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A Roman Picture.
Close to the window I wheel my chair,
In the afternoon, when my work is done,
To get my breath of the scented air,
To take my share of the Roman sun,
The air that, over your money wall,
Brings me the sweetest of the orange bloom,
The sun whose going carries us all
Out of a glory into a gloom.
Calm in the light of the waning day,
And peaceful, the convent garden lies,
There, on the hillside cold and gray,
The frowning walls and the old towers rise.
To and fro in the wind's soft breath
The leading ivy sways and swings,
To and fro on the slope beneath
The Roman pine its shadow flings.
To and fro the white clouds drift
Over the old roof gray with moss,
Over the sculptured saints that lift
Each to the sky his marble cross,
Over the stern old heavy tower,
Where, from its prison house of stone,
A pale-faced clock marks hour by hour
The changes that the years have shown.
Free glad looks in the prison show,
White doves in this old tower dwell,
Not for them the call to prayer,
Not for them the warning bell,
As they flit about the eaves,
How their white wings catch the sun!
They fly below through orange leaves
Gleams the white cap of the nun.
Spices kerchief, gown of gray,
These must labor, watch and pray,
These must keep the cross in sight:
These are they who walk apart,
Who, with purpose undefiled,
Seek to fill a woman's heart
Without house or love or child.
Is it true that many hands
Find that rosary a chain?
True that death these snowy bands
Thrusts full of, a restless brain?
True that simple robes of gray
Covers off a troubled breast?
True that pain and passion's sway
Enters even to this rest?
True that at their holiest shrine,
In their hours of greatest good,
Comes to them a voice divine,
Of a sweeter womanhood?
It may be—how can I tell
Who, outside the garden wall,
Only hear the convent bell,
Only see the shadows fall?
—Mary Jane Dickinson, in 'The Galaxy' for May.

Communications.

Report of the President of Howard College.

To the Honorable Board of Trustees:
The most important action of your last meeting had for its object to economize the time and money of the pupils. It was not proposed to reduce the standard and grant a diploma without high scholarship; but it was your purpose to secure better mental discipline and impart more knowledge in a given time. In accordance with your orders, every energy of the college has been put forth in this direction; and gratifying results have been obtained—results encouraging to students and to parents; for they are all interested in whatever makes education more pleasant and less expensive.
The economy of the course of instruction seems to be highly prized by young men of limited means.—Many of them work hard in the field and earn a small amount of money which they desire to invest in education. They say on arrival here that they come not expecting a diploma, having only money for a year or two, but come where it is thought their limited means will purchase the most educational advantages. On leaving, and after having exhausted their funds, they express much satisfaction. Such students put a college to a severe test; for they judge by a correct but exacting standard, by the amount of knowledge and mental power acquired through the expenditure of a given sum of money.
Near the close of last session it was found that more time could be saved and more satisfaction and thoroughness secured in the study of modern languages. It was thought that the ordinary method of study was too slow, and left the pupil without interest in the subject. So much time and money spent and but little pleasure and facility acquired was evidence that some error existed in the usual plan. We knew that better results were desirable, and thought they could be obtained.
This year Prof. Thornton has shown by actual experience that a modern language may be learned and learned more thoroughly, in much less time than usually required. He has also continued to teach Chemistry, Natural Sciences, Eloquence, and other subjects by those peculiar and practical methods which are so well appreciated by his pupils and the public.
Also in the department of Latin and Greek, under the skillful direction and faithful labors of Prof. Dill, results most encouraging have been obtained, and the demand for expedition, thoroughness, and pleasure have been successfully supplied by the learned professor. The classes in Greek have accomplished in one year the work usually demanding longer time. Corresponding improvements have also been made in Latin. Much attention has been paid to the analogies these languages bear to the English. The vocabularies of the students have been increased, and

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much improvement thereby made in English scholarship. Seeing the benefits accruing from this method of acquiring the classics, the students have taken more than ordinary interest.
Recognizing its commercial and aesthetic value, penmanship—theoretical and practical—has been introduced as a regular study in the college classes. It has been taught by Prof. Dill, and the work done by the pupils at their interest in the study and show the skill of the professor. It is unusual to impose the duties of writing master on a college or university professor, but the value of the knowledge to the pupils justifies the extra labor, and we are assured parents will appreciate the course of penmanship and book-keeping by which their sons are securing a thorough business education, at the same time they learn Science and Literature. They save a hundred and fifty or more dollars, the extra expense of acquiring this business knowledge at a commercial college. Induced by the desire to reduce the cost of education, the professors cheerfully perform extra labors. They recognize the fact that the cost of education to a young man is not measured by the amount per year which he expends at college; but it depends upon the skill and labor of the professors. Where the teachers are more attentive to students, and where the methods of instruction are best, there can knowledge be had at least cost.
In compliance with your directions, the course of pure and applied mathematics has received some modifications, and a year's experience attests the benefit of the alterations. The foundation of the course—Algebra and Geometry—has been, by aid of the new text books, much better laid. The author, calling himself of the modern improvements in mathematical science, enables the students to acquire a greater mastery. Original problems which some years ago were not required of students, are now made a part of our daily work. Thus the power of original investigation is given to all at the beginning, and the after work is made more pleasant and thorough.
Recognizing the importance of mathematical training, the time saved in the beginning and the mastery acquired, serve for the enlargement of the course of applied mathematics.—Prof. Daville, who has the direction of this department, has displayed interest and skill—has been diligent and enthusiastic in his work. Like the other professors, besides teaching six hours a day and visiting the dormitories at night, he has devoted much time to individual students, assisting them in surveys and astronomical observations.
Many students who come to us, however old or however long they have been in the schools of the country, are far behind in some branches, and without our preparatory department, directed by Prof. Vaiken, they would not be able to make up their deficiencies so easily, nor become scholars of the grade we now make. Those who are trained by him are ready for college classes at an earlier age than students from abroad; and their clearness and accuracy of thought is marked in all their educational career. He makes an intelligent pupil at an early age.
In English as in other studies, much importance is attached to original work. The students are taught to invent, to create works of art, rather than merely criticize. The rhetoric, grammar, and rules of criticism are not neglected, but they constitute only a small portion of the work done. The daily exercises are orations and other compositions. Likewise the usual course of logic is regarded only as a theoretical outline. The more important occupation consists in analyzing books and speeches, in rebutting arguments and exposing fallacies. The advantages of such a course are evident to all who know the importance of sound reasoning in the affairs of business and in the defence of Christianity. The infidel can not readily impose his sophistry on a mind thus prepared.
Impressed with its importance we have made parliamentary law one of the required studies in the English course. Not only is the book taught thoroughly, but most assemblies are formed, various and combinations of questions are introduced, and every student takes part in their management. They thus acquire ability to discharge any duty of a meeting, and to direct the proceedings of a house. In addition to these regular class exercises, there are Saturday morning recitations and debates, and literary society exercises on Saturday nights. It is with much pleasure that I can now report a degree of literary taste and ambition greater than I have before seen here. There is commendable zeal in debate and composition,

and the libraries are much used for the investigation of all varieties of subjects.
This improvement in high culture is attributable to the unusual attention paid to education, orations, practical logic and parliamentary laws, in the college classes; but also in large measure to the abolition of the secret societies.
In political economy a text book is used for the acquisition of fundamental principles; but the major part of the course is occupied with original discussion of current and important questions of political and domestic economy, the object being to prepare young men for the successful management of their own affairs and for public legislation.
To the course of history has been added physical geography and military strategy. These subjects are essential to a knowledge of history. Without the ability to draw the maps and without the knowledge of military principles, the history of the world can not be profitably read. By making these studies the basis of history, the student begins with its canes and easily comprehends the progress and results of history. Time is saved; and pleasure and knowledge increased.
Eloquence and gesture have continued to receive the share of attention characteristic of this college and deserved by their importance. By theoretical instruction and daily exercises on the rostrum, the young men acquire a power and flexibility of voice and a graceful manner which give interest to their performances wherever they appear before an audience. The class this year has been large, and the professor has been assisted by Messrs. W. W. Wilkerson and T. H. Clark, whose instructions have been efficient and valuable. By their aid the students have been given greater attention, resulting in corresponding improvements.
The foregoing is a brief outline of the subjects and methods of instruction, designed to secure practical, thorough and economical education. They were inaugurated by you for the purpose of giving to the country a system of education so long needed. They met with public approval in the vicinity as soon as the first fruits were exhibited. And within the last few years their efficiency has been tested in all parts of this State and in many others. Our young men have come in competition with graduates of the most celebrated universities of the South, and have taken many prizes and honors. In competitive examinations they have been successful, in professional schools they have taken the lead, and in business life they have won the respect and esteem of the wise and the good. They have been successful; and they ascribe their success to the analytical, practical and thorough college training they have enjoyed here.
The candidates for graduation this year are worthy of commendation. They have been good students, faithful to academic and other duties. They have mastered the course of studies prescribed for the degree of Bachelor of Arts and feeling assured that their future career will reflect honor on themselves and on their Alma Mater, I recommend that you confer on them the degree to which they are so well entitled. Their names are W. W. Wilkerson, J. R. Tyson, and T. H. Clark.
I also recommend that the degree of Doctor of Divinity be conferred upon Rev. J. S. Hawthorne, former student of this college, and now one of the most eminent pulpit orators of the United States.
Recognizing that to the wisdom, patriotism, and self-sacrificing benevolence of your board is largely due the successful popularity of the college, I again ask your assistance in devising plans that may further extend the usefulness of the institution, so long honored and blessed by your administration.
The confidence of the public in your fidelity to their interests is attested by the continued approbation of parents by the expressed gratitude of the students, and by the present encouraging patronage. The New York scholastic agency announces that the patronage of American schools and colleges this year has been much less than last year. The reports from Southern States show a large reduction in most if not all of the more celebrated institutions. Notwithstanding this financial prostration indicated by these facts, the total patronage of this college has been as large as last year; and that part of it which comes from abroad has been larger—larger than for several years— even as large (less two) as it was in 1869, when the total number was one hundred and eighty-four, and when neither of the State institutions were in successful operation.
The Lord in His mercy has specially blessed you. To Him we would ascribe all the praise for the past,

and implore His blessing for the future.
Relying upon the wisdom of your directions and upon the blessings of a kind Providence for a continuation of prosperity, we shall in the future, as we have done in the past, follow faithfully any directions your judgment may indicate.
I have the honor to be,
Your obedient servant,
J. T. MERRICK,
President of Howard College.

A Book of Passing Thoughts.
CHAPTER II.
ADVICE TO MINISTERS (CONTINUED.)
3. If you want to make a complete failure of your life, I advise you, my dear brother, to study hard and preach harder, till you are thirty years old, and then go to farming to supplement your meagre salary.— Wake up to the fact at forty, that your salary is about one-fifth what it was when you went to farming, and that you are submerged in debt and your ministerial influence greatly impaired; and then get elected Tax Assessor, and wake up to the fact at forty-five that you have been dropped by all your churches, and outwitted by shrewd politicians, and left without anything to live upon—without anything to do. Then go to preaching with a new zeal. Go the rounds among the churches and preach your best sermons—some of those which used to make your congregations cry—and be sure to let it slip out that you do not preach for *any* here, and leave the inference that you haven't a doubt that the incumbent pastor is preaching for *money* instead of *souls*, and tell some of the deacons that it would suit you mighty well to take charge of their church, and should you happen to be their choice at the next annual call, you think it very probable you would serve. When you have succeeded in begging your way into one pulpit, a way off among the sylvan shades, move to that generous hearted people, and preach those same old sermons which you did in your youthful days, over and over, again and again, until you find you have condensed your regular congregation into a group composed of Deacons Jones and Smith, and their wives, and faithful old Miss Nancy Wiggins, who decided twenty years ago that "this world is all a fleeting show," and came to a firm resolution never to marry, and Deacon Smith's youngest daughter and a young man, who finds that your sermons are most entertaining when his relative position to your honored self, is such that he has a constant side view of young Miss Smith's face. "Hold the fort" till you are fifty five, then decide that it is a sovereign decree of Almighty Jehovah that that church shall be blotted out, and the best thing is to dissolve, and get out of the way before the thunderbolt of His wrath has time to fall. Having succeeded in preaching that church to death, and in making them throw all the blame on him who raised up and pitched down, realize that you have: grown your effort with success; and then go and dwell the balance of your days with the poorest of your nine sons-in-law, and spend your time in telling the grandchildren that a successful failure you have made in life.
Let those who do not wish to make their lives successful in this way, take my advice to mean quite a different thing and stick to their business. If God calls a man to preach the gospel he had better lay down everything else and make it his business to preach the balance of his life, and he had better do his work well, i. e., the very best he can. "The servant that knoweth his master's will and doeth it, will not be beaten with many stripes." You may count on that; and if you will not give your life to the work of the ministry you had better wear your shirt in your hand to save the trouble of taking it off so frequently.
4. If you want to make yourself a great man in the estimation of those who may be designated by a word which has just the opposite meaning of wise, I advise you to invariably follow these twelve rules: (1.) Read your text in the received version. (2.) Read it in the Greek. (3.) Spend fifteen minutes talking about the Greek article in the text. (4.) Quote fifteen commentators who agree with you. (5.) Appeal to the common sense of the people if you are not right. (6.) Decide that your exegesis has consumed so much time that you can only make a word of application. (7.) Write a stricture on the "best article" in the last issue of the paper read by your people. The author may expose your ignorance, but it will do you good and help you on for those admirers of the *great little* men to see that you have taken issue with a big man in the denomination. (8.) Talk much about the weaknesses and faults of neighboring ministers. (9.) Intimate

that the most popular minister in your association is not exactly sound in the faith, meaning thereby that he differs with you about the meaning of "let the dead bury their dead," or something else equally important, and that it is impossible for anybody to be sound in the faith who differs with you in any of the vaguest speculations of theology, or the most mysterious passages of Scripture.— Your views, of course, must be the standard whereby to judge of a man's orthodoxy or heterodoxy. (10.) Make an hour's speech in the Association on a point of order. (11.) In all public meetings take such a position as to array against yourself five or six speakers. (12.) Don't let the people know anything about how hard you study, but make it appear that your best efforts are entirely unappreciated and delivered on the spur of the moment, or at least that you have from some cause or other had but fifteen minutes to think on your subject. Follow these suggestions and in less time than two years your praise will be in every simpleton's mouth.
5. If you wish your church to live in the frigid zone of the spiritual world and to help Satan to hold the wretched sinners around you "in the gall of bitterness and in the bond of iniquity," I recommend this course. Devote the first quarter of the year to a series of sermons on the existence of God. The second quarter to a series on the inspiration of Scripture. The third quarter to a series on the antagonism of Science and Scripture. The fourth to a series on the question, "Why did God suffer sin to enter our world?" and pursue this course every year of your ministry. I mean keep on using mysterious subjects or themes, too deep for the mass of your hearers, or that are received and believed without argument, and need none. Keep your congregation living in the world of mystery. Don't preach the plain truths of the gospel. Don't be so unwise as ever to refer to the old story of the cross. Say nothing about the duties or sins of your flock, except their duty to pay up promptly. But should you fear that your life might appear to be a libel in your own calling, select some rainy night when only a few are present, and preach Christ to sinners, and do it in such a cold indifferent way every one may fairly deduce that you don't believe in salvation by faith in Christ, much yourself. I could give more advice on this subject, but if you will follow these suggestions you will soon have the satisfaction of beholding a cluster of icicles in the shape of men and women around your pulpit; and never be forced to disturb the irritable consciences of your pedobaptist friends by "burying in baptism with Christ" now converts who rejoice to follow their Savior into the watery grave. Nor will you be persecuted like those who persist in preaching Jesus and the "glad tidings."
The archers of Satan may stick some dangerous green-headed arrows about in your overcoat, but don't get scared, these are only to let you know that they are all watching you, and to warn you not to depart from the course you are purring, lest they should find it necessary to send one of those poisoned arrows whizzing right into the core of your heart.
I have now had my say about the preachers, and shall hereafter have but little to say about that devoted, self-denying, hard-working, much-deserving, and much persecuted class of God's people. Perhaps I should not have offered them one word of advice, but "when you are in Rome you must do as Rome does," and I wanted my little book to appear in the latest style, lest somebody should decide that I was behind the age.— Some how I can't help wanting people to think that I am all right, whether I am or not. Its one of those weaknesses which I can't overcome.
NOM DE PLUME.

Shall I go to Louisville?
One of the strangest things in the world is that almost every man believes that he needs a wife and can properly provide for one. And our view of the *salted* things in the world is that almost any man may find a wife. This is a subject that demands cautious treatment; yet, as it is so intimately connected with our subject, it must be treated. Not a word shall be said against marriage, and particularly against married preachers; but something must be said to those young brethren who are contemplating matrimony.
There is in the Protestant world, and no preacher is allowed to be single. No sooner has the first sermon been preached than rumor begins to place, He, too, sympathizes with the popular sentiment, and has too soon been to the jeweller to purchase a ring. These words would not be written were it not true that so many young preachers marry before they ought, before they have ever studied; and by this marriage preclude the possibility of much study. This is true, of course, only of poor preachers, which means about 99 out of every 100.
Many young men would go to the Seminary if they had will enough to postpone the day of marrying. How many of the readers of this article will say, "I have married a wife and therefore I can not come!" This evil might be partially remedied if men would consider the seriousness of the step, taken so often without one thought of its solemnity. It is a step involving grave responsibilities, rightly to discharge which requires some knowledge of the world and some practical ideas of life. Solemn under all circumstances, it is awful so when it becomes a hindrance to higher obligations.
If a young man has set out to be a preacher, his first duty is to prepare himself for his work. Marriage should not then enter his thoughts. He need feel no concern for the ladies. They will fall into better hands than his, and make happy better lovers than he can offer. And when he is ready to share his fortune with another, there is no doubt that enough will be left for him to find one.
But if a young preacher is already engaged, what shall he do? By consultation the matter may be put off till he has taken a course of mental training. The lady will admire him for his wisdom, and be prouder of him when he has carried out his designs. But, suppose he be too poor to go to school? Then he is too poor to marry. And, as the poet says: "So take that cuff."
"And that's enough."—*Mother Goose.* This quotation is the more appropriate since it is made from the mother of so many preachers.
But, to close this discussion, a man may be above flattery, he may be conscious of his own deficiencies, he may be free from any "teasing alliances," and yet not go to Louisville because he has no idea of the *great benefit* he will derive from the Seminary training. If the most skillful pen should undertake to describe the advantages of a student of the Southern Baptist Theological Seminary, one who might thereby be induced to go to Louisville, would have to say, with Solomon's royal visitor, "The one half . . . was not told me." It would not do to enter upon details, for that, would be to write an article on each of the thirteen schools into which the curriculum is divided.
Of course, the professors can not make men preachers, nor do they claim to do so. But if it is worth anything to know how to preach, to know how to arrive at the true meaning of Scripture, the professors will help a man in these. If usefulness is what the young preacher aims at, and surely he should have no lower object, he will bless the day when first he resolved to attend the Seminary.
All that has been written may be answered by saying that some of the wisest, most honored and most efficient ministers in Alabama were never college students. But, in the first place, they would have been college students had they had the opportunity; and, in the second place, the answer should consider whether or not he be possessed of such good instincts as they. The difficulties against which they contended and which they overcame would have crushed nine tenths of the young preachers of our day.
It may be that many of the considerations which have been offered should have been urged in behalf of Howard College. Alabama has not a few young brethren whose first duty is at the Howard. But there are others who might more profitably come to Louisville. To reach this class these articles have been written.
Possibly some persons may object to some of the ideas which have been advanced. So let it be. I have not written with a view to please the many but to benefit the few. Perhaps the most critical will allow that a young preacher has a right to speak familiarly to men of his own age cherishing the same hopes and engaged in the same glorious cause.
D. G. LYON.

Gracious Election.
If the choice which God made in eternity, of those whom, in time, He calls to repentance, faith, sanctification, and finally, eternal life, it will be made effectual and complete, through appointed means and instrumentalities.
It is not in conflict,
1st. With the moral character of the glorious God. For, first, what is right to do in time, was right to purpose in eternity. If, therefore it is right to save a soul in time, it is right to purpose that salvation in eternity. Second what was wrong to purpose in eternity, is wrong to do in time. Therefore, if it is wrong to purpose in eternity, the salvation of a particular person or number of persons, it is wrong to save in time, such person or persons.
Third. To purpose, in eternity, the certain salvation of all the human race, would have been the undoubted right of Jehovah, had he so chosen. To purpose the certain salvation of a chosen part, was equally the divine right, and righteous in our God.
Fourth. The choice of a part and their certain salvation is not an act of injustice to those who are not so chosen, but an act of grace to those who are.
Fifth. Had the great God so chosen as to leave all to perish, this would have been an act of *justice* to all of *grace* to none. What would have been just to all, is just to a part.
Sixth, and last on this point, Justice is as essential to moral character as mercy is. Therefore, the display of justice by our God, is as much for his glory as are the manifestations of his grace. The doctrine of election is not in conflict.
2nd. With the commission for the spread of the gospel through all the world and to every creature. Christ could not with propriety, command his. Paul preached at Antioch to almost the whole city in one vast congregation. "And as many as were ordained to eternal life, believed." Was this inconsistent? No, indeed! Even so then, must God's servants continue to preach to every creature, and as many as are ordained to eternal life, will believe.
3. The doctrine of election does not impair or weaken the effectiveness of the gospel. On the contrary, it is a remarkable fact, that where the purest doctrines of grace have been preached, by men holding and maintaining this great central doctrine, there has always been found as a rule, the purest state of Christian piety and revival.
This doctrine does not license sin. Electing grace is renewing grace. He who dies without renewing grace, dies without clothing grace. The grace that saves the soul controls his servants to preach to certain individuals distinctively, unless his servants had wisdom and insight to know who these individuals are. Besides this, Christ's people are sinners, like others, and among others, before they are Christians. They must, therefore, have the gospel preached to them as sinners in common with others before it can be preached to them as saints, distinctively. Characteristically the Bible does point out the saved and the lost; why and how the saved are saved, why and how the lost are lost. In this way and to this extent, God's servants may know those who are saved, and those who are lost. And they are so to preach. But individually and numerically, the Lord alone knoweth them that are life. Our Lord is called Jesus, because he saves his people from their sins. The best, the holiest, the most useful men, whose biographies we read, were generally the firmest believers in this great doctrine.
4. Election is not in conflict with the fullest extent of gospel invitation; such as, "Whoever will let him come." If every child of Adam's race had the will to be saved on the terms of the gospel, all would be saved. But herein is the difficulty; no child of Adam's race has this will by native volition. Regenerating grace must change the rebellious will, and make it submissive to the will of God. I have written this hasty epistle because it was in my heart, (more than my head), to do so. It is in my heart to do so, because I think in Baptist preachers and correspondent of Baptist papers, ought to keep up all the points necessary to make a Baptist. Immersion and restricted communion are two component qualities of a Baptist, denominationally speaking. A firm belief in undigested election is equally a component part of a Baptist, religiously considered. An unnumbered, close communion deliver of predestinating and electing grace, is not a Baptist, in strict sense, at all. A man who does not embrace cordially the doctrine of the election of grace, does not believe, consistently, and cannot maintain successfully

the doctrine of the final preservation of the saints in grace.
If there is a tendency among our ministers, South or North to cast this glorious doctrine in the back ground, the tendency is deplorable. They sin who would rob God of his glory and give it to others. It is important to believe and teach one thing taught by the Lord, as another. The pure doctrines of grace are the only foundation and support of true experimental godliness.
June, 1877. W. WILKINS.

Forgiveness.
A soldier was about to be brought before his commanding officer for some offense. He was an old offender, and had been often punished. "Here he is again," (said the officer, his name being mentioned) "hogging—disgrace—solitary confinement—everything—has been tried with him." Whereupon the servant stepped forward, and apologizing for the liberty he took, said: "There is one thing which has never been done with him yet, sir." "What is that?" said the officer. "Well, sir," said the sergeant, "he has never been forgiven." "Forgiven?" exclaimed the colonel, surprised at the suggestion. He reflected for a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge? "Nothing, sir," was his reply, "only I am sorry for what I have done." Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offense, the colonel addressed him saying: "Well, you have tried every thing with you, and now we are resolved to—forgive you!" The soldier was struck dumb with amazement! The tears started in his eyes, and he wept like a child. He was humbled to the dust; and, thanking his officer, he retired.—To be the old, refractory, incorrigible man? No, from that day forward, he was a new man. He who told the story had him for years under his eye, and a better conducted man never wore the Queen's colors. In him, kindness bent one whom harshness could not break. The man was conquered by mercy, and melted by love.
Have you to do with one with whom you have tried every kind of punishment in vain? The next time you are going to strike the blow, stay your hand and say: "Well, I have tried everything with you; now I have resolved to forgive you." Who knows but you also may touch the secret chord of that heart, and find the exquisite lines of the poet true:
Each block of marble in the name
Conceals the Euphrasian Queen;
Apollo robed in light divine,
And Pallas, the serene,
It only needs the lofty thought,
To give the glories birth;
And by a slight fingers wrought,
They create the earth!
So in the hardest human heart,
One little bell-shaped year,
A fountain in some hidden part,
Brims of gentle tears;
It only needs the master touch
Of love's or pity's hand;
And the rock is a patient burl,
And gushes out the sand.
"Hard Times!"
What signs are there of hard times?
It is not that those who have money or credit, are living as expensively as when times were not hard? Is there not as much display in dress, and expensive gratification of taste and appetite? Can you build as expensive houses, and furnish them as extravagantly as ever before? Adornment of the person becomes each year more and more expensive. Men smoke no cheaper cigars, and women wear none the less expensive jewelry than in the past. The poor and the proud are still influenced by the ways of the rich and vain—the result is general extravagance. Operas, theatres, circuses, and fairs find as ready and as liberal patronage as formerly. When then is the hardness of the times operating most distressfully? With shame it must be confessed that Christ and His cause have to bear the burden of the state of things brought about, not by His providence, but by the folly and wickedness of the people. Is this right? Shall men who do not deny themselves, plead that hard times excuses them for denying Christ? Is he to bear all our burdens? Shall the pastor's salary remain unpaid, the religious journal strains its very vitals for mere existence, the mission be abandoned, and the missionary starved, the Christian college forsaken and the unpaid professor suffer for want of what is due him, all because of the hard times that men use to bear as a temporary interference with the abundant flow of money or its greenback substitute? If retrenchment is to begin at the house of God, then the people of God must not think it strange if judgment begins there also.—*Central Baptist.*
A contemporary records the discovery of a French pharmaceutical chemist who has discovered a way to protect horses from attacks of flies, according to a London medical paper. His invention consists in rubbing the horses, especially the parts most subject to attack with a little concentrated oil of lavender. There is not the slightest danger in its use and the cost is said to be very small. Another repellent suggested by the same person is a solution of 50 grammes (one pound) and five ounces of camphor in alcohol, in three gallons of water, and one of vinegar. If horses be well washed with this, the flies will settle upon them, as the *phlegma* drives the flies away. This drug has no deleterious qualities as an external application, and may be used unhesitatingly.

Alabama Baptist.

JOHN L. WEST, EDITOR. MARION, ALA. Thursday, July 5th, 1877. A Splendid 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.

To the Readers of the Alabama Baptist.

In accordance with the desire of the Convention that permanent arrangements should be made by the Directors for the publication of the ALABAMA BAPTIST, correspondence has for some time been prosecuted for the purpose of securing a suitable editor and proprietor. We have now the pleasure of informing the brethren, to whom this public interest is not less sacred and dear than it is to ourselves, that we have secured the services of Rev. John L. West, who will henceforth be in charge of the paper.

Bro. West has peculiar qualifications for this office: he is a native Alabamian; he has enjoyed the literary and scientific training of Howard College, where he won marked distinction; and for several years subsequent has been actively engaged in the ministry of the Word at the Hopewell and Newbern churches.

His intelligence, his practical judgment, his application and his earnest piety, encourage the expectation that his labors in this new department will be attended with success. We avail ourselves of the present opportunity of commending our dear brother to the confidence and co-operation of the Denomination throughout the State. We shall claim the privilege of being a regular contributor to his columns, and of extending to him in his new field of labor and responsibility all the additional aid in our power. And we doubt not that our fellow-laborers, both in the ministry and among the private membership of our churches, will do all they can, under the new regime, to increase the efficiency and extend the circulation of the ALABAMA BAPTIST.

To us, as to them, our services to the paper have been a labor of love. It claimed all that we could do for it, because it was vital to the interests of the Denomination. And these claims are at the present moment just as strong as they ever were. E. T. WINKLER.

To the Baptists of Alabama.

Having been solicited by the Board of Directors of the Alabama Baptist Convention to assume the editorial and business management of your State paper, I have, though I confess, not without serious misgivings, accepted the position. I am well aware that this decision involves grave responsibilities, and I have consulted my own feelings, I should never have consented to enter upon the task that now lies before me. But, when the proposition was made by the Board of Directors, such weighty considerations why the charge should be assumed at once presented themselves that a refusal seemed to involve recreancy to the cause of my Lord and Master, as well as to the service of the State and the Denomination that I love. I accept the position therefore, brethren, relying upon the blessing of God and upon your sympathy and co-operation for success.

The paper will continue to be published in its present size and, as nearly as possible, in its present form. Its various departments, as they have hitherto existed, will be kept up to the best of my ability. No pains will be spared in the effort to make it just what the people need, a family religious newspaper. It will be devoted, as heretofore, to the promotion of those interests which are dear to our hearts as Alabamians and as Baptists. It will endeavor to be the faithful servant of our State Convention, of our State Mission Board, of our Colleges, of our associations, of our churches, of our pastors and our people. I deem it expedient to continue the publication of the ALABAMA BAPTIST, for the present, at Marion, in order that I may avail myself of the advice and assistance of those by whom the paper has been, heretofore, so ably and successfully conducted.

Brothers of Alabama, I am determined, for my part, that, with the blessing of God, your paper shall live and prosper, provided only that you continue to extend to it the support which you have so generously bestowed in the past. I shall endeavor

to be of service to you, and I shall look to you for aid in the prosecution of any work. Let there be a hearty sympathy between us; let us understand each other fully, as we labor together for the extension and prosperity of the Redeemer's kingdom within our State.

I cannot close this article without rendering my tribute of gratitude and esteem to those brethren by whom this enterprise has been hitherto conducted. We are indebted to their gratuitous labors for one of the most important denominational interests in our State. At great sacrifice and with no remuneration whatever for their services, they have devoted themselves, for more than three years, to the editorial conduct of our State organ. They have won for themselves the lasting gratitude of the Baptists of Alabama. May He who is able to do for them exceeding abundantly above anything that we can ask or think, reward them for their noble self-denying labors. But, though the names of these esteemed brethren no longer appear as editors, let it not be supposed that their interest in the ALABAMA BAPTIST has, in the least, abated. Bro. Winkler promises to render any assistance that he may be able to give towards maintaining its influence, and usefulness; and Bro. Renfro says, "I will still be faithful to the paper as a pastor, and as all pastors in the State ought to be." We shall still expect frequent contributions to our columns from their able pens.

The business department of the BAPTIST has engrossed my attention this week. I expect to enter next week upon the active duties of editor. JOHN L. WEST.

Roger Williams and the Baptists.

Dear Bro. Winkler:—For some time past I have been anxious to gain information of a certain subject; viz., the baptism of Roger Williams; and have finally decided to apply to you. The following is an extract from a lecture by the "Rev. G. M. Randall, D. D., Bishop of Colorado": "The first Baptist church of which there is any record, was organized in March, 1639, by Roger Williams, in Rhode Island. Mr. W. was a minister of the church of England, Mr. Ezekiel Holliman, a layman, immersed Mr. W. and Mr. W. in turn immersed Mr. H. Mr. W. was not only not a minister, but he was not a member of the church; and so this layman, himself unbaptized, administered baptism to Mr. W. With such a baptism, Mr. W. proceeds to baptize as a minister. And then and then commended the Baptist church." In the Encyclopedia of Religious Knowledge we are informed that Roger Williams was obliged to leave England on account of his Baptist principles, and from that I infer that he was baptized before leaving England. Mr. Randall says "then and then commended the Baptist church." I have heard this version of his baptism several times, and each time from Episcopalians. Now will you please tell me if there is any truth in it, and if not, how would such a statement have originated? Hoping for a satisfactory answer to my problem, I remain, Yours Resp't. Camden, June 20th, 1877.

It would be of interest to know where Bishop Randall finds his history. We had supposed that every intelligent person in these days knew better.

Mr. Williams was a member of the Church of England just in the same sense that the other Puritans were, before the infamous Act of Conformity deprived them of the right of preaching in their own country, and exiled them to America. So far was he from being an Episcopalian, that he, on the contrary, was the most decided of all the emigrants in opposition to the liturgy, ceremonies, and hierarchy of the English Church. He would not join with them in their use of the Common Prayer. He even refused to commune with the Puritan church at Boston, because its members were permitted, when in England, to receive the sacraments of the Church of England. He insisted that a church whose skirts were sprinkled with the blood of saints and martyrs could not be a true church of Christ. On Nov. 13th, 1634, he was summoned to appear before the court, "for declining against the king's Patent which deprived the Indians of their lands without compensation, and for tending the churches of England anti-Christian." Cotton charges Williams with protesting against communion with the churches of the Bay, "because we tolerated our members to hear the Word in the parishes of England." Thus we have evidence, public and incontrovertible, that the correct and blood-stained church of which Henry VIII had been the founder, and the Stuarts were then the Supreme Head, had no bolder or more undaunting opponent than the very man whom Bishop Randall claims as a minister of the Church of England.

curred in 1639. The irregularity attending it arose from the necessity in which he and his companions in exile found themselves. They felt it to be a duty to observe the ordinances of the Lord's House—and yet there were none among them who had been baptized in the Scriptural mode. The case was parallel to that of John the Baptist of old, who, himself unbaptized, was called upon to baptize others. Accordingly Mr. Holliman was selected to baptize Mr. Williams, who in his turn baptized Mr. Holliman and ten others, and thus founded the first Baptist church in America.

Now if from this baptism all the successive ordinances of the Baptist churches in America had actually been derived, we would like to know upon what grounds Bishop Randall and other High Churchmen would reject its validity. The mode in which Mr. Williams submitted was that which unquestionably prevailed in the Church of England at the beginning, and which was instituted by our Lord. We quote a Catholic authority upon the subject: Says the Abbe Bertrand, in his great *Dictionnaire de Religions*: "Baptism by immersion consists in the total submersion of the recipient into the water; this mode is of Apostolic institution, as appears from the express words of Jesus Christ, and from the very word *baptizo*, which means *plunge*; it is still in use in all the East, but has been almost entirely abandoned in the West for several centuries."

And further, the necessity which justified irregularity in Mr. Williams' case, is recognized by the hierarchical churches. Accordingly, Bertrand says: "The necessity of this sacrament has led the church to grant to every rational person the power of conferring it in case of necessity, provided only that the form and the intention of church baptism be preserved. Thus the church regards as valid the baptism performed by a layman, man or woman; by a heretic; even by an unbeliever, when the administrator has observed the form prescribed." Bertrand, *l. c.*, 420, 421. That Episcopacy also justifies irregularities in the administration of baptism appears from Canon Wordsworth's and Mr. Evans' protest against the reception of baptism in such cases. See *Theophilus Americanus*, p. 26. Indeed, the general sentiment of antiquity agrees with that of Tertullian and Jerome when they say that "lay baptism is not contrary to essential Christian principles though contrary to ecclesiastical order." In the time of the latter, laymen were frequently allowed to baptize in case of necessity." During the Middle Ages the practice was "very common." The acts of the Councils of Nuremberg and Oxford, show to what extent it prevailed in England during the XIII. century.

These facts we commend to Bishop Randall's grave consideration. If lay baptism violates the claims of a church which tolerates the practice in cases of necessity, the claims of the Episcopal church and its Roman Mother fall alike to the ground. Nay, not a single Protestant church can, in this event, claim a historical continuity, for all of them came out of Romanism, and therefore have the same broken links along the line of their baptismal succession. Before asking Baptists to vindicate the one exceptional case of Mr. Williams, would it not be well for others to vindicate the thousands of such irregularities that have occurred in their own communions? And further, if immersion is Apostolic baptism, Roger Williams had a better right to the name of a baptized Christian than the Bishop of Colorado can plead to-day.

Another remark:—"The Baptist church," (if that is the name for it,) did not commence with Roger Williams in the year 1639, but with a more illustrious Personage, in the beginning of the Christian Era. It is true that Roger Williams was foremost among the colonial leaders in asserting the great Baptist principle of religious liberty, and in establishing a civil constitution by which the right was guaranteed to all. But he had little ecclesiastical prominence. He was pastor of the newly formed Providence church only a few months. And there were other Baptists, scattered among the various colonies, who had no historic connection with him. Indeed, it is affirmed with confidence that no other Baptist church in our country traces its descent to Roger Williams. Thus, for example, the Baptist church at Swansea, in Massachusetts, came from Swansea, in Wales; they brought their church records with them across the Atlantic. *Backus Hist. New Eng.*, II, 117. The church at Charleston, S. C., came with their pastor, William Scriven, from Somerton, in the S. W. of England. And so of many others. In Great Britain we have had churches of immemorial antiquity—such as the six associated churches of Olchon, Llanwenarth, Llantrisant, Carmarthen, Degan and Swansea; whom Yvassour, Howell and others found in Wales. The Baptist church at Eyethorne, Kent, was persecuted by Henry VIII. The Baptist church of Ingham, Essex, has an ancient tomb-

stone in the churchyard, bearing the date 1357, a time when Wickliffe was still a Fellow at Oxford. But if any such traces of our antique history were swept away, a more remarkable monument would survive—and would suffice; the New Testament of our Lord Jesus Christ, which shows by whom our Baptist churches were founded, and when, and where. Alas that so many who bear the Christian name, and even aspire to be ecclesiastical leaders, are so little conversant with that Book of books!

How the mistakes about Baptist history so abound it is impossible for us to explain to our correspondent. We might adduce the proverb that "none are so blind as those who will not see," did we not find some of our own people in the same category. Our historical records are little known by the outside world, and there are not a few of our own communion who, in the name of Christian liberty, and from a horror of "Baptist High-Churchism," would fain keep them in obscurity forever. In this connexion it deserves to be said that the inability to make out the historic succession of our people, an investigation for which he had no adequate materials or learning, reduced Roger Williams to despair. The doubt which has produced so many spiffant articles in our day was to him so solemn that it constrained him to withdraw from the ministry. He conceived that "the apostasy of Anti-Christ has so far corrupted all, that there can be no recovery out of that apostasy, till Christ shall send forth new apostles to plant churches anew." He was wrong, of course. The correspondence of a modern Baptist church with the churches founded by the apostles ought to have sufficed him, as it ought to satisfy us. But that the warrant of ecclesiastical history is helpful to faith, the case of Roger Williams proves, albeit in a melancholy fashion. E. T. W.

Literary Notices.

POPULAR SCIENCE Monthly—Supplement. New York: D. Appleton and Co.

There are 12 articles: Excavations in the Forum; A Leaf of Eastern History; Submarine Cables; Genius and Vanity; Christianity and Patriotism; Walter Scott and his Dogs; The Soul and Future Life; The Polynesian Races; Beer and the Temperance Problem; The Mystery of the Pyramids; The Moon dead; Cool Advice. Of these articles not less than six are of considerable value. We regret that we have not time to comment on some of them.

LITTEL'S LIVING AGE. The numbers of *The Living Age* for the weeks ending June 16th and 23d, respectively, contain Wallace's "Rassias," The World of Fiction, Mrs. Lucy Hutchinson and Lady Mary Wortley Montagu, The Kitchen and the Cellar, The House of Fortescue, The "Find" in the Land of Midian, The Transval, A Circassian Scotchman, Italian Servants versus English, The Income of the Established Church; Kidnapping a Sloth; with instalments of George McDonald's "Marquis of Lossie," of "Pauline," a remarkable new serial, and of Wm. Black's new story, and select poetry and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3000 pages a year), the subscription price (\$4) is low; Littell & Gay, Boston, are the publishers.

THE SANITARIAN for July, P. O. Box 1056, \$3 a year.

ROME, PAST, PRESENT AND FUTURE. An address by Rev. E. T. Winkler, D. D. Delivered before the Southern Baptist Convention in New Orleans, on Saturday, May 12, 1877. Published by the request of the Convention. Atlanta, Ga. Jas. P. Harrison & Co.

The address is printed in very creditable style. The resolution of the Convention called for its publication in the columns of the ALABAMA BAPTIST and its transfer to those of the other Baptist papers of the South.—Dr. James S. Lawton, of the Index Company, however, proposed to publish it in a more convenient and permanent form, and we have accordingly transferred to him the copyright of the address. At the suggestion of brethren whose practical judgment and kind interest in the matter claimed our special consideration, some additions have been made, especially in the way of notes. Of course we can say nothing about the address.—Our thankful acknowledgments are due to the brethren of various States who, personally and by letter, have encouraged and demanded its publication. May it prove serviceable to the sacred cause to which it relates! Copies of the pamphlet may be obtained from Dr. Jas. S. Lawton, of Atlanta, Ga. The price is 25 cents a copy, or \$15 a hundred.

THE GALAXY for July. Sheldon & Co. N. Y. The present is the first number of Vol. 23. Mr. Conn's article on Matthew Arnold appears to us wanting in directness and candor. It seems to convey the idea: Mr. Arnold will

not do,—but he is right after all.—There are two interesting biographical sketches, Charlotte Bronte, by Amanda B. Harris, and Geo. Sand, by Henry James. G. E. Pond writes on the embroidery of history,—and himself embroiders it, as in reciting how Stonewall Jackson got his name.—Some 18 or 20 of the ladies of the First Baptist Church of Edinboro, Pa., formed a conspiracy and founded their pastor on the 16th inst., not only with eatables and fruits, but with articles of clothing &c. The pastor was not angry.—They have a "Baptist Students Aid Association" in North Carolina, which proposes to aid young ministers in pursuit of an education. Why cannot Alabama have one?—Rev. F. H. Kerfoot, of Midway, Ky., will have a position in the faculty of the Southern Baptist Theological Seminary.—The First Baptist church, Providence, claims to be the oldest Baptist church in America. Its organization dates back to the days of Roger Williams, who in 1637-8, baptized eleven persons in Providence, and they, with him, constituted the church.

Bro. W. S. Rogers sends his thanks to Bro. Williams for his complimentary notice of his "Satan's Devices," and says, "My object was not to enumerate and apply all of the devices of 'his satanic majesty,' but simply to put the readers of the ALABAMA BAPTIST to thinking on the subject. Moreover it's no time for a general to be sitting down cross legged in his fort leisurely talking about the strategies of his antagonist when the picks of the enemy's tunnelers may be heard just beneath the fort."—Bro. C. D. Woodruff, having read the article, "What can I do for our paper," in our issue of the 25th ult., went to work immediately and secured his new subscriber. He says, "I hope that I was not the only one who was reminded of his duty by your article, but that many have resolved to exert themselves to extend the circulation of 'our paper' by obtaining at least one new subscriber. Let every subscriber who knows of any one that is not but should be go to such a one in person with the claims of the paper, and prevail upon him if possible to take it. It should at least be taken by every Baptist family in our State. It should be deemed a privilege, as well as duty, to make sacrifices if necessary in order to obtain the price of subscription, and thereby promote the interest of our cause and that of Christ in our State."—A brother writes from Gainesville, "We now have a missionary society organized in our church, of which a young lady member (Miss Alice Elliott) is President, and a very energetic worker. We hope to make a good report of our work at our next association. I am glad to see that the ladies are taking hold of this work and organizing societies in their respective churches, and hope they will persevere. We have a flourishing Sabbath school, with an average for the last quarter of 47 scholars, and the interest still increasing, much of which we owe to Bro. Bailey's visit last year."

Among the reprints there are, Quinbey's, a chapter from Champlain's Voyages, translated for the Magazine as a pendant to the article on Norumbega which appeared in a previous number, in which the reader will hardly recognize the modern Kennebec, and a quaint description of New England in 1700 from a rare map of Commerce.

The Notes, Queries and Replies are, as usual, bright and attractive, and supply amusing material for summer reading. The Literary Notices are prepared with unusual care, the editor paying conscientious attention to this branch of the periodical. The number closes with an Obituary Notice of the late John Lothrop Motley, in which the characteristics of this eminent historian are carefully and impartially analyzed.

In the August number, the editor will introduce a new feature in the first series of American historical and literary reminiscences, subsidiary to the biographical sketches. The first will be "Keessian" Recollections of John Keese, by Mr. Evert A. Druyckinck, whose name is pleasantly remembered by all cultivated readers as the Historian of American Literature.

THE CHURCH IN THE WILDERNESS, or the Baptists before the Reformation. By Rev. W. W. Everts Jr. Philadelphia. American Baptist Publication Society 1420 Chestnut Street.

The amount of historic information compressed in this little volume of 52 pages is considerable. It is however less a history of Ante-Reformation Baptists, than a collection of notes bearing on that history. The monograph will be popular. It also encourages the hope that some more elaborate work upon the subject, with ample historic proofs, may be prepared by the author.

Mrs. MAYFIELD'S HAPPY HOME, for July. A love song with a pretty chorus, composed by "Bobby Newcomb" of minstrel fame.

Appointments. Rev. E. T. Winkler, D. D. will preach in Ashville, St. Clair county, Monday, July 16th; in Springville, Tuesday, 17th; Trussville, Wednesday, 18th; Rubens, Thursday, 19th; Birmingham, Friday, 20th.

Field Notes.

Bro. E. R. Womack of Augusta, Ga., in sending renewal for the Baptist, says, "I do not intend to do without it when I can get it. God prosper it!" Thank you, brother. Such words of cheer are gratefully received.—Some 18 or 20 of the ladies of the First Baptist Church of Edinboro, Pa., formed a conspiracy and founded their pastor on the 16th inst., not only with eatables and fruits, but with articles of clothing &c. The pastor was not angry.—They have a "Baptist Students Aid Association" in North Carolina, which proposes to aid young ministers in pursuit of an education. Why cannot Alabama have one?—Rev. F. H. Kerfoot, of Midway, Ky., will have a position in the faculty of the Southern Baptist Theological Seminary.—The First Baptist church, Providence, claims to be the oldest Baptist church in America. Its organization dates back to the days of Roger Williams, who in 1637-8, baptized eleven persons in Providence, and they, with him, constituted the church.

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Liberty (East) Association.

The Union Meeting of the 3d District of the Liberty Baptist Association, will be held with the church at Shiloh 3 miles South-west of Milltown, Chambers Co., Ala., commencing on Friday before the 4th Sunday in July, 1877.

The following subjects and arrangements have been agreed upon by the committee.

11 A. M.—Introductory sermon by Rev. J. G. Jarrell.

2 P. M.—"Is the washing of feet as recorded in the 13th chapter of John, required, or binding on church members at the present time?" J. G. Leverett to lead in discussion, time 30 minutes—other speakers 15 minutes.

Saturday, Opening services 9 1-2 o'clock A. M.

"How can prayer meetings be made most potent for good?" B. J. Foster to open; same time to be observed as in previous discussion.

11 P. M.—Temperance Lecture by Rev. J. P. Shaffer.

2 P. M.—Lecture on difference between church and Christian communion. Rev. W. C. Bledsoe.

Sabbath prayer meeting at 9 1-2 A. M. Sermon at 11 A. M.

The Alabama Baptist State Convention.

MEETS AT GADSDEN, JULY 12, 1877. Ample preparations have been made to accommodate delegates to the State Convention during their stay in Gadsden. Delegates from Southeastern, South and Western Alabama, will reach Gadsden by rail, via Birmingham.—Trains leave Birmingham on A. & C. R. R. at 11:40 P. M. only, and arrive at Gadsden at 4:40 P. M. Delegates from along the line of S. R. & D. R. R., will find hacks at Jacksonville to carry them to Gadsden. Steam boats leave Rome for Gadsden on Tuesday, 10th of July, and also on Thursday, 12th of July, arriving at Gadsden the same evening—returning on Thursday 15th. Daily trains to and from Chattanooga to Gadsden. Delegates who expect to attend the Convention are requested to notify the Committee of Arrangement at least five days before the day of meeting, in order that quarters may be assigned them. Delegates, on arrival at Gadsden, will report at the Baptist church.

IRA R. FOSTER, J. R. NOWLIN, JNO. H. WILSON, JNO. T. RICHARDSON, R. B. KYLE, Committee.

The Convention at Gadsden.

MISSION WORK—HOWARD COLLEGE.—OUR PAPER—HOSEA HOLCOMBE. The time is near when we expect to meet in Convention at Gadsden. The brethren there are able, willing and anxious to have a large attendance; let us not disappoint them; this is the first time that portion of the State has ever had the privilege of supporting a meeting of that sort. Let us all go up; but before we go let us arrange for business. I see a life member has sketched a plan for the session.

STATE MISSION WORK is of first importance. We should enlarge that work. While our present missionary has been in the field, the work has grown upon the affections of the people, and now it seems to me, we ought to have at least four men in the field,—room enough.

HOWARD COLLEGE will be discussed. Bro. Renfro, the Centennial Agent, will make his final report at our coming Convention, I suppose. I am rather fearful some of us will feel a little mortified, when he reports. No one blames him for the result of the work; no man in the State could have done the work better, if indeed as well; the work will not be a failure, if the college is not allowed; much useful information has been disseminated, and a growing interest in the Howard all over the State.

OUR PAPER will be considered in some way by the committee, I suppose; it is of vital interest to Alabama Baptists, and should have the attention of the best minds the Convention has—we can't do without it.

HOSEA HOLCOMBE sleeps in his grave at his old home in Jefferson county, and yet no suitable monument to mark the spot. Holcombe to Alabama, was what Mercer was to Georgia. See how Mercer is honored in his old State—see how Holcombe is neglected!!! Before the war a small sum was collected for the purpose of erecting a suitable shaft or slab, with appropriate engravings, to his memory, but the war destroyed it (that's my recollection). Do we owe a debt of gratitude to his memory now he is dead? He had but little done for him while living, and yet he was the most active, energetic man in Alabama, perhaps.—If McCraw, Ryan, Crow, Calloway, Truss, Brestor, and many others of their day could speak to us, they would testify in his favor. Who did more than he to build up the churches? Who did more than he for the State Convention and manual-labor school? I know a large portion of the members composing our Convention, know but little, personally, of the great man of whom we now write; here and there is one that knew him, and I ask them to speak. Can't we get up enthusiasm enough at our coming Convention, to set on foot some plan by which something can be done? I shall look to Drs. Teague and Henderson, and Bro. Collins, to lead off in this good work. A LIFE MEMBER No. 2.

As my article has already grown prolix I must beg indulgence of you Bro. Editor, and if you think it not worthy of space in your paper, you can return, or cast it in your waste basket. Fraternally, G. June 22, 1877.

Baptist Vineyard Association.

THIRD ANNUAL RELIGIOUS GATHERING, AT MARTHA'S VINEYARD, COMMENCING AUGUST 12 AND CLOSING AUGUST 19, 1877.

To the Ministers and Laymen of Baptist Churches in the Southern States, Christian Greeting:

By order of the Committee of Arrangements for open-air service at Martha's Vineyard, Mass., to be held this year, from August 12th to August 20th, inclusive, I am authorized to extend you a cordial invitation to be present, and to participate. The Committee feel that it would be very gratifying to our brethren to see the faces, and grasp the hand of those from the South, whose labors in the cause of Christ have endeared their names throughout the North. We hope that this invitation will be accepted in the loving, fraternal spirit in which it is extended, and that this year may be distinguished by a large reunion of our brethren by the seashore. Those who wish to attend, for particulars will please address J. E. Simonds, 50 Bromfield St., Boston, Mass.

G. F. WARREN, President. G. C. LORIMER, Secretary.

A ship on the broad, boisterous and open ocean needeth no pilot. But it dare not venture aloft on the placid bosom of a little river, lest it be wrecked by some hidden rock.—Thus it is with life. 'Tis not in our open, exposed decks, that we need the still voice of the silent monitor, but in the small, secret, everyday acts of life that conscience warns us to beware of the hidden shoals of what we deem too common to be dangerous.

Who ever sought the light of the rising sun by gazing into a dangerous? Look out upon the kindness and love of God our Savior. It is a discovery of the person, offices, beauty, finished work, and freeness of God our Savior, that fills the heart with peace and the mouth with praise.

Let us discuss the question why a woman can pin a man's collar the first time trying, when the very same pin, if engineered by a man, would double up and run backward to stick in his thumb.—Woman's Journal.

enough to contribute any to a religious purpose. If we were willing to discharge our every duty to the divine cause, and our fellows, we would not consider it irksome but a pleasure. Suppose every one was to procrastinate until he reached a position of affluence before he aided in spreading the glad tidings of our Saviour. What would become of our Pastors? Is it right that they should be turned aside (like many of them have already been treated) to shift for themselves in almost a helpless condition. These questions are too apt to meet a mere casual perception, when they should have our most sanguine consideration. If things are all left in good order at home, then we can reasonably expect a good sermon from our pastor, provided he has a congregation to address. But we imagine it is very difficult to preach to empty pews, after riding several miles to meet the appointment. Now then if the "pounding" as suggested by Pastor's Wife, is not neglected, and the entire membership of the church meet promptly at every opportunity, wearing cheerful faces, and join in singing praises unto the Most High, with a prayer spirit, then we are inclined to think there will be no grounds for the oft repeated assertion, "we had a poor sermon to day."

While we look the pounding as suggested by our worthy correspondent a good plan, and doubtless an agreeable one, we propose to make an amendment to the same. But in doing this we must first regard a preacher as a human being, with the same temperament as ourselves, and remember it takes the same to support him and his family as our own. Well, then, when he begins his work at the dawn of a new year, and we commence arranging our business for the same year, let us determine right then, as near as possible, how much money, how many bushels of corn, peas, potatoes, ground peas, gallons of syrup, and other portions of produce we can pay our pastor, "remembering he is a man like ourselves."

When this is done then let the church appoint some place of deposit, for this variety of poundings for the pastor and his family, subject to their disposal. As my article has already grown prolix I must beg indulgence of you Bro. Editor, and if you think it not worthy of space in your paper, you can return, or cast it in your waste basket. Fraternally, G. June 22, 1877.

Among the reprints there are, Quinbey's, a chapter from Champlain's Voyages, translated for the Magazine as a pendant to the article on Norumbega which appeared in a previous number, in which the reader will hardly recognize the modern Kennebec, and a quaint description of New England in 1700 from a rare map of Commerce.

The Notes, Queries and Replies are, as usual, bright and attractive, and supply amusing material for summer reading. The Literary Notices are prepared with unusual care, the editor paying conscientious attention to this branch of the periodical. The number closes with an Obituary Notice of the late John Lothrop Motley, in which the characteristics of this eminent historian are carefully and impartially analyzed.

In the August number, the editor will introduce a new feature in the first series of American historical and literary reminiscences, subsidiary to the biographical sketches. The first will be "Keessian" Recollections of John Keese, by Mr. Evert A. Druyckinck, whose name is pleasantly remembered by all cultivated readers as the Historian of American Literature.

THE CHURCH IN THE WILDERNESS, or the Baptists before the Reformation. By Rev. W. W. Everts Jr. Philadelphia. American Baptist Publication Society 1420 Chestnut Street.

The amount of historic information compressed in this little volume of 52 pages is considerable. It is however less a history of Ante-Reformation Baptists, than a collection of notes bearing on that history. The monograph will be popular. It also encourages the hope that some more elaborate work upon the subject, with ample historic proofs, may be prepared by the author.

Mrs. MAYFIELD'S HAPPY HOME, for July. A love song with a pretty chorus, composed by "Bobby Newcomb" of minstrel fame.

Appointments. Rev. E. T. Winkler, D. D. will preach in Ashville, St. Clair county, Monday, July 16th; in Springville, Tuesday, 17th; Trussville, Wednesday, 18th; Rubens, Thursday, 19th; Birmingham, Friday, 20th.

Field Notes.

Bro. E. R. Womack of Augusta, Ga., in sending renewal for the Baptist, says, "I do not intend to do without it when I can get it. God prosper it!" Thank you, brother. Such words of cheer are gratefully received.—Some 18 or 20 of the ladies of the First Baptist Church of Edinboro, Pa., formed a conspiracy and founded their pastor on the 16th inst., not only with eatables and fruits, but with articles of clothing &c. The pastor was not angry.—They have a "Baptist Students Aid Association" in North Carolina, which proposes to aid young ministers in pursuit of an education. Why cannot Alabama have one?—Rev. F. H. Kerfoot, of Midway, Ky., will have a position in the faculty of the Southern Baptist Theological Seminary.—The First Baptist church, Providence, claims to be the oldest Baptist church in America. Its organization dates back to the days of Roger Williams, who in 1637-8, baptized eleven persons in Providence, and they, with him, constituted the church.

