

Alabama Baptist.

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MARION, ALA.

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Benefits of Self-Knowledge.

Self-knowledge will not only lead us to avoid customary sins in our dealings with men, but will lead us to the practice of those virtues which the Word of God commands. It will teach us to be pitiful to all those human needs and sorrows that lie so thickly around us. A sense of our need, our weakness, our exposure to calamity, will teach us to do to others as we would wish to be treated under afflictions that yet may come on us. A consideration of the special blessings with which God has distinguished us over others, will lead us to be kind to those who want them. God's love will lead us gratefully to show a kindly love to others. The feeling of God's goodness to us, as sinners unworthy and ungrateful, will induce kindness to those of the same class among us.

We have spoken of Roger Williams as an example of suffering for conscience's sake. He affords a nobler example of Christ-like forgiveness. When the Pequot tribes had entered into an alliance with other Indians for the massacre of the New England Colonists, the persecutors of Williams, when women and children were to be exposed to the pitiless tomahawks, this noble man set forth across the waters, through a stormy wind and great seas, at the hazard of his life, in order to dissuade the chiefs of the Pequots from the alliance; and staying in the cabins of these chiefs, he was surrounded by their warriors, and nightly looked for their knives at his own throat.

How suitable such conduct to one who knew he was saved by the grace of God, whom the gospel had taught that while we were yet sinners, Christ died for us!

Self-knowledge will teach us the duty of forgiveness. It is not natural to men. We are proud and revengeful. It seems to us to be even noble to indulge in such weak and childish passions. The more we know of ourselves, the more we know our need of the patience and forgiveness of God—the better we learn the lesson of personal humility, and mutual charity. "Be kind to one another," says the Apostle; "tender-hearted, forgiving one another; even as God, for Christ's sake, hath forgiven you." Consider, you are looking around you; look at home. See the excesses to which the passion of revenge has led others and may lead you and guard against it. Observe your own personal failings and let them teach you to bear with those of others. See your need of God's forgiveness and be ready to forgive the smaller offences of men. Knowing that my heart is weak, I will guard against yielding to it.

That whole work of Salem witchcraft—a blood-stain on our colonial history—arose from the vanity and selfishness of one man, who had written a book on the subject. These events gave currency to his book, and authority to his opinions. And revenge is like the self-idolatry of old Cotton Mather. But his plans will be exposed, his decisions reversed and his author will send down to the future a name stained with obloquy. Self-knowledge will teach us the duty of beneficence. Hardness of heart can alone be due to pride and selfishness and ignorance. We separate our sympathies from men because we do not know ourselves. We possess earthly greatness, it may be, but beneath that greatness there lies an essential humanity with all its wants and weaknesses; an unextinguished spark of immortality, with the common aches lying upon it, be- long as to the poor and needy.

We have riches, it may be; but there was no power in us to create them. They are a trust connected with solemn responsibilities, and soon to be withdrawn from our charge. For the chillness of death is already creeping along our veins and our grasp relaxes, and we shall soon be poor as the poorest.

The very gift of salvation, that highest gift of God, we must obtain from his free grace, and generally through the ministry of our fellow men. Thus, to know ourselves is to know that we are bound to our fellow creatures by a thousand ties. It is to enter into the secret of human brotherhood. It is to appreciate the duty and privilege of beneficence.

The world relies for great results upon the imperious will and the strong hand, but the triumphs of the gospel are won by the soft tongue and the loving heart.

An ingenious author illustrates this by a little fable, showing how the iron was subdued. "I'll master it," said the axe; and the blows fell heavily on the iron; but every blow made his edge more blunt till he ceased to strike. "Leave it to me," said the saw;

and his teeth worked back and forth, and he was all over the surface, till they were all worn down or broken; then he fell aside.

"Hh, ha," said the hammer; "I knew you would not succeed, I'll show you the way; but as his fierce stroke off flew his head, and the iron remained as before."

"Shall I try?" said the small, soft flame. They all respired the flame, but he came gently round the iron and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the power of wrath, the malice of persecution and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power of persuasion that any of those, and hard indeed is that heart that can resist love.

Alas, my brother, do you wish to obtain this mighty power? Know yourself first. Represent yourself as you appear to the eyes of God. Carry into human society that same spirit of penitence you cherish at the mercy seat, and your life will abound in virtue and beneficence.

High Churchism.

A correspondent in one of our exchanges asserts that what he calls High Churchism is as dangerous among Baptists as it is among Catholics and Episcopalians. He gives the following illustration, from his own experience:

"I have not been a year since I heard one of our brethren preach about the blood of the saints, and he had a fine opportunity to preach the gospel, but he asserted that the dragon was the Catholic church, and the blood of the saints was blood, and his whole discourse was a panegyric on the Baptist church, while Christ was ignored. He praised those who desired to hear the gospel of Jesus, and those who were not Baptists, and stirred up bitterness that will live for years. It was church; church; church, but not Jesus to save sinners. How different from the apostles, who 'preached Jesus to the people.'"

No doubt there is ground for the protest. One of his zeal for positive law may overlook the great doctrines of grace, and the precepts which direct the Christian life. But the danger is not all on that side; another may allow business interests and family relationships and personal friendships to interfere with fidelity to obligations to God. The duty of Gospel propagation is one in whose discharge we should be wise as serpents and harmless as doves. The truth should be spoken, but at proper seasons, and always in meekness and love. We think the difficulty or bitterness frequently occasioned from denominational discussions arises not so much from the principles that are avowed, as from the spirit in which they are uttered. And the spirit of the truth is as important as the truth itself. To illustrate what we mean by an example, Henderson's debate with McIntyre is a model of Christian controversy—an argument whose power is enhanced by its noble and generous courtesy. A discussion of this sort, while it instructs the intellect, does good to the heart as well.

New Hymns.

The necessity of revising and culling from the revival hymns that are now so numerous and many of them so defective in doctrinal truth or in literary finish, is quite apparent. The glow of sentiment in these hymns is inspiring. The lively or pathetic music with which they are associated, has given them popularity in the house and the street as well as in the Sunday-school and the church. Yet, in many instances, there is no substance in the productions, and in many they encourage a diversion of thought and feeling from the practical duties of the Christian life. A distinguished missionary, Dr. Vinton, objects to the hymn "Hold the Fort," as obscuring the great principle of an aggressive Christianity; he would prefer that its chorus cry should be "Stern the Fort!" And he is right. We are best strengthened by the things that remain, and are ready to perish, by subduing the things that oppose, and are ready to destroy.

Another, among the most popular of the modern hymns, is denominated by a Northern contemporary as utterly wrong in sentiment. It is the hymn:

Oh, to be nothing, nothing—
Oh, to be nothing, nothing—
Oh, to be nothing, nothing—
Oh, to be nothing, nothing—

Oh, to be nothing, nothing—
Oh, to be nothing, nothing—
Oh, to be nothing, nothing—
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Oh, to be nothing, nothing—
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Oh, to be nothing, nothing—

Oh, to be nothing, nothing—
Oh, to be nothing, nothing—
Oh, to be nothing, nothing—
Oh, to be nothing, nothing—

with it from the treasury of songs, and in its place, as it put "Work, for the night is coming." "My soul, stretch every nerve." "Soldiers of Christ, arise," or any one of scores of stirring hymns by Doddridge, Wesley and Watts.

If this hymn were intended, as it seems to be, to express the whole genius of the Christian life, no doubt there is ground for the animated protest of our contemporary. The hymn is a renunciation of self-righteousness and vainglory, and an expression of utter trust in the redeeming work, and the providential guidance of him whose we are, whom we serve. But for all that, we must work, and just as diligently as if success altogether depended upon our application to whatever pious enterprise we have in hand.

Baptism.

The reordination by Baptist converts of several ministers who have come among us from other denominations, has brought out to some extent the peculiarity of the Baptist mode of ordination. With others there seems to be an idea that a man who is ordained has a certain mystical gift imparted to him by that ceremony. With us ordination proclaims only that the candidate has been called and qualified to preach the gospel, and apart to that work, and commends him in that capacity, to the confidence of the denomination. Of course a testimonial to that effect in the case of a minister who comes to us from another denomination requires the same procedure as that of any other candidate for the ministry. A council of representative Baptists must consider and act upon the case, before any person can be an accredited minister of the denomination. It is to be supposed that Pedobaptist ministers converted to Baptist sentiments, and seeking a sphere of labor among our churches, is a converted man, and has the qualifications, moral and intellectual, which fit him for usefulness in the pulpit, and agrees in his views of doctrine and discipline with those prevailing among us. But all this must not be taken for granted. It calls for careful examination as would be required in the case of a candidate heretofore unordained. Perhaps even more carefully we differ from other denominations upon other points than those which relate to baptism, and a minister coming from them and agreeing with us in regard to the subjects of baptism, might not yet be in harmony with our churches upon other equally vital subjects.

Severe Warning.

At the late Episcopal Council at Staunton, Va., of Virginia, this earnest protest against the worldly, irreligious and ritualistic tendencies prevalent in the denomination of which he is an official leader: "Occupying the fearfully responsible official position which I do," says the Bishop, "I feel my duty to lift up my voice against the spirit of worldliness and irreligion which I grieve to find increasing amongst us. More and more, perhaps, than ever before, we are in need of the earnestness of the world and the loftiness of the Christian life. The things entering into the hearts of Christians, of the Word and make it unfaithful. Worldliness—the spirit and sentiments, and fashions and customs, and pleasures and vices of the world—its shows and frivolities, and extravagances and dissipation, are come into the Church like food, and well-nigh swept away every mark of difference between the disciples of Christ and other people. This is seen conspicuously in the musical performances in some of our churches, where the praises of God are converted into an theatrical and other forbidden places of amusement. We ministers must remember that we watch for souls, of which we must give an account; and that if we fail to warn our fellow-men of the error of their ways, and they die in their iniquities, their blood will be required at our hands. * * * And how, in addition to flowers, we begin to see what are called altars, and cloths of different colors for the different Church seasons, or some of our readings, desks and pulpits. These things, important in themselves, are parts of a system—a system of doctrine and practice not sanctioned by the Word of God. These things are a novelty in Virginia, not having been known at a time when the memory of the youngest of us. Ritualism and Romanism have grown up little by little, and if we would preserve the worship and doctrine of our beloved Church unchanged, we must resist every innovation in the one or the other at its very first appearance."

About Sunday Schools.

The imposing Sunday School Convention, recently held at Boston, a report of whose proceedings we find in the *Watchman*, afforded an occasion for the presentation of many very important themes. Only the substance of prepared essays were given. From these notices we make a few selections which will be of interest and value to Sunday school workers.

The Importance of gathering the whole Church for the study of the Word of God: by Dr. Taylor of Providence.

No one doubts the duty of the pastor to be a faithful Bible student, and that Sunday school teachers should at least study the week's lesson. That select company, too often the church's forlorn hope instead of its main army—the prayer meeting—should know something of the Word, and yet we have seen some prayer rooms which, with the exception of the unwieldy volume on the stand, which seems meant for ornament rather than for use—were as destitute of Bibles as a Chinese joss-house. Now if these classes spoken of should carefully and continuously study the Word, why should not the whole church? The Bible is the church's book. It is its one business to understand it, to be filled with it. Study of the Word together gives the church unity of sentiment and harmony in action. Baptists have every thing to gain by any movement that secures thorough and consecutive study of the Word by the people. We know by experience that this results in bringing them upon Baptist ground; for our appeal is not to creeds, but to the Word, and the Word in its entirety. It has been interesting to note how the international lesson series has led the Sunday Schools during the past year into deep Baptist water in the Acts, and made them contemplate the subject for successive Sundays.

Qualifications of Teachers, by Mr. A. S. Woodworth and Prof. Bancroft, of Brown.

Because there are so many inexperienced and incompetent teachers in our schools there is need of calling men and women better fitted to the work. Many teachers only aim to amuse their scholars. Better than this is the old way of memorizing Scripture, for God has declared, "My word shall not return to me void." Boys and girls have been converted at the Tabernacle meetings, and without any preparation at once set to teaching. A little girl, with no knowledge of the Bible, has been publicly commended because as soon as she was converted she could be found in the inquiry rooms till a late hour at night, endeavoring to teach others the way of life. Such zeal certainly could not be "according to knowledge." Another instance was placing a little boy as teacher of children, any one of whom, probably, knew about as much of the Bible as he. These are two great fallacies to suppose that the

change of hearts, and that supposed to be conferred by baptism, cannot be pervaded by a worldly spirit. The remedy is plain. Let the preaching of the Gospel be made a matter of primary importance, not a secondary thing as it is now; insist upon believer's baptism as an indispensable prerequisite to church membership; and finally restore church discipline. These things need to be done. Until they are done, the Episcopal Church will continue to be what it is now—a high and dry platform of social pretension, or else an easy inclined plane leading down to Rome.

Infant Baptism.

The tendency to attach a superstitious efficacy to infant baptism is quite apparent to thoughtful observers everywhere. The ceremony is supposed to convey to the child some nameless thing which by nature it cannot have; and to have a value independently of any subsequent teaching and training. Hence the hurry and excitement when a child of Pedobaptists is about to die without baptism. We have known ministers to be hurried out of their beds at midnight to save a dying infant from some dreadful misadventure by the application to it of "the baptismal dew."

In Scotland, an active Presbyterian minister, Rev. David Macrae, has protested against the "superstition and intolerance" which he finds connected with baptism in that country. He says: "People, not members of any church, not even making a Christian profession (or living in utter inconsistency with their Christian profession), sometimes came wanting to have their children baptized; as if, apart from any parental responsibility, the mere ceremony had some magical effect upon the child. This was to degrade a Christian ordinance to the level of sorcery and fetishism."

Upon the subject of baptism there is no superstition among Baptists. We do not regard baptism as a saving ordinance, for only to those who are already saved do we administer the sacred sign.

The Training of the People.

The new convert is in the state of spiritual infancy. Growth results from assimilated nourishment. The proper aliment for spiritual growth is in the Word. This should be taught comprehensively; all Scripture is inspired and profitable. It should be taught thoroughly—practically—and in a way to make it effective upon others, as he who receives, receives to impart again. But the subject is training. Training is more than teaching. The teacher should do more than teach. He is to exert influence, personal power. As to methods, it could only be said that the most effective influence is that of love, and that love is invincible. The views of the teacher's duty lay on him a heavy responsibility. But it is required of him only to be faithful. Success is of God.

Rev. Dr. Benson, of Philadelphia, followed with an address on "Training our scholars in four distinctive Denominational Principles." Religious principles are something more than emotional sentiment. It implies firm convictions. He honored a man with convictions, even if they differed from his own. He spoke of the importance of our distinctive principles, and urged that our children should know what they believed, and why they believed, and thus be able to hand their principles down to another generation.

The importance of these various considerations cannot be overestimated. They relate to the very life of the Sunday school, and they should be earnestly pondered by Baptists whose glory it is to be Bible Christians. We need to become more familiar, ourselves, with the Word of God. And we must teach our children to understand and appreciate its blessed truths upon which their usefulness, their character, their happiness and their salvation depend. All of us, young and old, must be pupils in the school of Christ.

As with gladness, men of old Did the glowing star behold: As with joy they hailed its light, Leading onward, beaming bright: So, at every step, may we, Nearer draw, O Christ, to thee, Till we come with thee our guide, Where no clouds thy glory hide!

What has Been Done?

In 1848 Rev. H. F. Buckner went to the Creek Indian Nation as a missionary. He found a few colored people who were Christians, but the Indians took no interest in the Gospel. In 1849 a number of colored people were publicly whipped for praying; and in 1847 the few Indians that were converted were publicly punished, and others threatened for joining the church.

In June, after Bro. Buckner's arrival, he baptized twelve Indians, among them the wife of the General Chief, Sashah McIntosh. From that time there was a continuous revival for about seven years, inasmuch as about every Sabbath some were baptized in some part or other of the Nation. In three years after the

Sunday school, it is a place of amusement, and that anybody can teach children without special preparation. Prof. Bancroft insisted that teachers need the special training that comes from a progressive revelation of the Holy Spirit in the soul—true teaching is a gift of the Spirit; the training that comes from a progressive revelation of the Word of God, and of the person and character of Christ; from a growing knowledge of the Bible, through habits of diligent investigation, comparative study and prayerful meditation; the training that comes from a progressive appropriation of truth from nature, disclosing moral and physical law, and from a progressive appropriation of truth from literature.

Dangers in Present Sunday School Tendencies. By Rev. Wayland Hoyt. The dangers indicated were to the home, from the teacher supplanting the parent; to the public service of the sanctuary, from the neglect of church worship by Sunday school children, thus training up a generation of non-church-goers; and to the study of the Word, from a substitute of lesson "helps" for personal study into the Scriptures.

TRAINING THE PEOPLE.

Upon this important subject Rev. Henry M. King said: "Two principles are fundamental. The Bible is God's Word; and it is God's Word for salvation. The teacher who does not impress this upon his scholars is wanting in fitness for his position. This aim in teaching requires that those portions of Scripture which directly convey the doctrines of salvation should be principally taught. Doubt, was expressed whether the effort to carry the schools through a course covering the whole Bible and extending over some twelve years were consistent with this view of the purpose of Sunday school study. The saving knowledge of Christ, involves not merely conversion but sanctification and growth in grace. But the same truth, that ministers to conversion ministers also to growth."

Rev. L. E. Smith said: "What the Christian man should become depends so much upon what the Christian child, the new convert is. The new convert is in the state of spiritual infancy. Growth results from assimilated nourishment. The proper aliment for spiritual growth is in the Word. This should be taught comprehensively; all Scripture is inspired and profitable. It should be taught thoroughly—practically—and in a way to make it effective upon others, as he who receives, receives to impart again. But the subject is training. Training is more than teaching. The teacher should do more than teach. He is to exert influence, personal power. As to methods, it could only be said that the most effective influence is that of love, and that love is invincible. The views of the teacher's duty lay on him a heavy responsibility. But it is required of him only to be faithful. Success is of God."

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Literary Notices.

RESTRAINT OF THE LORD'S SUPPER. What it is not and what it is. By Rev. H. F. Colby. Philadelphia: American Baptist Publication Society, 1429 Chestnut St. 51 pp.

The question discussed by Mr. Colby is: Ought we to acknowledge that Evangelical Pedobaptists are qualified to partake of the Lord's Supper? He explains that our denominational position in this matter is not a refusal of Christian fellowship, or an opposition to Christian union, or an act of contempt or rude exclusion. He defends restricted communion by proving that baptism is a prerequisite to the Lord's Supper; that the church in setting the table cannot leave entirely to the participant's own conscience the question, whether he has been really baptized, and finally that we may not recognize sprinkling or pouring as baptism. The author lays the stress of his argument upon the first of these positions which he ably sustains. The reasoning is clear and convincing, and is characterized by a Christian temper. The divisions among the professed people of Christ are lamentable—but the Baptists are not responsible for the separation, as many candid Pedobaptists freely confess.

BECKWOOD'S MAGAZINE, for May. Leonard Scott Publishing Co. 41 Barclay St. N. Y.

The Anglo-Indian Tongue will interest the students of Comparative Philology as showing the process by which new languages are formed. Charles Neade's Story is still as sensational as ever. Nelson in the Bay of Naples is an admirable sketch of the time and the man. A statesman-like discussion of the Protocol and the War exhibits the dangers against which England is making provision and the falsehood of the Russian pretences.

LITTLE'S LIVING AGE, for May 26th. Little & Gage, Boston.

There are two serial tales by Mrs. Oliphant and Mr. Black. The other articles are Harriet Martineau's Autobiography, from the *Quarterly*; Charles Kingsley from the *Cornhill*; and the Approach of Mars, by Prof. Proctor. There is a remarkably sweet poem on the Tomb and the Resurrection by Victor Hugo.

BUNYAN'S PILGRIMS' PROGRESS, William M. Brewster, Lehighon, Pa. Price 12 cents.

This pamphlet illustrates the immense popularity of Bunyan. It is suited for the school, and is well printed. In quantity it is offered for 10 cents a copy.

commencement of this revival one single church numbered 400 members. The late war not only broke up the local church organizations, but every Indian, man, woman and child was driven out as refugees. There was not a cow, hog, sheep or other domestic animal left. Everything was devastated. The Indians, in all their wanderings and fightings, during the war, continued to pray, exert and preach, but thousands fell by the sword and disease.

After the war, the remnants moved back and while building their wasted farms, tried also to reorganize their various local churches. All this time since the war, Bro. Buckner has been nearly the only Baptist missionary to the Creeks and the Board has been unable to give salaries to the native preachers. Now the Baptists have, in the Creek Nation alone, one association with 32 churches, 32 native preachers, with a membership of 2,000. This is some of the work that has been accomplished by Home Missions.

The Mission School.

At a late meeting of the Home Mission Board, Deacon Jas. H. Low, of Atlanta Ga., (formerly of New Orleans), was appointed *voluntary* agent to solicit contributions for the various objects of the Board, including the establishment of a Manual Labor Mission School in the Creek Indian Nation, and he is accordingly commended by the Board to the friends of Indian and Domestic Missions in Georgia, and other States, embraced by the Southern Baptist Convention.

When we consider the fact that the Presbyterians have three Mission Schools, the Methodist one and the Baptists none, we are impressed with the importance of occupying this field at once. The Creeks offer us 100 acres of land and \$6,000 per annum, if suitable houses are built, a farm opened, and 100 pupils educated. The Bevering estate will give \$2500 for that purpose, if an equal amount is secured. It is claimed that the school will be self-sustaining in three years.

Bro. Low is an earnest and diligent worker, and will cordially co-operate with the brethren in the various churches which he may visit, in any evangelic enterprise which they may have in hand. His labors, in especial, in behalf of the Coliseum Place Church of New Orleans, have made his name extensively and favorably known throughout our Southern country. We ask for him the kind consideration of the brethren everywhere.

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Field Notes.

At the recent Anniversary of the American and Foreign Bible Society it was announced that the work of the society is for the colored Baptists of the South, and for the translating and circulation of the Scriptures in foreign lands. The son of the British hero, Havelock, who bears the same name as his father, is a member of the British Parliament. He took part in the Baptist anniversary in London. During the last year, notwithstanding the financial depression, the increase of contributions over those of the previous year, made by British Baptists to missions, is \$25,000. May their example provoke us to love and good works!

Upon this subject Mr. Spurgeon remarked that he thought still more ought to be given to this important cause. Are there not on the foot, round the neck, and on the fingers of many Christians, that which might be contributed to the extension of the missionary enterprise? The enthusiasm of a disciple of old, was rebuked by the question, "Why was this waste?" But when it is remembered who proposed that question, surely no one will be so bold as now to repeat it. To work for Jesus, and thus to be trusted by Him, is an unspeakable privilege.—Dr. Townsend, in his "Supernatural Factor in Religion," argues that woman should be allowed to preach in churches, by appealing to the winning character and charming faith of the evangelizing Naomi that won the heart of Ruth from idolatry, to the true evangelizing spirit of the little Hebrew maid, while in the house of Naaman, that in the end led her master to bow in homage before Jehovah, to the woman of Samaria, who "was suddenly converted from a poor, sinful woman, into an effective evangelist." It is difficult to persuade oneself that such stuff was seriously intended for argument.

The *Jamestown Journal* is authoritative for the following curious circumstance: "A singular incident is related as having occurred at Farmersville, Catawango county, a few Sabbath ago. During the sermon in the Baptist church a dove flew in at the open door, perched on the pulpit, and remained quietly during the service. When the assembly went to the creek to baptize some new converts, the dove followed, flew to the opposite side of the stream, and alighted. After eight persons were baptized, the dove flitted across the stream, nearly touching the water with its pinions, and again followed the people back to the church."—The *Standard* gives an account of a "baptism" by a Methodist minister in Independence, Iowa. First, he sprinkled five infants and twenty or thirty adults, after this poured two, and then immersed twelve. This, we suppose, is becoming all things to all men and babies too.—Rev. T. Eaton, of Lynchburg, made some strong points in his address in behalf of Home Missions. He said that the 800,000 Baptists of the South have given less than three cents apiece to this interest, to whose aid so many feeble churches and destitute interests are looking. The people give more for their dogs than for the ministry, and eight times more for whiskey than for the cause of Christ.

—Rev. J. A. Dickinson was appointed to deliver the opening address at the anniversary of the American Baptist Publication Society. Subject: "How to train our membership to give money for the advancement of the Kingdom of Christ."—Dr. S. Henderson, at the N. O. Convention, pathetically deplored the apathy of the ministry in the cause of missions.

The *Western Recorder*, in an able article urges retrenchment upon Christians, so that they may have more to give to the Lord's cause. For this purpose the churches might build less costly structures, and members who are wealthy give up their usual summer excursions. Our denominational enterprises are languishing, many churches are on the highway to utter extinction, and beggary stares our candidates for the ministry in the face. In such a time it becomes us all to ask: What sacrifice can we make for Him who has done so much for us?—Rev. Joseph Cook, who has been so run after in Boston, is the son of a Baptist deacon. The *Examiner* and *Chronicle* say: "We thought there must be Baptist blood there!"—In the fine sermon preached by Rev. Dr. Ashmore before the Rochester students, we are surprised to find the statement that, "once the Pantheon patronizingly offered a niche for the image of Jesus Christ." So good a scholar as the Chinese Missionary ought to know that that old story is a "pious fraud."

State Convention.

Ed. Ala. Baptist.—I have written to all the railroad lines in Alabama, over which delegates to our State Convention, to meet in Gadsden on 12th July next, will pass, asking the usual accommodation rates of fare, and, as I receive replies, will send them for insertion in the *Baptist*. You will please give this card a standing insertion till the meeting of the Convention, adding the replies from the several companies as they come in, obliging. Very respectfully,

JON. HARRISON.

Pres. A. B. Convention.

Selma, May 21st, 1877.

MONTGOMERY AND ALBUQUERQUE R. CO.

"This company will give the usual round trip rates of six cents per mile to delegates to the Gadsden Convention, the 12th day of July 1877."

B. DUNHAM, Sup't.

WESTERN RAILROAD OF ALABAMA.

"As per your request, delegates who purchase our 'special round trip tickets,' will be passed over this road at the usual excursion rates of three cents per mile each way."

