far as our knowledge goes they have been constantly prudent in relation to these organizations. They have never injured the Boards one dime, but in frequent instances have had opportunities to advocate and aid them, which they have done. The Boards need to be saved from the imprudent thrusting of their hands every occasion by those who assume to be their special defenders. If they get wounded in these unseemly scrambles, they must not shake their gory locks at centennial agents, and say "Thou didst it."

The Religious Herald.

As Bro. Dickinson has seen fit to sit in judgment upon this case hastily, and has virtually said that the *Index* has not opposed the centennial, will he do us the justice to read the above, and then tell us whether they have opposed this movement? Will he tell us how much editorial matter it takes against a movement, with none in favor of it, for five or six months, to show that the paper in which the said matter appears is opposed to that movement? And he has objected to the "charity" of our first editorial, will he tell his readers what he thinks of the "brotherly love" of the *Index's* charges against "centennial agents?"

Centennial.

Let me again ask brethren and sisters who are acting as agents and collectors for the endowment of Howard College, to do what they can and report to me by the 15th of April, or by the first of May at furthest. J. J. D. KENNEDY, Gen. Agt.

Union! Union!!

That our Baptism and "Close Communion" are all that keeps the denominations apart, seems to be an accepted Pseudo-baptist dogma. This view needs a change is shown by a correspondent of the *Journal and Messenger*. He says: "In the town of—there happens to be no Baptist church whatever. But there is a feeble Presbyterian church, and a house full of empty pews, and a still more feeble United Presbyterian church and more empty pews, and a feeble Methodist church and another lot of empty pews, all of them lying at a poor, dying rate—none of them able to pay a good salary to a suitable preacher, and scarcely able to warm their houses comfortably in winter. As if all this were not enough, somebody tells me the Episcopalian are 'edging in,' as he calls it, so there will be another denominational starveling before long. Now, what a piece of folly is all this! Why don't you unite? But, if we are to believe some people's reasoning, the Baptists are to blame for all this waste of material; for when a reason is called for, somehow the Baptists will be lugged in. Let us devise a short confession for them. Why don't you non-Baptist denominations in the aforesaid town of—unite and form one good, strong church? Because the Bap-

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tists hold to close communion. Why don't you employ one minister instead of several? Because the Baptists make so much fuss about a little water. Why don't you all celebrate the Lord's Supper together, in order that the world may believe, etc.? Because our bigoted Baptist brethren—

I did not hear the end of this sentence. Thaddeus went to poking the stove, which he did with such an amount of clatter, that hearing anything else was out of the question."

Division Desired.

It is vain for other denominations to tell us of their good wishes for us as a "branch of the church," and to express their fraternal concern for our progress—unless it be progress towards their loose doctrines and practices. Our gospel principles and ordinances are objects of the most bitter opposition. How many millions would rejoice at the disintegration of our denomination. In the Boston correspondence of the *Advocate*, a writer laments that Dr. Adams did not remain with us, and gives this reason: Inside the church, and standing in one of its most influential pulpits, he might have done, indeed has done, strange service in behalf of liberal views. But as a member of a different denomination, his influence on that point ceases; and he becomes a hindrance rather than a help to those who are waging the open-communion warfare inside the Baptist church; because those who oppose them can point to him as an illustration of open-communion tendencies, carried out to their logical conclusion.

Alabama Baptist.

S. S. Department.

MARION, ALA.

Thursday, March 23, 1876.

Our Sunday School lessons in future will be published ten days in advance of the Sunday on which they are used.

Review for March 26.

SACR. 1 Sam. xv.
1. The Command. Amek was to be utterly destroyed. The war was not for spoil, but as righteous judgment against a guilty nation. The command was clear and absolute, no obscure terms, no conditions.
2. The Sin. Saul wilfully disobeyed, either through carelessness or to win popularity by gratifying the people. Thus he showed (1) his lack of reverence and regard for God; (2) his lack of a due sense of the responsibility of his office. The sin of one in such high position exerts a very baneful influence.
3. The punishment. Saul's excuses were vain. He had abused his trust. His kingly power was taken away and given to another.
LESSON.—That God must be obeyed; that there is no excuse for the neglect of plain positive duty.

DAVID. 1 Sam. xvi.

1. The Anointing. It was a dangerous mission on the part of Samuel. The service of God often calls us to duties of danger and suffering. Yet "where duty calls, be never wanting there." Notice (1) that Samuel discharged this duty as soon as he saw his way clearly; (2) that he left results with God.
II. As King. David was chosen (1) on account of his moral and spiritual character; (2) because, of his family Messiah, King of Israel, was to come. It was a troubled reign. His sin lay in his treatment of Uriah. Hence his sorrow on account of Abigail. Yet he enjoyed many glorious seasons of the divine presence.
LESSON.—1. That God can elevate men from any station to positions of the highest trust; 2. God blesses men spiritually only so long as they live in discharge of duty.
There are many other lessons which the teacher's mind will recall and impress upon his scholars.

Second Quarter, Lesson I.
April 2nd, 1876.

THE ASCENSION.

Acts 1:1-12.

Leading Text.—"AND IT CAME TO PASS, WHILE HE WAS SAYING THESE THINGS, HE WAS TAKEN UP BY THEM, AND CARRIED UP INTO HEAVEN."—Luke 24:51.

TIME AND PLACE.—Mount Olivet, near Bethany, in the 34th year, A. D., 40 days after the Resurrection. (John 24:3; Acts 1:12; 1:3.)

INTRODUCTION.—The book called *Acts of the Apostles* was written by Luke, A. D. 62. (See 1:1 and Luke 1:3.) He was a physician and Paul's travelling companion. (Col. 4:14; Philimon 24.) The work is a history of the Christian church for the first 30 years after our Lord's ascension. "It contains the fulfillment of the promise of the Father by the descent of the Holy Spirit, and the result of that outpouring, by the dispersion of the church among Jews and Gentiles."

There are two natural divisions of the book. In the first 13 chapters, Peter is the chief actor; in the remaining chapters, Paul is the prominent figure.

NOTES.—(V. 1.)—"Former times," gospel of Luke. "Theophilus," to him the book is dedicated, as in modern times. He is called "most excellent" (Luke 1:3) *krateus*; hence some have supposed that he was a man in high position. (See Acts 23: 26; 24: 3; 26: 25) where the word *krateus* is applied to governors.)

(V. 2.)—"Taken up," to heaven. "Holy Ghost," the third person in the Trinity, called also "Holy Spirit." "Commandments," the commission among them (Matt. 28:19; Mark 16: 15). "Apostles chosen," (Luke 6:13) who also were witnesses of his resurrection (Acts 10:41, 42).

(V. 3.)—"Passion," his agony and death. "Infallible proof," certain proof. (See Mark 16:14; Luke 24: 38; John 20:19, 20; 21:14; 1 Cor. 15: 8-9). "Kingdom of God," the church of Christ. Not all of the time during "forty days," but at intervals. The apostles were plain honest men, and saw their risen Lord too often to admit of any doubt. Hence they went forth preaching Christ and the resurrection.

(V. 4.)—"Being assembled," at Jerusalem, before the ascension, (Luke 24:33, 34) where he also ate with his disciples. "The promise of the Father," the descent of the Spirit. The promise was made in Joel 2:28, 29; John 14:16, 17; 15:26; 16:7. The fulfillment of the promise is seen in Acts 2nd chapter.

(V. 5.)—"Baptized with water," immersed in water. The word translated "with water" is *uata*, and its grammatical form signifies the place in which an action is performed, in the water. The primary meaning of the word *Baptizo*, baptize in English, (transferred, not translated, in our version) is immerse. "With the Holy Ghost," in the Holy Ghost; the preposition *en* is used before "Holy Ghost."

(V. 6.)—"The Apostles were Jews, and held to many Jewish notions." They did not at first understand the spirit of nature of Christ's religion; hence they ask, "Will those at this time restore the kingdom of Israel?" i. e. deliver us as a nation from the Romans. See Luke 23:8 and 24:21. In the latter passage, two of the disciples journeying to Emmaus, discourse of their hope that "had been he which should have redeemed Israel." See the prophecies of Isaiah 1:26; Dan. 1:27; Amos 9:11.

(V. 7.)—"The question is not answered, but all is in the hands of God; everything is fixed, appointed." (V. 8.)—"Christ here impresses upon the disciples that his kingdom is spiritual, that when they are endowed with power, they are to be witnesses, throughout the world, of his resurrection, ascension, and true Messiahship."

(V. 9.)—"Mark tells that 'he was received up into heaven, and sat on the right hand of God.' (16:19). There he now occupies his Mediatorial throne, interceding for us. Luke says that 'while he blessed them, he was parted from them, and carried up into heaven.' (24:31). What prophet arose to heaven in a manner somewhat similar?"

(V. 10.)—"The two men" were angels. Heaven heralded his gift of a Savior by a grand angelic chorus; so now as the Lord is received back into glory there are divine attendants.—The men in white appeared also at the resurrection. (See Matt. 28:3; Mark 16:5.)

(V. 11.)—"Men of Galilee." The apostles were so called from their native province, in the northern part of Palestine. They foretold the second coming of the Savior, when he will judge the world. (See Matt. 24:30; Rev. 1:7.)

(V. 12.)—"A Sabbath day's journey" was about 2,000 paces. It seems to have arisen out of the command in Ex. 16:29. In a Sabbath day's journey, distance was reckoned not from a man's house, but from the wall of the city in which he dwelt. Luke tells us (24:33) that the disciples returned to the city with great joy.

REFLECTIONS.—1. Though absent, Christ is with his people, in the person of the Holy Spirit. Through this influence, we are to be delivered, comforted, strengthened.
2. The disciples rejoiced, because Christ had gone to prepare a place for them. (John 14:2) This world is not the Christian's home; it is an inn where we tarry for the night. Here we have no continuing city. We should rejoice when God calls our loved ones from earth's cares to the "many mansions."

3. Christ is in heaven as our Advocate. (1 John 2:1) If as professing Christians, we do not in this life attain perfection, if we daily lament our multiplied sins, we must not despair. Christ prays for us; the Spirit aids us. Let us look to heaven for our strength.

4. Will we be prepared for his second coming? The day hastens; we are now ready. Do teachers and pupils realize that soon the day of grace will close? Are you teaching and learning for eternity? Christ is watching you. "Be ye also ready, for in such an hour as you think not, the Son of man cometh."

Children's Department

Dear Little Readers: You remember the Geographical Puzzle that we published March 9th. Seven answers have been received, all correct. They are from Miss Correll Webster, of Marion, Master Harry Lee Gels, of Mobile, Miss Ella Howard, of Montgomery, Master Tommie King and Misses Juddie Lempia and Annie Sumner, of Marion, and Miss Ella M. Garrett.

of Hayneville. The last named we publish: HAYNEVILLE, LOWMEYER CO., ALA., March 14th, 1876.
Dear Sir: I have tried to solve your Geographical puzzle. It is my first trial in life. How I hope that I have succeeded! I read it in this way:

I was awakened early one morning by a Shanghai. As the air was chill, I wrapped myself in my Canton cloak lined with Sebie, and busied myself in Reading until the Bell called me to breakfast. The Pine burnt brightly on the hearth, and the Canary greeted me with a cheerful song. Soon a Slave brought in my breakfast, which consisted of Turkey and Trout, well seasoned with Salt and Cayenne. To these were added Sandwich and a plentiful portion of Fish.

As I am naturally fond of Society, I chatted with Marietta, and after I had satisfied my appetite which was Keene, I ate Philippine with her. I bathed her head in Cologne, but stopped suddenly on discovering that the Slave was Singing (or is it Chanting?) I assured him that he never would obtain Independence unless he mended his ways; although my disposition toward him was friendly, but should his conduct prove satisfactory, he might look forward with Good Hope to obtain Liberty in due time. I then went out and enjoyed a Race; after I returned, finding that the children were making a Racket, I sent them all to bed, wishing a good deal of Wrath upon them.

ELIE M. GARRETT.
(V. 6.)—Mr. Editor, I am a little orphan girl of twelve summers. I spent the most of my life at an Orphan Home, with no one to love me or to learn me anything; but a dear kind lady who I call Aunt Ellie, took me more than three years ago, and I have studied very hard, for I wish so much to have a good English education. As I have above stated, this is my first trial to solve a Geographical puzzle. I do hope it will please you.

I am your little friend,
ELIE M. GARRETT.
We would like to publish the other solutions, but they are about the same. Here now are some more puzzles for your wits. Send in your answers.

DOUBLE ACROSTIC.
The solution of the following verse gives a compound word, the first part of which forms the initials and the other the finals. The remaining verses are the cross words:
Of the blue and plaid lake,
Strong of hand and firm of purpose,
Steadily their course they take;
Now they part, now near each other,
Fast and fast, on and on,
In the distance growing dimmer,
Ere a victory is won.
CROSS WORDS.
I. In the fair City of Seville
Once lived a lady one;
Now such as he never sees,
Though some in every town
Of like profession are found,
And needed, I am sure;
Their symbol, stripes, without the stars,
Is seen outside their door.
II. Brave Indian chief, A "thousand warriors" leading
In a far Southern State, long years ago;
Thy council fire smoke ascends no longer,
Where the magnolia and the orange grow.
III. From the Farmer's, so plain, old-fashioned and homely,
To the Lady's, so dainty and pictured and gay,
I'm seen in all gowns, and colors and sizes,
With Happy New Year
I'm sure to appear,
And when the moon sets and
The sun rises,
I'm young, and I'm old, I'm young and funny,
And can always be bought for a small sum of money.

IV. Listened to by eager children
Gathered round the fire-side,
Just as children love to gather
At the eventide.
Found within some Christmas present,
So delightful, such a treat,
Charming prose or charming poem,
Sad or strange or sweet.
A. E. W. W.
DIAMOND PUZZLES.
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