

# The Alabama Baptist.

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## Looking Through My Window Glass, or, Deceptive Appearance.

Analogy to 1 Cor. 13:12.  
"Twas evening, and heaven's great orb of light  
Was closing up his high, diurnal flight,  
And gently bowing to departing day,  
Softly pronounced his valedictory.  
Nature sat smiling on her Throne of grace,  
O'er her vast realm of boundless space,  
And evening songsters, with instinctive  
Mood, woodland, field, and balmy air  
No view, no thought, could such a view surpass—  
As I sat looking through my window glass,  
Objects and colors seemed distinct and clear,  
Nor of mistake had I a thought or fear.  
But nature's view, how clear and bright so'er,  
To human sight through medium may appear,  
Is yet deceptive in a thousand ways,  
Nor have the thoughtful ones whom it betrays.  
For, turning now, I spied a broken pane,  
And looking through it at my scene again,  
Saw colors brighter than they seem'd before,  
And shapes and sizes chang'd in their outline.  
Methought some lessons here I might deduce—  
As all we see and hear for aye is such—  
For if in Optics we may be deceived,  
In morals too, falsehood may be believ'd.  
The Christian world appears a vast landscape,  
Where error blooms with every hue and shade,  
And glides through, each one for his own view,  
Contents that his religious scheme is true,  
But mark! all human medium now is gone,  
When thus appear before the Judgment Throne,  
And Heaven's more glorious to undim'd eyes,  
More awful dying life, that never dies!  
W. WILKES.  
Sylacauga, Ala.

## Communications.

### Sermon Notes.

BY W. WILKES, 2ND SABBATH IN FEBRUARY, 1876, AT SYLLACAUGA.

Text: "If the Son of man shall make you free, ye shall be free indeed."—John 8:36.

Topic: Religious Freedom.

Two notes: Essential and Practical.

Exhortation: Freedom from the curse of the Divine law, and Freedom from the restraints and compulsion of human law.

In the one case we are free in fact, in the other case we are free in fact.

The regenerated believer is free in both respects, the unregenerated are free in the last respect. For all men have a right to external religious privileges as each may choose for himself. The heathen has a right to worship his false gods; the atheist has a right to deny all gods.

Running these two ideas of freedom together.

I. Take a general view of the subject in four specifications:—(1.) The gospel frees the soul from the dominion of sin. (2.) The gospel proposes perfect freedom and voluntariness in the exercises it produces in the soul, and in the line of conduct which each mortal is to pursue. Repentance is an exercise between the soul and its God;—its true God; not between the soul and the Pope, the Prelate, the Priest, or the Sacerd. And so of faith. Man, each soul, has a right to believe anything or nothing as he may choose. The line of conduct also, which any child of Adam's race is to pursue, as a worshipper, is to be selected by himself, in humble defiance of all human authority to the contrary. Voluntary, as it embraces the first argument for guilt or innocence in actions, so it embraces the first pre-requisite in duty to God.—Voluntary idolatry is as acceptable with God, as involuntary Christianity. Nor can men nor angels justly "cecidit" a soul, as a worshipper, from any place or practice which is voluntarily chosen. (3.) The gospel proposes total freedom from all secular authority in the bestowal of our religious benefactions. Each man religiously is the sole proprietor, sovereign owner, and sole disposer of his own goods; except that both he and his goods are Christ's. As Christ's word directs and his Spirit prompts, so must our means be disposed. (4.) The gospel proposes absolute assurance between Christ's church or visible kingdom on earth, and worldly governments. "My kingdom is not of this world." Neither in its origin, Author, spirit, or laws. The principle on which this doctrine proceeds is reasonable, sane and scriptural. For, why should anything be left incompetent for man a perfect in the original legislative executive structure of a kingdom proceeding from divine authority, to be wielded

## South Carolina Notes.

I have been intending to write for some time, but the many cares both pastoral, and

Centennial have prevented.—For at last old S. C. is at work in this matter. Bro. W. C. Lindsay, our "Centennial B.M.", has written to every Pastor, "Get hot, stay hot, and heat others." In the old Charleston Association there are two committees at work, the first north of the Santee with O. F. G. as chairman; and the second south of Santee, with Wm. Thayer in charge. We have appointed mass meetings, and speakers. Our Certificate or Planity Roll ought to be in the possession not only of every South Carolina Baptist but of all who hail from this state. It has the likeness of the various Presidents of the convention engraved around it, viz: Richd. Furman, Mr. B. Johnson, J. B. Oneal, B. Manly Sr., E. T. Winkler, J. L. Reynolds, Jas. P. Boyce, and Jas. Furman. It is worth much more than a dollar, and if any of our Ala. brethren want one they can procure it, by sending the money either to myself at Kingstree, S. C., or Rev. W. C. Lindsay, Greenville, S. C.

\$50,000

we hope to raise in this way, one half to go to Furman University, and the rest to our Southern Baptist Theological Seminary, and surely, notwithstanding the hard times, we ought to do that, and more too.

Charleston

has been blessed with a more general religious awakening than has been known since that blessed year of 1858. The meetings have for the most part been conducted by laymen (don't like that word, but it is written, let it stand). Our churches have shared in the refreshing. Dr. Chambliss has baptized several times, his oldest son being among the number.

Sumter

is under the charge of Bishop C. C. Brown, and has a large and active membership. His people are devoted to him, and not only play for and sympathize with him, but pay him promptly—a model church.

Monroe

has in the last two years doubled its membership. The aged Bro. M. E. Hughes ministers to them in spiritual things; but his health is very feeble.

Darwell

is looking around for a successor for Centennial B.M. They will find it hard to get another like him. He (Bro. L.) says this is "the best church in the Southern Confederacy," and sure it is, they are few like it—but then M. G. H. lives in B.

Greenwood

has secured the services of Bro. J. S. Jordan late of Atlanta, and are happy in their choice.

Canden

after long waiting without a pastor, has succeeded in settling Bro. L. S. Foster as their Bishop.

Charleston Association.

This is one of the oldest associations in S. C., and as I have a full file of minutes from 1755 to date, I have an idea of sending you some of their doings a century ago. But as you are in Ala.—don't want to push S. C. too much.

The Ala. Bapt.

is a welcome visitor to my study. It is not only always readable, but perfectly sound, and full of good things. It makes me feel as though I knew brethren Renfro and Crumpton, and Bailey and Shachelford and Gwin, as well as I do my own old pastor Winkler, and Bro. Williams. God bless you in your work. O. F. G. Kingstree, S. C., Mar. 20, 1876.

News from the Mountains.

Dear Baptist: You have not heard from me in some time. Yet you must not attribute it to any abatement of interest in your prosperity, but to the urgent demands in other matters. We however will drop a few lines, that you may "know our affairs."

"Hard Times"

is the almost constant cry, yet there seems to be but little retrenchment in the luxuries of life. The thirst for gain is on the increase. It seems that a large portion of our population are like the people in the days of the apostles, supposing that gain is godliness. Acres are being added to acres, fields are being enlarged, merchandise is abundant, and the disposition thereof are growing fast. Corn cribs, granaries, meat houses, &c., are unusually full for the season of the year.

Retrenchment

has begun, but it is taking place in withholding the things that belong to the Lord; in rendering unto Caesar the things that belong to the Lord. Yes, in withholding the dues of his cause. In nothing else do we see retrenchment. What will these enlarged fields, added acres, full barns and loaded shelves amount to, when

## Revival at Petersburg, Va.

A GREAT OUTPOURING—ONE HUNDRED AND FORTY CONVERSIONS—THE WORK INCREASING.

Meets. Editors:—Good news from a far country is like fresh water to a thirsty soul, in temporal as well as spiritual matters; and as we are greatly blessed in our spiritual affairs, I concluded to let you hear from this section.

After our pastor, Rev. W. B. Hatcher, resigned pastoral charge of our church, little over a year since, relying upon the direction of a superintendence of Providence, by common consent we settled on

Rev. T. T. Eaton,

of Chattanooga, Tenn. The call was accepted, and Bro. Eaton entered upon the charge, on the 1st of September last.

Bro. Hanks, a student of Richmond College, from Alabama, served as temporary supply during the intermission, with success. The church was in a good condition when Bro. Eaton entered upon his charge; his preaching was blessed, and additions were made to the church.

Some two months since, he commenced a

Protracted Meeting

which has been a great blessing to the community. Up to this time there are one hundred and forty converts, ninety odd additions to the church, and the work still progresses. It has been a most remarkable meeting. Every thing has proceeded very quietly, the interest is still progressing, and it includes old and young. One of the persons baptized last Sunday will be eighty in May, his next birth day. Some of the most hardened sinners in the city have yielded. All the preaching has been done by the pastor, except a few days of help by Dr. Montgomery of Lynchburg, in passing, and we understand that his church also is now engaged in a revival. So may the work go on, and daily may it increase, with additions of such as may be saved.

Yours, &c.

P. H. ROBERTSON, Sr.

"Union Meetings."

"Union Meetings" are wrong:

1. Because Baptists therein unite with the disorderly, from whom we are commanded to withdraw ourselves.
2. They, pro tem, ignore baptism, church membership, etc. Where does God's word authorize us to ignore the commands of Jesus?
3. "Union meetings" produce the abnormal condition of there being no time for religious work except under such a furor. This leaves the work of pastors and churches more difficult.
4. Inasmuch as Pedobaptists, according to their doctrine, work for church membership before conversion, in "Union meetings" they get the people into their societies, while Baptists are getting them converted. Thus Baptists imagine all are working for conversion, while Pedobaptists are also getting the people pledged to join "their church." I know this is true; so does any Baptist know who is acquainted with Pedobaptist doctrines and ways.
5. "Union meetings" produce the impression that one denomination is about as good as another! This makes open communion and general disobedience. In the Baptist Union of Jan. 25, an open communionist says: "I do not believe that the generation of young converts that is now rising up, as the fruits of union labors... will accept the dogma that the New Testament shuts them within a fenced communion table." Let Southern Baptists beware of "Union meetings." As a Northern I know they are a great hindrance to the truth in the North.

W. A. JARRELL,  
Stonington, Ill., Mar. 23, 1876.

Notice.

AMERICAN BIBLE UNION, ROOMS,  
32 GREAT JONES ST.,  
NEW YORK, March 18, 1876.

This will introduce the bearer, Rev. C. F. Sturges, who is an agent of the American Bible Union, duly authorized to collect funds, obtain subscriptions, and advocate the claims of this Institution; and he is hereby affectionately recommended to the kindly sympathies and cordial co-operation of all who love the word of God and desire its circulation.

[Signed] A. C. OSBORN,  
President.

Wm. H. WYCKOFF, Cor. Sec.  
HENRY F. WYCKOFF, Asst. Treasurer.

On account of the hard times the officers of the Wesleyan Female College at Macon, Ga., have resolved to graduate in calico dresses.

## A Plea for Christian Education.

It has been said that "every human being is at birth an undeveloped possibility."

The child of a Christian and the child of a savage do not essentially differ in early infancy. What each shall become depends upon external influences.

The design of education is to develop inward hidden power.

Among the Spartans education was chiefly physical. He was the best educated man whose powers of physical endurance were greatest.

The discipline of the Athenians was almost entirely intellectual. The spiritual nature was neglected and the heart was permitted to wither and wilt.

It is the object of Christian education to develop the whole man, mind and heart, intellect and sensibilities.

Upon Christians devolves the duty of directing and imparting this education.

The motives which prompt to the performance of this duty are numerous and weighty.

The mind early imbued with truth is fortified against error.

There is reason to fear that the tendency of the times is toward an education that is exclusively intellectual. This tendency develops a pride of intellect which is the fruitfulness of modern error and infidelity.

If heart training do not keep pace with mind discipline, the mind will wander away to its own idols.

The good of society requires the Christian education.

The grandest and most powerful object in the universe is a truly educated man. A mind with powers developed and stored with knowledge is capable of accomplishing grand results, but when that mind is directed by down grace, its efficiency is infinitely increased. Such is the mind of the truly educated man.

Moses the Lawgiver of Israel, Luke "the beloved physician," the noble band of Christian Fathers, and the most useful and influential men in any age have been characterized by fervent piety and liberal culture.

Again, this Christian education honors God. There is a "spark of divinity within us." Christian education would kindle that spark into a flame. We bear the marred image of our Creator. The design of Christian education is ultimately to restore that image.

The souls of our young people demand this education. Their advantages are superior. Their light is great. Their capabilities are being continually developed. If now they fail of their duty toward God, they will incur the penalty of that servant who knowing his Lord's will, did it not.

Michael Angelo was once walking with some friends in an obscure street in Florence, when he saw a fine block of marble half covered by dirt and rubbish. He commenced at once to lift it from its slime and mire. His friends asked what he wanted with the worthless piece of stone. He replied: "O! there's an angel in it and I must get it out." He removed the marble to his studio and produced a grand work of art.

In each of the young people around us there is an immortal spirit which may with angelic power, bless the world and with angels dwell forever.

How powerful the incentive for Christians to be faithful in the performance of their duty toward the young!

W. H. WILLIAMS,  
Tuscaloosa, Ala., Mar. 1876.

Types of Christian Character.

NUMBER FOUR.

IMPETUOUS CHRISTIANS.

Bad Features.

These are full of love, easily aroused into enthusiasm. They do a great deal of good; but sometimes do harm in their very efforts to do good.—When aroused on a subject they overstep the bounds of propriety. They pull well for a while, but become restive and make tremendous jerks and throw everything out of order, but they don't mean to.

They act without considering.—They propose measures or a course of action which may be very laudable if practicable, but in putting it to practice they learn too late that the measure was impracticable or inopportune. They need to learn to be "discreet" as well as "zealous." The rashness at Franklin, Tennessee, was paid for with a repulse and the lives of thousands of our noble, heroic soldiers. Sometimes the remarks or acts of impetuous Christians cost the church a good deal, but may result sometimes in good. These are the ones who are easily led into error or

## Abroad over the blighted world and take in the humble, degraded condition of millions of immortal beings, they return to the bosom of heaven and stricken.

We are accustomed to view only what is fair, beautiful and lovely. The faces we look upon are images of Christian influences; the hearts are shelter and cherish the rarest culture of piety. With these pleasing surroundings our conceptions are naturally pent up and contracted, and we know but little of the temptations, the anares and miseries of those beyond the pale of Bible theology.

The instant impulse, a generous mind can feel is that of

Charity.

and in the warm glow of this emotion, the heart should open its folds and establish an effort to Christianize those who are perishing at the shrine of idolatry and ignorance. If you will look a little beyond the circle of your immediate associations you will find objects of compassion—needy souls for whom, if you can do no more you can pray.

Do not beseech with your spiritual advantages. Do not be contented with your own salvation; may be engaged for others and aid in the mighty work. Sincerely, X.

Scale, Ala.

On the War Path.

A CORRECTION.

Bro. Winkler: I write concerning Bro. Renfro's piece in the ALABAMA BAPTIST, March 16, with the above heading. In his quotations from a letter which I wrote him, there is an important error. Instead of the preacher's saying there were three thousand baptized in one small circuit, he said in one small conference in Alabama; and that was what I intended to write, but inadvertently wrote circuit.

I showed the letter to two or three persons. One of them was a respectable member of his church and his friend. I asked him if he had correctly represented what the preacher said. He admitted that I had. As I had written hurriedly, and was a poor scribe at best, I was fearful he might fail to decipher some words, and requested one of the individuals above alluded to, to copy off and mail it; which he did; and, strange to say, the mistake was overlooked by all. In justice to said preacher, and to place myself right upon the records, I send you the above correction by first mail. You will please do me the favor to publish in ALABAMA BAPTIST.

Fraternally,  
NATHAN WRIGHT.

Home Scenes—VII.

Fain, my beloved sisters, would I bring to each of you, a

Gift useful

to the heart—a panacea for the melancholy, the care, the affliction and grief which linger, like a cloud along the sky, and will neither let the sunbeams through, nor descend in rain and end, but spread themselves in an everlasting mist. Could you learn the method of keeping the heart and imagination healthy and free, but few shadows would float, and but few thorns would be strewn, and but few ploughshares laid along the way of life. It requires no scientific research to enable you to

Discover the gloom

that stalks at your side like mocking ghosts, and illures you into the belief that the sun is annihilated by clouds. True, each breast, however fortified by courage or pride, will sometimes be met by the subtle foe—Adversity. But be more just to yourself than to thrust aside fortitude and bid the enemy a welcome, unmolested guest. Heaven has tried our virtues by the visits of affliction.

"Aromatic plants bestow  
No spicy fragrance while they grow;  
But, crushed or trodden to the ground,  
Diffuse their balmy sweets around."

Fallen ones whom pride and virtue would scorn to call sister—let a light be set in your dark room to show you a way of escape, to enable you to lift your feet from the mire into which they have sunk. "Go, sin no more," walk never again near soft slippery places.

"The greatest attribute of heaven is mercy."

And 'tis the crown of justice, and the glory.

Where it may kill with right, to save with pity."

Bend the knee in humble contrition, penance, and plead to be spared that justice, which in its course would shed all out of salvation.

When mercy pleads, "hate shuts her soul." In

A recent letter,

dear sisters, I talked to you about idolatrous worshipers. I collected facts to show the miserable condition of more than three fourths of the world. Have you given those lamentable truths any of your serious reflections? When thoughts go

## Water-Logged Christians.

I hope to live to see the day when men will be as anxious to make investments for the Lord as for themselves, and a man won't then be putting so much money in railroad shares and so much in banking stocks, and so much in a mine in the mountains, but he will put it in good security, where it will bring good returns for the Lord. That is the kind of investment I think that we ought to live for. A friend of mine said that he was in Liverpool some time ago, and there was a vessel coming into the harbor. It sailed right up the Mersey under full sail, and a little while after another vessel came in towed by a tug, and sank in the level of the water. He wondered it did not sink, and saw that they got it into the harbor with a great deal of difficulty; and he inquired and found that it was loaded with lumber. It had such material on board that it could not sink, and it had sprung a leak and had got water-logged.

My friends, I think there are a good many of God's people that have got water-logged, and it takes all the strength of the church to look after those Christians that are water-logged, and so water-logged that they cannot go forth and do good to others, and that unfortunate, and lift up the poor drunken, because they don't know whether they are saved themselves. The fact is, they are off with the world, mingling with the world; acting, speaking, as though in the world, and they don't know whether they are saved themselves.

I believe if we are God's people we must be separate from the world. I think before this world is ever reformed, the people of God must be set apart from the world. There never will be a true reformation in the world until God's people are separate, until we are liberated here below. Who would want to live in the sinful world? These smoking, chewing, drinking, horse-racing, dancing, card-playing Christians never will reform this world. We have got to come out and be separate from the world, and have our hearts set on things above, and not so much on the things of the earth.

A Foot Light.

One of the most interesting things in the Holy Land is the fact that one meets everywhere in daily life the things that illustrate the word of the Lord. The streets of Jerusalem are very narrow, and no one is allowed to go out at night without a light. Throw open your lattice in the evening and look out; you will see what seems to be little stars twinkling on the pavement. You will hear the clatter of sandals as the late travelers rattle along. As the party approaches, you will see that they are actually lanterns fastened to the front of their step a safe one. In a instant the verse comes to your memory, written in this city three thousand years ago "Thy word is lamp to my feet and a light to my pathway."

Look Out Ye No Man.—When it is said of him, "He drinks," and it can be proven, what store wants him for a clerk? What church wants him for a member? Who will trust him? What dying man will appoint him his executor? He may have been forty years in building his reputation—it goes down. Letters of recommendation, the backing of business firms, a brilliant ancestry cannot save him. The world shies off. Why? It is whispered all through the community. "He drinks! He drinks!" When a young man loses his reputation for sobriety, he might as well be at the bottom of the sea. There are men who have their good names as their only capital. Your father has started you out in city life. He could only give you your education. He started you however under Christian influences. You have come to the city. You are now achieving your own future under God by your own right arm. Now look out, young man, that there is no doubt of your sobriety. Do not create suspicion by going in and out of liquor establishments, or by any unaccountable flush of your cheeks. You must afford it, for your good name is your only capital, and when that is blasted with the reputation of taking strong drink, all is gone.—Pinner's Testament.



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. D. BENTLEY, ASSISTANT EDITOR.  
J. W. WILSON, BUSINESS MANAGER.  
PUBLISHED WEEKLY.  
MARION, ALA.

Thursday, April 6, 1876.

Duties of Churches to their Ministers.

MEMORIAL ACCEPTED--OFFICE ESTABLISHED--PERSON RESPECTED--SACRED--GUARD OF PUBLIC LIBERTY.

What may a minister rightfully expect of his people? Not less, certainly, than this: that they shall accept his message; that they shall esteem his office; that they shall respect his person.

The cordial reception of his message may justly be expected. He has indeed no right to claim any special pre-eminence, any secular dominion. The office he bears belongs to a kingdom not of this world. But he speaks by a divine call. He addresses the subject of a spiritual and eternal government, saying: "I have a message of God for thee." Receive the word as from Heaven. Give Christ's ambassador the joy which believing hearts at Thessalonica gave the apostle and which, in after years, he prized as one of the richest treasures of memory. "For this cause, we thank God without ceasing, that when we received the word of God which ye handed on, ye received it not as the word of men; but (as indeed it is) the word of God which effectually worketh in you that believe."

Esteem for the office he bears the minister of the gospel may justly expect. Some think the ministry a sphere beneath their ambition, or that of their children. As if the New Birth did not cast contempt upon the proud lineage; as if the inheritance of saints, upon the wealthiest estates; as if the Embassy of Heaven, upon the grandest titles; as if the Prophet's Reward, in the world to come, upon all earth's grandeur and glories! How soon will our poor souls be washed away when the ocean tide of a Divine Judgment comes rolling in! Of old the first-born of a family was set apart for God's work; the choicest of the flock for God's altar. Esteem is as a privilege should God call you or yours. The choicest object of human love, the very light of home, will only be more dear and more inspiring when it is lifted as a star in God's right hand.

Respect for his person the minister may justly claim. Gamaliel, we are told, was in honor among the people of our Lord's time; he taught them the law. Surely the teacher of the gospel should have no less a place in the general regard. In secular affairs it would be monstrous if the messenger of good news did not receive a cordial welcome and entertainment among those to whom he brought the cheering message. And shall our hearts refuse their hospitality to him who comes in the name of God, and who publishes salvation!

Let it not be so, says the apostle: "We beseech you brethren to know them that labor among you and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake." O that this tender entreaty were more respected throughout our land! that the ambassadors of the Lord Jesus who in so many regions are suffering extreme privations; who in so many instances are driven to the school-room or the field by the imperious necessity of bread;--disreputable the welcome demanded by the King who has sent them, by the glad news they bear, by the ample recompense assured to those who receive a prophet in the name of a prophet!

We look to secular resorts to restore our shattered greatness as a people. But as men can receive nothing, neither can nations, unless it be given them from heaven. We need, above all, the Gospel and the grace of God.

"Let God or thousands lose of blood, This land's enslaved, whose sorrow mind Outlives the conquest of mankind; And free, wherever holds the rod, Where right is right, and power is good, There shall in each, like life in blood."

## Sudden Conversions.

PREPARATION AND CHANGE--SPIRITUAL MIRACLE--BODILY TRANSFORMATIONS--CHRISTIAN WORKING.

The progress of the Gospel is often and greatly hindered by the general distrust of sudden conversions. Many, while they may not dispute, yet lose sight of the principle that suddenness can be the characteristic of every conversion. The soul may be prepared for conversion and progress toward it, like the field which is plowed and planted and watered with the sunlight and softened with the dew, and yet it may be years before the seed is sown.

death, as truly and more grandly than when Jesus restored the widow's son to his mother's arms or lifted Jairus' daughter from the dead; or when it gathers multitudes for the church as harvest sheaves for the garner,--awaking an instinct for salvation like that which marshals the flight of pigeons to the land where perpetual Summer reigns;--or when its influence goes far and wide like a creative fiat, and effects the birth of nations in a day. It is a miracle, and therefore cannot be partly done; you are either a child of God or not.

Conversion, we repeat, is a miracle--a work akin to that which Christ wrought upon the body.

"When from thick films he purged the vision, And on the slightest crystals poured the day."

or when at his touch the skin of the leper became like that of the newborn child. With not less power and majesty did he sway the soul. A word, "follow me," made apostles; a call, "come down," converted Zacheus; a look of pity silenced the blasphemers and broke the heart of the dying thief. And so of all the conversions mentioned in Scripture. They were sudden--the thirst of the Samaritan woman for living water, the open heart of Lydia, the confession of the Ethiopian, the tears of the Jailor. Each conversion displayed the finger of God.

And to those who win souls, conversion is a perpetual wonder. They apply the Gospel to a stony heart, a reckless life, a doubting mind,--and all at once changes, with the swiftness of a lightning flash, and the sweetness of a breaking day. In each case the decisive question is, not how long has the penitent agonized? but only, Does he trust in Jesus? O if all Christians could only feel this:--"When I just turn a sinner to the cross, I save a soul from death!" There would then be no coldness anywhere--no fear of going too far in religion--no conceit of wisdom in sitting still, or finding fault--no conduct, "as if all the world were going to Heaven; and Hell were nothing but a lie."

## A New Departure.

DANCE OMENS--PRESENT NEED--BAPTIST ENCOURAGEMENTS--NORRIS RESOLVES.

The most remarkable feature of this centennial year is the general shrinkage of gifts to all the enterprises of Christian benevolence. That this painful circumstance is, not due to the demands made by institutions of learning is evident from the fact that it not only applies to our own denomination, whose Mission Boards are cruelly suffering from neglect and parsimony, but to all the denominations. During the last six months the finances of that powerful missionary organization, the American Board of Commissioners for Foreign Missions exhibit a falling off of \$35,725. The prospective debt of the Presbyterian Board of Foreign Missions upon May 1 next, when the fiscal year closes, is about \$60,000. The receipts for March--up to the 17th--were \$4,000 less than for the same period in 1875. The present debt of the Methodist Episcopal Mission Board is \$150,000. This, it is expected, will be greatly reduced by receipts from the Spring Conference.

It is manifest that all who bear the Christian name need a new spirit of consecration. We need to entertain a more tender interest in the spiritual destitutions of our fellowmen, and to bring to their relief more important of prayer and liberality of almsgiving. Especially are Baptists encouraged to address themselves with new interest to the evangelic work. For the blessing of God has attended their labors in a distinguishing manner. As President Dodge has stated, in his recent centennial sermon in Brooklyn, it appears that, while the Baptists have contributed only one-ninth of the money given by the American Christians for foreign missions, and sent only one-tenth of the missionaries, they have yet more than one-half the communicants and churches in heathen lands. In the first twenty years only 300 converts were made, in the last twenty years 61,000.

How shall we explain the wonderful fact that our gifts have accomplished more than the gifts of others? Is not God on our side? Or how shall we correspond to this wondrous consecration but by girding ourselves anew to his service? Let us sustain our missions in our own and foreign lands. Let us heed the imploring cries for help arising from so many whom we have sent into the field--the Macedonian cries arising from so many perishing multitudes to whom we owe the Gospel of salvation. O that the advent of the new century may be marked by a higher type of Christian character--a more generous sacrifice to Christ's cause, a more generous philanthropy toward the world of men!

## Literary Notices.

The Wanderer's Return. This is a Temperance service, published by Henry Hoyt, 9 Cornhill, Boston.

It is a very interesting collection of hymns and Scripture passages, and its responsive character will make it doubly impressive. Sample copy sent for a cent; 100 copies for \$1.

Another copy of *Maryland's Happy Home*, ever cheerful and interesting, has been received.

*Southern Farmer*. This weekly newspaper, (See card in another column) published at Memphis, Tenn., is one of the best agricultural journals in the whole country. The editor knows the wants of the people, and fully does his best. Subjects of vital importance to husbandmen are from time to time themes of discussion by able writers for the *Southern Farmer*. With a broad and intelligent circulation, the paper continually increases in merit, and is deservedly popular.

*The Domestic Monthly*, N. Y., with its usual rich variety is received. It is a fine fashion magazine.

*Melodies of Praise*, a new hymn and tune book, for the Sunday-school and praise meetings. Edited by R. A. Glenn, Singer's Glenn, Va.

This is a new and valuable collection of sacred music, most of the pieces original. We have heard but few of the tunes, and these are beautiful. The work will no doubt meet with a wide sale. One peculiarity is that the character tone system is used. This is easily learned, and some prefer it to the round note system.

*The Musical Million*, published also at Singer's Glenn, is a valuable journal of Music, Poetry, and Chaste Home Literature.

We call attention to the card of Blackman's Commercial College, advertised in our columns.

## Field Notes.

"I like the BAPTIST, and dislike to be without it; but will take it again when I get some cotton to market, or a few dollars to spare."--That is all we want, brother. You should not deprive yourself of your Baptist paper. It is a household necessity. We say it with emphasis, that man errs grievously who does not take a religious paper for his family.

The *Battle Flag* publishes every week a "Letter to the Religious Herald." The latter paper says, "It is a great honor, and we appreciate it; but we should esteem it still more if there were something in the letters besides words." To which the *Battle Flag* replies, "This may be accounted for from the fact that so much of these letters are only quotations from the *Religious Herald*."

"Send the paper to J. B. A. Oregon, and oblige a mother, with best wishes for her boy." No child can fail to appreciate such kindness. Those who have money to spare can do good with it by sending the paper to their friends. A good Bro. at Jacksonville subscribes for four preachers. Drs. Yeaman, of the *Central Baptist*, and Ford, of the *Repository*, have "locked horns." Dr. Y. offered a sharp criticism on a translation by Dr. F., where-upon the latter says of the former: "that he can not decline an ordinary Latin noun, or conjugate an ordinary Latin or Greek verb; that he can not even find a given word in a Syriac or Hebrew Bible." Softly, brethren, softly! "Pike," a correspondent of the *Religious Herald*, takes the readers of that paper how the Baptist denomination originated. He says: "From the twelfth century on, *effendi* men protesting that believers alone are the proper subjects of baptism. In the century of the Reformation these opposers of infant baptism became very numerous. In the first quarter of the next century, about the time the pilgrims were sailing for Plymouth, some of the Anti-Pedobaptists in Holland began to preach a reform regarding the act of baptism also, saying that immersion only was baptism. Within a score of years the Anti-Pedobaptists of England adopted the same doctrine. Thus was there a restoration of apostolic baptism--the immersion of believers--and thus the modern Baptist denomination came into being."

"No ground is left to us for asserting that any of the Anti-Pedobaptist churches of the century of the Reformation held that immersion alone was baptism." Is it possible? The church of Christ only 250 years old! What will "Pike" do with his toric facts published from time to time in our paper? What will he do with that divine prophecy, "The gates of hell shall not prevail against it." Is it true that the gates of hell did prevail?--Rev. J. L. West could endure single wretchedness no longer. A few days ago he and the accomplished Miss Mary Holmes entered into an alliance for life. These two our esteemed brother possessed himself of another office qualification for the ministerial office (See 1 Tim. 2:2).--Rev. J. A. W. Thomas, of Bennettsville, S. C., wishes our Editor-in-chief to prepare a history of our denomination. He says "I do not know what your aims are, but there are those of us who do think that the Master has raised you up for a work of this kind." Deuteronomy's letters are arousing very general interest. They seem to apply to all communities and churches in the State. Some brethren do not like to be so badly exposed, but Deut. feels that he must give his subjects a thorough discussion. "I think that every Baptist family in Ala. ought to have it even if compelled to have fewer of the other luxuries of life. I say other, for I look upon your paper as a luxury, intellectually and morally."--J. N. Greulich, Selma.--The *Temperance Baptist* glories in the fact that of eleven young preachers at Waco University nine "use neither tobacco nor whiskey, and but few use coffee." We are sorry to infer that two of the brethren in the Waco University may use tobacco and whiskey. We can speak confidently of our Howard theologians, and say that they do abstain from spirituous drinks. But they do take coffee; and if Waco could send for a few of our Marion cooks, the University boys might be induced to indulge in the same stimulating luxury. "I saw a blue mark on my paper last week. This week it did not come. You have cut me off. That is right. You can't run a paper without money. Here is my \$2.50." If any brother sees a X on his paper, let him feel assured that he must renew at once or be "cut off."--We call attention to the "notice" in another column. Bro. Sturges is now in Mobile, laboring to establish a repository of the Bible Union. The highest Baptist in the world is supposed to be the convert "Chung" who was recently baptized in China. He is seven feet eight inches high. With many, retrenchment is the order of the day. This is well; but let them be careful not to retrench their religious privileges. Retrench in show and luxury--but don't cut down your Pastor's salary, your gifts to missions and education, and don't deprive your family of the religious paper. All our churches ought to have stoves. It is impossible to enjoy the service fully while the body is chilled and suffering, and it is impossible to get or keep a good Sunday school unless the room is comfortable. An Episcopal church (St. Paul's) has been open at Rome. This seems like "carrying coals to New-castle." One would think that there is ritualism enough in Rome already. A private letter informs us that the Union meeting of all denominations at Charleston in behalf of our China Mission, secured only \$50. Could not the Baptists by themselves have done better?--In the obituary of Deacon Merritt Mett it is mentioned that the good man used often to take his pastor by the hand, and say with much tenderness: "Ah, my pastor, I often pray for you." Such tokens are always cheering to a pastor's heart; such prayers always helpful to his ministry. Brother, do you pray for your pastor? Won't you? We fear that the Centennial committees are not working up the dollar roll as they should. Brethren, our agent, eloquent and indefatigable as he is, cannot do everything, or be everywhere. You must co-operate if anything worthy of the occasion is to be done. During the past twenty-five years one-third of the conversions among us have taken place in the Sunday-schools; during the past 10 years the proportion has arisen to one-half. A good Sunday-school is the assurance of a growing church. A friend recently handed us Venable's School History of the United States to examine. It is well printed, and has excellent plates and maps;--but in its account of the recent war is wholly unreliable. The efforts of the Confederacy to secure peace on any honorable terms are ignored, and the relative number of forces in action is misrepresented, while the reported results of the war in respect to popular progress and public morals are idle dreams. It would almost seem as if no Northern historian had the candor or the courage to report the facts. Howard College has been built by the Baptists of Alabama. It belongs to them; it is an honor to them; it is a necessity to their children. It should be cared for, as long as they are for their homes and churches. B. C. Presley, Esq., of Charleston, in reviewing, writes: "Send back numbers. I want them all, like a happy family, not one left out."--A correspondent from Livingston sends us one dollar towards the endowment of Howard College. If he will furnish his name, we will be pleased to send him a certificate. "Will do what I can to extend the circulation of our paper in our church and vicinity."--J. P. Wood, Brundidge. There will be a minister and deacons' meeting at Hope-well church, near Hanceville, Blount county, beginning on Friday before the 15th Sabbath in this month. The address of Bro. L. N. Bradshaw, late of Opelika, is now Woodham Mills, Tenn. Bro. B. is much pleased with his new home. The best way to remit money to the ALABAMA BAPTIST is by Post Office Order, the next best by Express, and the next by Registered Letter. The Baptists of Missouri will observe the first Sunday in May as a day of prayer to God for his blessings upon the centennial effort for Wm. Jewell College. "The man who signs his name 'Nathaniel,' has given some good common sense talks on the subject of Bible Reading; and there are many other good things in the paper."--C. Smith, Equality. Bro. L. F. Wilkes sent us a five dollar "April Fool," in subscriptions. Many of our readers will sympathize with Dr. DeVos of Griffin, Ga., in the death of his estimable daughter, Miss Lizzie. The remains were interred at Columbus. A correspondent of the *Working Christian* estimates that one-half the members of our churches are unconverted. Sad, if true. It becomes each professor to see whereon his hope rests. We ask our friends to do what they can to extend the circulation of the ALABAMA BAPTIST. Show your paper to some one else not now a subscriber. Prof. J. M. Dill's school for boys is so prosperous, that he will probably have to employ an assistant teacher.

## Wayside Notes.

Salem Church.

I spent the third Sabbath in March with Salem church at East Boggs. It was a disagreeable day and the congregation was not large.

The encouragement for the endowment of the college was moderate. We trust that the brethren Myratts, and the pastor, brother Law, will keep the work in motion at that place. What this came needs at all places is the hearty co-operation of the ministry.

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The brethren made a mistake in putting out my appointments in Coosa Valley for the next week. This mistake with the cold weather so completely defeated my efforts that they are not worthy of notes. Tuesday I went 15 miles and got to the Coosa Valley church, and after waiting there for an hour and a half in a cold dreary bill, I saw a lad; "Son have you heard that there was an appointment here for preaching to-day?" "No Sir, I ain't heard of any appointment for to-day, but I hear that there was some fellow to preach here yesterday, but no body didn't come." On inquiry I found that the lad was correct, and that I was a day behind my appointments, though I was on the time of the notification sent to me. It is painful that almost every one of my lists has been confused in putting out the appointments. I do not know where all the churches are and therefore cannot make out my tours for myself. A small mistake can upset a week's work.

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## A Pleasant Day.

I am spending a pleasant day at the house of Elder H. W. Inzer, moderator of the Cahaba Valley Association. I have a special fondness for old people. Bro. and sister Inzer are of that honorable class. Our conversations together have been delightful to us. The time now comes for us to leave. We have to cross the St. Clair Mountains this evening. Bro. D. B. Moore has just rode up to accompany me. Glad to see him for I was contemplating a loneliness stamp of 14 cents last night. Eden, Ala., March 27, 1876.

There are 1,409,448 slaves in Brazil.

## A Catholic Consecration.

A GRAND OCCASION--MANY OFFICERS--GOSPEL SIMPLICITY ABANDONED--SILLY CERE-MONIES.

The Rev. Thomas Galberry was consecrated Bishop of the See of Hartford, Mar. 19, with imposing ceremonies. That our readers may see how unlike to gospel simplicity is this great display, we give them an account as described by a New York paper. The officers of the occasion consisted of Consecrator, First and Second Assistant Consecrators, Proctor, Notary, Assistant Priest, Deacons of Honor and of Mass, Sub Deacons, Masters of Ceremonies, Censer Bearer, and Crozier Bearer.

Priests from all parts of the diocese, and from other States, were present, to the number of 150, many coming by special trains from Springfield, Meriden, New Haven, and other places. The procedure was as follows: The Consecrator, being seated upon his throne, was veiled with the robes of his office. The Bishop elect, going to St. Joseph's altar, was likewise robed. Then advancing to the Consecrator, who was placed on a seat before the altar, he was presented to the Archbishop by Bishop O'Reilly, the papal mandate being read by the proctor notary. The Bishop elect then, kneeling before the altar, took the oath of obedience to the Holy Roman Church and the Most Blessed Father, Pope Pius IX., and to his successors canonically chosen, promising to preserve, defend, and promote the rights, honors, privileges, and authority of the Holy Roman Church and the Pope. He was then examined as to his faith and intentions. Then followed the confector, the incensing of the altar, and the mass was continued as far as the solemnity by the consecrator. The Bishop elect, meanwhile having, in the side chapel, renewed the cope, and received the sandals, the pastoral cross, the tunic Dalmatic, the chasuble, and the maniple. He then returned to the altar, where the litanies were chanted.

After the "Veni Creator," was sung, the head of the Bishop elect was anointed. The "Gloria Patria" was then rendered, and the crozier and the ring were blessed and given to the Bishop elect, who was then charged to receive the gospel, to go preach to the people. The consecrator and Assistant Bishop then gave him the kiss of peace. Mass was continued as far as the offertory. The Right Rev. Bishop Lynch, of Charleston, S. C., then delivered a short but effective sermon, the text being taken from Acts, twentieth chapter and twenty-third verse. Afterward, as a sign of the hospitality that, as Bishop, he is to practise, the consecrated kneeling, offered the consecrator two lighted candles, two loaves of bread, and two little casks of wine. Mass was then continued as far as the benediction. The mitre and the gloves being blessed, the Bishop elect was escorted to his throne, upon which he was placed by the consecrator and first assistant consecrator. The consecrator then intoned the *Te Deum*, after which the Bishop elect was led through the church, giving his blessing to the kneeling people. The consecrated then returned to the altar, gave his blessing in the way given by the bishops, and after reading the Gospel from St. John, the procession passed out.

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## Selma Correspondence.

PERENNIAL REVIVAL--WHAT PRESENTS--WISDOM OBTUSIVE.

We hear much talk of revivals. Men rack their wits to know how they shall be brought about. The thing is perfectly plain. "Sound doctrine and sound discipline" will always and everywhere secure a perennial revival. We have only to see diligently the grace and wisdom given from on high, in every good word and work. It may sometimes come in unrecognized forms, but not less really. Prof. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Matt. 23:16. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are well pleasing in his sight." 1 John 3:22. "Now we know that God heareth not sinners; but if any man be a worshiper of

God, and doeth his will, him he heareth." John 9:31. "I would have you wise unto that which is good, and simple (for guileless) concerning evil. And the God of peace shall bruise Satan under your feet shortly." Rom. 16:19, 20. But if you refuse to "withdraw yourselves from them that walk disorderly," as saith Paul, 2 Thess. 3:6, "now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," if you "regard iniquity in your heart;" if you "sins and your iniquities have separated between you and your God;" if you have not "kept his ordinance," what promise can be pleaded? The disregard of a single known command, as effectually bars the gates of heaven, when we pray, as though all his law were set at naught.

"Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates;" yet men run about crying, "Who will show us any good?"

## KINDNESS OF CHURCH AT SELMA--PROSPECTIVE REMOVAL.

"The Christmas tree, provided for the children of the Selma Sunday-school, was a very fruitful one, bearing a nice present for every one of the children, and a superb suit of clothes, box of handkerchiefs, &c., &c., for the pastor. I should, perhaps, have acknowledged indebtedness long ago, (for the tree bore also a goodly handful of greenbacks), but was afraid of being regarded fulsome by the dear disinterested ladies who secured the valued gifts. Many acts of substantial kindness since, constrain me to write, and I shall hope for forgiveness. It is unspeakably grateful to receive these touching proofs of regard in prospect of retirement to another field now very soon. My resignation, tendered to retire the first of June, was accepted sometime ago, and I have accepted service to begin latter part of summer, for a part of my time, at Fayetteville, Talladega county. The prospect is that there and elsewhere I shall find plenty to do, never having dreamed, as some seem to have supposed, of desisting from ministerial labors! I have merely wished to be relieved of garish duty, and enjoy more verge, in a more bracing atmosphere. I go back to the haunts of childhood, the spot where I learned my A. B. C.'s being in sight of my cabin door."

## Selma Correspondence.

Thursday morning, 25th of March, I escaped from long confinement in Selma, stopped at Clay's Station, S. R. & D. Road, and was driven out in a buggy by Master Eugene Burns, to the hospitable home of Bro. L. B. Parker. Enjoying intensely the grooming table and comfortable rest of this dear household twenty-four hours--having walked over the superb plantation, reconnoitred the lots and barns of one of the best farmers of the State, &c., &c., boarded the train with a complimentary V in my pocket, and sped on my way to Randolph. There met by Elder J. M. Langston, went out to his snug country home. On the next day and day after, preached to his people, full houses, and made a centennial talk, returned to enjoy the hospitalities of Bro. Kaiser for a night, having the pleasure of hearing a fine sermon from Bro. J. S. Dill. Bro. D. is winding golden opinions with his people at Montevallo, Randolph, and Pinettersville. Bro. Langston's church, Antioch, Bibb county, handed me the money for several subscribers to the BAPTIST, five of them new ones; and will be all right on centennial matters, in due time. About 150 members, warm-hearted and devout, profiting largely under the labors of a dear pastor raised up among them. I shall long recur to this grateful visit.

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