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### Molly by the Gate.

By MARY CLEMENS.  
By the road two married couples,  
Where the robins love to mate,  
On the grass beneath their shadow,  
Molly was waiting for the gate.  
Dark and bright the day that called,  
Silent, under heaven's dome,  
He had one hour for Molly,  
That which brings her father home.  
He with the passing city,  
Waiting on man's common fate,  
Often saw, before his vision,  
Little Molly by the gate.  
Who had proved his strong defender,  
Who doth hold him pure and true,  
By the baby face uplifted,  
By the smiling mouth and eyes of blue.  
Everywhere, some dear temptation  
Holds allurements fair and new,  
Safe a little child could lead,  
All the perils of the day through.  
Molly's spirit was his love,  
Be it early, be it late,  
Still the little, dear child daughter,  
Molly, waiting by the gate.

### Communications.

#### Christianity and Linguistic Science.—No. V.

In sketching the history of the science of language, we have thus far had to deal only with facts; for up to a very late period there was no definite theory. There had been any amount of guessing, more or less wild; and no lack of speculations more or less ingenious; but as yet, the whole matter was in a most chaotic and unsatisfactory state, so much so indeed, as apparently to justify the celebrated sneers of Voltaire, and the keen satire of Swift.  
The facts which had been laboriously collected, seemed to be "Rat tales in gurgite vasto," clouds without water, carried about of winds; trees without fruit; wandering stars, with no central sun to hold them in symmetrical orbits. No centripetal force had yet been discovered; and hence a great deal of the philosophical research of even the last century was extremely vague, and much intellectual force was spent in wrong directions.

Classification according to geographical centres was necessarily unsatisfactory to the scientific student; for frequently involved, the supposition of migrations without reasonable notions, or of other phenomena utterly unaccountable, or entirely self-contradictory.

It was probably during this period that the study of words got into that disrepute, from which it has not yet entirely recovered. But the patient student was not to seek forever without finding the object of his search. The central fact at last emerged, gradually from its hiding-place, and soon gave a form and substance to what had been but a disjointed mass of facts, distorted rather than arranged by the wild vagaries of unscientific word-mongers.

This central fact was the Sanskrit language, the ancient language of the Hindus. It has not been a spoken language since 300 B. C. The Christian religion played a most prominent and interesting part in introducing this language to the notice of scholars. In 1542, Francis Xavier organized a successful mission for preaching the gospel in India. In 1599 we find the missionary studying under a converted Brahmin, the Indian philosophy and theology, and preparing for public discussion with the Brahmins. In the early part of the next century, Roberto de Nobili went to India as a missionary and mastered Sanskrit. There is no well authenticated instance of a European missionary becoming a Sanskrit scholar at an earlier period. He studied the Sanskrit literature with care and patience, and adapted himself to the Brahmins in dress, in mode of life, and even in caste.

About the close of the 17th century, some French missionaries succeeded in calling the attention of European scholars to Sanskrit. In 1740, one of these missionaries sent home a report containing an account of the Sanskrit literature, theological, grammatical, philosophical and astronomical. In 1790 the first Sanskrit grammar was published in Europe, and by a Christian. In 1784 was founded the Asiatic Society at Calcutta. It numbered among its members such illustrious men as Colebrooke, Carey, Wilkins, and Sir William Jones.

These scholars entered at once upon a profound study of Sanskrit philology; and great was their reward. In 1789, just five years before his death we find that lovely Christian, accomplished scholar, and tender poet, Sir William Jones, giving to the world a translation of the "Sakuntala." It is a pleasant thought to think that such a man spent some of his last and best years in studying a new language. It presents something like a parallel to the case of Robert Hall, who, in his old age, and suffering with grievous diseases, went to work at the study of Italian, and, as he said, to obtain a reward.

### The Board of State Missions.

#### APPEAL TO THE BAPTISTS OF ALABAMA.

The State Mission Board can only prosecute the work entrusted to it as our brethren shall furnish the means. The very first act of the Board on its organization was an unalterable resolution "to contract no debt." It is understood by all its appointees that whatever means come within the disposal of the Board goes to their support, at least up to a given amount. If the receipts fall below their stipulated salary, it is to entail no debt upon it. It is thought that a policy of this kind rigidly carried out, will be attended with fewer embarrassments than any other.

As this question has engendered this policy, we now appeal to our denomination in this State to come up in the spirit of enlarged Christian liberality to the support of the Board. It is impossible to exaggerate the work committed to us. Past sections of our State in which the Baptist cause once flourished, are now practically desolate. These sections are now rapidly recuperating from the devastations of the late ten years; and ere long will be rehabilitated with all the elements of industry, thrift and prosperity of former years. It is impossible for such fertile lands to remain long unappropriated. It is absolutely imperative on us that we shall see that our churches in those sections shall be in a position to meet the demands of any service the providence of God may impose upon them. Can this be done by any single State Evangelist however able, industrious and zealous he may be? Can he respond to a tithe of the calls made upon him from the vast commonwealth, "come over and help us." What is to be done with those calls to which, in our crippled condition, we can make no answer? Is it conceivable that you, brethren of Alabama, will turn a careless, indifferent ear to the most sacred demands, which Christian patriotism can make upon your playmates and benefactors? It cannot be; it must not be! Your love for Christ and your love for souls answer a thousand times, *no!*

We therefore appeal—(alas, brethren! it is too late a word to use at this juncture)—we beg, we entreat, we implore, we conjure you to "come up to the help of the Lord, to the help of the Lord against the mighty." We cannot move in this work till you respond. We cannot blindly pledge what we have no reason to believe this whole matter at your feet, to be disposed of as your own good sense and piety may suggest.

We ask all the churches, any of whose members may read this address, to submit its contents at once to their several conferences, pledge something to this cause, and send the amount pledged and when to be paid to the President of the Board, Dr. J. D. Renfro, Talladega, Alabama. We also beg the Associations yet to convene to take such action on this subject as will vindicate their claims to the honor of being Missionary Baptists.

SAMUEL HENDERSON, for the Board.  
P. S. Attendance upon protracted meetings has delayed the writing of this appeal some ten days.

### Objections to the Observance of the Sabbath.

"The Sabbath was made for man, not man for the Sabbath." Mark 2:27. This passage does not do away with the observance of the Sabbath. In its existence is acknowledged, just as it is in the other expressions that we have mentioned. "The Sabbath was made," after man was created, "for man," to be used as God designed it should be used, "not man for the Sabbath." Man's observance of the Sabbath was not to be of such a nature as to be an injury to him. The refraining to satisfy hunger on the part of the disciples (Mark 2:23) on the Sabbath would have been injurious. The Saviour reminds the Pharisees that the Sabbath was not to be burdensome to man. If the disciples had been governed by the remarks of the Pharisees and had failed to satisfy hunger, then God's purpose, with regard to the Sabbath, would not have been answered. As the "Lord of the Sabbath," (Mark 2:28) the Saviour had the power to determine whether the disciples had violated it or not.

"The Sabbath was made for man." It was made to promote man's welfare. If this is the case, man is bound to use it to the best advantage, for his welfare—his whole being—spiritual as well as bodily, eternal as well as temporal. He is bound to regard the entire Sabbath as consecrated to God, not a part of it only, as some seem to suppose. The fact that the Saviour taught that the Sabbath was

not to be regarded as a burdensome institution does not give license to the performance of worldly duties. By "the Sabbath," we understand the whole of it. One part is as sacred as another, unless God tells us differently. To forget this is an unnatural inference of the Saviour's words, "the Sabbath was made for man."

The passage, perhaps, may, without any violence to its meaning, be paraphrased thus: "The Sabbath was made to promote man's welfare; but man was not made for the Sabbath only—he was made for other purposes also." We do not of course deny that the irrational creature also is made to enjoy the Sabbath, but as far as man and the Sabbath are concerned, it is for the welfare of man. The Saviour may have designed to remove the Pharisees for their almost superstitious regard for the day, by reminding them that there were other matters that claimed the attention of men. We do not press this explanation. It is necessary to sustain our argument. We simply give it as probably a just one.

It is a mistake to say, as some do, that the Saviour ignored the Sabbath. He acknowledged the institution, by going into the synagogues and teaching in them on the Sabbath, (Mat. 12:9; Mark 3:1, 2; Luke 4:16); he acknowledged it, by bidding the disciples obey the Scribes and Pharisees as far as their teaching were consistent with the teachings of Moses, (Mat. 23:2, 3). He acknowledged it when he alluded to the moral law in his public teaching, in giving instruction to the sincere, and in answering the cavils of his adversaries. (Mat. 15:17; 18; Mark 12:28-34; Mat. 22:34-40). He acknowledged it as we have seen, in the very passages which some adduce either to show exemption from its strict observance, or to show its entire abolition.

B. W. WHILDEN.  
Pleasant Hill, Ala.

### To Deuteronomy.

I wish to express to "Deuteronomy" through the BAPTIST my very high appreciation of his racy articles. He has undertaken an unenviable task, but he hits the mark every pop. Stick to your *non de plume*, Bro. D. Your articles would be no less or more true, if they were signed, John Smith, Bill Jones, or Giles Seruggins. The letters of "Junius" once shook the British throne, and made many a noble Lord tremble in his seat in Parliament; and yet "who was Junius" has been the doctored mystery among the literati for over a hundred years, and still we are as much in the dark as to who he was, as the "corrupt rings" of the English Parliament who first quailed under his trenchant blows. There are some evils that can only be reached by some "the great unknown"—some *nomina undra*. I therefore say, Bro. D. lay on, whenever the denomination turns up a "raw side," rake it, only "speak the truth in love." A friend will tell me my faults, an enemy would let me reap their bitter fruits. I say again, lay on; and if you need any help call on Akempfers.

Crab Grove, Ala., Sep. 1876.

### Camp Brevities.

SAFELY CAMP—DANCING PROHIBITED BY LAW—WHISKEY DITTO—MISSIONARY TO THE SEMINOLES OFF TO THE WILD TRAILS, &c.

After two days' hard driving from the Seminole camp-meeting, we arrived here and pitched our tents yesterday. We had meeting last night and this morning, and will continue in camps at this place until Monday, Sept. 4th. I have medicines with me, and have cured our babe, Sumner, of fever, and am treating Major Ingalls and Rev. F. Howard, who are with us, for a severe attack of the same disease. Many are sick in camps, and my medicine will soon be gone. The Seminole camp-meeting was a success. I preached to five hundred Indians on Sunday and baptized five converts, among whom was Chief Jumper's daughter; and John McIntosh baptized three more converts at day-break Monday.

Dancing—whether or not a sin *per se* is ever attended with so many evils, that the Seminoles have passed a law in council imposing a fine of \$25.00 and another penalty of twenty-five lashes on any one who will get up a dance, or suffer one at his house. All intoxicating drinks are spilled when found, and \$8 per gallon collected from the possessor. Pass round the hat for Indian Missions. Rev. A. J. Holl, of Texas, is offered \$450 by the Seminole nation for teaching, and \$350 by the Northern Home Board for preaching. I have written to him, but know not yet if he will accept. The Creek Council will not meet this year till 1st Monday in November. Fr. McIntosh

should be here a week in advance to see about our mission school. If the Lord will favor me, I wish to go with John McIntosh and see him safe among the wild Indians, and return by council.

Prospects good for our meeting at this, Montgomery church, Alabama town, I. T. H. F. BUCKNER, Montgomery Camp, Ala. Town, I. T. Aug. 30, 1876.

### An Item for Dr. Stone.

Dear Bro. Winkler: I have just returned from a visit to my church in the country, where I preached on last Sunday evening to a very large and attentive congregation of negroes.

They have been using our house over the summer, and have recently closed a meeting there, baptizing quite a number in the pool belonging to the whites, and in which I had baptized several white persons only a short time before.

While on this visit I met a lady from Pennsylvania who has been teaching a negro school in an adjoining community. From the treatment she received one would not suppose that she was even a stranger. She was then stopping at the house of one of the members of our church, at whose table we ate together. She was an attentive member of our congregation last Sunday morning.

I will preach for the negroes here on next Sunday evening.

J. H. HENDON, Union Springs, Ala., Sept. 12, 1876.

### Something About Foreign Missions.

XXX. SHANGHAI MISSION. REV. ASA BRUCE GARLAND.

#### Early Life and Education.

The subject of this sketch was born March 12th, 1821, in Nottingham county, Va., near old Chestnut Hill, now Mount Lebanon Baptist church. Both of his parents died in 1829 or 1830, leaving him to the guardianship of his great uncle, Capt. P. O. Lipscomb. When only twelve years old, he was deeply impressed by the preaching of Rev. Joseph S. Baker, now of Georgia, who was then preaching at old Chestnut Hill, as a missionary of the General Association of Virginia. The next year, attending school in Charlotte county, Va., his religious impressions were deepened under the ministry of that good man, Abner W. Clifton. At the age of fifteen, he was put in a store as clerk at Nottingham Court-house. After twelve months, he became both bookkeeper and salesman of the store. At the end of three years, he went to Petersburg, and entered the wholesale dry goods house of Edwin James & Co., as salesman. During a protracted meeting at the Presbyterian church, of which his employer, Mr. James, was a member, and to the choir of which Mr. Cabanis belonged, he became thoroughly awakened, and resolved, by God's help, to acknowledge Christ and lead a Christian life. But in what church? In his own language, "The Bible compelled me to be a Baptist; for I followed my own inclination and sympathies at the time. I was baptized into the fellowship of the Market Street Baptist church, in his twenty-first year, by the pastor, Rev. J. P. Testin. Within a year, he entered Richmond College, of which Rev. Robert Ryland, D. D., was President. During the three years which he spent there, the institution was visited by the missionaries, Judson, Dean and Shuck. Their addresses and lectures, and East, who walked with God after he begat Methuselah three hundred years, and begot sons and daughters; and all the days of Enoch were three hundred and sixty years; and Enoch walked with God; and he was not; for God took him."—GENESIS 5:21-24.

#### Enoch.

SKETCH OF A SERMON DELIVERED ON LORD'S DAY MORNING, JULY 30, 1876, BY REV. G. H. STURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON.

[Prepared for the Alabama Baptist.]

"And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begot sons and daughters: and all the days of Enoch were three hundred and sixty years; and Enoch walked with God; and he was not; for God took him."—GENESIS 5:21-24.

I buried yesterday one of the excellent of the earth, who loved and feared and served his God far better than most of us; he was an eminent, devout brother, and one of the last wishes of his heart he had committed to writing in a letter to a friend, when he little thought of dying. It was this: "I have longed to realize the life of Enoch, and to walk with God."

"O for a closer walk with God!" He did not write what you and I also feel. If such be your desires, and such I feel sure they are, so surely as you are the Lord's people, then I hope a consideration of the life of Enoch may help you towards the realization of your wish.

First, then, what does Enoch's walking with God imply? It is a short description of a man's life, but there is a hint of meaning in it; secondly, what circumstances were connected with his remarkable life? for these are highly instructive; and thirdly, what was the close of it? It was as remarkable as the life itself.

I. First, then, WHAT IS MEANT BY ENOCH'S WALKING WITH GOD?

L. Paul helps us to our first observation upon this by his note in a testimony. His walk with God was a testimony that Enoch was well pleased to God. "Before his translation he had this testimony, that he pleased God." If Enoch had been pleasing to God by virtue of some extraordinary gifts and talents, or by reason of marvellous achievements and miraculous works, we might have been in despair; but if he was pleasing to God through faith, that same faith which saved the dying thief, that same faith which has been wrought

in you and in me, then the wicked gate at the head of the way in which men walk with God is open to us also. This is worth knowing and remembering, for we may be tempted to believe that some imaginary higher state of religious life by looking to our feelings instead of looking alone to the Lord.

2. Next, when we read that Enoch walked with God, we are to understand that he realized the divine presence. You cannot exclusively walk with a person whose existence is not known to you. In his daily life he realized that God was with him, and he regarded Him as a living friend, in whom he confided and by whom he was loved. God realized as existing, observing, judging, and rewarding human deeds: a real God, really with us, as we must know, as there is no walking with God.

3. Then, as we read that Enoch walked with God, we have no doubt that it signifies that he had very familiar intercourse with the Most High. This is the very flower and sweetness of Christian experience, its lily and its rose, its calamus and myrrh.

4. Next it is implied in the term "walked" that his intercourse with God was continuous. As an old divine has well remarked, he did not take a turn or two with God and then leave His company, but he walked with God for hundreds of years. It was not a run, a rush, a leap, a sport, but a steady walk. On, on, on, brought three happy centuries more; did Enoch continue to walk with God.

5. It is implied also in this phrase that his life was progressive. You cannot suppose a perpetual walk with God year after year, without the favored person being strengthened, sanctified, instructed, and rendered more able to glorify God. So I gather that Enoch's life was a life of spiritual progress, he went from strength to strength, and made headway in the gracious pilgrimage. May God grant us to be pressing onward ourself.

His life must also have been a holy life, because he walked with God, and God never walks out of the way of holiness. If we walk with God, we must walk according to truth, justice, and love. The Lord has no company with the unjust and rebellious, and therefore we know that he who walked with God must have been an upright and holy man.

6. Enoch's life must, moreover, have been a happy one. "Who could be unhappy with such a companion! With God Himself to be with us with us can never be dreary. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.' Gratitude that God is your companion, and your soul has a ray of peace and a path of peace.

Did Enoch walk with God, then his pilgrimage must have been safe. What a guard is the Great Jehovah! He is sun and shield; he giveth grace and glory. He that dwelleth in the secret places of the Most High, shall abide under the shadow of the Almighty. Nothing can harm the man who is walking with the Lord God at his right hand.

#### Mr. Sumner's Faith.

A Presbyterian minister relates the following conversation he had with Mr. Sumner a year or two previous to his death:

He was in his house at Washington, with Mr. Sumner and one other person present, when the minister said: "Mr. Sumner, I have always understood that you are a Unitarian; that you do not believe in the divinity of Jesus Christ, nor in prayer." For one I should like to know if this is true." Mr. Sumner dropped his head for a moment, replied: "I believe in prayer, and I pray daily; and I believe in the divinity of Jesus Christ, and trust him as my Almighty Savior; he is my only trust." The words of this conversation, our informant says, are distinctly remembered, and were uttered as here related. After the conversation was over, and our ministerial friend was about leaving the room, Mr. Sumner said to him: "I wish to show you something which you will never forget, and which I greatly prize, and, taking down from the shelf an old book, much used and worn, and fastened at the ends of the cover with nails, he placed large heads like those of trunk rivets, opened the book and read from a fly-leaf: "John Bunyan's book," and then added: "This is the book which sustained the prisoner of Bedford Jail."

UNITY OF LIFE.—As the body is one, so also is the Christian life. Physical health is the harmonious action of every member according to its natural laws, and religion is the sanctification of body, soul, and spirit. Religion is the consecration of everything to God—of the whole life—its eating and drinking as well as its fasting—its working as well as its idleness, its pleasures as well as its duties, its weekdays as well as its Sabbaths. It alone gives to man the use of his whole being and of the universe around him, and shows to him that the true human completeness lies, not in the proscription of any of the elements of his being, but in their proper exercise, and the right blending of the whole.—Hugh Mac Millan.



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. D. HENFROE, ASSOCIATE.  
J. SHACKLEFORD, ASSOCIATE.

MARION, ALA.

Thursday, Sept. 21st, 1876.

## Christians Distinguished.

The love of glory is instinctive, and perpetually operative. It glides us for the conflicts of the public arena. How large a proportion of the tolls and sacrifices of human life, are in their innermost principle efforts to win the admiration of others. It follows us to the domestic resting place where wife and children triumph in our successes, or where they lay the gracious hand of sympathy on the extreme and incurable wounds of honor.

The methods we employ for our aggrandizement are various. One man is in haste to be rich, not indeed for the money's sake, but for the distinction it confers; smiling in the meanwhile, sourly, as the American millionaire did, when he declared that from all his wealth he could get nothing but board and clothing. Another rears a palace, and surrounds himself with the pomp of life, not from a taste for beauty, but because its pure forms and radiant hues magnify their master. Another scales the heights of learning and science, not because of the vast and varied prospects they command, but because upon those breathless peaks he can stand eminent and alone. Another wears a certain air of greatness, and never does he forget the tone, the mode, the speech of society, by which he proclaims himself to his neighbor, to be everywhere and always the better man.

The pretense is often contemptible. Test the personage who glorifies himself with brilliant surroundings, penetrate his environment, and perchance you will encounter something as pitiful and pathetic as the worm in the beautiful shell of the Nautilus. Carlyle has written a powerful book upon this theme--the Sartor Resartus, in which he shows, in his cynical way, how the clothing makes the man. Thackeray has drawn a sketch which is itself a volume. It is a picture of Louis XIV, dressed and undressed. On the one side stands the magnificent king; his puffed up egotism, his grandeur, his purple robe floating from his shoulders; the jeweled scepter, the very knee-buckles and shoe-buckles flashing with gold and diamonds--a being hedged with divinity. And by his side another and yet the same--a bleary-eyed, bald-headed, spindle-shanked, paunchy little man, disordered, disheveled, resigning to a chamber chair, all the magnificence which had won the smile of love and bent the stubborn knee of ambition.

It is but rarely that the mask is removed. And few there are who see the poor reality which has played the god under such showy disguises. But that omniscient Witness who does, assures us that "all flesh is grass, and all the glory thereof is as the flower of the field; the grass withereth, the flower fadeth." And history sometimes repeats the lesson, as when the royal tombs at St. Denis were broken open by the mob of Paris, and the carcasses of this grand Louis was thrown into the ditch!

The Word of God indicates what is true glory. It is moral excellence. It is a new birth and a citizenship in the heavenly kingdom. Aspiration and effort after perfection is the path of fame. When we are virtuous then are we great. Hence the man who submits to Christ's precepts, who follows Christ's example, who is animated and purified by Christian hope, is the possessor of true glory. The temper conformed to the lofty and gentle principles of Christianity, the intellect and character, fashioned in a divine mould, distinguish him from all other men, and make him truly illustrious.

Scarcely enough may seem the light which such a status sheds upon the pathway and pilgrimage of life. If you think so, then you have not inspected it sufficiently. God's new creation, like that which sparkles in the sky, will be a solace. Turn upon it those potent lenses that bring the distant near, and what seemed to the natural eye a glow worm in the dark, will prove to be a star--a sun.

## Howard College.

The regular exercises of this well established and justly popular institution of learning will be resumed on the 1st of October. From every portion of the State we have encouraging assurances of new students who expect to avail themselves of its privileges for the ensuing year. Both its administrative and literary discipline have secured of Howard College an eminent rank among the higher institutions of the South. The facilities for instruction are of unusual value, and the regulations for the prevention of riot and disorder among its inmates have been attended with remarkable success. Pupils

cannot remain in the college if they are neglectful of their studies, or if their characters or habitual example are dangerous to others. The Faculty and the Board of Trustees have labored faithfully and efficiently in their several spheres, and are worthy of the recognition which they now receive from all quarters.

## Education of Colored Preachers.

SOUTHERN PRELIMINARY ASSEMBLY--  
BAPTIST HOME MISSION SOCIETY--  
PRACTICABLE PROJECT--SITE  
UNFORTUNATE.

We see that the question of the evangelization of the colored people among us has engaged the attention of the Southern Presbyterian Assembly, and that this influential and conservative body has adopted the same conclusion as that to which we have long since come--that the most potent agency by which this people can be reached is their own churches under the guidance of an educated native ministry. In this direction the American Baptist Home Mission Society has labored with good success. It is to the interest of the Southern churches to favor and aid this work as opportunity may be offered by the Providence of God. The gospel is the only appliance for the conversion of the Heathen at home, and for the protection of society at large from the prevalence of vices and crimes among its humbler classes. Interest, philanthropy, and patriotism demand that the freedmen shall be moulded by the ministry of the Word. And as in the large majority of cases they prefer their own preachers, and will hear no others, it is of vital importance that a ministry properly qualified to preach the gospel shall be raised among them.

The Report approved by the General Assembly is from the pen of Rev. Dr. C. A. Stillman, of Tuscaloosa, to whom the agency for the collection of funds has been committed. He is appointed to take charge of the Institute as instructor in Theology and its kindred branches, and is authorized to employ an assistant in the English department. The Institute will be established at Tuscaloosa.

The plan suggested by the committee is a very simple and quite a practicable one. They do not propose a full course of collegiate or Theological instruction. They are satisfied that the ordinary branches of an English education, followed by such instruction in Church History and Government, Theology, and the Rules for interpreting and expounding the Scriptures, as the pupils may be able to receive, would be sufficient and would enable the professors to send out men capable of explaining and enforcing the truths of the gospel and of administering the affairs of the Church of God to edification. Two men, they think, would suffice to teach these branches to all who would be likely to attend for the first year or so. If the number should increase that would be encouragement enough to enlarge the plan and to secure the fuller co-operation of the churches. For such a plan the committee do not consider an endowment for the erection of buildings necessary. The support of the teachers could be provided for by contributions from churches. It is computed that the expense would not be more than \$2,000 a year--a charge which the colored as well as the white churches would contribute to meet.

The project, in the main, is thoughtfully conceived and promises well. It has one defect, however, which may prevent its successful prosecution. The proposed site of the Institute is unfortunate. We question the wisdom of establishing the seminary in Tuscaloosa,--in the vicinity of the State University, as we question the propriety of establishing a colored Baptist seminary in Marion. It is not well to put institutions intended for different races near each other. Collisions may occur and may be frequent and serious. To prevent such a contingency too great care and forethought cannot be exercised.

## Mr. Boland's Article.

Somebody in Talladega, Mr. Boland we suppose, has sent us a two-columned article against Dr. Henfro, published in the *Nashville Advocate* Sept. 7th. Such thrusts at Dr. Henfro will do no harm except in their recoil. Our worthy brother is a fixture in Talladega, and has labored too long and too acceptably in that region and in the State at large, to be injured by the philippics of an angry itinerant. But the charges urged against Rev. Alexander McCaine, one of the purest and best men of his day, whose memory belongs to a departed generation, and who can no longer defend himself from slander, calls for grave reprobation. If Mr. McCaine were living, Mr. Boland would be honored by losing the latchet of his shoe.

We had not intended to say anything in regard to this controversy, but as the sending of his article to us is an expression of our opinion we give it for what it is worth. There are two questions in dispute,--one

relating to doctrine, the other to his person. In regard to the former, Mr. Boland mixes a personal imputation with a doctrinal one, and the Doctor raised was that I had said he made an attack on *Methodism* in the pulpit, and he denied it. Whereupon I gave his attack on *infant baptism* at Ebenezer, as proof. Upon which we have just this to say, that if Methodism and infant baptism are the same things, then the days of Methodism are numbered. When the Apostle John said, "To as many as received him, to them gave he power to become the sons of God, even to as many as believe in his name," was he attacking Methodism?

In regard to the other point, no person of any candor or intelligence denies that the Methodist leaders a hundred years ago were "harmful to the political and religious liberty for which the Baptists contended." No less distinguished a Methodist than Dr. Bangs, records "the fact that most of them were from England, and that some of them had manifested a partiality for their king and country, and moreover that they were all under the direction of a leader who had written against the American principles and measures." Will Mr. Boland renounce the Rev. Nathan Bangs, D. D., of New York, as "a traitor of second hand slanders"? The Methodist missionaries were most of them Tories during the Revolution--and that for the very simple reason that they were Englishmen and members of the Church of England. It is mere waste of time to controvert a fact so notorious.

## The Work of The Agency.

I expect to attend the Bigbee, Bethel, Cahaba and Cedar Bluff Associations, and others afterward. Will have attended the Coosa River before this notice goes to press. Bro. Fox will make three appointments for me between the times and places of the meeting of the Bigbee and Bethel; and three appointments between the Bethel and the Cahaba. The Associations are now meeting. I trust they will arrange for an earnest and vigorous fall and winter campaign for Howard College in completing our centennial work. I have tried to address private letters to suitable brethren in all the Associations. Will not our pastors, every one whose heart is in this work, take at least a tour or two, between this and Christmas, in behalf of this cause?

## Revival in Talladega.

Bro. Fiquet has written you something about our revival season. It has been a most precious time. We baptized 16 and otherwise received four, 20 in all; all about grown, all good accessions. Four married men in the prime of life and position. I think others will be received soon. The Baptist church in Talladega has never in a better condition than it is at this time. The social union, fellowship, confidence and Christian joy have never on a higher plane in this church. "Behold how good and how pleasant it is, for brethren to dwell together in unity!"

## A Model Note.

I invite attention to the following from Prof. Meek of the University of Alabama, in allusion to Mr. Boland's attack on the good name of the distinguished and noble dead. The note is a model of its kind. I am told that this man Boland is out in another reply to me in which he renews his assault on the character of Mr. McCaine. I have not read his last. During my stay at home he has dropped in the post office to my address sundry packages, containing a variety of scurrilous documents, low bred and spiteful flings at the Baptists, which he has taken from the current literature of his denomination. This is so utterly inconsistent with honor and good breeding, that I returned the last package to his address with the determination that I could not read or receive anything further from him. But as he has repeatedly appeared as an unscrupulous slanderer of the worthy dead, and that too, while in controversy with me, justice to the memory of Mr. McCaine, requires the publication of Prof. Meek's note in this paper. Especially so as it was I that introduced Mr. McCaine's name as a historian into the controversy. This note of Prof. Meek is taken from the *Nashville Christian Advocate* of Sept. 2nd,--as follows:

NOTE FROM PROF. MECK.  
As I am closely related by blood to the Rev. Alexander McCaine, of the Methodist Protestant church, and as you are a lover of truth and justice, I feel that you will willingly give this note an insertion in your column.

I regret to see that in an unfortunate controversy, which has for some time been carried on between the Rev. Dr. Henfro, of the Baptist church, and Rev. J. M. Boland, pastor of the Methodist Episcopal church at Talladega, Mr. Boland departs from the proper field of discussion

to make an uncalled for assault upon a good man, the Rev. Alexander McCaine, whose memory is very dear to the church in whose faith and practice he lived and died.

With the controversies attending the formation of the Methodist Protestant church, controversies in which Mr. McCaine sustained an active and upright part, you are doubtless familiar; and unlike the Rev. Mr. Boland, I have no desire to reopen them. They certainly did much to make the Methodist Episcopal church the liberal and admirable organization which it is to day. As you are well aware, I have long been a member of the Methodist Episcopal church south, and I should be glad to see the Methodist Protestant church, having, as I believe accomplished its mission, unite with it. But surely such a union will not be hastened by the Rev. Mr. Boland's reviving dead issues and making unwarranted criticisms upon the honored fathers of the Methodist Protestant church. In the words of Mr. Boland: "I have only performed a Christian duty in defending the sainted dead."

Very respectfully,  
B. F. MECK.

Tuscaloosa, Aug. 12, 1876.

## Communications.

## Notes from East Alabama.

Dear Baptist: It is with a fatigued body, a wearied brain, and a glad heart, that I impose my first opportunity since two months ago, to furnish you with some items of intelligence from this section.

Saturday before 4th Sunday in July, I commenced a

## MEETING AT SEALE.

which continued three weeks except two days which I spent at our "Dona" and Ministers' Meeting at Uchee.

During the meeting the church was greatly revived and 11 were added to our number, 8 by experience and 3 by letter and many were brought to cry out "men and brethren what shall we do to be saved?"

During this meeting Bro. J. H. Hendon of Union Springs, helped me four days of the second week and three the third. His excellent sermons and faithful labor and large possession of the Spirit of the Master completely won our hearts.

Bro. G. D. Benton preached us two excellent sermons during the meeting. The meeting closed Friday before the 2nd Sunday in August, the interest still on the increase, and I went to fill my regular appointment at

## MURFVILLE.

This meeting I continued till the succeeding Thursday night, preaching only at night. After Sunday a considerable interest had been awakened, many of the church revived. About 15 persons were anxiously inquiring after the way of eternal life and one, if no more, had found Jesus precious to the soul, when I had to close to go to Friendship to fill an appointment for Friday of two months standing.

## FRIENDSHIP.

Friday 11 o'clock, before 3rd Sunday in August, and found Bro. G. D. Benton there to assist me.

He divided time with me, till Monday night when he left me to take his devoted, self-sacrificing little wife to see her mama. The meeting continued till the succeeding Friday. Six happy converts were added to our number, and one by letter. About eighteen or twenty men were left mourning over their lost and ruined state. Many of these seemed to be high unto the kingdom of Heaven and it is my fond hope that many of them are now resting in the fond embrace of the Savior. I met one of these at Murfville night before last, whose happy, peaceful expression told the story, that the love of Jesus was glowing in his heart.

Saturday morning I came home to fill my regular appointment at this place. I found the work of grace still going on, and continued the meeting at night from Sunday till Wednesday night. Five were added by experience and baptism and one by letter, making in all added to this church seventeen--13 by baptism and 4 by letter. Eighteen or twenty anxious inquirers were left still mourning over their sins. Of these I confidently expect to find quite a number rejoicing in the "good hope" when I meet with them. Several have professed a hope and faith in Christ who have not yet owned Jesus before the world, by putting on his yoke, by baptism.

Closing here Wednesday night I started Thursday for

## PLEASANT HILL CHURCH.

Here again I found no ministerial help, though I had written to several brethren. Bro. J. O. Hixon preached for me on Friday night, which was all the help I received during the meeting. The meeting here continued from Friday to Friday. The revival of the church was the deepest I ever witnessed anywhere. Several who had been held in the "snare of the fowler" for years were brought back to the fold of Jesus and his

joy of salvation restored unto their hearts.

Three persons that we knew of were happily converted. Men of hard hearts and seared consciences sobbed out the untold anguish of hearts touched and tendered by the finger of God.

I shall be astonished if we do not reap much fruit there at our next regular meeting. I must add that some who had been holding letters for years were brought back into harness.

Closing here Friday night, after baptism and church services I came by home Saturday morning, took dinner with my wife and little ones and boarded the evening train for MURFVILLE AGAIN.

Here I found the good work still going on, in the hearts of the people. I talked to a congregation in the country Saturday night. Bro. Benton came down, and preached one of his excellent sermons. On invitation several came forward for prayer and showed such deep concern that I gave out services for Monday night. Rain prevented all, but a few from assembling, I preached to them best I could under the circumstances, and closed the meeting, and came home this morning to console the dear one who had grown weary of her widow hood.

And now here I sit in my study, quietly writing after seven and a half weeks activity without one day's rest. It seems so strange that I should not be in the pulpit or visiting penitents! But rest I must have.

Next Friday I leave again for Friendship where I expect to see much fruit of my former labors there.

## ONE REMARKABLE FEATURE.

Of these meetings has been that members of the churches declare themselves more determined than ever to consecrate themselves to the service of the Master, and seek spiritual happiness in religious work and no longer to expect God to bless them in idleness.

## ANOTHER FEATURE.

Is the activity of my young members. Some of my heartiest co-workers have been young men and young ladies. I have rejoiced in this because so many young members seem to think they must wait till they are middle aged before they should go to work in the Master's vineyard.

## ANIMAL EXCITEMENT.

In none of the meetings has there been anything like animal excitement.

At Uchee (Good Hope church) Bro. Benton has held two gracious meetings. Five have been added by baptism and several by letter and a deep religious interest awakened.

I see from the Eufaula papers that Bro. Patterson has held protracted services at Cowikee and Pine Grove churches, with gracious and large results.

## BRO. PITT CALLAWAY.

is at work in his field but I know nothing of the results.

There is a large corn crop made in this section. The late drought, the caterpillars and rust have cut the cotton crop off about half. Sugar cane, peas and potato crops are almost an entire failure.

## THE HEALTH.

is good considering the dry hot season; yet there is some sickness. A good deal of dysentery.

So long a letter, certainly ought to excuse me for several months. Do excuse length, my heart is so overjoyed over the work of grace in my churches that I wanted to tell it all.

W. S. ROGERS

Seale, Ala., Sept. 12, 1876.

## Revival at Pineville.

I have just closed a good meeting at Pineville. Nine were received and await baptism at the next meeting. Most of them are quite young. Their conversion is attributed in a large measure to the faithful instructions they have received in the Sabbath School. I was assisted in the meeting by brethren B. F. Riley and L. W. Duke.

This church has been steadily prospering for several years, notwithstanding it has been surrounded by adverse financial circumstances. The fearful church debt, which has been so long resting over it, has been settled. And in addition to that debt of \$1,000 the church has raised its salary to an amount sufficient to enable me to give them two Sabbaths in the month.

This is a move in the right direction.

W. G. CURRY.

Burnt Corn Sept. 8th 1876.

## Revival Note.

Last Saturday closed a week long to be remembered by the church at this place.

The Lord, from the windows of Heaven, showered his blessings upon us. It was my privilege to baptize eleven persons. Four other conversions reported. Two of these will probably join at our next conference.

J. N. FLEMING.

## Elder R. A. Massey and his Work.

Bro. Editor: The brother whose name heads this article, came to our State the 18th of March last from Mississippi, where he had held a very prominent position as a minister both in the pastorate and as State Evangelist. He was in wretched health at the time of his coming, and had been for some months. Placing himself under a skillful physician in Gainesville, Alabama, he recovered sufficiently in the course of a month to return to his home in Mississippi, where he remained two months, and then returned to Alabama with a view of locating if an opening presented itself. By the advice of brethren he went to Eufaula and held a meeting. The church at that place has been reduced by removal and death to only one member and the church property worth about two thousand dollars was about to be sold and the proceeds passed into other hands. The result of his meeting there was the saving of the property and the addition of some valuable members. A clerk and a trustee were elected and the church left in working order. There is now the prospect of the Baptist cause taking an upward tendency in that important place.

A short time after this meeting I accompanied him, at his own earnest solicitation and the advice of brethren, to his home in Mississippi, to ascertain the truth of certain statements made here to prejudice him. I found the statements false. While I was there he obtained from his church his letter, in good standing and full fellowship, and thus comes among us with the highest endorsement. On his return he attended a District meeting in Union Association, held with Beulah church, eleven miles northeast of Clinton. He was most cordially welcomed and was elected to preach the missionary sermon, instead of the appointee, Elder Ashcraft, who was absent. At the close of this meeting he held a protracted meeting with Beulah church, lasting seven days, and resulted in sixteen additions, fifteen of whom were for baptism, and several others will join as the result of that meeting.

From there he went to a neighborhood eight miles northeast of Gainesville, where some never heard a Baptist preach. He had a very successful meeting here which lasted nine days. A church of ten members was constituted, and increased to nineteen before the meeting closed. He has made a very favorable impression wherever he has preached. He combines in the most wonderful manner the boldness of a Paul and the prudence of a John. He cries aloud and spares not, yet all love him. He has only to be known to be loved. He at all times endeavors to preach the truth as in Christ Jesus, regardless of the fear, love, or the sayings of the people.

The Baptists all through this country welcome him to our State as a valuable addition to our ministry. Green county, Alabama is his native county, and it is in this county that he has been laboring. May God ever be with him and make him useful in saving souls, for certainly the harvest is great and the laborers are few, and all Christians should daily pray that our ministers would be sustained fully, that they could give themselves entirely to the cause of our Master.

Yours in Christ,

SAMUEL W. MCALLEY.

Clinton, Green Co., Ala., Sept. 11.

## Ministers' and Deacons' Meeting.

The Ministers' and Deacons' Meeting of the Carey and Boiling Springs Associations, convened with the church at Linville Clay Co., Ala., July 28, 1876.

Organized by electing Elder J. S. Weaver, moderator and Brother Robert Griffin, Secretary.

Visiting brethren invited to seats with us and participate in the discussions that came up from reading the essays.

The first essay read was by Brother T. J. Strickland, subject "Duties of churches to their pastors." This was an ably written essay, one calculated to draw out the minds that had not even given the subject much thought. After an interesting discussion participated in by several brethren it was adopted.

Second essay read was by Brother J. B. Jenkins Jr., subject "Faith," and after considerable discussion the essay was adopted. The meeting unanimously requested the writer to prepare the article for publication and forward it to the ALABAMA BAPTIST.

Essay No. 3, was read by Elder T. H. Howle, subject "Sabbath Schools." Essay No. 4, was read by Elder W. P. Tenge, subject "Is baptism prerequisite to church membership?" These essays were well written, but owing to want of time, were recommended for other writing and reading and discussion at next meeting. Time and place of next meeting, Friday before 8th Sabbath in Oct. 1876, at Wetumpka.

J. N. FLEMING.

## Letter from Chicago.

Editors Alabama Baptist: Having never before assumed the character of newspaper correspondent, I naturally pause and ponder what to write. What can I say to your many readers, about Chicago, that would be interesting? Doubtless all the general news items reach you daily, and I repeat a tale already told, it will be better perhaps to particularize a little. After a residence of eight months in this city I must say that I find it a much better place than I expected. I was told, just before we left the South last winter, that we were coming to the most wicked place in the world; but husband's great desire to go through the Theological Seminary here rendered us bold enough to come and brave the results of living in the "most wicked" place in the world." While it is true that the journals of the city furnish their daily list of crimes and misdemeanors, they also contain accounts of good works going on. From what I have observed, I think it fair to suppose that no city in the United States does more in the way of charity. There are here an Erring-woman's Home, Boothblack's Home, Old People's Home, a Home for the Friendless, a Newborn's Home, hospitals for the sick and insane, besides other benevolent institutions. So if you judge a tree by its fruit Chicago is not so bad after all; for while her citizens are in the midst of the general rush of mercantile and other pursuits they manage to find time to benefit their more unfortunate fellow-men. Of churches there are many; of organizations calling themselves churches, there are a great many more. There are a great many good Baptists here and there are a great many whom men call Baptists. Some of the churches here are doing up--in other words, they are too loose. I believe there is only one open communion church in the city, but many others are not very stringent on the subject. They nearly all admit alien immersion. There seems to be a general inclination in Chicago to erect enormous stone churches and never pay for them. "Praying for the church debt" is almost a by-word. These people seem to feel at liberty to contract debts for the Lord. How would it sound to preach from the text, "Owe no man anything" at the dedication of one of these fine churches? To dedicate a house to the Lord with a heavy mortgage upon it is rather a comical feature in Christianity. That reminds me of Mr. Moody--he refused to dedicate a house, or assist at the dedication of a house under mortgage. They are building a tabernacle here for his use. He will commence a meeting in it Oct. 1st. This tabernacle is to be quite an extensive one. The main floor will seat 5,000, the galleries 3,000, and it is said 2,000 more can be gotten in without much crowding. An article in to-day's *Times* states that after Mr. Moody is done with it, the building will be converted into a block of stores, five stories high with cut-stone fronts. Reminds one of killing two birds with one stone, does it not? They evidently don't intend to have Mr. Moody but once. Speaking of preachers, the two most prominent which have I heard are Dr. Northrup, President of the Baptist Theological Seminary, and Prof. Swing, pastor of the Central Church and editor of the *Alliance*. Dr. Northrup is a deep thinker, a profound reasoner, and a man in every way qualified to fill the place he occupies. He is a noble-looking man in the pulpit, delivers his sermon well and stops when he gets through. Swing draws greater crowds than Northrup, simply because his style is more sensational. The constant demand for something unusual makes Swing the more popular preacher of the two. His reasoning is not so deep, his delivery not so good as Northrup's, yet his strikingly original ideas clothed in beautiful language are full of influence. In the pulpit his appearance is not at first pleasing, for he is low of stature and very homely indeed. Moreover he draws considerably in delivery; this however is somewhat modified by a very pleasant-toned voice. To put it in a few words: Swing is a new man and he

## The Summer vacations are over.

This is an item with us, for after vacation, comes hard work, hard study, and a great deal of self-denial. The University opens this week, so does the Seminary. Self-supporting students who have been out of the city canvassing during vacation, are trying their faces against Chicagoard. In many cases hard times have closed the ear of the public against their entreaties and they come drearily back without the needed. Many of these self-supporting students, light lamps, carry papers, serve as waiters in the boarding camps, milk cows, feed and carry horses, attend to lawns, and in short do almost any kind of honest labor to secure means of support while at school. An industrious, worthy young man can go through college in this way, and many of them really do so. There are also self-supporting young lady students

D. L. JAMES.

Boiling Springs, Ala., Sept. 12, 1876.

## Letter from Blount Springs.

Bro. Winkler: I take this method of informing your readers that I resigned and refused to take charge of churches, with the expectation of going to Howard, instead of Greenville Seminary. But finding that I cannot get off to either place for lack of money, I would take a church, or more than one, if monthly or on near the R. R. Therefore if any desire a pastor or preacher write me at the above place.

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## Alabama Baptist.

S. S. Department.

MARION, ALA.

Thursday, Sept. 21st, 1876.

Fourth Quarter. Lesson I.

October 1st, 1876.

STEPHEN'S DEFENCE.

Acts vii 1-19.

Golden Text--WHOSE ARE THE FATHERS, AND OF WHOM, AS CONCERNING THE FLESH, CHRIST CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER. AMEN--ROM. ix. 5.

TO THE SCHOLAR--Notice how Stephen proves that all God's dealings with his people point to the very changes which the Jews accused Stephen of proposing to make, and so shows them that they are fighting against God.

NOTES--Mesopotamia (between the rivers), a country between the Tigris and the Euphrates Rivers, about 700 miles long by 20 to 250 broad. Only the north-western portion of it is commonly spoken of in the Bible. Its Hebrew name was "Syria of the two rivers."--Charran, the Greek word for "Haran." The Bible locates it near Damascus, in Mesopotamia or Balanistan (Gen. xi. 32). It was 150 miles north-west of U. S. Chaldeans, people of Chaldaea, of which Babylon was the capital.--Sychem--Shechem, and perhaps Sychar, now called Nablus, a city between Mounts Elbal and Gerizim, about seven miles south of Samaria.--Threescore and fifteen souls, Stephen was probably a Greek, and quoted the Greek Bible, which reads 75. The Hebrew reads 70. Gen. xli. 27. This has been explained--(1.) By saying that the Greek version and Stephen counted three wives of Jacob and two sons of Judah. (2.) That to the 66 of Gen. xli. 27 it adds the wives of Jacob's sons, except Judah's, who was dead, or (3.) That in Gen. xli. 27 the Greek version adds the sons of Ephraim and Manasse from 1 Chron. vii. 14-21, while the Hebrew omits these because not born until afterward. In either of these ways the difference is easily explained.--(McClintock)--Four hundred thirty, round numbers, as in Gen. xv. 14.

EXPLANATIONS AND QUESTIONS. LESSON TOPICS--(I.) God's command to Abram. (II.) God's care of Jacob. (3.) God's command to Abram. (4.) High priest, as president of the Sanhedrin or court; are these things so? guilty or not guilty. Men, brethren, the crowd or audience; fathers, probably the members of the Sanhedrin, his judges; God of glory, these words show his reverence; Mesopotamia, Charran. See Notes. (5.) the country, Gen. xli. 14. dwell, Gen. xli. 27. 32. (6.) inheritance, possession, foot on, "not a foot," common proverb or remark. (7.) strange land, Egypt (Gen. xv. 14); entreat, use them ill. (8.) judge, do justice to, punish; serve me, worship me. (9.) covenant, Gen. xvii. 10.

QUESTIONS--Of what was Stephen accused? Acts vi. 11. Before what court was he brought? How were witnesses found? How did Stephen's face appear? State the question of the high priest. What does Stephen try to show? How? Where does he begin his account of God's dealings with Israel? Relate the facts he states in regard to Abram. (2.) God's care of Jacob. (3.) God's command to Abram. (4.) High priest, as president of the Sanhedrin or court; are these things so? guilty or not guilty. Men, brethren, the crowd or audience; fathers, probably the members of the Sanhedrin, his judges; God of glory, these words show his reverence; Mesopotamia, Charran. See Notes. (5.) the country, Gen. xli. 14. dwell, Gen. xli. 27. 32. (6.) inheritance, possession, foot on, "not a foot," common proverb or remark. (7.) strange land, Egypt (Gen. xv. 14); entreat, use them ill. (8.) judge, do justice to, punish; serve me, worship me. (9.) covenant, Gen. xvii. 10.

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## Seek for Souls.

A duty most important, and yet frequently neglected, is personal conversation with children concerning their souls. The little ones, even when their anxieties are excited upon the subject need to be drawn out and encouraged. They are shy and reticent upon that subject. Let the parent and the teacher remember this, and avail himself of every opportunity to lead the children under his charge to Jesus.

What the result may be is illustrated by an incident related by the Western Sunday School Magazine. It is as follows: A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her especial pet, and yet, being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes, under a sudden impulse she asked the question: "Maud, my darling, do you love Jesus?" To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door and clinging closely to her, burst into a flood of tears. Looking up at last with a glad, happy face, "Miss Alice, I have been praying for six months that you would speak to me of Jesus, and now you have! Every time I have been to your house, and every time you would say something, and I was beginning to think you never would." It was a keen reproach to her friend, and one that she never forgot. Little Maud was now an earnest, consistent young soldier in Christ's army. No one who knows her, doubts the reality of her religion, and certainly it gives her character an attractive grace which nothing else could give.

## Children's Department

Child's Evening Prayer.

BY REV. N. KEEF SMITH.

My Father, now before I sleep,  
I bow to say my prayer--  
I humbly ask that thou wilt keep  
Me safe as angels care.

For little children Jesus died,  
As well as for people grown,  
And now in Him, the crucified,  
Oh! I keep me as thou wilt.

And if I die before the light,  
Shine on the earth and sky,  
Oh! take me then to heaven so bright,  
To live, and never die.

## CHILD'S MORNING PRAYER.

My Father, I thank thee for sleep.

For quiet and peaceful rest;

I thank thee for sleeping to keep

An infant from being distressed.

Oh! how shall a poor little creature repay

Thy Fatherly kindness by night and by day?

--Christian Observer.

## Answers to Puzzles, Sept. 14.

Buried Colors--1. White. 2. Black.

3. Blue. 4. Red. 5. Scarlet. 6.

Orange. 7. Gray. 8. Drab. 9.

Brown. 10. Green.

Enigma--1. Alexander Hamilton.

2. Diamonds.

3. D.

4. L.

5. SIS.

6. SPACE.

7. DIAMOND.

8. SCOLD.

9. END.

10. D.

Square Word.

ALOE.

LAND.

ONCE.

EDEN.

## Puzzles.

1. Places where in dewy twilight

Rustle maid and lover meet;

2. Though another owns thy cottage,

Love may still thy footsteps greet.

3. What's thy meaning? to urge forward

In the race for wealth or fame,

4. Never art thou to the clergy

Given as descriptive name.

5. Sanctified by the laws of England,

Here, we deem thee all unjust,

6. Once a noted Dean thy friend was,

Thy bodies now are "dust to dust."

--A. L. D.

## DIAMOND.

1. A consonant. 2. What high-

waymen do. 3. What young men

often meet in courtship. 4. A ruler.

5. The name of a general in the re-

bellion. 6. Almost lost. 7. A con-

sonant.

## Dolly's Fish.

Papa brought home a big square

bundle one evening. Dolly didn't

was all she could do to keep her head

down.

Papa was counting all the time, but after he got to eighty he went so very slow that Dolly thought she could have counted a hundred between every one. Then there came a great splashing for the fish, and Dolly was told to look. There stood the funny glass case full of water, and in and out among waving green ferns, white shells, and little moss-covered stones, fish were swimming--little fellows that looked as if they had some of Dolly's gold paper pasted all over them.

"That is a birth-day present for mamma," papa said to Dolly, "but you can have one of them for your own."

So Dolly picked out one which looked a little more golden than the rest, and the way she was going to tell him was by a little black spot on the tip of his nose. Dolly watched them until bed time, and even then it was very hard work leaving. But she said good night to her fish with the spot on his nose, and kissed her mamma and papa, and Jack, too, and went off with Sarah without a murmur.

In the night Dolly awoke. Sarah was fast asleep, and the chamber lamp was burning low.

"I wonder," said Dolly to herself, "how that dear little fish of mine is getting along, and the more she thought the more she wanted to know. She sat up in the bed. Yes, Sarah was sound asleep.

"Poor fishie, he must be real cold in that water. I guess I'll go and see." So she crept out of bed and taking the lamp she went softly down stairs.

The hall was dark, and when she got to the door of the dining-room she came pretty near turning back. But there on the table stood the tank, and the fish were swimming about as lively as ever.

"Poor thing," said Dolly, "I've been running about to keep themselves warm."

She got a chair and climbed on the table.

"I believe," she said, "if I could catch my fish I would take him to bed with me to keep him warm until morning." The little fish rushed about so that Dolly had to work a long time, but she finally caught him. The fish wriggled with all his might, and Dolly knew he must be cold, said Dolly, "I'll see how his sinners."

She took her lamp and went softly up stairs again, holding the fish tight in one hand. Then she crept into bed and hugged him up close to get him warm, and pretty soon the fish didn't wriggle at all.

"Now he's comfortable," said Dolly, and she went to sleep. The next morning when papa came in to kiss his little girl there was the fish dead as could be in Dolly's arms.

"Why, Dolly," said papa, "how came the fish with the spot on his nose up here? Poor fellow, he's dead!"

"O dear," said Dolly, "I didn't take him out soon enough, and now he's froze to death."--*Trilby Jr.*

## Communications.

District Meeting of Tuskegee Association.

The general meeting of the Fourth

District of the Tuskegee Association

convened with the Rock Mountain

Baptist church, Lee Co., Ala., Aug.

25th, 1876.

Introductory sermon was preached

by W. H. Carroll.

DELEGATES.

Letters from the different churches

were read, and the names of De-

legates enrolled as follows:

Crawford, J. L. Revell, L. Taylor,

Jr. W. Grimes, W. S. Satterwhite,

Concord, J. B. Reese, H. Dean, R.

J. Tilley, W. A. Aldridge; Phila-

delphia, T. R. Leslie, F. C. Slappy;

Rocky Mt. F. C. David, Jos.

Phillips, J. M. Allen; Liberty, Jno.

Carr, M. Sanders, A. Jones; Onitika,

G. E. Brewer, W. H. Carroll, K.

Taylor, W. P. Packard, C. W.

Dawson, G. W. Ginn, J. D. Bond;

Countyline, C. Aldridge, E. Adams;

J. K. Aldridge, J. G. Butler; Brown-

ville, J. W. Edwards, J. J. David-

son; Salem, D. W. Floyd, E. W.

Solomon, W. M. Adams, D. Stringer;

W. C. Sanders; Shiloh, Jno. Kill-

crease; Union Grove, P. G. Hodges;

W. J. Carmack, W. Hagerman, W.

J. Parker.

The meeting was organized by

electing W. H. Carroll, Moderator,

and J. G. Butler, Secretary. Vis-

iting brethren were invited to seats.

Z. D. Roby, from the Third District

Tuskegee Association, and W. A. J.

White, A. C. Bennet, W. H. Betts,

R. H. Adams, Jas. Conner, N. Bask,

W. A. Adams, Dr. J. D. Trammell,

from the First District of the Lib-

erty Association, reported. Appoint-

ed F. C. David, C. Aldridge, D. W.

Floyd, Jos. Phillips, J. M. Allen,

ness was suspended, and the second

subject was taken up.

Opening prayer by J. B. Reese, followed by G. E. Brewer. On motion the meeting adjourned to 2 o'clock tomorrow morning, prayer by L. Taylor.

Saturday, Aug. 26. Met according to adjournment, spent half an hour in devotional exercises, conducted by G. E. Brewer. Discussion of second subject: continued by Z. D. Roby, J. F. Revell, Jno. Carr, and others. Regular order of business taken up.

First subject on programme was then discussed by K. Taylor, J. D. Bond, G. E. Brewer. Third subject being in order, the opening speech was made by J. L. Revell, followed by F. C. David and Z. D. Roby. The fourth subject was then debated with great interest by L. Taylor, W. H. Carroll, J. D. Bond, G. W. Ginn, W. P. Packard, T. R. Leslie and others.

## Appointed.

THE NEXT MEETING.

of this body to be held with the Brownville church, (near Columbus, Ga.) Lee county, Ala., on Friday before 5th Sabbath in July, 1877. Rev. G. E. Brewer was appointed to preach the introductory sermon, F. C. David to alternate J. L. Revell, F. C. David, T. R. Leslie, L. Taylor, J. H. Hicks and J. M. Edwards were appointed to arrange programme for next session.

J. G. BUTLER, Sec'y.

## Letter from Tarry Town New York.

Bro. Editors: I have been intend-

ing to give you some notes of travel,

but find little time for writing and

less inclination thereto. I am taking

some memoranda however, and from

them I hope to give you some arti-

cles when I return home. You would

hardly believe how much pleasure it

affords me to read the familiar fea-

tures of the ALABAMA BAPTIST here

in my Northern retreat; it is like

meeting a friend from home when

you are among strangers. I not only

met one friend in the BAPTIST, but

many dear friends and brethren. My

own State and church and home and

all that pertains to the welfare of

Alabama seems dearer to me by

separation.

I want to thank the Selma brethren

for the step taken in regard to

Bro. Bailey; he must be sustained

and generously in the field he now

occupies. You may count on the

Enfauia church for her proportionate

share, and if others will not do their

part we will do more to make up

their lack. And if another brother

like Bro. Bailey will enter the field,

one whose labors are blessed as his

are, we will double our subscrip-

tion.

But I did not sit down to write an

article; I only to thank you for sending

me your paper and tell you how much

pleasure it affords me. I wish I had

time to tell you of this lovely place

rendered immortal as the home of

Washington Irving, whose grave I

visited to day. But I am taking

notes on all sorts of rights and

subjects and intend with your

permission, giving you and your

readers a full benefit on my return

home. I have kept my eyes and ears

open, and have seen and heard much

of which I hope will not be entirely

without interest to your grow-

ing circle of readers.

W. N. RICHARDS.

## News from North Alabama.

Bro. Editor: Perhaps your readers

would like to hear from us up

here again, as it is a long time since

there has appeared in your columns

anything from us.

We have been blessed with several

revivals during the summer just past.

One at Sulphur Spring, Bro. J. Mc-



