





## Alabama Baptist.

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MARION, ALA.

Thursday, Dec. 7th, 1876.

The Relation of Faith and Works.

ILLUSTRATED IN THE CASE OF ABRAHAM.  
IN THREE PARTS.—PART I.

Gen. 22:1. Was not Abraham, our father, justified by works when he had offered Isaac his son, upon the altar? 22. Next thou wilt say, that Abraham was justified by faith, and not by works. But the Scripture is fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness.

This difficult text we have selected for examination without any intention of involving ourselves in the many controversies it has excited. Embracing a momentous subject, the relation of works to our justification, the passage has been interpreted with a great diversity of meanings. Church creeds have explained it, and imposing convocations, such as the Catholic Council of Trent and the Calvinistic Synod of Dort, have introduced it into their conflicting decrees. The general sentiment of Orthodoxy has been that works are not the effective cause of salvation, although they always accompany it, as its expression and discipline, just as breathing, growth, and action accompany life. But salvation comes first, and has another origin. Our sins are absolved, and we receive a title to eternal life through faith and faith alone.

This last type of doctrine, it must be admitted, is the natural interpretation of the language of the Apostle Paul, especially in his Epistles to the Romans and the Galatians. And the Apostle James accepts the same doctrine in one text while he rejects it in another. For after saying that Abraham was justified by works; he added in the next breath, Abraham believed God and it (i.e. this belief) was imputed unto him for righteousness, and he was called the friend of God.

Nay, is not the whole New Testament express and abundant in its teaching, that faith is the means by which we become interested in the righteousness of Christ, with all its attendant blessings. This doctrine is the only warrant of the sinner's hope of salvation, and therefore the one foundation of the Christian scheme. If our natures and lives were pure, salvation might be secured as the reward of human virtues; but, as the transgressors of the law, we can only be saved by the grace of our Sovereign. And such is the salvation announced in the Scriptures—"It is by grace through faith, and that not of ourselves; it is the gift of God." Eph. 2:8. Such is the doctrine incorporated into the commission of every Gospel ambassador;—the great message we are to publish to men is: "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

This doctrine has tinged its harmonious accents with every revival of religion. It has cheered with its gracious assurances every season of Christian sorrow. It has caused thousands of dying believers to exclaim, with the venerable Booth: "I must go to Christ as a poor sinner,—a poor, grey-headed sinner; I can go no other way;—and yet to depart, like him, into the invisible world, fearing not, because they felt that 'they were in good hands, and that Jesus was a good Master.'"

So legibly has the doctrine of justification by faith been recorded in the Scriptures. So deeply has it been impressed on the experiences of pious souls.

But if the doctrine of justification by Faith is true, what then is the meaning of our text where justification by Works is also asserted? And if we secure salvation, not on account of our merits, but through the grace of God, what then is the meaning of those various passages that speak of the worthiness of the believer, of his good works, and of the rewards he is to receive at the last day? There is a place for human virtue in the religion of heavenly grace. The prayers and alms of Cornelius are recorded as a memorial before God. Acts 10:4. A prophet's reward is promised to him who shall receive a prophet with the respect due to his sacred office; and the reward of a righteous man is promised to the hospitable entertainer of the righteous. Mat. 10:41. Even a cup of cold water administered to a disciple shall not be without its reward. Mark 9:41.

Nay, more; God makes provision for righteousness in the lives of his people by putting the essence of all goodness in their hearts. The mercies of God, which take place in the heart, when we are born again, are the transforming energy of the Holy Spirit. These mercies are the basis of our righteousness, and they are the only basis of our righteousness.

nite result in life,—the existence and display of Christian virtues;—in the language of Paul: We are created in Christ Jesus unto good works. Eph. 2:10.

We may go still further, and say that the righteousness of believers is recognized in their present obedience and is connected with their future glory. So the same apostle teaches, when speaking of his service to the cause of Christ, he says: "I have fought the good fight, I have finished my course; I have kept the faith.—Henceforth there is laid up for me a crown of righteousness which God the righteous Judge shall give me at that day." 2 Tim. 4:8. Yet, bold as is this personal assurance, it agrees with what our Lord says of those who are meet for the Heavenly World. It is but a transcript of the encouragement which the Spirit of Christ addressed to the few undesired of Sardinia: "They shall walk with me in white; for they are worthy." Rev. 3:4.

## Education.

THE TEACHER'S PROBLEM—CHANGES IN EDUCATION—THE PUPIL MUST CO-OPERATE, OR HE CANNOT BE TAUGHT.

An article in a recent number, "In behalf of Teachers," we were obliged enough to publish without note. And this not only because it was thoughtfully written and worthy of independent consideration; but because we did not wish to join issue with our correspondent upon precisely the ground he selected. We would not be understood as in any way detracting from the dignity of the teacher's profession; nor would we demand of the teacher the performance of impossibilities.

Of course no teacher can confer upon a pupil the gift of brain; nor was this the point we were seeking to make. But we do maintain, and that with great earnestness of conviction, that the teacher ought to interest the pupil in whatever study the pupil is capable of pursuing. And this position is based upon the principle that whatever the student is not interested in, he is not taught in any proper sense of the term. The interest which the student brings to his work is the precise gauge of his education. Indeed is not that the very meaning of the word?

In this direction a change has been going on in the educational system ever since the days of Pestalozzi. No one is satisfied with the old methods. The most thoughtful minds both in Europe and America are engaged in discussions and experiments in regard to the best modes of teaching. And while there is a great diversity of opinion upon the subject, there is a substantial agreement in regard to certain general principles.

There is now less strain than formerly upon the pupil's unreflecting memory. He is encouraged to study things rather than mere words. Abstractions, which he cannot understand, are withdrawn, as far as practicable, from the primary course. Useless names and dates disappear from the current histories and geographicals. So distinguished an authority as Rev. Dr. Peabody, of Harvard, would dispense with the teaching of grammar, in the common schools, altogether. Grammar, the philosophy of language, must be relegated to the age when the developed mind is capable of comprehending philosophy.

In short the great aim is to interest the pupil in the studies he pursues, to make him actively and zealously cooperate in his own education, to awaken in him the consciousness of intelligence and the sense of power, to train the faculties of observation and invention. Unless a student is thus stimulated, he is not educated; and unless a teacher can thus awaken and develop the dormant faculties of the youthful mind he cannot teach.

Of course there are exceptional cases of stupidity which resist the best appliances. And there are difficulties to be encountered in all cases. But the cases are few which cannot be managed by the adoption of a true system of education. Nay, we doubt not that the difficulties have to a large extent been created by those sterile generalities which beset the learner in the very beginning of his course. The most of our schools and colleges are recitation rooms; they ought to be arenas of intellectual training. There is too much book work and wearing away of the young soul on manuals and grammars and dictionaries and too little intellectual companionship with the living teacher. And the young mind needs not only the steady guidance of learned experience, but the help of objects, analogies and models, so that it may comprehend what it is studying and how to think and invent. A change in this direction will facilitate the teacher's labor and make them incomparably more effective.

## Sermon Notes on the Lord's Supper.

1 Cor. 11:23-26. Of the Lord's Supper many Christians are wont to form such ideas as rather to deter them from its observance, than to encourage the performance of the duty.

But Jesus gives no grounds for these apprehensions in regard to the Supper. Neither do his apostles. In our epistle, Paul rather represents it as a memorial feast, commemorating its founder. And is not this a very comforting and cheering representation?

We, too, should regard the Lord's Supper as a festival of love wherein we solemnly recall the memory of Jesus. It is the memorial of the love of God and Jesus; and a means of promoting our love to him and our fellow men.

1. The Lord's Supper is an expressive memorial of the Love of God and Jesus.

The Love of God the Father is published by this ordinance. When in the Lord's Supper we receive the bread and wine, and reflect upon the meaning of these emblems, they will lead us to prize the love of God, that great love, which has given his only begotten Son to die upon the cross for men; the love of God, who has revealed his design, by this clear proof, to impart to us grace and make us happy forever; the love of God, who has offered to all men, without exception, so great a blessing. Jno. 3:16. 1 Jno. 4:8.

The Love of Jesus is proclaimed by the Supper. Everything here reminds us of him; and especially of the love which led him to give his life for us. He himself required that we should thus remember him;—as he gave the bread, he said, This is my body broken for you;—as he gave the wine he said, This is my blood shed for you. Hence Paul requires that we thus publish the death of the Lord, and render him our thanks. v. 26.

2. The Holy Supper is the means of promoting our Love to God, to Jesus and our fellow men.

To God. What can more strongly urge us to the most heartfelt love of God than the thought that is impressed upon us so deeply by the Supper. From love to us he has offered up his Son. 1 Jno. 4:8-10.

To Jesus. How can a Christian, when in the Supper he receives the surest pledges of the love of Jesus, remain cold toward him? How can he help being animated to the most cordial, responsive love!

To our fellow men. The Lord's Supper impressively reminds us that before God all men are on one level;—that they are all erring and sinful, needing one Savior. Rom. 3:23.—that they all are regarded and loved by God himself, and by Jesus since he according to the will of the Father, offered himself up for them;—that they all receive the same benefits, 1 Cor. 10:17, on exercising faith in him.

Even thus are we admonished to love our fellow men heartily and practically; to show consideration, patience, and long suffering toward them; to be forgiving to them; to honor them as beings for whom Jesus died.

CONCLUSION.

1. If the Lord's Supper is a feast of love, it is therefore certainly also a honorable and important rite. What Christian should not willingly and often desire to renew it? Who should not with joy renew the memorial of the love of God and Jesus? Who should not awaken his love by this pleasing sign?

2. Yet those who approach the table of the Lord simply from custom, or with an indifferent spirit, will never rightly estimate the proofs of the love of God and Jesus; nor be able to awaken and nourish the sentiment of love in their own hearts.

3. Only then can the Lord's Supper be to you a true feast of love, when you, before and in the observance of the same, recall your heart from dissipation; and direct your thoughts to the proper designs of this observance. In this act, Christian brother, recognize the Lord's body and consecrate yourself anew to his blessed service and to the welfare of your fellow men.

## Importance of Specification.

A HINT TO YOUNG COMPOSERS AND READERS.

General Subjects are the most difficult to handle. Restricted themes forbid the desultory wandering of thought, and necessitate thoroughness and unity of treatment. A term, which is a subject without any relation, leaves the mind to range at large. A proposition, which brings two terms into relation, gives definiteness to discourse. A syllogism, which indicates the relation of two propositions and three terms, gives to discourse its highest symmetry and strength.

The term must be specified, or made into a proposition before it can become a proper theme of discourse. The proposition when developed in its complete form is a syllogism.—Thus Milton in his great Epio on "Paradise" did not content himself with that vague and general term,

but specified it. The name of his poem, Paradise Lost, indicates a proposition: "The possession of Paradise was lost by man." And this proposition as developed into an argument assumes the syllogistic form:

1. "The possession of Paradise depended upon the innocence of man."  
2. "But man being tempted by Satan lost his innocence."  
3. "Therefore man lost Paradise."

Upon a stem of doctrine so rugged and uninviting, the magic art of the poet caused the richest flowers of fancy to bloom and the fruits of the ripest culture to glow.

Similar instances occur in the Pleasures of Hope, the Pleasures of Memory, Jerusalem Delivered. Often, however, the specification is implied. Thus Dante's Divine Comedy is intended to teach the doctrine of future recompense. Shakespeare's Macbeth shows the power of a guilty conscience. Wordsworth's Excursion shows the restorative influence of nature upon the soul of man. Nor is history without its propositions. Carlyle writes to denounce weaklings and magnify heroes. Motley's histories glorify the uprising of freemen against tyrants. Gibbon shows that the corruption of morals ruins the mightiest States. Green's England finds the true history of that great kingdom less in the policy of the court than on the manners, morals, and culture of its people.

After reading, the student will find great benefit in considering: What is the proposition of this book; and how is it established? In writing, let him imitate the masters of literature,—let him begin by specifying his theme, and arranging the method of his argument. Let the teacher inquire, what books the student has been studying or reading; and assign for an exercise the subject of one or more, 1. as a term;—2. as a proposition;—3. as an argument. The writings of Caesar, Tacitus, Homer, Virgil, the orations of Demosthenes and Cicero will afford suitable models. At this point the most general statements, a mere rudimentary sketch will suffice.

The object must be to get at the gist of the book. It is by this sort of reading that Carlyle has gathered up his immense literary stores.

## Dr. Everts on the Church.

THE CHURCH, OR ORGANIC CHRISTIANITY. By W. W. Everts, Pastor First Baptist Church, Chicago. Published by John H. Tomlinson, Chicago. Dr. Everts maintains the following positions. 1. Ordinances create the external or historical church. 2. The form of the church is determined by necessary co-ordination of ordinances. 3. The church created and formulated by ordinances is a local church. 4. The Lord's Supper, the external fellowship of the church, is guarded and awarded only by itself. These positions are sustained by vigorous and sententious argumentation.

The following brief extracts from the discussion under the fourth head will illustrate the directness and terseness of the argument: "Is it objected that the Table is the Lord's, and that the Lord's people should be invited to it. Because it is the Lord's Table it should be approached only in the Lord's way, and sought only in the Lord's church. Is it objected that all men have a right to the Supper? So they have a right to family fellowship, and to citizenship, but only through constitutional order. Is it claimed, all Christians should commune here, as they expect to in Heaven? Believers do commune here spiritually as they will in Heaven. But the Supper is an external order of fellowship. And we have nothing of ordinances or external societies in Heaven. Is it urged that restricted fellowship establishes schism? Rather it is disorderly fellowship that supports unauthorized and rival denominations. Restore the orderly church, and sects and parties will disappear. Is it charged that this orderly fellowship implies and promotes bigotry? Then loyalty to Christ, to the family, or to the State is bigotry. Is it insisted that this orderly fellowship magnifies outward observance above inward life? As well urge that any observance of religion exalts its form above its essence; or insist that all civic or beneficial societies enforcing their ceremonial exalt the form above the purposes of their institution. Is it objected that restricted communion makes baptism a saving ordinance? It only makes it necessary to obedience, and demands evidence of salvation before either the Supper or baptism. Is it objected that broader fellowship would win more to the true church? That would be like enlarging one's farm by removing its enclosure and merging its title in the estates of another. Or it would be like enlarging a State by abandoning its constitution and boundary to a foreign empire."

The argument of Dr. Everts is so much the more forcible in that it avoids controversial personalities. It is a positive, connected and climactic exposition of the church constitution as determined and expressed by ordinances. The ordinances are not non-essentials which may be innocently neglected, or changed for convenience sake; they are the sacred vessels in which the essence of the church is preserved in its purity. They belong to "the life of the building." We trust that the powerful tract of Dr. Everts upon this important, yet much misunderstood, subject, may have a wide circulation.

Public Affairs.—As Commented upon by a Pulpit Notoriety.

A friend has handed us a report of Mr. Beecher's Thanksgiving sermon. The text is not mentioned. There is no passage in the Bible that would suit it so well as the Pharisees' Prayer. "God, I thank thee that I am not as other men are, extortioners unjust, adulterers, or even as this publican." Mr. Beecher rejoices in considering the conduct and condition of the North in the past and the present. He claims that at the close of the war, the North got what it merited,—rights, liberties, financial prosperities. The South received a portion of its deserved chastisement; the rest it is getting now.

The Plymouth pastor charges our people with the retraction of the negro "to his Darwinian ancestors," with pampered idleness, and with manifold outrage; and sees in them but one redeeming virtue,—the heroism with which they have endured adversity. As to the Republican party he candidly admits it has its faults—like all other folks;—and has done some stealing—like the politicians of the days of Washington. But its leaders will stand higher in history than the statesmen who formed the constitution, "and not far from a martyr's end to the rebellion, and who have been for eight years at the head of an administration of peace and silence."

No trouble is to be apprehended. He is not afraid of the present strain upon the nation, for "this is a thoroughbred nation (he means his part of it) and that tells." And the South will not be violent, for "it has no blood left, and Buchanan is not President." Mr. Beecher "knows" that if there had been a fair election, Florida and Louisiana would have given an overwhelming majority to the Republican candidate,—but it is his wish that if there be any unfairness in counting, Hayes will refuse to accept the office. Any how, everything will turn out well; and so let us all be thankful and join hands!

Claytrap of this sort from the pulpit orator of Republicanism will serve to explain, in a manner that he dreams not of, the cause of the present crisis. The persons whom this demagogue represents have no respect for facts, little concern for the moral delinquencies of their friends, and no grasp of statesmanship. They see what they wish to see—civilization in Africa, rebellion at the South against federal laws, martyr spirits at the White House. That such leaders have managed our public affairs is the one cause of all our evils.

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Literary Notices.

WESTMINSTER REVIEW, for October. Leonard Scott Publishing Company, 41 Barclay street, N. Y.

There are four grave political articles—on Indian Affairs; Political Economy a Safeguard of Democracy; Lord Althorp and the First Reform Act;—and Political Development and Party Government. One is struck by the subdued tone of the great Radical Quarterly. The fruit which is now springing in England and America from the literature of scepticism and sedition affords but small encouragement to those who have planted the noxious seed. The second article, mentioned above, is particularly remarkable. It might have been entitled, The Dangers which Threaten Society from the Political Supremacy of the Lower Classes. A general popular education is no longer relied upon to meet the case. The proletariat regard property as an anomaly and an injustice; and it is only the knowledge of Political Economy which will prevent them from confiscating the property of the rich and dividing it for the public good. If this is all that can guard society in free countries from anarchy—the game is up for the poor never have studied political economy and never will. The sketch of William Godwin, which is far enough, impresses the reader with the conviction that that arch agitator was a smart, impracticable and crack-brained person. There is a pleasant article on Shakespeare's Young Men. The notices of contemporary literature are valuable. In one of them the confession is made: "We do not expect that for very many years to come, the thought of the masses of England can be that which is represented in this review." A new novelist of remarkable power has appeared, Elfrida Hopkins.

SELECT NOTES ON THE INTERNATIONAL LESSONS, for 1877. By Rev. F. N. & M. A. Peloubet. Henry Hoyt, 9 Cornhill, Boston. Price \$1.25.

This is a valuable help to Sunday school teachers. The author has drawn his work thoroughly, and has drawn aid from a great variety of sources.—There are three maps; the missionary travels of Paul; Canaan of the tribes, Palestine in our Lord's Time. Each lesson has its historical introduction, its explanatory notes, its marginal references, its illustrations, and its practical suggestions. At the close of the volume is given a list of proper names with their pronunciation and meaning.

THE DOMESTIC MONTHLY.—The December number of this popular magazine, the last of the four double numbers issued during the year, takes the same complete and satisfactory survey of the whole domain of Fashion, for which it is held in such high repute. Its usual review of Fashion presents an interesting and reliable account of the prevailing and forthcoming novelties in every department of the toilette, which the articles on Combination Costumes, Ladies' and Children's Costumes, Seasonable Fabrics, Trimmings, Millinery, Furs, Winter Wraps, Lingerie, etc., contain an abundance of fresh and practical information concerning those topics. Numerous illustrations of the latest and most acceptable styles in the various garments for ladies and children, hats and bonnets, coiffures, designs for needle and fancy work, etc., are provided, and the number is also accompanied by a handsome plate representing stylish street costumes.

The literary contents are varied and unusually excellent. The principle attractions are the opening chapters of a capital story, "Our Governor," several poems of merit, three very entertaining sketches, respectively entitled, "My Fortune," "How Nellie Lost Her Chance," and "Shakelton Grange," and an interesting paper on "Christmas." The serial, "My French Master," is concluded. The usual Miscellany, Small Talk, Mosses, are more than ordinarily full and instructive, while the usual critical taste and judgment are exhibited in the review of new books.

The Domestic Monthly is published by Blake & Company, 840 Broadway, New York, at \$1.50 per year. Specimen copies 15 cents.

THE NATIONAL SUNDAY SCHOOL TEACHER, for December is a good number. Prof. W. S. B. Mathews has in it an article on "Sunday School Music," trenchant in its criticisms and discriminating in its praises. Mrs. Jennie F. Willing writes on "Sabbath School Music." Rev. Chas. L. Thompson has "Christian Words" for teachers. Miss M. E. Winslow contributes a touching story entitled "It Pays," and Rev. E. F. Williams a scholarly article on "Sorcery and Sorcerers." The "Quarterly Review Exercise," and the "Hints for the Annual Review" are valuable. The lessons, helpful, while the editorial department scintillates, with good things. Its juvenile companion, The Little Folks, is very prettily illustrated and well adapted to infant classes. Chicago: Adams, Blackmer, & Lyon Pub. Co.

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BLACKWOOD'S EDINBURGH MAGAZINE for November. Leonard Scott Publishing Co., 41 Broadway St. N. Y.

The leader is a venerable defence of Swift against the attacks of Lord Macaulay. The evidence shows that the Dean was a better man than he had the credit of being. A visit to the Hindoo Temples of Kashiwar exhibits a strange picture of the gloomy grandeur and the squalid barbarism of Eastern idolatry. The life of the Prince Consort throws an engaging light over the household life of British royalty. The story will do more than acts of parliament to strengthen the hold of the monarchy upon the heart of England. A serial story with a moral entitled The Woman Hater is contributed by the vigorous pen of Charles Reade. The Turkish question is reviewed from the conservative stand-point.

GALAXY FOR DECEMBER, New York. Sheldon & Co.

Mr. Black's serial, Madcap Violett, is continued. Mr. George Lowell Austin vindicates the good name of Asia from the obloquy which the memory of the fair and eloquent blue-stocking has borne so many centuries. The people and pictures at the fair are searchingly interviewed by Mr. Coon. His opinion of the nude pictures and statues which have awakened so much comment is that much is gained when one can look with pleasure upon "the pure beauty of the human form." Clothing is a matter of climate. Mr. Coon does not seem to imagine that this sort of apology proves too much. There is a pleasant sketch of Muenia, Gen. C. O. Howard, the hero of Columbia, is getting into hotter quarters than a suburb of a burning city. He is indicted for fraud; now Gen. Hancock charges him with wilful falsehood. The case is an ugly one—a claim put forth by Howard to glorious achievements at Gettysburg—which the reports show to have been performed by other heroes, some of whom are dead. The present is a number of varied interest. The scientific notices are exceptionally good.

The Presbyterian of South Alabama, at its recent sessions in Mobile, licensed Mr. L. H. Raymond, Jr., formerly of Marion, Alabama, to preach the gospel.

—Robert Tarrar, a lad about 12 years old, had his head so terribly crushed, by having it caught in the machinery of a cane mill, near Clayton, Barbours county, a week or two ago, that he died in a few minutes.

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## Field Notes.

We live in evil days. The whole government and all its employees are devoted and taxed to maintain a party. The Secretary of the Interior is the organizer of a party. The Secretary of the Treasury threatens our financial ruin, unless we vote for a party. The clerks and postmasters and post mistresses are giving up their salaries for the support of a party. The President of the United States is using our army and navy, and the public purse and sword, for the success of a party. Who stands up for the constitution, for the government established by the old thirteen, for the laws and the liberties purchased by the Revolution of 76?

The Thanksgiving Proclamation of Gov. Rice, of Massachusetts and that of Gov. Houston, of Alabama, are, with a few verbal differences, identical. "A good tale is none the worse for being twice told."

The recent "Episcopal congress" was of the opinion that "ministers ought to discuss in the pulpit the great moral principles which create and govern obligations to the State." This is understood to be a new departure. Heretofore that church has been silent on political topics.

Rev. Mr. Galaher, from the South, maintained at that Congress that the policies of the country are thoroughly vicious. In reply to which the Watchman sublimely says: "It is possible that he may have rightly interpreted the political morals of some portions of the South; but he was strangely at fault in speaking for the whole country. There is no Northern State to which his remarks can apply with even the shallow of truth." It would be interesting to learn from our contemporary, what section it is, which sustains the political plunderers of the South, and what State it is which sends Ben Butler to Congress.—Have you renewed your subscription to the ALABAMA BAPTIST for the ensuing year? If not, you should lose no time in doing so.—The Episcopal Congress were agreed in thinking "that American society is improving and not degenerating, that patriotism is as pure, and uprightness as general among public men, as at any previous period of our history. The wretched doctrine of permissiveness found but a single advocate, and it was unfortunate that he was the only representative of the South." We are disgusted with that Southern malcontent. How should he not see that the Republic is purest and safest when its office bearers are party politicians, who condemn the courts, who elect Presidents by fraud, who make and unmake legislatures by pretorian steel.—We learn through the columns of the Southern Collegian, that Mr. W. T. Crandall, a resident of this place, and a graduate of the class of 1876, of Howard College, has been elected to the honorable position of "Internationale Orator" by the Washington Society at Washington and Lee University, where he is now pursuing his legal studies. Our Howard boys take the first positions wherever they go.

The Watchman looks hopefully upon the political situation. It says:—"The American people are thoroughly in earnest. They are determined that the moral convictions of the nation, and the unchallenged integrity of private life, shall find expression in public men; and that government offices shall be given to worth of character, not to partisan service. They are resolute also in the purpose to secure the nomination of the best men for popular suffrage, and to defeat worthless candidates, who succeed by chicanery in pushing themselves before the public." We are happy to hear of this patriotic purpose; but is it not high time that they should do something in that direction? To deal in idle felicitations is an hour like this, is like celebrating a Belsazzar feast, when the axe is striking at the palace gates and the hand of Doom is writing on the walls.—Now, for ten years, the party favored by the Watchman has dominated America with shining triumphant arms. What has it done for the country which confided in its assurances, and entrusted it with absolute power? or rather what pledges has it not broken? It has enacted liberty, and established oppression. It has promised reform, and maintained the sway of ignorance and corruption. It has proclaimed peace—and fomented sectional discord and constrained the shedding of blood. Pains to our political progress are a trifle untimely, just now; they are a little too early,—or a little too late!

The N. Y. Witness, the most virulent ecclesiastical-political sheet in this country, is, we are happy to learn, as bankrupt of means as it has long been in principle. The Presbyterianian Danner says: Its editorial matter has always been of the thinnest kind—very little of it, but enough of the kind; while its other contents were taken wholly from other newspapers. Yet it has exhausted the funds of its originator and has wearied out all whom he interested in the undertaking, and has not ceased to call for help from all quarters. No other paper ever published in this country has been such an abject mendicant; while all that it has

had to recommend it to the favor of the people, has been clipped from newspapers which never asked a dollar from any one without giving an equivalent." Now is the time to make up clubs for your State organ.—The Herald publishes a letter from Dr. Stone. The reverend gentleman is "not a politician; he is a missionary to the blacks." He knows thousands of cases of hanging and murders but he is unwilling to report the names of his witnesses who would fare hardly among the Southern people. He is assured that the Virginia people do not know the facts known to him, and that the Gulf people do not dare to report them. As the organ of the Baptists of Alabama, the central Gulf States, we deny the conclusions of Dr. Stone, and we demand the facts and the witnesses.—You can make no better selections of a holiday present for your friend than by sending him the ALABAMA BAPTIST for one year.

A great meeting of Good Templars was held in Liverpool, on the "negro question." The grand lodge in the Southern States having refused admission to negroes, the grand lodges of England, Ireland, Scotland and Wales have seceded. A resolution in favor of the admission of negroes was passed with great enthusiasm. Quite an interesting fact, says The Presbyterian, and one which was novel to us, is that Layard, the explorer of Nineveh, began his archaeological investigations as a disbeliever in Christianity, but became a devout student of the Bible.

To the question "What have missions done?" Africa sends back a response from 120,000 church-members; Asia 120,000; Europe with Scandinavia and Germany, 53,000; America 28,000; Polynesia 70,000; the West Indies 150,000. A grand total 500,000 gathered out of the darkness of heathenism into the light of the church of Christ.—Shakespeare says we are creatures that look before and after. The more surprising that we do not look around a little, and see what is passing under our very eyes.—Owl.—Death is the only monastery; the tomb is the only cell, and the grave that adjoins the convent is the bitterest mark of its futility.—Bulwer Lytton.—A brother in Texas has proposed to pay for the Texas Baptist Herald to be sent to one hundred ministers in that State for three months. Is there not a brother in Alabama who will pay for fifty copies of the ALABAMA BAPTIST for three months, to be sent to ministers who do not get the paper?—The students of the Judson will give a cathartic exhibition at the Court House, Friday, Dec. 22.

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