

Alabama Baptist.

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MARION, ALA.

Thursday, August 2nd, 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.

Our Homeward Journey.

We recommend to our brethren who attend the Convention hereafter, to arrange preaching tours among the churches convenient of access on their journey. We ourselves have had a pleasant experience of the advantage of such a trip. On Monday after the Convention, we resigned with some reluctance the elegant and liberal hospitalities of Gen. Ira R. Foster. We reached Asheville in time to perform a morning service. Another discourse was called for at night. This church enjoys the pastoral services of Bro. Montgomery, and the counsels and influence of Judge Inzer, who kindly took us under his charge. On Tuesday we filled an appointment at Springfield, a beautiful and healthful summer resort. Here Bro. T. V. B. Moore entertained the wandering preachers. At night Bro. Lowry, of Mobile, "took the books," and preached an excellent sermon. On Wednesday we reached Trussville, where a large congregation had assembled, with their pastor, Bro. A. J. Waldrop, who deservedly wears the title of "the Grandfather of the ALABAMA BAPTIST"—this honored brother having been the first to urge the necessity of its establishment (during the session of the Convention in Eufrasia). Bro. Waldrop is bishop of the churches of Springfield, Trussville, Ruhams and Birmingham. At Trussville he preached in the morning. Bro. Bailey in the afternoon. Our Evangelist is well known in all this region, and greatly beloved, as was shown, not only by the cordiality of the people, but by the liberal collections made for his work at the various churches we visited. At Ruhams we were the guests of Bro. W. H. Wood; others of the party were entertained by Bro. Waldrop. Of the hospitality of these brethren we entertain a grateful recollection, and particularly of Bro. Wood's good nature in introducing us to the mysterious depths of a cave in the mountains. After a double service at Ruhams, the second of which was conducted by Bro. Bailey, we proceeded to Birmingham, where we preached twice, and were pleasantly entertained by brethren Miles and Parker. The church at this place is making steady progress. The building is neat and tastefully finished. The night service was especially well attended. On Saturday we reached home, less exhausted by this continuous labor than might have been expected; one can do a great deal of work under the inspiration of brisk air, generous food, good water and excellent company. We had with us President Maries, of the Howard, President Lanneau, of the Central, Bro. Bailey and Bro. Hudson, of Selma.

We give a sketch of this enjoyable visit in the hope that its publication may induce other brethren to do likewise, as they repair to, or return from the Convention. Such an occasion affords an opportunity of making acquaintance with churches by the way, and with estimable brethren, few of whom can assemble at our Conventional meetings.

Prostitution of an Ordinance.

That baptism can be performed without any difficulty or unseemliness ought to be known by every person in our country where the waters of every river have welcomed the candidate to the sacred rite. How it may be bungled and outraged is suggested by the account which Rev. J. H. Harwood, a Congregational minister of Springfield, Mo., gives of one of his public exercises. One can not repress his indignation in reading the statement which this person ventures to communicate to *The Congregationalist*.

Says Mr. Harwood: "The bottom of the stream was covered with mud from three to six inches in depth. I expected to leave my shoes in the mud. But I went directly and seriously

forward. I put my arm about her (she touched the water, he says, as she touched the water, caught her breath with half a scream) with a good strong grasp, and took her strong hold of her belt, and put her quickly and easily under the water and lifted her out again as quietly and easily. But she came out trembling with fright and almost strangled, the water pouring in two streams from her nostrils. I wiped the water from her face and led her on dripping and loaded down with her wet clothing. In the second case the first was repeated, except that the second lady nearly fainted away and I had almost to carry her to the middle of the stream, and she struggled worse than the other. Blood poured from her nostrils while the water. I came quickly out of the water. People said it was the least of a show of anything of the kind they had ever seen. I rode to my stopping place to change my wet and muddy clothing."

Why the administrator made the immersion nearly a case of drowning as possible is explained by his own protest against immersion, the proof texts for which, according to his belief, each nothing of the sort. He does not hesitate to declare that it was "never intended to be done. More than that, it seemed to me to be a cruel thing. It is almost ready to say that it is inhuman." And yet this person undertook to perform the act, in the name of the Triune God, for the purpose of securing two members to his church—believing all the while that he was using God's name in vain, treating two delicate women with such awkwardness and indecency as would have left upon any average mind a sense of keen self-reproach, and then crowning the affair by parading a performance so discreditable to himself and so distressing to them, before the general public. Mr. Harwood does not impress us with lively admiration.

Methodist Itinerary.

The hold which the itinerant system has upon the Methodists shows how hard it is for men to get out of a rut when once they have become used to driving in it. The system is essentially missionary, and is not adapted to pastorate and to the religious service of settled communities and thickly populated sections. The arguments urged against it by opponents seem to us to be simply unanswerable. They insist that short pastorate subject ministers and their families to unnecessary embarrassments and discomforts. They preclude that highest success in the pastoral work which is the result of a close relation between pastor and people—a relation which can rarely be formed in two or three years. Then these frequent removals prevent a pastor from doing his best work; he just begins to gain familiarity with his fellow-workers, and to get the church organized effectively, when he is obliged to leave. It is demoralizing also to the ministry to change the pastoral relation frequently, leading pastors to depend upon their old sermons instead of driving them to fresh study and persistent preparation for the pulpit. The itinerancy system is a source of weakness to the Methodist church, causing the loss of many ministers, and preventing many from joining the denomination who agree with it in their respects. There can be little doubt but that the days of the old Wesleyan itinerancy are numbered.

American Baptist Home Mission Society.

The Freedmen's schools under the care of this energetic association had an attendance of 800 pupils during the past year; the number during this year will, it is hoped, be 1000. Arrangements for their conduct during the ensuing year have been perfected. We learn from the *Examiner* that a new school is to be opened at Natchez this fall, in a building formerly belonging to the United States, which was purchased for the small sum of \$3,000. The money for this object was given by Mr. C. T. Samson, of North Adams, Mass. "The instructors are in the main the same as last year; one of the new instructors appointed is Mr. Inman R. Page, who graduated creditably at the last Commencement at Brown.

The Board is just now engaged in an earnest effort to increase the missionary service in the new States and Territories, and especially to assist churches in such places as promise to become strong denominational centers. The great embarrassment at present is the heavy debt of the Society, and the difficulty of raising money. Several thousand dollars are now called for, to meet the immediate demands from these regions. The power of the Society to respond to these demands will be in proportion to the contributions received from the churches. This work among the new States is one that cannot fail to yield large returns.

We may not be able to see how "all things work together for our good." God does not require us to see it, but to believe it. The mother sees for her child; God for her.

"Love is blind." There is but one thing blinder—Selfishness. A selfish man stands in his own light; is engaged in a devastating war upon his own interest.

President A. J. Battle.

We have enjoyed the society of Dr. A. J. Battle, President of Mercer University, who, with his family, has been spending a week with his old friends in Marion. Dr. Battle has preached twice to the Sifton church with great acceptance. His discourses, of which the first related to the Jewish and Gentile misapprehensions of the Gospel, and the second to the Lord's promise to the dying thief, were characterized by comprehension of view, thoroughness of treatment, and elegance of diction, as well as by animated Christian sentiment. Our esteemed brother, whose exercises in the pulpit are not less efficient than his services in the chair of collegiate instruction, and administration, can expect little rest during the vacation, except what comes from variety of labor.

Queries.

1st. How should a church proceed in a case like the following: One brother offers a charge against another without proof; the one against whom the charge is preferred denies it.

2nd. Is it an offense against the Gospel for a brother to schedule his property to himself until he can dispose of it himself to pay a just debt?

C. F. THOMSON.

ANSWER.

1. It is impossible to give a satisfactory reply without knowing more of the facts of the case. An unproved charge, of course, cannot convict any one. Yet the character of the parties would have a good deal to do with the case. There are some men whose single testimony on the one side or the other would prove decisive.

2. We do not profess to know what the law would decide in regard to such a transaction. We would think, however, that a measure of the sort, adopted not for personal advantage, but to satisfy the claims of justice, would be approved by equity.

C. F. THOMSON.

"Please give me your views on the 3rd chapter of Luke, 23rd verse. This Scripture seems to me to conflict with my notion of baptism. My notion of baptism is somewhat bewildered by this passage. Christ's baptism seems to be not an example to Christians since many were baptized by John before Christ."

ANSWER.

The text which our correspondent refers to, reads as follows: "Now when all the people were baptized, it came to pass that Jesus also, being baptized and praying, the heaven was opened, &c." The baptism of John was a divine ordinance which the Herald of Messiah was appointed to administer. It would therefore have been the duty of the people to submit to it, even if our Lord had been baptized by John. When our Lord received the ordinance, he gave it the additional sanction of his own example. Greater obligations rest upon us therefore to honor the ordinance than rested upon those who first received it at John's hands.

Our Industrial Future.

The labor strikes which are now convulsing all the Northern States, and in some instances have provoked the shedding of blood, have their origin in two causes. The first is the financial depression of the country; the second, the overcrowding of population especially in the commercial and industrial centres.

The sectional animosities which have kept the South in a state of vassalage and spoliation, until its wealthiest States have become impoverished, and many of its wealthiest and most enterprising citizens have been reduced to bankruptcy, are now at last reacting upon those portions of the country which gave them birth. As the Southern exports, upon which the prosperity of the country chiefly depends, have become less remunerative, the ability of the Southern planter to pay has been just to that extent reduced. The trade between the States has stagnated. The railway and other industrial companies have been constrained to reduce the wages of laborers. And these, regarding the matter from their own point of view, have resolved not to submit to the reduction—accordingly they are now demanding by violence such compensation as the capitalists cannot give; unless, indeed, they consent to fling their fortunes into the same whirlpool which has engulfed the wealth of the South. Thus those who made capital unremunerative at the South, by arming labor against it, are experiencing the retribution of Providence, and find the cup with whose bitterness we are so familiar, pressed to their own lips.

What will be the final result of this portentous conflict between the rude muscle of labor, and the cunning brain of capital, it is easy to predict. The strikes must collapse. The state of the country demands an economy of production. No mob-violence, no trade unions, no political combinations can prevent an adjustment of wages to the fall of prices and the dullness of business. But in the mean time a great demoralization of labor will necessarily take place. An immense amount of property will be destroyed, and an immense amount of suffering will be entailed upon the

families of laborers.

Of this evil, however, good will come, if a new distribution of industries shall take place. Especially do the cities need to disgorge their surplus population. There are too many consumers; the country wants more producers. While men are fighting each other and fighting for work in the great commercial and mechanical centres, the vast fields which can sustain millions of families are sparsely settled and superficially worked. The prosperity of the country must be measured by the growth of the rural population. And, we venture to suggest that, there is no portion of the Republic which in its salubrity and fertility, in its undeveloped resources and the character of its population excels the State of Alabama. Mr. Greeley's familiar advice: "Young men, go West," once pointed out to the adventurous and aspiring of the Eastern States the path to independence and to fortune. Now—a day's sagacious counsel would change it, and say, "Go South, young man!"

Baptist Principles in England.

During the English Baptist anniversary, held last April, a testimonial, a service of plate, was given to Dr. Landels in recognition of his services in raising the Ministers' Annuity Fund, now over \$250,000. Dr. Landels' avowal of Baptist principles having provoked much hostile criticism from pseudo-fraternal societies and individuals, the subject was referred to in the following undaunted way:

If any one thinks that I have wantonly used words which were intended to wound, he is under a great mistake. I attach considerable importance to our denominational principles. I have an earnest desire to promote denominational unity and strength. I have no sympathy with those who make light of our distinctions. For, in the first place, no man has a right to make light of principles; and secondly, a body of Christians which cares little for its unity and strength is like an army demoralized, and fit only for being radically reformed or being speedily disbanded. On the other side of the line which separates us from our ecclesiastical kinsmen (the Congregationalists), I heard the hope expressed that they might absorb us ere long. This hope, coming from the highest sources, was echoed in various quarters. And I noticed that it was beginning to take effect on our side of the line. Disintegration had begun. There was, on the part of some of our friends, a sneaking willingness to undergo the process of absorption, and I resolved that, God helping me, I would do what I could to stay the plague. Any effort for two years, I spoke with effect it was then. The dream of absorption cherished by some of our friends was dispelled. They saw, as I intended them to see, that we were not a likely body to be absorbed. And if the disintegrating process, the fact, though greatly to be regretted, need not surprise. One thing which made my words offensive was the necessity I was under of showing why our objections to absorption were stronger than theirs. This I had to show, was owing to the fact that as a body we held more definite convictions on the ordinance of baptism, and held them with a firmer grip. If this gave offence, it was simply a necessity of the situation. You will then see that I was working in two ways for the same result—attempts to prevent our friends from being drawn off to other connections, and at the same time to bind them together into a more compact body. And I humbly venture to think I have not been altogether unsuccessful.

Literary Notices.

POPULAR SCIENCE MONTHLY, for August. New York, D. Appleton & Co. Price 50 cents.

There are fourteen articles of various interest. The Climatic Influence of Vegetation, by Dr. Oswald, will we hope be of some service in arresting the wanton destruction of forests which has to so great an extent become the habit of our people. Few appreciate the influence of trees upon the fertility and water supply of a country, and the health of its people and their security against storms. An able article on Education and Science will repay careful reading. It sometimes provokes indignation, but is always stimulating and suggestive. The other most noticeable articles are The Status of Women and Children, by Herbert Spencer, and Imagination, by Dr. Elliott Cones.

GALAXY for August. Sheldon & Co. New York.

Artists will be interested in Henry James' Picture Season in London; litterateurs in Fisher's Evening with Stratford-on-Avon; politicians in the Forces in European Politics. These are the articles of chief importance. The Scientific Miscellany is unusually full. Under this head occurs the description of a new variety of the cotton plant, quite unlike in growth to the ordinary shrub. The stem is ten feet high and is thickly studded with pods. The plant is Egyptian. The account is taken from the *London Times*; if true, it

will revolutionize the cotton culture of the world.

BLACKWOOD'S ENGLISHMAN MAGAZINE for July. New York, L. Scott Publishing Co. \$4 a year.

There are ten articles. A promising new story leads the array. The East receives much attention, not less than three articles being devoted to that subject. An interesting sketch is given of Home. This number is good.

WIDE-AWAKE for August, 1877. Ella Farman, Editor. D. Lothrop & Co., Boston. 20 cents a number. \$3.00 a year.

This number comes richly laden with good things for the children, as becomes the Summer Holiday number. The names of the stories are inviting, 'Child Marion, Diddy Pinkboots, The Poodle's Party, &c. The Southern Poet Mrs. Preston sings about Leonardo's Bird Cages. Mr. Stoddard gives a sketch of Dana, the author of the Buccaneer. There are puzzles, music and many illustrations.

THE NATIONAL SUNDAY SCHOOL TEACHER for August. Chicago, Adams, Blackmer and Lyon Pub. Co.

Connected with the lessons are: "Geographical," "Biographical," "Antiquities," and "Philosophy," besides the able, full, and helpful "expositions." No teacher who has access to this magazine can complain of lack of the best material. It contains "Editorial Miscellany," crisp and sparkling, "Sunday School Chit-chat," "Sunday School News," "Sunday School Methods," and contributions as usual. The *Little Talks*, published by the same house, is a pretty, illustrated paper for infant classes.

FRANK LESTER'S POPULAR MONTHLY for August is full of interesting matter and highly entertaining. It contains an article illustrative of the "Jews in America," with thirteen fine engravings, showing various religious ceremonies, institutions, portraits, etc., of the Jewish Church. "A Run along the Smyrna Coast," by Leonard Scott. "All About Turtle-hunting." "The Provisioning of Paris." "Southern Scenes." "Manufacture of Paper." "The Opium Habit." A variety of biographical and other interesting paragraphs, a number of beautiful short stories, etc., etc., all contained in 128 pages, and enriched with 100 illustrations. The publication is a highly meritorious one and is entitled to the continued patronage and praise of all who can appreciate so good a magazine, and which it is cheap. It may be obtained for one year, by mail, postpaid, for \$2.50, or single numbers, as also the great Summer Holiday Number for 25 cents, by addressing your orders to FRANK LESTER'S PUBLISHING HOUSE, 537 Pearl Street, New York.

SOUTHERN HISTORICAL SOCIETY. FRANK RICHMOND VA., Rev. J. W. Jones D. D., \$3.00 a year.

The articles are Battle of Kelleyville, by Gen. Stuart and Fitz Lee; Chancellorsville, by Gen. Stuart; Vicksburg Siege, by Gen. S. D. Lee; Evacuation of Petersburg, by Gen. Wilcox; Lee's strength at Petersburg, by Col. Allen; Confederate loss at Seven Pines, by Gen. J. E. Johnston, &c. This magazine must be sustained by the South for the preservation of the records belonging to our Heroic Age.

We have received Catalogues of Richmond Female Institute, Mississippi College and University of Georgia. Also the 45th Annual Report of American Baptist Home Mission Society, and the African Repository for July. This last periodical displays the effect of the awakened interest in African colonization.

LITTLE'S LIVING AGE. The numbers of *The Living Age* for the weeks ending July 14th and 21st respectively, contain Pedigree and Pedigree-Makers, by Edward A. Freeman, *Contemporary Europe*, A Leaf of Eastern History, *Fortnightly*, Voltaire in the Netherlands, from the Dutch of Jhr. C. van Syteweyn, *Temple Bar*, Mordecai, a Protest against the Critics, by a Jew, *Macmillan*, Crema and the Crucifix, *Cornhill*, Georges d'Amboise, *Temple Bar*, Morris and Kanakas, *Fortnightly*, The Results of the Invention of the Sewing-Machine, *Economist*, Japanese Mirrors, *Nature*, Popular Errors, *Pitt Mail Gazette*, William Claxton, *Fire-side*, Little Tortures, *Liberal Review*, A New Stimulant, *Nature*, The Dog of the Barracks, *Leisure Hours* together with heart, with poetry, and instalment of *The March of Lissie*, by Geo. MacDonald, "Parline," by L. B. Walford, and "Green Pastures and Piccadilly," by Wm. Black.

Field Notes.

The Baptists in England have raised for building chapels during the year \$30,000. During the year 98 new buildings were erected and 41 improved. "We most earnestly hope that the late atrocious outrage in Kemper County, Mississippi, will not pass without a thorough judicial investigation, and the prompt punishment of the murderers. 'Talk' will not answer."—*National Baptist*. You are right; let the courts of justice manage the case, and if necessary, home.

let the highest judicial authority in the republic see that justice is done. This is more the interest of Mississippi than of Philadelphia, and we earnestly hope that the offence may not be condoned for long years as the murders of Molly Maguires were overlooked by the State of Pennsylvania. In this case we hope that justice will be done sternly and promptly. Talk will not answer. The security of life, liberty and property in a State is the interest of every citizen. "Rev. B. W. Bussey has resigned the charge of the Huntsville church. They are without a pastor." "Who was it that said yesterday, after hearing our distinguished preacher from Alabama, that so bright and cheerful was his face, and so warm his words, he should have been called Summer instead of Winter?"—*Texas Baptist*.—We are happy to learn that Prof. J. M. Dill, who graduated with distinguished honor at Howard College a few years ago, has been elected by the Trustees of that Institution to fill a vacancy in its Faculty. Prof. Dill is a gentleman of decided ability and scholarly attainments, and, during several years of active service in the school, has won for himself a high reputation as a preceptor. It is interesting to observe how millinery outrage striking friend of the *Journal and Messenger* refers to outbreaks of mob-violence throughout the North. The convulsions that threaten the existence of society, the destruction of property, the enforced suspension of labor, the shedding of blood seem to have paralyzed that editorial hand so prompt to menace the serpent shadow of wrong a thousand miles away. Dr. Cleveland, one of the brethren whom the Convention appointed as Corresponding Editors of the *Baptist*, says, "I have ever been willing to assume any position to which my brethren have assigned me, when I have felt myself competent to fill it. If it is best that my name shall appear as one of the corresponding editors of the 'Alabama Baptist,' I will do what I can to advance the interests of the paper in this connection."—Rev. T. T. Eaton has been on a preaching visit to Wilmington. Dr. J. A. Chambers of Charleston is on a visit to the Buffalo, Little Springs. Mr. Baldwin of Rockingham Va., is publishing a book entitled "Moral Maxims," for use in the schools from which the Bible is excluded. This publication illustrates what is boasted fully called the "Progress of the Age." At the recent session of the American Philological Association, at Baltimore a paper by Prof. J. W. Jones was listened to with marked attention. The subject was "The Hebrew Verb." A Brother from the Eufrasia Association sends the following news and notes: "Bro. B. T. Hale of Howard College is preaching with great acceptance among four churches, during his vacation. Dayton church is flourishing under the hospice of Elder J. Stratton Paulin. Pine Grove church meets only once a month for preaching, but has Sunday-school every Sunday. Bro. W. H. Patterson is the beloved and useful pastor. If the brethren from various parts of the State would only send up short news items by postal card, it would make our field notes lively, and bring us into close sympathy with each other." We trust that the brethren throughout the State will act upon this suggestion. The *Tribune* is severe on the Harvard students, some of whom it represents as "under the inspiration of a blackguard." The tendency in this direction among not a few of our American Institutions is alarming. One may send his boy to a pretentious institution and spend a fortune on his education without making the youth either a scholar or a gentleman. At the next Episcopal General Convention one of the prominent questions for discussion will be the propriety of changing the name of their church to "The Church in the United States of America," or "The American church." The said "church" has 285,000 members; the Baptists have 1,952,385. Mr. Moody has refused to cooperate with the Woman's Christian Temperance Union and has been required, not without acrimony, to explain why. There is a great deal of pertinence and force in his answer: "My strong belief has been and still is that the drunkard's only hope is in a renewed heart, with new business and strength from God to keep him. I have no faith in a simple pledge alone. I believe the power, strong drink has over a person cannot be broken by man's will. It needs God's power to help over this terrible appetite. Believing this, and seeing many cases that have been saved by reliance on God's power, and many families where trust has been placed in one's own strength, I explained that I could not, with these convictions so strong, connect myself with any society where there might arise opposition to what I consider the fundamental doctrines of the gospel."—We are glad to learn that Bro. L. L. Fox, who has been seriously ill at McKinley, has sufficiently recovered to return to his home. We are glad to learn

through a private letter from our esteemed Bro. Kenfere, that Mr. R., who has been very sick, is improving rapidly; also that Graves is still improving.

Communications.

The Gospel Progressive.

The Old Testament was stationary. The imperfect manifestation of Deity—such a manifestation as was incident to the condition of the race—necessarily and powerfully affected the contents and the form of the revelation which the race could utilize. "God with us" had not been manifested, and "God for us," was the comfort of the saint, and "God against us," the terror of the sinner. These conditions seem to have determined the revelation to a legal form; for the good man had not yet been revealed to draw men out of themselves, and expand their lives by a personal, sympathizing, self-anihilating love.

The legal form necessitated fixedness. A law which changes its essence, or which is seriously modified in its form, is not adapted to the inflexibility of society. Its effectiveness is based on its fixedness. In such a state of society men must know just what they are to do. They are not prepared to argue out a scheme of duty from general principles. What we call the "Mosaic Economy," or "Legal System," was probably no system at all to the average Jew; but only a list of rules, which it was right to keep, and wrong to break. We can systematize; for the New Testament gives us the principles. The letter to the Hebrews is our best commentary on the Old Testament. The Jew paraded his conduct by the rules of moral grammar. He had no idea of moral philosophy, the system of principles upon which that grammar was based.

The Jews are often called bigoted and exclusive; but, how could they expand? They were rule-bound, and in leading strings; how could they advance? Christianity, however, was meant to advance. The words of the "commission," as recorded by Matthew, are evidence of this. "Go," says Jesus. And this command embodies a vital principle of the system. The disciples were the living representatives of Christianity on earth. Where they went the system went. The question of Paul, "How shall they hear without a preacher?" was especially expressive before printing was invented—may before there was any New Testament to print. We, of this day, too often forget that there were large, flourishing churches established in various parts of the world, before the New Testament was written. This result was accomplished by the living ministry. The work was done by going and teaching. Are we of this day depending too much on the printing press, to the comparative neglect of going and preaching? Are our preachers sitting in their studies, writing elaborate essays, when they ought to be helping the Macedonians?

Our enemies can use the printing press as well as we. The *Westminster Review* is, in point of literary finish, not inferior, perhaps, to any periodical in the world; but it is continually using its influence to propagate the bald infidelity of Baur; and the godless materialism of Mill. The *Atlantic Monthly* is widely circulated, and, in some respects, very ably edited; but it seems willing to ventilate the views of the wildest vagabond, and to be the medium for the propagation of all the *isms* under heaven. Even the *Globe*, published by a Baptist, can print wholesale slanders of the ministers of the Gospel; extravagant eulogies of the stage as a school of morals, and elaborate essays to prove that godless men have no reason to fear death.

But in the matter of public oral proclamation of our doctrines, we have vastly the advantage of the infidel. We can go and preach; the infidel won't. It is comparatively easy to print a mean thing, especially if it be done anonymously; but it is a very great deal harder thing to go before the public and say it. We have a good many infidel writers; but we have very few infidel preachers. We are not now arguing in behalf of a corps of professional evangelists, to go about from city to city, among strong, well established, wealthy and (compensatively) liberal churches. We confess to some doubts as to the value of periodical revivals gotten up to order; and we have not yet been convinced of the wisdom of urgent calls for female speech-making, or of the efficacy of stinging on our knees.

But still, are not our best preachers staying at home too much? It will commonly be the case, that the best preachers will have settled pastorates, and that those pastorates will be in important fields, requiring the very best labor of a very able man. Still, can it be the duty of such a man totally to sever himself from the great body of his brethren, and tie himself down to one particular spot? May he not be hiding his talents in the earth, if he be so completely absorb-

ed in his own immediate field? Let us not forget the truly Christian man, "As ye go, preach." The personal influence of the preacher with the people, when he preaches to them, is a powerful aid to the cause, and it is an influence which can be but faintly exercised in any other way than that of personal contact. The pen and the printing press have never yet entirely superseded the voice of the living preacher; and we have no good reason to believe that they ever will.

The truth is that Christianity itself is, in its very essence, a personal influence, and its progress in the world is largely due to this characteristic of the system. It involves personal love for Jesus as a man. Macaulay observed that the "Patrie Quenee," the work of an accomplished courtier, was well nigh dead (it is buried now) and that the "Patrie Progress," the dream of an illiterate tinker, was immortal. The reason assigned by the critic, too, is a wise one. The "Patrie Quenee," lacked human interest. The characters were not alive. We don't know whence they come, and we are not concerned about what becomes of them. Bunyan's characters are living men and women. Most readers see some of them every day in real life. Nay, we not only see these people, but we are these people. The dream is a great reality. The characters are ourselves.

Now see how much of this "human interest" the gospel commission possesses. We have no day figures here. Everything is life and action. Men are told by a man to go and preach to men. The preacher, the audience, the message—all have an intense and vital human interest; and this interest is not fictitious and accidental, but real and essential.

Skeptical critics sometimes complain that Christianity is dogmatic, i.e., that it is not philosophical in its form. The complaint is based upon a partial truth; but it is really a superficial criticism. It is true that Christianity is largely dogmatic. It is also true that, in its teachings it does not square with what men have chosen to call philosophy. But this is only saying in another form that God's thoughts are not our thoughts, and that his ways are not our ways. Christianity is not a system of human philosophy. It distinctly disclaims any such character. It is not a plausible theory of human duty, based upon ingenious guesses at human destiny. The world had had enough of this before Christ came. Christianity gives us something to believe and to theorize about. Its dogmatism is its life; for it consists in the personal influence of Christ upon a believing, loving heart. Without this it would be a dead theory; not a moving, breathing life.

J. C. Hines.

Influence.

The Sunday School Times records the following: Said a pastor in his mid-week prayer meeting not long ago, "The longer I live, the more I think that we know little about influence, or who are to be influential people." From this starting point, he impressed the value of any one source of every soul. Years ago, a minister was preaching one evening in his church in Broadway, New York. A young law student, jovial and genial, but of great decision of character, heard him, and was troubled in spirit. As the minister was walking home, he heard some one behind him, coming eagerly to overtake him. It was this impulsive, cultivated young law student, who said, "I heard you preach to-night and I want to thank you about the way to be saved." As a result, the law student, he was Edwin N. Kirk. He and the clergyman whose words were recalled were afterwards pastors of churches side by side in Boston. Dr. Kirk was the means of leading thousands into the fold of Christ. He was a power in reaching college students. Among those who were influenced by him in his Boston pastorate was a young man, by no means so promising a convert, to all human observation, as was many a student whom he brought to the Saviour. But that young man was Dwight L. Moody. Who can tell how much good he has done in Chicago, Edinburgh, Dublin, London, Philadelphia, New York, and a score more of cities? Who can say, moreover, of the converts gathered through his agency shall be most influential for the Master in the coming years? "Thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

It may be a matter of interest to some to know that the Baptists, whose ministry, a hundred years ago, was ridiculed as ignorant and illiterate, have to-day more theological seminaries than any other denomination. According to recent statistics, the following is the number of theological seminaries in the United States: Baptist, 19; Presbyterian, 18; Roman Catholic, 18; Protestant Episcopal, 17; Lutheran, 14; Methodist, 11; Un denominational, 8; Congregational, 9; Reformed, 4; United Brethren, 1; Universalist, 3; Moravian, 1; Hebrew, 1; total, 126.—*Christian Index*.

A new line of ocean steamers is proposed from New Orleans to South America. The Mississippi Valley has over a hundred millions of trade with South America, and direct connection is desirable.

