

The Alabama Baptist.

VOL. 3.

MARION, ALABAMA, THURSDAY, JUNE 29, 1876.

[NO. 16.]

The Voice in the Twilight.

BY E. E. S.

I was sitting alone toward the twilight,
With thoughts that troubled and vexed,
And faith that was sadly perplexed.

Some lonely work I was doing,
For the child of my love and care,
Some stitches laid sweetly sewing
In the endless web of prayer.

But my thoughts were about the "building,"
The work mine duty was to be,
And that only the gold and the silver,
And the precious stones should abide.

And remembering my own poor efforts,
The weakness I had done,
And even when trying most truly,
The meagre success I had won;

"It is nothing but wood, hay and stubble,"
I said; "it will all be burned—
This useless fruit of the talent
One day to be returned."

"And I have so longed to serve Him,
And sometimes I know I have tried,
But I'm sure when He sees such building,
He will never let it abide."

Just then, as I turned the garment,
That no rest should be left behind,
My eye caught an odd little bundle
Of needles and thread, and I combined.

My heart grew suddenly tender,
And something blushed in my eyes,
With one of those sweet intuitions
That sometimes make us so wise.

Dear child! she wanted to help me,
I know twice the best she could do;
But O, what a host she had made it—
The gray mistle of the blue.

And yet—can you understand it—
With a tender smile and a tear,
And a half-complacent yearning,
I felt she had grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tender for the little child
That I have tender for thee?"

Then straightaway I knew His meaning,
So full of compassion and love,
And my faith came back to its refuge,
Like the glad returning dove.

For I thought when the Master Builder
Comes down His temple to view,
To see what needs must be mended,
And what must be built anew.

Perhaps, as He looks o'er the building,
He will bring my work to the light,
And seeing the marring and bungling,
And how far it is all from right.

He will feel as I felt for my darling,
And will say as I said for her,
"Dear child! she wanted to help me,
And for me she was true."

And for the real love that is in it,
The work shall seem perfect and mine,
And because it was willing service,
I will crown it with plaudits divine.

And there in the deepening twilight,
I seemed to feel a clasp of a hand,
And to feel a great love constraining me,
Stronger than any command.

Then I knew by the thrill of sweetness;
"Twas the hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labor is done."

So my thoughts are no longer gloomy,
My faith no longer fading;
But my heart is strong and joyful,
And mine eyes are no longer dim.

Wm. H. Williams.

Communications.

A Sunday in New York.

It is no small luxury to a preacher to wake up some fine Sunday morning and realize that for one day at least he is "out of harness." Every minister gets tired of hearing his own voice continuously and esteems it a great privilege to go quietly and hear other men preach. Such was my privilege in New York a few weeks since. In the morning I heard

Dr. Armitage.

His church is upon 46th st., near Fifth Avenue and is called the "Fifth Avenue Baptist Church." He has been pastor of the same congregation for about twenty-five years. In some respects he stands at the head of the Baptist ministry in New York. In varied and thorough scholarship he has few equals. The church building is handsome and tasteful, yet without the extravagant adornment which characterizes many of the churches of the great city.

Dr. Armitage is evidently attempting to correct the idea that the "preliminary services" are subordinate and of no very great importance. Episcopals give the place of prominence to "the service" while the sermon occupies a secondary place. The tendency among Baptists is to the opposite extreme—and it is a tendency fraught with danger.

Dr. Armitage is trying to strike the golden mean between the two extremes and consequently the exercises preceding the sermon are characterized by greater variety and length than in most Baptist churches. I like the arrangement. It did me good.

The basis of the sermon was the first eleven verses of the fifth chapter of Luke, in which is given an account of the calling of James, Peter and John to the apostleship. He dwelt particularly upon the idea that previous to the crucifixion the work of the Apostles was confined mainly to the villages and obscure places, but that after Christ's death, they went to the cities and populous centres of influence. The reason for this previous partial seclusion was found in the fact that during this time Christ was preparing them, educating them for their future public work. From this the preacher drew many lessons, among which two were presented with special force. First, the necessity of proper preparation for the work of the ministry, and second, that the young preacher had best not rush into the city pastorate but would do more wisely by continuing himself in the beginning of the quiet work and salary

Question of the Hour.

THE MOODY-SANKEY MEETINGS, ETC., FOR THE PRACTICAL QUESTION UPON BAPTIST CHURCHES.

The expenses of the Moody and Sankey meetings, recently held in New York, it is said, cost about \$40,000. None of the converts, it seems, have joined any of the Baptist churches. In the conference of Baptist Pastors, held after the meetings, no one reported having received a convert. We clip the following expressions:

"Rev. J. B. Hawthorne, while expressing his appreciation of Mr. Moody, said that none converted at the Hippodrome had joined his church."

"Rev. W. H. Leavell said that Mr. Moody's work had not affected his church."

"Rev. R. S. MacArthur gave Mr. Moody the credit of reaching a large class unaffected before; but was convinced that 'you can't do a stable work for God in this wholesale kind of way.'"

"Rev. C. Rhodes questioned whether the influence of Mr. Moody's meetings was favorable to church membership."

"Dr. G. Anderson said that he had understood that the additions to the Episcopal churches of Brooklyn were far more numerous than to any other denomination. The reason for this was obvious."

"Rev. Dr. Peddie stated, in a recent meeting of the New York Baptist Conference, that while Moody's meetings in Philadelphia had resulted in a large number of converts, very few of them had joined Baptist churches. Such has generally been the case in union efforts, and it is well that we should inquire into the reason."

"Dr. W. says he heard of four persons who had joined Baptist churches as the result of the Philadelphia meetings. It was so with the Whittle and Bliss meetings in this city, and in Mobile and St. Louis. Now, is there not a reason for this? And will it not be well for our brethren to think of it before they shake hands with the Pedobaptists of their neighborhood for a union meeting this summer?"—The Baptist.

So it was with the Whittle and Bliss meetings in Louisville. The Louisville Courier-Journal estimated that as the result of their meetings there, the Presbyterians received 142 conversions, the Methodists, 105, Broadway Baptist church, 12, Chestnut street Baptist church several. So, in Mr. Hammond's meeting in California, from seven to eight hundred conversions were reported in San Francisco, and probably less than a score joined Baptist churches in that city. Sacramento and other places furnish the same result. For Baptist churches to receive their share of additions from these meetings, is an exception.

The reasons for this seems to me obvious.

1. To labor to get people into their societies before their regeneration is a well known Pedobaptist plan of working. No one who is familiar with Pedobaptist principles, doctrines, practices, can deny this. I do not say that they do not, to some extent, labor to get them converted; but, at the same time, they labor to get them into their so-called churches. Some years ago, I was in a so-called union meeting, and with Mr. Hammond at its head, where the Presbyterians secured several pledges from attendants to join their "church." We poor duped Baptists knew nothing of this till the close of the meeting. I emphatically call attention to this as a Pedobaptist plan.

2. In all these meetings flings are covertly, indirectly made at "sectarianism," and converts are impressed that to believe only one church is the Gospel church, or that all these Christians in the meeting are not about equally obedient, is "bigotry." Of course, with this, they think the broader the church platform, the more liberal and Christian it is. So they join Pedobaptists. At the close of Mr. Moody's Philadelphia and New York meetings, just such flings were made against Baptists.

3. In this case Pedobaptism is taught by Pedobaptists, and to sound the popular note, by Baptists too. It would be unaccountable for Pedobaptists to not thus get the converts.

4. God will not prosper Baptists who thus give up the truth, who shun, at the popular cry, to declare the whole truth.

5. Many of these so-called conversions are Pedobaptist pronounced conversions—pure delusions, fictions. That these "big figures" are not made by Baptists, cannot be denied. I personally, from Pedobaptist ways of getting up reports of meetings, and from other sources, know these "big results" to be exaggerations. Of course, without conversion, these "converts" are naturally drawn where less loyalty to the Master is required.

I rejoice in good done, anywhere, and by any one. But any movement to be estimated, not by the mere popular cry, not by its surface, not alone by good it at present seems to be doing, but by its principles, relation to the whole truth, and its general and final results.

Wm. H. Williams.

Tasaloosa, Ala., June 14th, 1876.

The Auditor of Kentucky reports the population of the State at 1,566,825.

Ministers and Deacons' Meeting.

There will be a ministers and Deacons' Meeting held at Good Hope church, Uchee, Russell county, Ala., commencing at 11 o'clock a. m., Friday before the fifth Sunday in July next. The introductory sermon will be preached by Elder Wm. Lively. The following propositions are proposed for discussion, and the brethren whose names are annexed are expected to open the discussions:

I. In view of the magnitude of the work, is it right for ministers to engage in secular avocations which will necessarily hinder them in the propagation of the gospel of peace? Eld. J. O. Hixson and Deacon S. A. Holt.

II. The duties of members of the church to each other. Eld. J. L. Revel and W. L. Ingram.

III. The duties of the church to the pastor. A. A. McMakin and W. H. Carroll.

IV. The duties of the pastor to the church. Eld. Z. T. Weaver and J. W. Grimes.

V. How can a more benevolent spirit be brought about in our churches? Elders Wm. Lively and A. H. Newman.

VI. How can we get our members generally to take a more hearty interest in the Sunday school work? Elders J. H. Hendon and Dr. C. L. Williams.

Preaching during the meeting will be arranged after the meeting of the body. A general invitation is extended. Come one, come all; and help in advancing the interest of the Master's cause, and get to your souls a blessing.

W. S. ROGERS, Ex. Com.
G. D. BENTON, J. A. THORNTON, J. A. RICHARDSON.

P. S.—Those who come by rail will be met at Hatcher's C. & T. R. R., Thursday evening and Friday morning before the meeting, and conveyed to Uchee.

June 13th, 1876.

Enfauia Letter.

Dear Baptist: The dull season of the year is now upon us, that is, so far as regards the towns and cities, but for the farming interest no busier period can be imagined. It would seem that now is the time, if one period more favorable than another, for renewed self-consecration to the service of God, and labor in the Master's vineyard—no special business to engross the mind and heart—the days are long and pleasant—and the quiet repose all around us, should only woo to hallowed thoughts and holy associations and good works.

But instead, the ways of Zion mourn, but few attend her solemn feasts, and the cry comes up from our people, "What is the matter, that Christians are not more alive to religious feelings and activity—how is it that we have no conversions, and are not adding daily unto the church, of such as shall be saved?"

Explanation.

I have been hunting for some solution of the existing state of things, and I read in the words of the Law, "that the Lord will not hear those who regard iniquity in their hearts;" and I reason, if such be the case with individuals, how much more in the case of churches, who are always going through a spiritual death, who hold in their membership those who are profane, and swear; that cheat and are true breakers, drunkards, and commit all manner of abominations, and are lovers of pleasure more than lovers of God? Oh! my dear brethren, are not these some of the very prominent causes of all church declensions, rather than the reasons generally assigned?

How often is the pastor blamed for not preaching better sermons, and visiting his flock more, and himself being a more consecrated man; when the truth is, we, as churches, are too slack in the discipline of our members, and our too broad Christian charity attempts to cover a great multitude of sins, which we are not warranted in doing by the Word of God, and by so doing we place ourselves in direct antagonism with the Divine Spirit, and our candle will not burn, for the atmosphere is too dense with the foul air of iniquity; and he, who is of such pure eyes as not to look upon sin with any degree of allowance, leaves us to grope our way in gloom and spiritual night.

I have thrown out these thoughts as they have been suggested by remarks made by our pastor at our Monday night prayer meeting, while he was reading the 42nd Psalm.

Sunday School.

Last Sabbath morning Bro. Reeves preached especially for the benefit of the Sunday-school interest, and made an excellent impression. That this branch of Christian labor is a part of the church's work, none at this day will deny, and I am not sure but it is its greatest work. Early impressions are the most lasting; as the young

Types of Christian Character.

No. VII.

ANONYMOUS CHRISTIANS.

And now we have come to a type of character without a name, not because there is no such type; for every body in the world has met with them, but because there is no word in the English language that will exactly and definitely describe it, or rather convey its true idea.

We can, however, describe the persons that belong to it. They are first-class Christians in one sense of the word. They are pious, zealous, prayerful, very liberal and active members of the church, yet there is a defect. They will pay the pastor a hundred dollars at Christmas, and rejoice that it is their privilege, but his family might live on corn cake from June till Christmas, before they would pay him a cent till the 25th day of December rolls around. The contract must not be broken by paying before the year's service is ended. It would be a sin against high heaven. One of this class would loan a friend \$1,000 without security, but if that very friend's horse was to die in front of his gate, and within ten miles of his home, he would not loan his horse to complete his journey.

He would feed and clothe a widow and her orphans all by himself; but he would not give an agent a dollar for the Orphan's Home, if the poor children were actually suffering for bread. He would give one poor man a piece of land and build him a house, yet he would close a mortgage on another poor man's homestead and turn him and his family out of doors of a freezing day.

This is a class that we can't give a name. They are liberal, yet courteous; merciful, yet oppressive; tender hearted, yet hard-hearted; neighborly, yet selfish. It won't do to call them either one nor the other. Sometimes we doubt their religion, and then again we can't. Perhaps the softest title we can give them is, badly developed Christians; and whilst we regret that they are the only things in God's creation that can't even have a name, we regret more that Christian character should be so marred.

W. E. ROGERS.

Home Scenes—No. 11.

Dear Sisters: To have your bosoms aglow with pleasing emotions, you should associate your thoughts with the beautiful objects that God has scattered over the earth.

The broad fields with their rich growth, the deep woods in their wealth of foliage, the mountain sides strewn with native blossoms, the winding streamlet bordered by mosses and ferns, the cultivated gardens, most artistically arranged, presenting rare and pretty, exotics, are all full of sweet allusions.

Such associations elevate the views, refine the tastes, and lift the soul in adoration to the Giver. They prepare the heart for the reception of that new commandment left by Jesus that "your joy might be full." "Love one another," is one of his most persuasive injunctions, and is accompanied with an assurance and a promise.

By it you shall know that you are disciples; and if you love one another you shall abide in the "Father's love." "If ye abide in his love, ye shall ask what ye will, and it shall be done unto you."

By obeying this commandment you "glorify the Father, and you shall bear much fruit." The task is easy

Deuteronomy says Something to Some People.

Mr. Editor: Deuteronomy feels very grateful. You know he is a very humble individual, and very few people notice him. Lately, so many people are enquiring who he is, and talking and even writing about him, he feels grateful. He wants to say something to these good people.

1. To my aged brother Thomas, who wants me to write more about "Mud Forts." I have had very little intercourse with the "forts." I have looked at them from a comfortable distance and pitied their pastors. I have been "trying to preach" only a few years, and the Lord in his goodness has located me among an uncommon number of "uncommon taters." If I come in contact with any of the "forts," and note anything worth publishing I will send it.

2. To my good brother Crumpton, Deut. doesn't need your sympathy—he is doing well—actually growing fat. He feels good just now, as well as grateful. Only a few days since some of those "uncommon taters" made his study much more comfortable by sending very nice articles of furniture.

3. To Bro. Rogers—I know very well that you are not Deuteronomy. I hope you are resting quietly. I believe you said you were disturbed by my articles.

4. To my inquisitive sister, Deut. isn't scared any more. She is misadventured, he doesn't want to beat anybody,

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It is as much the duty of Christians to reprove one another as it is to "feed" one another. The fifth book of Moses is called by some "the book of reproofs."

5. I wish you would say, and say it in large letters, that it is very important that we have a large attendance at the Convention in Montgomery on the thirtieth of July next. Ask the readers to look especially at the date.

6. To the preachers who expect to attend the Convention—Brethren, let me suggest that you wear the best clothes you have. Somebody has been criticizing the dress of the preachers who went to Richmond. They dressed too fine and fashionable. Dress as fine and as fashionable as you can; for if you wear shabby clothes and look "sloppy," somebody will think your church has not treated you well. If you appear up and look gaudy, they will blame anybody but you. Self-sacrifice belongs to the office of the ministry. You must practice it, even if you have to wear good clothes and new hats to do it.

7. To everybody who wants Deut. to write more, please say he will when he feels like it.

8. To the man who prints the ALABAMA BAPTIST—I wish you would print the paper better. Sometimes I find difficulty in reading it.

Gratefully, DEUTERONOMY.

Enfauia Letter.

The good work which is being done in Howard College and the Judson Institute is, probably, neither sufficiently known nor appreciated. In enterprise and thoroughness these institutions are equalled by few denominational colleges in the South; they are surpassed by none.

The Sophomore Exhibition was a striking feature connected with the Howard Commencement. The order of speaking was high, while suggestively uniform. How did the Professor of Eloquence succeed in bringing up such varied material to so creditable a plane?

All the exercises reflected credit on the President and Professors of the College.

The Institute is just the place for young ladies who desire to study under stimulating influences, and amid helpful religious and social surroundings.

Many who enjoy first class high school privileges at home would be greatly benefited by a finishing year in this college. As the writer left before the Commencement Exercises came off, it cannot be said that the formation of this opinion is the effect of superficial display.

Wherever the graduates of these schools are found, the best evidence is afforded of the good effects which result from a well-employed college session, under the influence of faithful instructors—and the refined citizens of Marion.

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J. J. D. REEFOR, GENERAL AGENT.
J. H. SHAW, EDITOR.
D. O. LYON, EDITOR.
D. W. GWIN, EDITOR.

MARION, ALA.

Thursday, June 29th, 1876.

The State Convention.

The Savannah & Memphis R. R. make special rates.
Mobile & Grand R. R. rates per mile each way.
D. O. LYON, EDITOR.
D. W. GWIN, EDITOR.

Tickets must be bought at the station from which the delegates start, and will only be sold on presentation of certificates of appointment from churches appointing delegates. Certificates of officers of the Convention will not be recognized for return tickets. If tickets are not on sale at certain stations on the Mobile and Montgomery roads, they should be secured at the station below. If excursion tickets are not secured, passengers will be required to pay full fare both ways; conductors have no discretion, cannot rectify errors for overcharge when parties fail to comply with rules.

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J. J. D. REEFOR, General Agent.
J. H. SHAW, Editor.
D. O. LYON, Editor.
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"A sort of a Baptist dip" in the revolutions of the ages does not infect the demands of the case. Where were the Baptists themselves? Where were the New Testament churches? An ecclesiastical history without churches is an astronomy without stars.

Nor does it help the case at all when the erudite Professor, after having given up the Baptist past, claims the future as our own. "Granting," he says, "that the Baptists are not old, that is nothing to be ashamed of. The novelty of truth is preferable to the antiquity of error. The question is not how long a denomination has lived, but how long it will last. The Baptist idea has the future in its favor. To gather the history of the progress and growth of the idea is the idea of the Society. But the writers of history how before the makers of history. And history is made very largely by the founding of institutions of learning, secular and sacred." Whatever sentences may be shown in these remarks, the difficulty remains unsolved and even untouched. The future is the realm of prophecy, not of history. And we must judge of the future of the churches by the past. If the Baptist idea has produced nothing more than "a sort of a dip" for fifteen centuries of confusion, conflict, and martyrdom, what ground have we to expect that it will exercise a more potent influence in the centuries to come? If the Lord of Providence has had so little regard for the constitution of his churches as to allow them to perish out of the earth for more than a thousand years, what reason have we to expect that our efforts to restore their organic form will be attended with his blessing?

In all kindness we must say that we expect something better than a confession of present ignorance and an unsatisfactory prediction of something better, one of these days, from our professors of Ecclesiastical History. The history of churches that are not churches may be of importance, as showing the infirmities of the human mind, and the evil effects of a corrupted Christianity; but the history of the churches themselves is more important—the history of the faith, the devotion, the heroism of worthies whom the world rejected, and the State Churches persecuted to the death—the history of men who, garbed in sheep skins and goat skins, and tearing to shreds and skins, and tearing to shreds the sacred flame of Christianity—the history of men who were disreputable because they bore the reproach of Christ, and who will remain obscure until some pious Niebuhr shall glean their true story from the records of antiquity and the controversies of "Fathers" and "Reformers."—A thorough examination of this sort will bring out the only Ecclesiastical History that is worthy of the name.

Just thirty years ago, our beloved Isaac Taylor Hinton, then of New Orleans, and destined so soon thereafter to surrender his life at that perilous post of service, urged upon the denomination the duty of a thorough investigation of these documents of our ancestors which have never yet been thoroughly examined by any but Pseudo-baptists, either Popish or Protestant. This eminent writer boldly took the ground that "a Baptist only can venture to search out the history of the true church, without feeling in danger, to say the least, of undermining his own." And he insisted, as with dying breath, that "the cause of truth and the honor of our denomination demand that this work be immediately undertaken, at whatever cost."

The work is not yet done. And those that have the best opportunity of undertaking it, from the possession of means and from the neighborhood of great libraries, seem most unwilling to undertake it. Some say it can not be accomplished. Others write and lecture about ecclesiastical history, but leave the churches out. They remind one of that famous lecturer who took for his theme, "The snakes of Ireland," and who introduced his lecture with the remark: "There are no snakes in Ireland!" They recall Canning's knife-grinder, who was summoned to relate his trials and sorrows, and who replied: "Story, God bless you! I have none to tell, sir." Our story can not be denied or dismissed. The denomination wants it. The world wants it. And we shall never be satisfied, until that story is critically, learnedly, devoutly, and eloquently recorded.

Centennial Outlook.

A few weeks ago we had a conversation with one of the most liberal Baptists of the Republic in regard to the prospects of the Centennial at the North. He stated that the Dollar Roll had not secured as large returns as had been hoped for, and avowed his decided preference for the Donation Record as a means of educational enlightenment. "What our institutions need," he said, "is that men of means and of large ideas shall get them, each selecting the institution of which he will be a life-long patron." The gentleman himself had purchased the faith by his works.

having given largely to an institution with which his name is now connected.

The remark is recalled to our memory by two items which are now going the rounds of the press. A noble contribution has just been given to Princeton College, by a gentleman of New York. Mr. Marquand gives Princeton \$100,000 for a new chapel, and \$50,000 besides. Commodore Vanderbilt sends from his sick chamber \$200,000 to Vanderbilt University, this making in all a contribution to that institution of the round sum of \$1,000,000. Providence! This is the power of the power of initiative, except a long way off—such inspiring examples. Yet something of the same spirit should be exhibited by our people. Men of means should not satisfy themselves with contributing merely a dollar for themselves and the members of their families—in behalf of an institution having such a record as ours, and now performing so great a work. Let them give according to the Scriptural rule, as the Lord has prospered them. Is there not some generous spirit among us who can endow a professorship? Or cannot some city undertake the work? The name of the donor would serve as an example, and as a perpetual inspiration.

We do not undervalue the Dollar Roll, and indeed would esteem it as most desirable that every Baptist in the State should, by this means, have a personal investment and interest in the institution. But this work is necessarily slow, and in the case of our beloved brother Renfro, is attended by responsibilities and labors, which are taxing even his zeal and power of endurance to the utmost. It ought to be supplemented by larger contributions. And it is the few, rather than the many, from whom such aids are to be expected. Brethren, in the fear of God, and in view of that future work so near at hand, where there is no work nor device nor labor, act liberally, act promptly. Give your college such an endowment that it shall live and flourish and be a blessing to many generations.

Rev. L. E. Gwaltney.

We are sure that our readers will be pleased to know something of the new Judson President.

Rev. Luther Rice Gwaltney is a Virginian by birth, and appears to be between 45 and 50 years of age. He is a graduate of Columbia College, Washington, D. C., in which institution he was tutor for three years. He was then called to the presidency of Chowan Baptist Female Seminary, at Murfreesboro, the leading female college of North Carolina. He was afterwards, for ten years, pastor of the church at Edgefield, S. C. During the past seven years, he has been located at Rome, Ga., first, as pastor of the church, and more recently, as both pastor of the church and president of the Cherokee Female College.

His connections with churches and with schools, have been happy and successful. As an educator of girls, he is specially endowed, and is highly endorsed by some of the wisest men in our denomination. He will enter upon his duties next October with the most flattering prospects. His faculty will be largely composed of members of last session's faculty.

We congratulate the Judson, we congratulate its President.

Minister's Wives.

Ed. Ala. Baptist: In 1st Timothy, 3rd chapter, 10 verse, it is clearly defined that a Deacon's wife should be, but in no place in the Bible can I find anything as to what a Minister's wife should be. Will you do me the favor by publishing an exhaustive exposition as to what relation does a Baptist Minister's wife bear to the church of which he is pastor? My own opinion is, that she should not necessarily be a preacheress, simply because he is a preacher; but I will await your opinion. Please enlighten us, as it is a matter that will do no harm to be understood. Your brother,

Desiring Knowledge.

Rumr:—The qualifications of minister's wives are not indicated in Scripture, unless we suppose, with Vinet, that the reference to the wives of the Deacons, in 1st Tim. 3:11, is intended to apply to pastor's wives also. If this is not the case—and we doubt it—there are certain reasons that may be suggested for the omission. One is, that a minister may be eminently qualified for his work, and yet may have an uncongenial companion; his proper business in life ought not to be arrested on that account. Another is, that the Minister's family has more than ordinary need of a mother's care, on account of his necessary and frequent absence from home. She ought, of course, to be a help-meet to her husband, but not in any way officially. Hence her name is quite passed over in the account of minister's official relations, duties and helpers. There seems to us to be a divine thoughtfulness in the omission. If the pastor's wife should become a "preacheress," what would their neglected children become?

The May number of the Southern Historical Society papers, Richmond, has been received. It is rich in the variety and quality of its articles.

New Invention.

Maj. A. J. Lee, of Lineburg, Pickens Co., Ala., has invented the "Simple Cotton Cleaner," whose office is to clean cotton of trash. The circular says, "Little care need be taken with regard to a little trash. Lee's Simple Cotton Cleaner gets it all out. Every particle of dirt, and at least three-fourths of the trash."

We are glad to chronicle this invention. It is very valuable, and the farmers will be delighted with it. Mr. Lee is a sterling Baptist. Dr. Renfro saw the machine shell peas with success and has no doubt about its cleaning cotton. Our readers who do well to look into this matter, for if they can clean the cotton which has been beaten into the dirt by rain, they will make an annual saving of no small amount.

Field Notes.

We regret to learn from the Herald, that Dr. Biting has resigned the pastoral charge of the 2nd Baptist Church of Richmond, where he has labored successfully and acceptably for the last five years. Quite a number of applications for hymn books have been received by the Home Mission Secretary at Marion. The books have not yet arrived. When received, they will be deposited at some convenient centre for distribution. Let it be remembered that the number must be limited, if the generous benefaction of Sheldon & Co. is to accomplish its design, and that the books are to be distributed only among those churches unable to buy.

Some writer in the (Memphis) Baptist, has renewed the statement, so often corrected, that *King of Kings* is published by a Methodist firm. The paper is owned by the Southern Baptist Convention, and is published under their direction. Messrs. Burke & Co. have no right to put a paragraph or a line into the paper. The editor is appointed by the Board, and is responsible to it; the paper is our paper; and Messrs. Burke & Co. who are job printers, are employed, on terms advantageous to us, to print the paper for the Board. Will brethren, who have published a different account of the matter, be so kind as to publish this statement?—We have received a circular issued by a society, organized for the "recognition of God in the American Constitution." We believe not only that there is no advantage of any sort to be obtained by such "recognition," but that any alliance between religion and the State will be to the prejudice of religion.

Dr. S. Tyng, (Episcopalian) has recently immersed several candidates for baptism. Such instances are becoming frequent; a number of Pseudo-baptist churches have erected, or are erecting, baptisteries in their houses of worship. So says the *Baptist Union*. The world moves! The *Observer* (Romanian) (Romanian Observer) the Pope's official organ, praises the England of the Tudors and Starns for punishing apostasy and heresy; and Queen Elizabeth for burning the Anabaptists alive. The article concludes: "Thus the English is a highly religious nation, and as far as the Reformation permeates a Christian nation. Her customs are in perfect accord with the spirit of Christianity." Thanks, Mr. *Observer*; some of these days the "Anabaptists" may return you good for evil, and convert yourself or your Pope to the Christianity of the New Testament.—Two weeks from to-day, the Ala. Baptist State Convention meets in the city of Montgomery. Are you going? Bro. T. V. B. Moore, has our thanks for a copy of the minutes of the last meeting of the Canaan Association. We need minutes of many other associations. Who will send them?—I am struggling to effect some arrangements by which I can enter Howard College next fall. This comes from a brother who is as poor as to have to walk to his Sunday appointments. What stronger argument have we for the endowment of Howard College, than to place education within the reach of the destitute. Who will send them?—I am struggling to effect some arrangements by which I can enter Howard College next fall. This comes from a brother who is as poor as to have to walk to his Sunday appointments. What stronger argument have we for the endowment of Howard College, than to place education within the reach of the destitute. Who will send them?—I am struggling to effect some arrangements by which I can enter Howard College next fall. This comes from a brother who is as poor as to have to walk to his Sunday appointments. 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