

A Special Offer.

We will send the ALABAMA BAPTIST to new subscribers from now until January, 1878, for one dollar. We make this offer for the purpose of putting the paper within reach of all, and with a view to the extension of its circulation. We trust our pastors, and others, will take advantage of this and lose no time in pressing the claims of the paper on all who are not now subscribers. Remember, it is only one dollar from now until January 1st, 1878.

Displays of Charity.

Charity is pre-eminent among the Christian graces on account of its displays. Faith and hope are of necessity invisible graces. They dwell in the heart of their possessor as in a secret sanctuary. But charity can be exhibited without external expressions. It is the active ministrant grace of Christianity. Its displays are seen in every place where true piety exists, and it bows with grateful and filial reverence at the altars of worship on earth, and its chants mingle with angel harpings around the throne of God. It scales the heights of heaven, like the sun in its rise, and it sheds light on the lower world like the sun in its meridian splendor. Wherever and under whatever circumstances the law of God is obeyed, there this virtue is manifested; for love is the fulfilling of the law.

Observe these displays of charity. The Law of God is a pure and holy emanation of himself. And we say that charity takes this law and realizes it and displays it to the sight of all intelligent creatures and to the glory of its author. It consecrates the whole man to his Maker, whether in life or death, and prevails upon him to count all things but loss in comparison with the cause of God and the interests of his salvation. It fixes the soul on God as its center and rest, in which alone its full and highest enjoyments are found. There it kindles and glows with the peerless beauty of Him whose very name is as incense poured forth, and whom the virgins love. Once it was gratitude; "I love the Lord because he hath heard my voice and my supplication;" but now it is love, an abounding love that devotes all we have and are to God, now it is faithful unchanging love that ever more with the Apostle exults in his marriage bond; "what shall separate me from the love of Christ?" yea, that for this, will break through the tenderest ties of nature, and that will subordinate to this the claims of father and mother and wife and children and brothers and sisters, yea, and life also, and it needs be will sacrifice them all.

Observe the displays of charity. It consecrates the soul to human happiness. It realizes in the intercourse of men, in their associations and business, that golden rule. All things as ever that ye would that men should do unto you ye even so unto them, for this is the law and the prophets. It is the spring of an overflowing philanthropy. But with special fondness does it embrace the saints that are in the earth and the excellent, in whom is all its delight. In a word, it is the parent of all kindly services, the source of all fraternal commonings, the strength and the gentleness of the kingdom of God.

Here it may be disturbed and hindered by sin; but hereafter it shall flow free as the crystal river. Here it may vary with moods and feelings, and prejudices and passions, but hereafter no cloud shall gather over the loveliness of God, and the hidings of his face we shall never more lament, and his transcendent excellence will ever appear and ever awaken admiration. Here its enjoyments have only excited deeper desires, and like David in the stony wilderness, though we knew and rejoiced that he was near, we panted for closer and higher communings; when shall I come and appear before God. Here it has been through a glass, darkly, and the impatient heart has exclaimed:—Break, break thou dim transparency and let me see and enjoy my God. But hereafter we shall be filled out of his fullness and feast upon the pleasures of his right hand. All other things from which our joys are drawn may be broken and scattered, yet we shall not miss them, for we shall have God instead. Heaven will be joyful because it is the home of God. Saints and angels will be loved because they are the children of God. The outward precepts of the law will cease because in their place we have the substance and the Author of law; and the last manifestation of charity will be Him who is love, and a creature that loveth therefore dwelleth in

God and loveth him. Yet here we anticipate this hereafter, the hereafter in which through charity the prayer of Augustine will be answered in behalf of all the saints, Lord give me myself, and so we repeat with the Apostle Now abideth faith, hope, and charity, but the greatest of these is charity.

Let us cherish this greatest virtue of Christ's City. Be not suspicious or distrustful of charitable in your judgments. Be not censorious, but kind in your expressions. Be not selfish, but just and merciful in your deeds. Let your lives be great, elevated above all littleness, into this high atmosphere of thought and feeling, sublimated and magnified by generous, fervent, patient, heroic love. Thus will you attain the first measure of Christian nobleness. Our humiliations will not be degrading if they are the humiliations of love. Your services will not be exhausting if they are the toils of love. Your sacrifices will not be painful if they are the self-denials of love. Your death will not be dreadful, because it is the translation of charity to the heaven of love. Do you remember the death of Theodosius, the Christian Emperor. His last accents were, "dilexi, dilexi," "I have loved, I have loved." The dying monarch seemed to behold a vision of angels who came to ask him what his life had been. And he surrendered his spirit to their ministrant hands saying, "I have loved, I have loved." O, may your deaths, may your lives, be translated into the same exalted sentiment. Now abideth faith, hope, charity, but the greatest of these is charity.

Union Schools.

Where it is forgotten that our distinctive principles are worthy of advocacy and sacrifice. The truths taught as the Word of God are intended to make men wiser and better. If we have received this precious endowment, as we honestly believe, we should use every suitable opportunity to secure for them a general education. Especially should we esteem it a privilege to communicate them to our children. This fundamental Christian responsibility leads to the organization of churches, the maintenance of the ministry, the missionary and other evangelic enterprises in which we are engaged. It should awaken an anxious solicitude in regard to the schools where religious instruction is imparted to our children. Christian parents are bound to seek it that from Sabbath to Sabbath the youthful mind shall not be subjected to a spiritual direction which is certain to lead it astray.

There are many Sunday-school teachers, who cheerfully admit, who would not abuse the confidence reposed in them by Baptists who command the children to them for spiritual guidance. But that many would not regard this solemn trust as the opportunity to provide, there are too many proofs to elude. Two instances of this sort are mentioned by a contemporary. "The one was that of a young girl, a member of a Baptist church, who became interested in a Methodist school. When the lesson on the baptism of the Church was reached last year, her Methodist teacher made it the occasion for a general assault upon Baptist principles, and kept up the discussion for weeks afterward, apparently with the single object of overthrowing the faith of his Baptist pupil in regard to the scriptural mode of baptism. Again, a bright lad of twelve years attended a Presbyterian Sunday-school, and was converted. At once a strong pressure was made to induce him to join the Presbyterian church. When the efforts of his teacher and schoolmates failed to move him, the pastor was called to help, and among other absurd statements informed the child, as an undoubted historical fact, that sprinkling was the universal mode of baptism in the early church, and immersion was only a Romanist invention of the dark ages! Happily, in both of these cases the children had been well instructed in the truth, and stood firm in their faith against all assaults. But who can give us the statistics of loss to our denomination from this cause, where the young have been less thoroughly taught?"

We want our children to be Christians—but we want them to be baptized Christians. For while we do not believe that baptism is a saving ordinance, we do believe that it will be conspicuous among those deeds done in the body of which an account must be rendered at the judgment of the great day.

Mr. J. W. Turner, that devoted man, is now getting a large run of work. We stepped in to see him the other day and found him very busy making pictures for our people, who are beginning to find out that he gives better work than can be had in many of our larger cities. He cannot be excelled in skill or workmanship.

An undertaker in Dallas Texas, did a coffin out of a grave because he had been unable to pay for a

The Law Department in Howard College.

The trustees have recently established a Law School, in connection with Howard College, and adapted regulations for its government, which, in connection with the local advantages of the Howard as a place of study—its discipline, and standard of scholarship—present features of peculiar merit and attractiveness. That they should have selected the college system, of constant application to the study of text-books, with daily recitations, upon these readings, and occasional lectures, for illustration of that course; Moot Court practice and attendance on the courts, as the mode of instruction, in preference to the more ambitious University system of lectures, with occasional examinations—diffusive courses of collateral reading, its deficiencies to be supplied by the fame of *emeritus* Professors, with nominal duties, was to have been expected, from the eminently practical character of the faculty and trustees of the Howard. The high standard of scholarship which has been the *successum* of an endowment fund, (and will, it is hoped, insure a successful substitute it) renders such a system of study, absolutely necessary, to acquire that thorough and accurate knowledge of a course required for graduation in the Howard. The demand of the times, for efficiency and skill, would be satisfied with nothing less than the requirements, which come along with patient study, and practical illustration. These are secured by the system adopted at the Howard, and the extension of it to the learning of the professions is a new departure to which the trustees invite attention, and for the successful result of which we look confidently.

Whatever may be said of the comparative merit of law schools, and "office training," as the basis of professional education in the law—certain it is, that if the law is, as is claimed by its advocates, "a science which employs just theory the noblest faculties of the mind and exerts in its practice the cardinal virtues of the heart"—it deserves opportunities for the highest culture of which any science is capable. If it is as Burke says of it, "the pride of the human intellect, and the collected wisdom of ages,"—the perfection of common sense," as Blackstone says, it should be studied with all the surroundings found most conducive to the acquirement of learning.

Whether the student should first imbibed, from pure fountains of judicial learning, in the "cannons of medieval studies, or from the turbid streams of actual litigation in the atmosphere of a law office, can scarce be a question, as to the formation of habits and principles; and whether he should have been the comparative isolation of the fruits of the practice, or the experience of all, that the substantial honors of the profession have been more successfully achieved by those who have had the advantages of a law school education.

In view of the fact, and in recognition of the manifest demands for a more thorough and accurate knowledge of the elementary principles of the law, and a more exalted estimate of the dignity and morals of the profession among its practitioners, the trustees offer the advantages of a college course of study in the acquirement of the learning of the law.

The plan to be so devised as to be open to students desiring to study law in connection with their academic courses, and will be so arranged, as to conform to the necessary economy of the times.

But few text-books will be required and these will be thoroughly taught and mastered. The honors of the school will be deserved before they are conferred, and will entitle the graduate to practice law, and it is thought the diligent application the course can be completed in one session.

Moot courts will be established, with the professor as judge and the students as sheriff, clerk and jurors. During the session of Judge Lockett as the professor of law, the students will be permitted to attend court, taking notes and reporting the cases, as a part of their instruction; thus securing advantages corresponding to the clinical or bedside instruction of the medical schools.

The President of the college is the head of the law school, and students will have all the benefits of college discipline room, etc., on the same footing as other students, except that these taking an exclusive law course, will not be required to reside in the college, nor be subjected to its discipline except as to reports of standing and examinations for graduation.

More than a generation the side of one of the largest institutions of learning in the State, has long enjoyed all the advantages of an educational centre. With the traditions of a refined, moral and intellectual society, it combines healthfulness and beauty of locality, with facilities for study, resulting from

the large numbers of students and professors, here congregated, which renders it peculiarly attractive to those desiring to pursue academic and professional studies. In the selection of Judge Lockett as the professor of law, the Trustees have been fortunate in securing the services of one whose learning and zeal fit him for the position, and whose judicial duties being confined to his own county will not interfere with the faithful discharge of his duties to the chair.

An Alumnus and Master of Arts of Howard College, he completed his professional education at the University of Va., and will bring to the discharge of the duties imposed upon him the experience of a law course, of 20 years successful practice of his profession, still kept fresh by the duties of the Bench.

A Word to Dr. Winkler.

"There are not so many interpolations and false renderings in our authorized version as the agents of the American Bible Union have pretended."—Dr. Winkler, at the Convention in New Orleans.

This is an admission that there are a few known interpolations and false renderings. Shall we understand the Doctor as being opposed to the correction of these by the Union? Can it be possible that he, a teacher of righteousness, is willing to say, "The Lord has said" what he (Dr. W.) knows he (the Lord) has not said—"O shame, where is thy blush?"

G. A. CORCORAN.
Memphis, Tenn., May, 1877.

The point is not well taken, as Dr. W. will show you, Bro. C.—Eds. *Rejoice Herald*.

OUR ANSWER.

What we have to say in reply to the above specimen of logic and courtesy, is just this:

1. We do not know any version of the Scriptures which is absolutely faultless. That of King James is not. And that of the American Bible Union is not. Yet, we have the Word of God substantially as it was delivered to holy men of old. Nay, our common version of the Bible is more complete and accurate than that of any ancient classic whatever. No scholar whose opinion is worthy of consideration would charge one who reverences the English Bible, with discrediting the Word of God.

2. We prefer the common English Bible, as a whole, to the version of the American Bible Union. That translator has some textual improvements freely admitted, as every other version has, and every commentary, now published. But the product of a more varied scholarship than that enlisted by the Bible Union is needed to represent the present advance of biblical learning. In respect to style, we have been impressed by the fitness of the New Testament published by the Union, to become a household book. It is, in parts, harsh and enigmatic, and awkward in style. The errors have been filled in the department where the older translators were so successful—the preparation of a version which is at once literal in its fidelity, and yet free and idiomatic in its style.

3. We do not regard the American Bible Union as having the slightest claim to Baptist consideration. When the objection was made at its origin that it was a society of Baptists, organized for the production of a Baptist Bible, the denominational relationship was stoutly denied. The names of scholars and some who were not scholars, but men of influence, in other denominations, were announced on the list of translators. The favor of the Disciples was solicited by the assignment of the Acts of the Apostles to Mr. Campbell; the favor of the Presbyterians, by the assignment of a couple of Epistles to Dr. Lillie, and so in other cases. Thus the work is put upon its own merits so far as Baptists are concerned; and there it ought to stand.

4. The spirit which many of the leaders of the Bible Union have displayed forbids the anticipation that a version of permanent value can be secured from that quarter. They were radical and revolutionary. The plan they adopted was that of a translation, not of a revision. They propose to fling aside as worthless the labors of English scholarship for a period of two hundred and fifty years, and all the sacred and lettered associations which, since its appearance, have formed around our English version—the noblest popular version of the Scriptures in the world. They have magnified and multiplied the variations of *Job* and *Ecclesiastes* in the Bible until they have "discovered" from 30 to 50,000 errors. They have shaken the faith of whole communities in the integrity of the Word of God. And they have not hesitated to attack the scholarship, and even the character, of those who would not countenance their work; who apprehended that their agencies were sowing broadcast the seeds of popular infidelity, who expected little from a version born, not in the calm still air of delightful studies and devout communings, but in restless agitations and conflicts.

5. In the judgment of many thoughtful men the American Bible Union has already cost the religious public five times as much as would

have been necessary for the completion of its work, and yet the work is not completed, and never will be. Indeed, such of its translations as are of value could have been prepared and published independently of the Union. For twenty-seven years the Society has been draining the country of hundreds of thousands of dollars to prosecute a work which might have been undertaken by private enterprise, or by a voluntary congress of scholars like the present Revision Association, without costing any one a cent. This last society embraces the representative biblical scholars of the world, and is now actively engaged in preparing a revision whose merits will secure to it a general acceptance. All who are familiar with the masterpieces of Ellicott, Lightfoot and their colleagues, already anticipate with lively satisfaction, the appearance of a version of the Scriptures from their hands.

The remark ascribed to us by Mr. Corcoran we do not remember to have made; nor do we believe that it was made in just that form. When our opinions upon matters of this grave sort are brought forward for discussion in the press, we prefer to have a friendly, or at least an impartial reporter. Now that we have been required to speak for ourselves, we hope that our position is understood. And we have just "a word" to Mr. Corcoran: Either cease to denounce our version of the Bible as erroneous and the sale of it as "immoral," or else cease to make money by selling that version to those who will not deal with you for the other. Either let our Bible alone, or let our Churches, Associations and Conventions close. The world is wide enough for us and you; go your ways!

First Subscribers.

There are a few of our original subscribers—these who have stood by us since the paper was started—who have not yet sent in their renewals for the ensuing year. While our intention has been to conduct the ALABAMA BAPTIST on a strict cash basis, we have been reluctant to drop those old veterans who so mutually aided us in starting the paper. We know they have no intention to desert; but we have not been able to neglect to forward their renewals at the time their subscriptions expired. We cannot afford to carry them through the year, however much we may desire to do so, and will be compelled to adhere strictly to advance payment.

We trust those who prefer to pay in advance to this before the Convention assemblies, as we must close our books by that time. Brethren, let us hear from you at once.

Judson Female Institute.

The annual examination, which occupied the first three days of the last week, displayed the singular thoroughness of information and skill of which the classes have enjoyed the benefit during the past session. Few are the higher schools in this country which offer equal advantages of education, and which at the same time, are controlled by a discipline as unswerving, so firm and so kindly. We wish that a delegation from various sections of the State could have witnessed the examination, and scrutinized all the appointments and appliances of this admirable institution. Never in the palmy days of the past, has it been better officered, or has it offered finer advantages of education.

On Thursday night, the Art League was held. A large number of our citizens, as well as many visitors from abroad, attended. The pictures on exhibition, which panelled the walls of four rooms—one of them a spacious hall, and which were between three and four hundred in number, consisted of crayons, water colors, delicate paintings on rice paper, and oil paintings. Not a few of the landscapes were of marked excellence, both as regards composition and finished execution. Much interest was awakened by the portraits, among which were two of the present writer—prepared by filial hands—and one of Dr. Gridgley, the beloved and honored President of the Institution. While various grades of excellence were displayed in the pictures, the whole exhibition was highly creditable to the pupils and to the Art Instructor.

The Calisthenic and Juvenile Exhibition gathered a dense crowd on Friday evening at the court-house. The various displays of graceful and forceful movement, and the Kindergarten exercises and songs, awakened cordial applause and felicitations.

The Commencement, Supper on Sunday, by Rev. J. H. Hendon, of Union Springs, emphasized the "Book of Books," as the noblest manual for the mind and the heart. The sermon would have been a remarkable effort, in any case; the production of one of our younger ministers, it gives promise of eminent pulpit power and distinction. It was brilliant in conception and diction, broad in scope, and devout and impressive in spirit.

One Monday night a *Service for the Sick*, was held, by the Judson pupils, at the chapel of the Howard College.

There were songs and recitations, but the important feature of the evening was the splendid drama of Marguerite, in which twelve of the young ladies took part. The fair *dramatis personae*, did credit to the faithful and skillful instructions of Mrs. Lumpkin, the Directress of that department. They spoke French with the fine accent and volubility of Parisians, while their graceful and dignified movements added to the charming illusion.

The concluding exercises will receive due notice in our next number.

Literary Notices.

SONES OF BRITAIN.—The new Sunday School Singing Book. 100 pages. Bright music, adapted to sweet words in keeping with the melodies, and all arranged within range of children's voices. Prefaced with a form for opening and closing the Sabbath School. Per hundred, \$30. Each, 50c. Lee & Walker, 1113 Chestnut street, Philadelphia.

This candidate for public favor is a good manual for the purpose. The music is new, and such tunes as we have examined, strike us as excellent. The Churchman's Pantheon for May, Religious Newspaper Agency, 25 Barclay street, N. Y. \$2 a year. Single number 25c.

This periodical is a republication of sermons by prominent clergymen in this and other countries, and in the various denominations. The discourses are The Divine Incarnation, by Marcellus Church. [The author spiritualizes the first chapter of Genesis]. The purpose of Christ's First Coming, by Henry P. Liddon; Sing unto the Lord a new Song, by Rudolf Kugel, of Berlin; Mercy and Power, by Avelinall G. Brown, London; Easter address, by Morgan Dix, and The Atonement, by Joseph Cook. An interesting series, which no doubt will be acceptable to a wide circle.

Field Notes.

Rev. J. H. Curry, of Mobile, preached the annual sermon before the Meridian (Miss.) Baptist Female College.—"The ALABAMA BAPTIST" should be a regular visitor in every Southern Baptist family."—W. D. J. While we agree with our brother, we will be satisfied that we have done well if we succeed in getting it into every Baptist family in Alabama.

Farman University has conferred the degree of D. D. on Rev. J. C. Hiden, of Greenville, S. C. We have been much encouraged by the promptness with which some of our friends have responded in the way of new subscribers.—At a recent meeting of the Board of Trustees of Howard College, the degree of D. D. was conferred on Rev. J. B. Hawthorne, of Montgomery.

It will cost only \$2.24, for the round trip, to attend the Convention at Gadsden. The date opposite your name on the margin of this paper is the time to which your subscription is paid.—Are you going to the Convention? If not, why? "A worldly, fashionable church is the city of heaven, the scorn of hell, and the contempt of the world."—Carroll on Dancing.—Rev. W. W. Sanders, after a pleasant visit to his mother at Dadeville, and to his many friends at Union Springs, has returned to his church at Waltham, S. C.

Dr. Boyce has announced that the next session of the Southern Baptist Theological Seminary will open in Louisville, Ky. Let this be remembered by those who intend to enter the Seminary this fall.—This is the way that our Methodist brethren publish announcements: "Rev. —, on Sunday morning, after the Sunday-school exercises are over, will administer the ordinance of baptism to any children of the church who need to be baptized;" which only means that Rev. — will sprinkle any babies whose parents will consent to the farce.—Dr. Hiden has been holding, on Sunday afternoon, open air meetings, at the public square in Greenville, S. C. Those who attend, say that good is being done. Many are thus reached who never attend any church.—Children are no worse than they used to be. Locke wrote nearly 200 years ago: "Vice, if we may believe the general complaint, ripens so fast nowadays, and runs up to seed so early in young people, that it is impossible to keep a lad from the spreading contagion, if you will venture him abroad in the herd, and trust to chance, or his own inclination, for the choice of his company."

Dr. W. K. L. Smith, of Mobile, during the vacation, is serving the church at Lynchburg, Va.—Columbia, S. C., has three religious papers, Baptist, Methodist, and Presbyterian.—One of our distinguished Southern educators recently said that in the standard of its scholarship Howard College ranks next after the University of Va., and above all the other colleges in the South.—"Romance, Past, Present and Future" is now being printed in a handsome pamphlet form and will be ready in a few days. It will be embellished by the portraits of the orator and of Dr. Taylor, the distinguished missionary to Rome. Price, per single copy, twenty-five cents. One hundred copies \$25.00. Send your orders to

Dr. James S. Lawton, Atlanta, Ga.; P. O. Drawer No. 24.—Bro. J. H. Hendon, who has been spending the past week in our city among old friends, did not forget his paper, but brought a present in the shape of bank notes, for which we are very thankful. Bro. Hendon is meeting with much success in his work at Union Springs.—"If we can't get the money we will have the cake, and I know that preachers' and editors' children love cake. I have sixteen of the precious gifts and, therefore, speak from experience."—J. A. M.—A little effort on the part of each of our friends will secure at least one new subscriber. It costs nothing. Try it, and you will be surprised.—The Judson commencement sermon, preached by Rev. J. H. Hendon last Sunday was a masterly effort and reflected much credit upon himself. Bro. H. is a young minister who is destined to take his stand in the front rank.—Prof. W. D. Fonville left for home last Tuesday, where he will spend the vacation. As an instructor of mathematics, he has few equals.

King Alcohol.

The following letter is from a lawyer of ability and distinction. We have known him for nearly thirty years; he is not a Baptist, but a Christian gentleman. The letter was not intended for any eye except our own, but we feel constrained to publish it, both as it relates to the evils of intemperance and the non-action of the churches in opposition thereto.

We never have been much of a friend to union meetings, but our friend suggests a union that we would be glad to enter. We are ready to unite with every Protestant name and order, whether Protestant or Catholic, Christian, Jew or Pagan, by organization or in an informal way, to give opposition to the direful flood-tide of intemperance which is now sweeping over our land.

We never have been much of a friend to temperance organizations other than the church of God, but our friend suggests a movement that we are willing to join; provided its meetings will all be with open doors, without secrets, and without oaths or formal obligations; simply temperance meetings.

Something must be done, or soon in the church of God in this country will be considered no crime to be a drunkard, and ten thousand other evils will follow. Read the following letter of an old lawyer:—R.

Mr. J. J. D. RENOUE:

Dear Sir: Doubtless you will be surprised to receive this scrawl from me. But I indulge the hope that you will excuse me for the liberty I thus take, and that you will hear me for the cause of the oppressed. I have been struck with the method of imparting instruction in this institution. Everything is taught on philosophic principles. This was the case of the preceding week, which, for thoroughness, could hardly be surpassed, and which proved that the students had been thoroughly drilled and had attained marked proficiency in the various studies of the year. In teaching the art of speaking, for instance, the old system which requires the scholar to take his stand in front of the teacher and imitate his every movement of mouth and muscle, is abolished and a new and better one introduced.

The principles governing the art are taught and explained until they are mastered and then applied by constant and persistent practice.

The original speeches delivered by the Junior Class, on Tuesday night, were of high and excellent character, giving unmistakable evidence of the fact that there had been diligent application on the part of the students and thorough training on the part of the faculty.

The addresses of the Senior Class, on Wednesday morning, elegant in composition, forcible in construction, and delivered with that great expression and ease characteristic of Howard students, were listened to with marked attention by a large audience. The young men acquitted themselves nobly on this occasion and will no doubt, in after life, reflect honor upon the institution whose interests they must henceforth represent.

The Alumni Banquet given by the ladies of Marion, was a beautiful and interesting feature of the occasion. No one whose good fortune it was to be present, can ever forget the delightful reunion. No alumnus of the College ought even to lose an opportunity of attending the banquet during commencement week.

It would be well if every man in the State, wishing to educate his sons, and every young man in the State, intending to educate himself, would examine carefully the plans and work of Howard College, before deciding where his studies shall be prosecuted. And it would also be well if every Baptist in the State could fully appreciate the merits of our noble institutions. Brethren have you sons to send to College who are willing to work? Send them to Howard College, but remember, that here they must work. No drone can remain in this hive. — J. H. HENSON.

I have been an attentive observer for at least 30 years in regard to this, and the conclusion has been forced upon my mind, that the various Christian churches in our country are not quite sufficiently awake to this subject, and that the aggregate influence of all the different denominations is on the side of Alcohol. And I am further convinced that if all the denominations would in some way form an organized body, of declared opponents to the reign of Alcohol, and for a united and determined aggressive attack, the land would soon be free from the curse. And it is with the object of securing your earnest thought in this direction that I address you now.

I have practiced law for 40 years. Have been a close observer of court business, and I assert without fear of successful contradiction, that 80 per cent. of the crimes, from the lowest petty offences to the offence of murder in the first degree, is induced by the influence of alcohol; and the large expense of the prosecutions adds nearly one-half of our heavy losses. I know that the ministry and the church devoutly pray for the suppression of vice, and immorality, and the advancement of temperance, and all other Christian graces. And this is all well. But we think prayer is not all that is required of us, if we pray for corn and wheat, but never sow nor cultivate, we will scarcely reap.

Now, if we can put down Alcohol, 80 per cent. of crime will cease, and virtue will reign instead of vice.

Now you have a State Convention to convene in July at Gadsden. Please allow me to request you to think of this subject, and if perchance you think proper, present the question to that body, in such form as you see proper, at an early hour, that the wisdom of that body may have time to act upon it, as seemeth good to it. In the mean time the Methodists will hold an annual conference at Gadsden in November next, and I propose having the question raised then, if I can. I have promised my family to take them to your Convention at Gadsden, where I hope to see you. Invoking your earnest thought in regard to my suggestion, and begging pardon for troubling you, I am, truly &c.

Commencement Exercises at Howard College.

While on a visit to Marion, recently, I had the pleasure of attending the Commencement Exercises of Howard College. During a part of the last week, to say that I was pleased would be but to repeat the sentiment so often expressed by those fortunate enough to be present at any of the exercises of the College under its present excellent administration.

One is forcibly struck with the method of imparting instruction in this institution. Everything is taught on philosophic principles. This was the case of the preceding week, which, for thoroughness, could hardly be surpassed, and which proved that the students had been thoroughly drilled and had attained marked proficiency in the various studies of the year. In teaching the art of speaking, for instance, the old system which requires the scholar to take his stand in front of the teacher and imitate his every movement of mouth and muscle, is abolished and a new and better one introduced.

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It would be well if every man in the State, wishing to educate his sons, and every young man in the State, intending to educate himself, would examine carefully the plans and work of Howard College, before deciding where his studies shall be prosecuted. And it would also be well if every Baptist in the State could fully appreciate the merits of our noble institutions. Brethren have you sons to send to College who are willing to work? Send them to Howard College, but remember, that here they must work. No drone can remain in this hive. — J. H. HENSON.

Alabama Baptist.
MARION, ALA.

Thursday, June 21st, 1877.

S. S. Department.

Third Quarter. Lesson
I. July 1, 1877.

PAUL IN CYPRUS.

Acts xiii. 1-13.

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tion for their life-work; that the great attainable efficiency is a promise implied in their request for permission to publish the Gospel. This being the case, the only question that remains is, Will a training in a theological school help to reach the desired end? This question will receive various answers.

One class of persons will say that the training might help the head, but not the heart; that it makes men proud. Now, in the first place, scholarship is not proud but modest. It is ignorance that is egotistic, haughty and tyrannical. Not many months ago, an illiterate preacher, in this state, visited a town where a revival was in progress. Because not invited into the pulpit, he went home mortally offended. A little learning would have enabled him to reason himself into a good humor. The vainest, most egotistic and most intolerant men are those whose minds are least cultivated.

But, in the second place, if pride were the natural tendency of learning, other influences at the Seminary would be a continual check on such a tendency. Our professors are scholars of world-wide reputation, but, at the same time, they are noted for their self-denial and their humility. The teachers' principles will live in his pupils. There are seldom seen 67 young men more unassuming than were gathered at the Seminary the past session. That some pride should be there is natural and right, but you will find it in every man, and the tendency of Christian learning is to purify it and devote it to proper uses.

Another objector will say that the Seminary training makes men cold preachers. Well, there are certain kinds of warmth which may, after a few years at the Seminary, appear most valuable for their absence. For instance, the warmth that resides in a tone, that makes men weep more in sympathy with a white than with the truth that is uttered; that, while it kindles the emotions of some, has the strange effect of freezing those of others. That warmth which arises from half-brained spiritualizing of Scripture and which finds religious truth where none is taught, would also have to be laid aside.

But is it true that, in any important sense, learning makes men cold? If the case of the great revivalists be supposed to favor this view, because many of them have not been men from the schools on the other hand might be pointed out that untiring and successful missionary, who was at the same time most accomplished scholar, the apostle Paul. The truth is that if men have the love of souls at heart, ignorance will not make the preaching warm, nor will learning make it cold; but learning will make it more effective. The sharper the blade the better it cuts, if it has the right temper.

There are other who say that the Seminary would be of great service to you if you had the time. But you are needed in the active work of the ministry. I. You have to school enough. You are getting old," &c. Now, if the question of service be settled, that of time passes out of consideration. Life is to be measured not by years but by good accomplished. He lives the longest who does the most work. Will not a preacher be likely to do more good in 20 years of active work, after 5 of close preparation, than he will in 25 years of work for which he has not had special preparation? To ask the question is to answer it. Preaching is a business, as much so, in some respects, as the professions of law or medicine; but men often insist on being guinea-pigs in a very unbusiness-like way.

You say that souls are perishing and you must hasten to break to them the brief of life. Learn a lesson from the examples of our Lord and his great forerunner. Men were dying then as well as now. *Julia* was corrupt. The whole world was lost. But until John had passed his 40th year did he arouse the wilderness by the cry, "Repent ye, for the kingdom of heaven is at hand." Not until his 30th year did Jesus begin to proclaim himself the light of the world. Patient preparation, patient preparation are the needs of the hour.

There is a class of persons who believe that a preacher should not be educated because, they say, he should have the Holy Spirit to dictate every word spoken in a sermon, and the more ignorant the speaker the more successfully he may be used by the Spirit. It might not be a hard matter to expel this notion, but, as no such persons subscribe to the ALABAMA BAPTIST it would be a waste of space. But this letter is now long enough. By your kind permission, the subject will be pursued.

Paternally yours,

D. G. LYON.

Walhalla, S. C., June 12th, 1877.

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1. Antioch. The first city in which a church from the Gentiles was founded, and the place where the name "Christian" was first heard. It is situated "nearly in the angle where the coast line of Cilicia, running eastward, and that of Palestine, extending northward, are brought to an abrupt meeting. Its commercial advantages were good. Its citizens consisted of "all sorts and conditions of men," hence well suited for apostolic action in diffusing the gospel among the Gentiles. *Prophets and teachers.* The distinction is not clear. *Prophets* were not all teachers, yet all teachers were not all prophets, but instructors of the Word. *Barnabas*, son of teaching, *teaching*, Acts 4:26. *Known as a man of good name.* Nothing is said of this man save his name. *Niger* is a Latin word and signifies black. Why it was given him is not known. *Lucius*. See Acts 11:20; Rom. 16:21. *Manoah*, Herod's foster-brother—having the same name. 2. *Atty*, ministered. They were doubtless engaged in a season of prayer with reference to this very question. What are our duties toward the heathen? *Separation for me, i. e., for the Holy Spirit.* The Spirit seeks missionaries and assigns them their work.

3. A beautiful ceremony of setting apart, holy men for their work. The church joined in solemn prayer and fasting. *Barnabas* and *Saul* were sent out. The first had already been tried and found faithful, and this young man *Saul*—a man of vast knowledge, fiery zeal, great courage and untiring perseverance—was sent out under his direction and influence.

4. *Departed unto Seleucia*. About fifteen miles from Antioch, on the Mediterranean, at the mouth of the river Orontes. They went there for the purpose of embarking for the island of Cyprus. They landed at *Salaamis*. *Cyprus* was an extremely fertile island, situated in the Mediterranean Sea, northwest from Palestine, not far from the coast of Syria, abounding in wine, oil, honey and various mineral productions.

5. *They had also John*. Attendant and helper, in the course of the journey as well as in ministering the Word. This John was the author of the Gospel of Mark.

6. *Phylos*. A place noted for its licentiousness. *Bar-Jesus*. Bar in the original signifies son. He was, therefore, the son of Jesus, or Joshua, a name not uncommon among the Jews. *Phylos* was a man of great power as a prophet a man as Sergius should be misled and captivated by an individual

