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The Alabama Baptist.

Vol. 4. SELMA, ALABAMA, THURSDAY, MARCH 21, 1878. No. 47.

THIS ALABAMA BAPTIST is the organ of the Baptist Denomination of this State, and, as such, represents a constituency of over 85,000 communicants. It is the only religious paper published in Alabama, and has subscribers in all the Southern and Southwestern States. Its circulation is rapidly increasing, and it is continually improving. We believe it to be one of the best mediums for general advertising in the State. Terms on THIRD PAGE. Remit money by draft or check, (on Selma) registered letter, express or bank check, otherwise, at sender's risk. Address: ALABAMA BAPTIST.

GIFTS OF GRACE.

[A. C. IN SUNDAY MAGAZINE.]

Thou givest, Lord, to Nature law,
And she in turn doth give
Her poorest flower a right to draw
What'er she needs, to live.
The dew upon her forehead fall,
The sunbeams warm her hair,
And dress her humble form with all
The glory of a queen.
In thickets wild, in woodland bowers,
By waysides, everywhere,
The plainest flower of all the flowers
Is shining with Thy care.
As shall I, through my fear and doubt,
Be less than one of these,
And come from seeking thee without
Thy blessed influences?
Thou who hast crowned my life with powers
So large, so high above
The faded flowers of all the flowers,
Fulfill it by Thy love.

ITEMS.

At Cairo the Khedive placed a palace at Gen. Grant's disposal, and accompanied him to the pyramids.
Within thirty months Gov. McCree, of Kentucky, has denied 1,093 petitions for pardon.
A Lewiston, Me., Frenchman drove sixteen miles to have his baby christened, and when he got home had forgotten its name.
The Free Thinkers of Chicago propose to build a vast temple, to free thought, in which discourses are to be delivered by Bob Ingersoll and others.
Great distress prevails at Bonne Bay, Newfoundland, as the result of the scarcity of fish last season. Half of the people of the place are living entirely on herrings.
Athens, March 8.—Gen. Grant arrived at the Piræus to-day, escorted by three iron-clads. A large crowd witnessed the landing. The General afterward visited the King.
Spartanburg, Pa., March 7.—Every business house in this place was destroyed by fire to-day. The loss will reach \$100,000. Twenty families are homeless.
The Rev. Job Washington, of Rockport, Me., 92 years of age, has concluded to give up tobacco, believing that it was injuring his health. He has used it seventy-eight years.
There were 705 1/2 miles of railroad built in this country last year, for which Texas has over one-third. She has now more roads in process of construction than all the rest of the United States.
Nearly all our native rice comes from South Carolina, Georgia, and Louisiana, the former State supplying one-half the entire product of the country, and Georgia going 7,000,000 pounds ahead of Louisiana.
In Lancaster county, Pa., an epidemic resembling the chicken cholera is killing off the crows like flies in autumn. On a high barren bluff at Rockville over 200 were found dead at one time.
B. Coen of Owen county, Ind., recently deceased in the 73d year of his age, had been married forty-five years, had raised a family of nine children, and had paid in all that time one dollar and a half for medical attendance.
Staunton, Virginia, with a population of 10,000, consumes an average of nearly 100 pounds of opium a week. The drug is chiefly consumed by women. A young lawyer of the place is said to drink a quart of laudanum a week, and a bookkeeper a gallon in three weeks.
During the past year the experimental Department of Agriculture, at Washington, distributed over 20,000 tea plants, grown in the greenhouses of the Department. Three hundred pounds of the seeds of this plant have been lately sown, with a view of extensive distribution in the Southern States.
Buffalo hunters just in from the range report that there are now in the neighborhood of 1,400 Kiowa and Comanche Indians, about 150 miles northwest of Fort Griffin, camped between Pecos and Red rivers, and acting in a demonstrative manner. The Sixth Cavalry have been ordered to the camp.
It is reported at the Secret Service Bureau that leading counterfeiters are making their arrangements so that they will be able to supply fac-similes of the new silver dollar within a few days after the Philadelphia mint begins operations. The silver dollar is an especially easy subject for counterfeiting. Some of the most successful counterfeiters are silver coin.
Little Rock, Ark., March 6.—About 150 buildings were destroyed by the Hot Springs conflagration—nearly all the business houses and residences. It is estimated that 1,000 people are made homeless, and aid is asked for the poor. All the buildings were wooden structures. The loss is estimated at \$300,000; insurance \$25,000. Although the greater part of the business portion of the town is destroyed, comparatively few hotels were burned.
Owen Adkins is ninety-six years old. He is still hale, and lives in Pittsboro county, Virginia. A more remarkable thing about him is the fact that for many years he is a Mormon, and lived unmolested in the practical enjoyment of his religion. He married when he was 23 years old, and at 30 announced his belief that the Bible taught polygamy. Much to the dislike of his wife, he married three other women, and built a house for each in the neighborhood. His children number 74, his grandchildren 196, and the family is altogether so large and prosperous that the town is called Adkins. The number of voters that he reared is said to have been a safeguard against prosecution for bigamy.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

[Prepared expressly for the Ala. Baptist.]

Review for Sunday, March 31, 1878.

HOME READINGS.

Monday. The reign of Rehoboam, 2 Chron. 12:1-12.
Tuesday. The reign of Asa, 2 Chron. 14:1-11.
Wednesday. The reign of Jehoshaphat, 2 Chron. 17:1-10.
Thursday. The reign of Joash, 2 Chron. 24:1-13.
Friday. The reigns of Uzziah and Ahaz, 2 Chron. 26:16-24; 28:1-27.
Saturday. The reign of Hezekiah, 2 Chron. 29:1-11.
Sunday. The reign of Manasseh, 2 Chron. 33:9-16.

LESSON I.

First King of Judah.—2 Chron. 12:1-12.
Golden Text.—When he humbled himself, the wrath of the Lord turned from him. 2 Chron. 12:12.

QUESTIONS.

Who was the first king of Judah? What measures did he take to strengthen his kingdom? What is recorded of the first years of his reign? What sin did he afterward commit? What judgment was inflicted in consequence? What effect had these judgments upon him? What did the Lord do on his repentance? How long did he reign? What is the final record of Rehoboam? What are the teachings of this lesson?

LESSON II.

Asa Faithful to his God.—2 Chron. 14:1-11.
Golden Text.—Lord, it is nothing with thee to help, whether with many or with them that have no power. 2 Chron. 14:11.

QUESTIONS.

Who succeeded Rehoboam? How long did he reign? Give his character and the leading events of his reign. By whom was he succeeded? What reforms did he make? By whom was the kingdom invaded? How were the invaders repelled? What are we taught by this lesson?

LESSON III.

The Covenant Renewed.—2 Chron. 15:1-15.
Golden Text.—Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded. 2 Chron. 15:15.

QUESTIONS.

Who was Asa when he was returning from his victory over Zerah? What message did the prophet deliver? What counsel did he give? How did Asa obey it? What offering was made? Into what covenant did they enter? How did they confirm it? How did the Lord bless them? What lesson may we here learn?

LESSON IV.

Jehoshaphat's Prosperity.—2 Chron. 17:1-10.
Golden Text.—And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah and taught the people. 2 Chron. 17:9.

QUESTIONS.

Who succeeded Asa? What was his character? How was he rewarded? What did he do to destroy idolatry? What plans did he adopt for his people? In what were they specially instructed? What effect was produced on the surrounding kingdoms? Of what Scripture passage was this a fulfillment? Prov. 16:7. What may we learn from this lesson?

LESSON V.

Jehoshaphat Reproved.—2 Chron. 19:1-9.
Golden Text.—There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. 2 Chron. 19:7.

QUESTIONS.

With whom did Jehoshaphat join affinity? What expedition did he undertake with Ahab? With what result? What was his return? With what result? What further reforms did he make? What courts did he establish? What charge did he give the judges? What are the teachings of this lesson?

LESSON VI.

Jehoshaphat Helped of God.—2 Chron. 20:1-22.
Golden Text.—Believe in the Lord your God, ye shall ye be established; believe his prophets, so shall ye prosper. 2 Chron. 20:20.

QUESTIONS.

Who invaded Judah? What did Jehoshaphat do? Repeat his prayer. By whom did the Lord send an answer? What did Jehaziel say? What did the king and the people then do? What took place the next morning? How did the king address his forces? Describe the battle and the victory. What are the teachings of this lesson?

LESSON VII.

Joah Repairing the Temple.—2 Chron. 24:1-13.

Golden Text.—Joah was minded to repair the temple of the Lord. 2 Chron. 24:12.

QUESTIONS.

How was Joah when he became king? Who was his principal counselor? What was the condition of the temple? What measures were taken for its repair? How was the work delayed? What change of plans did the king make? With what results? What duties are we taught by this lesson?

LESSON VIII.

Uzziah's Pride Punished.—2 Chron. 26:16-24.
Golden Text.—Pride goeth before destruction, and a haughty spirit before a fall. Prov. 16:18.

QUESTIONS.

What was said of Uzziah's pride? How was he punished? Where was he buried? Who wrote his life? What are the teachings of this lesson?

LESSON IX.

Ahaz's Persistent Wickedness.—2 Chron. 28:1-27.
Golden Text.—And in the time of his distress did he trespass yet more against the Lord: this is that King Ahaz! 2 Chron. 28:22.

QUESTIONS.

What wicked acts did Ahaz commit? How were the people impoverished? Who said did he seek? With what result? What did he do to the house of the Lord? What idolatrous worship did he establish? How long did he reign? What may we learn from this lesson?

LESSON X.

Hezekiah's Good Reign.—2 Chron. 29:1-11.
Golden Text.—And in every work that he began, he did it with all his heart and prospered. 2 Chron. 31:21.

QUESTIONS.

Who succeeded Ahaz? What was Hezekiah's character? What did he do in the first year of his reign? Whom did he gather together? What did he say to them? What calamities had the Lord brought upon them? Why? What had Hezekiah determined to do? What did he urge the priests and Levites to do? What are we taught by this lesson?

LESSON XI.

Hezekiah and the Assyrians.—2 Chron. 32:1-21.
Golden Text.—With him is an arm of flesh; but with us is the Lord—God, to help us, and to fight our battles. 2 Chron. 32:8.

QUESTIONS.

Who invaded Judah? What message did Sennacherib send to the people? What did his servants do? What did Hezekiah and the prophet Isaiah do? How did the Lord answer the prayer? By whom was the Assyrian host destroyed? How many of them perished? What are the teachings of this lesson?

LESSON XII.

Manasseh Brought to Repentance.—2 Chron. 33:9-16.
Golden Text.—As many as I love I rebuke and chasten; be zealous, therefore, and repent. Rev. 3:19.

QUESTIONS.

How long did Hezekiah reign? By whom was he succeeded? At what age did Manasseh become king? Of what sins was he guilty? What was the effect on the nation? How did the Lord punish him? What was the effect of his punishment? What reforms did he make afterward? With what success? What are we taught by this lesson?

COMMUNICATIONS.

Sermonometers.

We have long since concluded that there is no creature in our world that is not of some use to man, either directly or indirectly. We confess that our theory has received some severe shocks when we have had the musquitoes singing around our ears, and dipping their pestiferous little bills into our veins. But then, how much ingenuity and good taste have been developed in contriving neat, and even beautiful nets for our beds, so that we can lie quietly upon our hair mattresses, and hear these pests performing their nightly serenades! We look upon our net as a hot August night, and congratulate ourselves on the highly ornamental appearance of our defensive arrangements, and we feel proud that the ingenuity of man can defy even the bloodthirsty nature of a musquito.

QUESTIONS.

Rats, too, those princes of impudent knavery, have tried to gnaw through our favorite theory, just as they have gnawed through our barrel of flour; but we set our wits to work, and devised a tin-covered barrel, which protected our flour, and, at the same time, defended our theory. Besides, what a vast amount of ingenious thinking—much of it highly ideal and artistic—has been done on the fruitful and suggestive theme of rat-traps!

There is an extremely active little creature, whose name seems to be,

for some reason unknown to us, unmentionable in polite circles, whose habits of life are such as to appear to conflict with our theory; but then this conflict is only apparent; for we have seen persons who never exhibited any sort of industry or activity, except when they were engaged in catching (or trying to catch) the agile creature mentioned in a somewhat uncomplimentary manner in 1 Sam. xiv:14.

Another creature, of almost the same size with the last mentioned, whose name is also contraband in refined society, has given our theory some heavy blows. But when we think of the thriving trade which is carried on in horn and bone, all arising from the otherwise disagreeable habits of the creature aforesaid; and especially when we remember that the untimely presence of one of them upon a lady's bonnet at church, gave occasion to Burns' fine impromptu, addressed to the "ugly, creeping, blattin' wonner," we can not help thinking that we have received more benefit than injury from the existence of the animalcule which plagued Egypt and baffled the magicians. (See Exodus vii:16-18.)

Our object in this paper is to defend a certain class of people, against whom a vast deal of *odium theologorum* is continually poured forth from press and pulpit, and whose varied and valuable good traits have been singularly ignored. We have heard them denounced time and again, and have never heard one word spoken in their defence, except by the humble writer of this paper. The much abused and long-suffering class whose defence we have undertaken, consists of the sleepers in church. If the reader will have patience, we feel confident of being able to present various advantages which accrue from sleeping in church.

In the first place: A man who goes to sleep, will most probably not interrupt the preacher and congregation by getting up deliberately in the midst of the services, and walking out. We have often been annoyed by such ill-bred conduct; but never knew a single instance of it on the part of one who was asleep.

In the second place: A man never defiles the floor or carpet of the church with tobacco while he is asleep. Spitting at best, is not one of the fine arts; and almost anything is desirable which insures a man against so disgusting an act, as making a vile puddle of tobacco juice on the floor of a church.

Thirdly: A sleeper never disturbs the worship by whispering to the people about him. He commonly keeps still, and this is a great point gained.

Fourthly: A sleeper does not turn his head to stare at the folks who come in late. The stargers in church are great nuisances. We never knew anybody to stare about him while asleep.

Fifthly: A sleeper is pretty certain not to interrupt preacher and congregation, and maybe alarm the neighborhood by crying out "shouting," clapping the hands, and making strange, wild noises. We have known some very honest, wide-awake people do this; but we never saw anybody do it while asleep.

Sixthly: Sleepers are not apt to make ill-natured remarks about the sermon. They are apt to be silent critics. Almost any preacher, who does not disturb their nap, is "a good, sound, safe preacher."

"But all these qualities are negative," says the objector. True; but they are none the less valuable on that account. Besides, we have yet to present the positive side; and we feel that it is very important. Indeed, the chief use of sleepers in church consists in their value as *sermonometers*. We are not sure that this word is in the dictionary; but we are by no means sure it ought not to be. Dictionary-makers are very bungling contrivances after all, and Garrick once said of a man that "the fellow was a fool; he was looking in the dictionary for the meaning of a word." We can easily define our word, however, without a dictionary. Analogy shall guide us. A thermometer measures heat. A barometer measures the weight of the atmosphere. A *sermonometer*, then, would measure a sermon.

Now we have known some capital sermonometers in our time. Indeed it would be difficult to devise so good a test of the value of a sermon, as delivered in a church, as is furnished to our hand by some sleepers. By the way, can a church be safely trusted to stand without sleepers? The carpenters say not. At all events, we have sleepers in our church, and they are useful.

We look anxiously at brother X's face before we get half through the "introduction" of the sermon. If brother X is wide-awake we feel much encouraged. If he and brother Z, both stay awake during the whole sermon, and show not the least

sign of sleepiness, a very rare case, we feel we have done remarkably well for us. If brother X stands it through the introduction, and holds out pretty well during the most of the sermon, only nodding a little towards the middle, we feel considerably encouraged, and say to ourselves, "Not so bad this time." If brother X and brother Z both get to sleep before the exposition of the subject commences, and only wake up when we are on the closing exhortation, we feel considerably discouraged. But when both fix their heads upon their hands, and their elbows upon the scrolls upon their pews before we get well into the introduction, and sink down into their regular sleeping position, and become utterly lost to all around them, until we are about concluding the final exhortation, and then raise up, rub their eyes, stretch their very wide open, and assume the appearance of men who were never asleep in their lives, then we feel that we must study a great deal more for next Sunday. In short, our sermonometers are at zero.

Now, from long and regular practice, we have learned to graduate these instruments with an accuracy which is sufficient for all practical purposes. Our sermonometers generally vary from 100 degrees to zero; but we feel pretty certain that we have sometimes seen them fall some degrees below zero, when we have felt that we should have done better had we not preached at all.

We trust, after this attempt of ours to defend an ill-used and valuable class of our church-going population, that we may not be obliged to change our opinion, as to their effectiveness in their secular sphere. But is now Saturday, and we feel that we are not so well prepared for the pulpit as we might be; and as we have no disposition to see our sermonometers run down to zero to-morrow morning, we must close this article with one of the profound sayings of the Son of Sirac (Ecclesiastes xlii. 24): "All things are double, one against the other, and God hath made nothing imperfect."

J. C. HYDOR,
Greenville, S. C.

From the Capitol.

March 8th, 1878.

Dear Baptist:—As you do not often receive a letter from this latitude, I trust that one will not be unwelcome, if only for its rarity, albeit I do not promise it shall be entertaining.

Leaving home a week ago, I reached my destination some time between Wednesday and Thursday, the considerate managers of the Railroad so arranging for the comfort of travellers arriving at an advanced hour of the night, that they may remain oblivious to the change from motion to rest, until the clatter of hoofs and wheels upon the stone pavements warns them that "it is high time to awake out of sleep."

Washington has been described as "a city of magnificent distances." One is apt to think so, as he treads its broad streets, though as you may ride to any part of the city for five cents, it is a saving of leather as well as muscle to patronize the Street cars.

It is said to have grown vastly within the last dozen years. Every thing material in the make-up of the city is on a large scale. Its public buildings, especially those of the General Government are of colossal proportions.

A stranger visiting the city naturally turns his face to the Capitol, and moved by a common impulse, thither he went.

CONGRESS.

was in session, and I had the pleasure of hearing two able speeches from Senators Lamar, of Miss, and Morgan, of Ala., upon a bill before the Senate granting a special term of the United States Court in Scranton Co., Miss, for the trial of parties accused of depredations of timber upon Government lands in that State. The Judiciary Committee, one of the most important and able I presume in the Senate, had reported with entire unanimity, adversely. It was certainly a triumph for these gentlemen, that against such a combination they succeeded in carrying the measure. It has since been vetoed by the President. Our new Senator has already taken high rank among his peers and is destined, I doubt not, if he lives, to distinguish position in the future legislation of the country.

On Sunday I had the pleasure of worshipping with the First Baptist church, of which Dr. Cuthbert is Pastor, and of hearing an excellent sermon from him at night. He seems greatly beloved by his people, and no wonder, for he is a loving and lovable man. This church is a member of the Potomac Association in Virginia and in warm sympathy with the

Southern Baptist Convention and its Boards.

At their prayer meeting last night a brother, in some very interesting remarks, reviewed the history of the church from its organization in 1802 to its present time. Then the Baptists in the city numbered one to every four hundred of the population, while I suppose now one to every ten. There are six white Baptist churches, and about twenty-five colored. This indicates progress, but our Denomination has never been relatively strong either in the city or district. The Roman Catholics, Episcopalians, Methodists and Presbyterians boast larger members and greater wealth. Capitals do not furnish a congenial soil for the development of spiritual life. This is an exception, if a may be called such, only in the virulence of the poison that taints the moral atmosphere, and the breadth of its deadly contagion. Here every variety of character, all nationalities meet, and as men do not leave their vices behind them, it becomes the receptacle of every form of infidelity and every sort and degree of ungodliness.

The Government is the city. Its patronage is the life-blood of the body politic. This is all well enough. It could not be otherwise. The Government has work to be done, and multitudes live by the employment thus afforded, but it is supreme folly in any one coming here, as many of both sexes do, to get an office in some of the Departments. In numerous if not in most instances they come only to be disappointed, and then to linger in the vain expectation of finding something to do until the heart grows sick with "hope deferred," and by sheer necessity are compelled to leave—if they have the means to take them away. Better dig their living out of the ground, raise chickens, knit stockings, do anything that is honest, than to come here relying upon the precarious patronage of the Government.

Montgomery.

Result of the late Meeting. Rev. George Mueller.

Dear Baptist:—Having promised you a note on the final result of the special meetings of the First Church, I now in my letter way comply.

The meeting closed with a special communion service on March 3rd, when the band of church fellowship was extended to more than fifty new members. A most affecting address was delivered by the pastor in which the new members were urged to the performance of every duty which could be expected of them by either the church or the pastor of the church, and the members of the church were likewise counseled to do their duty toward those just taking upon themselves the duties of church membership.

On Monday, March 4th, Dr. Hawthorne went down to Mobile to aid Bro. Lowry in a series of meetings. During his absence we have had three sermons from Rev. George Mueller (Miller), of Bristol, England.

This renowned man of faith came to us very unexpectedly, in time to preach first at the regular Wednesday evening prayer-meeting. The letter intended to give notice of his coming did not reach the brother to whom addressed until after Mr. Mueller had registered at the hotel. He is accompanied by his wife—though she did not show herself in public whilst here.

Mr. Mueller is 73 years of age, a tall graceful old man, who, in speaking, at once betrays his Prussian dialect.

On being introduced, he said it was his good fortune to meet the church on regular prayer-meeting night he would speak to them on prayer. He read from the 14th chapter of the Acts and in a very plain but forcible way. He introduced his subject by saying that Satan could have no power over a child of God except God gave him permission—that God had hedged his children round about and that Satan could not enter this hedge except as God permitted him.

This he beautifully illustrated in the case of Job—showing that Satan first had permission to touch the property and children of Job—and finally had permission to touch the person of Job, and that this permission is granted only for the trial and development of the child of God. Likewise had God permitted Herod, the servant of Satan, to touch the person of Peter—though not his life, for the glory of the church.

He dwelt on the earnestness and fervor of the church in prayer, some of them probably praying day and night for seven days (during the feast of unleavened bread), and that finally God by miraculous power delivered Peter unto them. He said that God did not use miraculous power where it was not needed; hence the Angel

left Peter when he got him on ground that Peter knew. He pointed out the fact that though the church prayed during the whole time that Peter was in prison, yet they had unbelief, and a lack of faith which was evidenced by their surprise when Peter came in answer to their prayers. Whenever a Christian prays for any thing, and God answers his prayer, and the answer surprises the Christian—that is a sure evidence of unbelief. Faith always expects an answer. The second night Mr. Mueller by request gave a full account of his work in Bristol—which was marvelous indeed. In concluding, however, he said: Let no man think that he had any miraculous gift—that there was no difference between his faith and that of others except in degree.

He left us Saturday for Mobile where he expects to speak. He is truly a great man.

Baptist Succession.

Number VI.

Dr. Jeter introduces his concluding editorial on this subject by denying that the Scriptures make an unbroken continuity of the churches or the ministry essential or necessary, and finally he seems to conclude that it is wholly unimportant. Yet in his first paper he concedes its importance, provided it is true. Our position is that it is true, that it is Scriptural, and therefore important and necessary, as every Bible truth is necessary for the accomplishment of the purpose had in view by the Head of the church in the statement of the given truth.

If a regular succession were indispensable to church order, ministerial office and the validity of Christian ordinances," says Dr. Jeter, "we might reasonably suppose that Christ would not only provide for its preservation, but furnish ample proof of its existence, that his people, through all the centuries, might have their minds at rest on the subject." To this we reply, "My thoughts are not your thoughts, neither are your ways, saith the Lord." Under Dr. Jeter's supposition there would be nothing left for faith on this subject—We should walk by sight. God does not always put his people's minds at rest. He leaves some things to be believed.

And can we conceive of any other divine mode of "preservation" than that which Christ "provided" and promised? All power in heaven and in earth is his, and with this power he promised to be with his church and ministers always even unto the end of the world, and declared that the gates of hell should not prevail against his church. Does not this "provide for its preservation?" If not, how then could it have been provided for?

Dr. Jeter introduces another "analogous case"—so-called, namely: the descent of the Messiah from the family of Abraham through the line of Israel and David. This was predicted, and "in order that the fulfillment of prophecy might appear, and the Messiah be identified, it was necessary that an unbroken genealogical table of these families should be preserved. It was carefully kept," says Dr. Jeter, "so that Luke, when Jesus was born, furnished an authentic record of his genealogy." And then he insists that if an unbroken succession be essential it is strange that the proof of its existence is left so dim and uncertain that his disciples should be in perpetual doubt of the validity of Christian ordinances." This is not an analogous case for the reasons:

1. That the predictions of Christ's coming and descent reached their end at his birth, so that when Luke wrote the whole subject was before him in its finished perfection, whereas the career of the church is not consummated.

2. The genealogical descent of our Lord was given by inspiration, whereas since the Acts of the Apostles were written we have no inspired history of the church. Dr. Jeter's analogy would demand a succession of inspired accounts running through the past 1800 years.

3. The said genealogy, given by the infallible Spirit, related to the infallible Christ; but the church is not an infallible existence with an infallible written history running parallel with its career.

4. After all, we have no account of the genealogical table of Christ's descent as such until after his birth. The people had to walk by faith in the prophecies concerning him, and although the table was preserved they did not know that it was being kept for any such purpose or at all, until the Evangelists arrayed it in the New Testament. And so during the career of the church of Christ his people are to walk by faith in the promises and predictions of our Lord which so fully assure us of his preservation.

Dr. Jeter's argument that "the succession, if it exists, is no certain proof that the churches or ministers that have it, are sound in the faith or ac-

ceptable to God," is unreasonable. Most certainly the opposite position is liable to the same complaint. We are not acquainted with any one who holds that succession of itself is a certain proof of soundness. Conformity to the New Testament is the only proof of soundness. If succession be taught in the word of God, the man is not sound who denies it.

Dr. Jeter seems to have been awestruck by the array of "the portraits of all the popes" which he saw "in St. Paul's, without the walls of Rome." "No other Christian denomination," so he tells us, "can make such an exhibition of its official succession." Against these portraits of the popes we exhibit the thousands of Baptists put to death by their authority. And against this "official succession" we direct attention to the witnesses of Christ constituting a "royal priesthood" and a succession of "kings and priests" who have lived and testified through the ages and many of them sealed their testimony with their blood.

But the Doctor tells us that the succession of the Roman Catholics has been no security against sad departures from sound doctrine and worship among them, and so he concludes that it would not maintain soundness among us.

How unreasonable and absurd is this mode of argument! It matters not what new position may furnish Dr. Jeter a line of argument he lands back on the assumption that succession must be sound and pure everywhere and must preserve the church from all error or it is nothing worth. We repeat with emphasis what we said in a former article, that by this sophisticated style of reasoning Dr. Jeter will be compelled to reject the genealogical table which he introduces with such tact concerning the descent of the Messiah; for in the "line of Israel and David," which Luke traces, there were corrupt and heretical persons. Will he reject that descent on this account? Dr. Jeter certainly did not notice how frequently he introduced this argument—that succession in order to its vindication must preserve everything and even prevent the threatening of the Almighty!

The "two theories"—the sacerdotal and the evangelical—as stated by Dr. Jeter, we pass by, as there is nothing to be said.

ject or which has not been before answered. We assume, however, that there are two theories of succession, —the sacerdotal as held by Catholics and Episcopalians, who maintain that where there is no Bishop there is no church; and that held by Baptists who insist that "where there is no baptism there is no church." But we will not discuss these theories here. Dr. Jeter thinks

Alabama Baptist.

SELMA, ALA.

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ENTERING THE NARROW WAY.

The beginning of the narrow way is arduous. It is represented as a new creation. The singular change which took place when the world came forth out of the chaos over which the Spirit brooded, is illustrative of that which occurs when a man becomes a Christian. For if any man be in Christ he is a new creature; old things are passed away behold all things are become new. It is represented as a resurrection from the dead; to take a body that has crumbled into dust and to reconstruct it is a thing not more difficult, than to reconstruct and animate a soul dead in trespasses. Unless omnipotence were enlisted in our behalf the Gospel summons never would be heeded; Awake, arise from the dead, and Christ shall give thee light. And it is simply because the mighty power of God attends it, that the preaching of the Gospel produces any effect at all.

Many who are accustomed to felicitate themselves on their faith, forget or know not, that faith is the most difficult of all the duties that men are called upon to perform. A man in his own strength could as soon annihilate mountains and rivers, as destroy those obstacles which the pride of his heart, the habits of his life, and the general influence of worldly example, have interposed between him and the Savior.

Think what is involved in faith; and it will appear to be a duty of the most arduous sort. It is to deny our own righteousness and trust our guilty souls to the mercy of God: it is to acknowledge that Holy Sovereign as our Father: it is cordially to embrace the crucified Nazarene as our Lord and Savior. Can any work be greater than this? Not a little band of armed Samaritans, but the whole course of the world is against it. Our own hearts have a deep rooted scepticism and aversion in reference to it. It insults our sense of personal dignity. And if indeed we can be persuaded to set about it, there begins an intolerable struggle with ourselves, a weary waiting, that must be endured, it may be for days and weeks and even longer, before we can consent to be pardoned in God's own way.

Yet all this you must do in order to be saved. You must permit no darkness of thought or coldness of feeling to baffie you in the endeavor to realize the object for which you were made. There is no business of life which has such claims upon you. Wherever you may be, in whatever pursuit you may be engaged, this is your first concern. In the places of human resort, in the retirements of home, as well as in the solemn courts of the sanctuary, you are spending the

precious moments of probation, you must glorify God and secure the safety of your immortal souls. Are you appalled at the difficulties that lie before you? We might ask, if your present life is so easy that you have learned no lessons of fortitude yet. You have done nothing to save yourselves yet, or to glorify God, yet; but have you had nothing to endure in this very course of negligence.

The wise proverbialist says that the way of the slothful is as a hedge of thorns; has it not been so with you? Realize the figure; they're still at Bethlehem fruitful gardens perhaps precisely like that from which the king derived his proverb: along the road the eye marks them "enclosed in a hedge strongly formed of thorns, of rose bushes, and the wild and prickly pomegranate of surpassing beauty and fragrance." What would you think of a life which was like a successive passage through such barriers; would the beauty or the fragrance of the rich fruit that blushed within recompense him for the struggles and wounds of such an existence? Yet how like the existence of an unconverted man who continually neglects the altar of salvation! His way is painful. He cannot always hide it from himself, that it is the way of destruction. His course is one long struggle for the Holy Ghost strives with him, and conscience makes war against him; and the providences of God fight against him until he is full of wounds and bruises and putrifying sores. To such the expostulation of God is: "Why will ye be stricken any more? Why will ye revolt more and more?"

But will one answer: "It is easier to go on as I have been living, than it is to be saved? Ah, this should be no objection to a man. And if human strength itself is insufficient for so glorious an enterprise, remember that the strength of God is enlisted in it. There is enough arduousness in the work to awaken every sentiment of noble resolve; the reward is great enough to justify every sacrifice; and there is substantial hope of success: you may be saved in the end; for with God all things are possible.

THE STUMBLING BLOCK.

Many are concerning themselves, now-a-days, in answering the manifold arguments of Infidels against the inspiration or the special doctrines of the Gospel. And this is needful to be done. As it is through the truth that the gift of spiritual liberty is imparted, we must assert and defend it against all gainsayers. But the longer we reflect upon the subject the more deeply are we persuaded that the influence of professed Christians and in particular their neglect of the great work of saving lost souls, is a stronger argument against our holy religion than any ever uttered by Paine or Voltaire or Tyndal or Ingersoll. The argument of course is illogical, for the value of Christianity is no more to be judged by our estimates, than the worth of virgin gold by the measure of beads or shells which the simple natives take in exchange for it. But the thought is natural that if the Gospel is worth everything to wretched and guilty men, those who have it in trust will surely use every effort to communicate its blessings.

We have encountered the story of an interview between a missionary and a Chinaman, which shows how the popular mind reasons upon this subject. When the preacher was returning from a station, one of his hearers followed him on his homeward way, and abruptly declared to him: "The words you said to-day are not true."

"What do you say so?" asked the missionary.

"I will tell you," said the Chinaman. "How long have your people known that unless we had those words we should all perish, as you say?"

"Several hundred years!"

"Several hundred years! And they just now send you here? And how many missionaries have they sent to convert this million people?"

"A few hundred."

"Then this is the reason I don't believe your words this morning were true, because your people that sent you here do not believe them. If they do, they would have sent men here ages ago and would have sent many hundreds more than now are here. They do not believe that they have sent you to tell us, and you need not ask us to believe it."

Are not thoughtful people in China and other places where we have sent a handful of missionaries, talking in the same way? Nay are they not urging a similar argument at home? If souls are immortal, and Christ died for them, and the Gospel can save them, why do professors of religion fail to urge the Gospel upon the acceptance of men, by every means in their power? Do they believe their own published creeds? Are they conscious of enjoying any advantage above their fellowmen? Christian readers, how do you meet this argument of an unbelieving and gainsaying world? What are you doing, what are you sacrificing, for the extension of the Gospel? What is the tone of your daily intercourse with the unconverted? And now, what will you do for the honor of your Master, and for the salvation of the lost?

SOUTHERN PHYSICIANS AND THE FREEDMEN.

The Freedmen's Aid Society of the Methodist church reports that there is a prejudice against the physicians at the South who practice among the freedmen. In the document they publish, the following passage occurs:

"In the olden time the master's physician attended the slave in his sickness, and spared no effort to save his valuable life; but now the physician who practices among the freedmen loses caste and business among the whites. Under such circumstances the poor freedmen are neglected, and not unfrequently they suffer and die for want of medical attendance. The remedy is, to educate colored physicians."

Nothing has occurred in the range of our observation, to justify this charge against the medical fraternity. In some instances no doubt physicians refuse to go where they are not paid for their services. And there are some practitioners who have sunk in the social sphere and have no employment except among the lower classes. But limitations of either sort exist in every section of the country. Only the ignorant will charge them to Southern prejudice. We are satisfied that the Southern physicians are doing as large an amount of unrequited service among the colored people, as the physicians of the North are doing among the same people, or the poorer classes, who can make no appeal for aid except to professional humanity. And, as it should also be added, many of the colored people want for proper attention in sickness, either on account of an ignorance of the symptoms of danger, or a stolid indifference, or a neglect of the simplest appliances and precautions, or a reliance upon their own skill and remedies. All these causes contribute to raise the ratio among them. Neither the physicians nor the people of the South are responsible for the evils which resulted from the sudden gift of freedom to a people who had not been previously prepared for the perilous change. The freedmen were released less from servitude than from protection. Comparatively few of them knew how to take care of themselves. And not many have learned the lesson yet.

PROTEST OF A NATURALIST.

Prof. Rudolf Virchow, a luminary in Natural Science, proclaimed, at the annual meeting of German naturalists and physicians, that Evolution is not proven and ought not to be taught by the schoolmasters as an established scientific fact. There is no known instance of spontaneous generation. There is no evidence that the fossil men were an inferior race to ours. On the contrary the skulls found in bogs and caves were "of such a size that many a person now living would be happy to possess one like them."

The skulls of primordial apes and men are so widely divergent that says Prof. Virchow, "we cannot teach, we cannot designate as a revelation of science, the doctrine that man descends from the ape or any other animal." What makes this protest the more remarkable is the fact that the Austrian professor does not pretend to any interest in orthodoxy, but speaks simply as a naturalist who wishes to guard his party against extravagances.

BAPTIST COLLEGE IN LONDON.

A correspondent of the *Standard* says: The Regents' Park College, London, is well known, as the best Baptist college in England. Its chief attraction for students lies, not in the fact that it possesses the most beautiful edifices and grounds of any Non-conformist college in London, but in this, that Dr. Angus is its scholarly President. This position he has held for twenty-one years, to the great satisfaction of the denomination, and so as to command the highest respect of scholars and theologians everywhere. His position as Examiner for London University, and his place on the Board of Revisers of the Bible, attest the estimation in which he is held outside the Baptist body.

It is proposed to establish a lectureship which will bear the name of the President, and which will give a permanent form to the best thought of our representative men. About \$10,000 are needed for the foundation.

NOW AND THEN.

In 1859, two churches of Alabama gave \$9,199 for benevolent objects. In the past year, the State has contributed \$59,70 to give the gospel to the heathen. There may be no Jerry Browns now; but shall not our State come up fully to the measure of her duty to our Foreign Missionaries and "the world living in the wicked one?" We hear of four brethren in South Carolina who have advanced for that State \$4,000, although the State has contributed \$2,500 for Foreign Missions since May last. That sounds like the good old times. Is Alabama poorer or less willing than the Palmetto State? The Corresponding Secretary of the Foreign Mission Board is in the State and asks for \$2,000. If the churches shall secure the amount may be easily secured. Collect and forward at once to Richmond, Va.

FIELD NOTES.

—Prof. Stone (not Dr. Marsena) of the Leland University is dead.

—Dr. Basil Manly has been quite sick. We are glad to learn that he is better.

—Dr. A. W. Chambliss, who is well known in Alabama, has taken charge of the church at Boonville, Mo.

—Dr. Warder of Louisville has baptized his second son. We congratulate our brother.

—J. M. Pendleton, D.D., will preach the commencement sermon in June before the Reuben Ross Society of Bethel College.

—Dr. Sumner has been busily engaged in working up the Seminary endowment in Texas. He was cordially received by the Texas brethren.

"STRONG WRITING."

Dr. Lorimer agonizes over the Paucity in a style that out Carlyles Carlyle. He says: "Gifted with diabolical angelical placidity, fitted up with regal sumptuosities, and breathing pious graces, she ruled the suffering people with a beghlled and jeweled rod of iron. Muttering from the Vatican gospel of mediocrity, like some fossil Megatherion or Ichthyosaurus proclaiming glad tidings of stagnation, she was totally unfitted to serve any divinely practicable ends in this mundane sphere of ours." This is what is called "strong writing," yet we must say that, to us, a sentence of pure English would be more instructive and impressive than all these labored artifices of speech. We don't know what a "graciousity" is; we never saw a "sumptuosity"; and never before have we heard of a megatherion preaching any gospel whatever. The *Standard* in referring to the article from which our extract is taken and which, by the way, starles the more, from its appearing in those staid columns, says: "Dr. Lorimer's 'Reforming Pope' will be sure to have deeply interested readers. His 'pen of a ready writer' is also the brush of an artist." Just so, brother; but do you not think that your artist has applied his brush too frequently to the pots of vermilion and gamboge?

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—The *Central Baptist* believes that modern evangelism is decidedly antagonistic to the maintenance of good order and sound doctrine in our churches.

—Another "Bogus Baptist Preacher" Mr. Chenoweth, has been arrested in Maine. "We mentioned the cause in a previous number."

—At last accounts, March 13th, there had been seventy-five conversions in connection with Bro. Penn's labors in Tuscaloosa. Forty to fifty for prayer.

—Bro. T. M. Bailey spent a few hours with us last week. He was on his way to the field of Bro. W. Wilkes in which he expects to spend some three weeks before his return to Marion.

—Mr. Murphy's visit to Washington was a failure financially and in other ways. The modest price at which his services are offered \$500 a week, somewhat chills the ardor of those who are going as good talking as he, and more work.

—An Englishman who calls himself sometimes Morgan, sometimes Templeton has been denounced as an impostor by the church at Galesburg, Ill., where he has been preaching. That Welsh name suggests a suspicion that he once visited New Orleans.

—Dr. H. A. Tupper is in the field representing the interests of the Foreign Mission Board. The needs of the Board are urgent; the cause they manage unspeakably sacred. We hope the brethren will give the devoted Secretary their hearty and liberal co-operation.

—The Senior Editor of the *Central Baptist* has lost his mother, who died in the triumphs of the Gospel. He touchingly says: "A son's heart is most broken with sorrow for the loss of a mother to whom he owes everything. He cannot trust himself to say more."

—Rev. Philetus Dobbs recommends the use of the Church Fathers in the theological discussion. For as ingeniously puts the case: "The advantages of the Fathers are two-fold: first, they carry a good deal of weight with the masses; and second, you can find whatever you want in the Fathers."

—Preaching to children is an important part of pastoral work. When one writes the sermon, it requires more labor than ordinary discourses do, for it must be adapted to the youthful mind by simplicity, point, illustration and an occasional touch of humor. The children ought to receive the attention of the pastor as an important part of his flock. And his services in their behalf will be entertaining and instructive to the general congregation.

—The enthusiasm of the Greeks for the way with Turkey seems to be only the more ardent from having been so long repressed. It is stated that military commanders, professors (one professor, dressed in the old Greek style of fustiana, leggings, and fez, not long since left with a band of military, maritime, and ecclesiastical, are resigning positions, and giving up business and study to march on to the deliverance of their brethren, as they eagerly hope. The conflicts of the European powers in regard to Turkey, remind us of our Lord's word: "Where the carcass is, there will the eagles be gathered together."

—We call the earnest attention of pastors and other brethren in Alabama to the tender appeal entitled, "For Jesus Sake." The needs of our Foreign Mission Board are as urgent as the cause they represent is sacred. They have under their charge important and prosperous stations, not one of which can be given up; and missionaries, the withdrawal of any of whom from his field, would inflict serious injury upon the cause of Christ. These servants of God must continue their evangelic labors, and they must be sustained by our churches. Let the quota of Alabama be promptly and cheerfully contributed, and that not only by the churches our devoted Secretary may visit it is incumbent upon all our people to respond to the call. Let all come up to the help of the Lord.

—The controversy about "Alien Immersion" in the *Western Recorder* will end by leaving the disputants just where they were at the beginning. On the one side Dr. Caperton says: "And now, having to our own satisfaction, and, we think, to the satisfaction of nine-tenths of our readers, successfully met and overthrown Dr. B. on every position he has taken, we are prepared, so far as we are concerned, to close this discussion. If he has anything further to say, we trust it will be something more than mere philippics against the editor and fundations at old Landmark and Cyprianites."—On the other hand Dr. Burruss protests. "I do not think that I am quite made of the stuff of the Western politician, who closed an appeal for election to Congress by these naive words: 'Fellow citizens: I am a politician, and an honest man. I want to go to Congress. If the views I have expressed suit you, vote for me; and, fellow citizens, if they do not suit you, I will change them till they do.'"

"PERVERSE DISPUTINGS."

We say not "of men of corrupt minds." We have no need of words of unkindness; but we wish to relieve a sort of sickness at the heart we have often felt in relation to the subject.

1. Why should Dr. Dale and others, in ponderous volumes and prolix pamphlets, contend that baptism, does not ordinarily mean to immerse (baptize)? Why should parties perversely maintain that it is improbable that the Philippian jailor and "all his," were believing adults when they were baptized? And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightaway. And when he had brought them into his house, he set

meat before them, and rejoiced, *believing in God with all his house.* Acts 16:33, 34. Or that the "household" of Lydia, "a seller of purple," far away from her home on a mercantile tour, were not adults? And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren they comforted them, and departed." Or that the same was not true of the "household of Stephanas," who "addicted themselves to the ministry of the Saints?" waited on them? 1 Cor. 16:15.

2. Why have the translators of the American Bible Union, translated baptism "immerse," instead of "baptize," a word well naturalized before immersion had fallen into desuetude in the English establishment itself? There was, we think, no just reason for a course that affords occasion for the enemies of Scriptural baptism to show their perverseness. It was but preferring the Latin term of the Vulgate, to the Greek term of the received version—a term constantly carrying one back to the original.

3. Why is there so much lingering opposition to the support of the ministry and giving of our substance to the maintenance of Christian missions? Is anything more clearly laid down in the Scriptures? Jesse Mercer, was once, the oracle of the Baptists of Georgia, and is still remembered and referred to by many a veteran scattered throughout the whole South and West, as, in their esteem, the safest of all the "expounders of the Gospel" who have appeared. That great man never said anything more palpably true, than when rising to preach a missionary sermon, on a critical occasion, he began,—"I am going to prove, that God intends to convert this world. And that he intends to do it by men and money."

The mistake on this subject is that agents especially aim to *swing* money out of brethren. There may be in judicious ones sometimes. But the sound principle, as we suppose, is one removed far above all cavil. "Every man according as he purpeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." "If there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not." 2 Cor. 8:12, 13; 9:7, 8. That is, the Lord does not need unwilling gifts. He does not lay upon men burdens grievous to be borne. If everybody cheerfully threw into the treasury what he could, the accumulation would be vast. The writer has, not unsuccessfully, taken this ground in practice for years. The Lord intends to carry on his kingdom among men by the agency of willing minds. "Then this I say," says Paul, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (Prov. 20:9; 2 Cor. 9:6.) Brethren beloved, let us face our responsibilities manfully, and check on the treasury of the Lord freely, rather than perversely cultivate a spirit of covetousness and distrust. E. B. T.

STATE MISSION WORK.

This work, inaugurated at our last Convention with so much enthusiasm, is being vigorously prosecuted by the Board. We are now operating in twenty-nine associations and repeated calls come to us from others to "come over and help them." The work is commending itself to the churches. Wherever our missionaries go they meet with a warm reception, and are most cordially received by pastors. During a three weeks' tour made recently in company with one of our brethren, we did not leave a single church without the earnest inquiry being made, When will you visit us again? Although our brethren have been at work but a few months, yet great good has been accomplished. Souls have been converted, churches, Sunday-schools, prayer meetings, and missionary societies have been organized. The churches have been encouraged to follow the example set before them by the early Christians—to meet together every Lord's day for his worship, to give of their substance for the spread of the Gospel, and to put forth prayerful efforts for Christ and for souls. In the prosecution of this work, our brethren are called upon to "endure hardness as good soldiers of Jesus Christ." Separated from their families for weeks at a time, exposed to inclement weather, called sometimes to encounter the prejudices of good brethren—oh, how much do they need the sympathies and fervent prayers of the people of God!

Brethren, think of the devoted missionaries of our Board, who are denying themselves the comforts and endearments of home, and have become wanderers for Christ's sake and for souls—think of their dear ones from whom they are separated, and by whom they are sadly missed—pray for them and enable us to give them a generous support.

Perhaps the last time that man of God, the venerable Dr. Manly stood before an Alabama audience, addressing himself to the ministers who were present, and who had been speaking of the lukewarm state of the churches, he said: "If this were the last opportunity I should ever have of speaking a word to my brethren, I would say

to them, strengthen the things that remain in the churches and that are ready to die, for I have not found their works perfect before God." This is the work our State Board is endeavoring to do. Men of God, help. Help us to do this work, for the Master's sake.

T. M. BAILEY, Cor. Sec'y.

LITERARY NOTICES.

NEW MUSIC. Awake my Soul in Joyful Lays. (O Salutaris Hostia, for a Contralto or Bass Voice. By Jno. Wiegand. Price 35 cts. J. Church & Co., Cincinnati, Ohio.

PUNISHMENT OF SIN ETERNAL. Three Sermons by Justin D. Fulton, D.D., of the Centennial Baptist Church, Brooklyn, New York: Religious Newspaper Agency, 21 Barclay St. Price 10 cents.

These spirited sermons constitute a reply to H. W. Beecher, Robert G. Ingersoll, and Canon Farrar. The discussion is able and popular.

LITTELL'S LIVING AGE for March 2. Littell & Gay, Boston.

The best articles are the March of an English Generation through Life; Dr. Lavarion, a story; and Shakespeare in France, a curious description of Parisian botch-work in tragedy. The shorter articles, Pleasant People and Walking in Winter, are sprightly.

SOUTHERN HISTORICAL SOCIETY PAPERS for March, Richmond, Va. Rev. J. William Jones, D.D., Sec'y So. Hist. Society.

The true story of the Capture of President Davis is told. There is an account of the Battle of Jonesboro; among the lectures is one from Gen. S. D. Lee vindicating the reputation of Gibson's Brigade. The advanced sheets of Reminiscences of Secession, War and Reconstruction, by Gen. Richard Taylor, will awaken a general desire to see the whole work. A noble tribute is given to Gen. Sidney Johnston.

IS THERE A HELL? An Inquiry and an Answer. By Rev. Jno. A. Cass, A.M. Boston: D. Lothrop & Co., Corner Franklin and Hawley Sts. Price 15 cents.

An argument clear and concise to the effect that there is a distinction to be drawn between the words translated Hell in the Scriptures. Sheol and Hades signify the place of the departed. Gehenna signifies the region of eternal despair. That this distinction cannot, however, be sharply drawn is shown by the doom of the rich man who was in torment in Hades; and by the wide and indefinite scope of this term in classic literature.

GODEY'S LADY'S BOOK. Philadelphia: Godey's Lady's Book Publishing Society.

The steel engravings continue to represent scenes from those marvelous stories the Waverly Novels. The April number gives the raid of Gase Gibbie. The fashion plate is very fine, and might almost persuade a recalcitrant bachelor that the pull-back is worthy of the chisel of the sculptor and the pencil of the painter. Poems and tales abound. There is a work department, a batch of receipts, a department of home amusements, hints on home adorning, &c., &c.

METROPOLITAN PULPIT AND HOMILETIC MONTHLY for March. Rev. I. K. Funk, Editor. N. Y. Religious Newspaper Agency, 21 Barclay St.

Sermon Plans from the N. Y. pulpit are contributed by Drs. Huntington, Ludlow, Ingersoll, John Hall, Krotel, Hepworth, Talmage, and by Rev. R. W. Davis. There are also notes from the pulpit of other places; outlines for the lessons of the Lutheran Church Year, homilies on the International S. S. Lessons, and a variety of suggestions for preachers.

MILLINER AND DRESSMAKER for March. Sharp's Publishing Company, Corner Franklin and Hudson Sts., N. Y.

Costumes out-door and in-door, bonnets and headresses, the styles for ladies and the styles for children, are pictorially illustrated. The reading matter is unusually good. The sanctity of daily life, the demands of sleep, the methods by which the condition of women can be bettered,—such are some of the themes discussed.

ELOUTION SIMPLIFIED; with an appendix on lipissing, stammering, stuttering and other defects of speech. By Walter K. Fobes, Graduate of the Boston University School of Oratory. Boston: Lee & Shepard, Pp. 94.

This is a valuable manual, on an important subject. It consists of three parts, of which the first relates to physical gymnastics, the second to vocal gymnastics, and the third to elocution or expression of thought and sentiment. The whole science is represented in brief, upon the method adopted by the Boston School of Oratory which is one of the most approved institutes of Elocution. The gymnastic and vocal drill are especially important.

HINTS ON BIBLE READINGS: being a Collection of Readings from various sources. By Rev. Jno. C. Hill, Pastor Presbyterian church, Adrian, Michigan. New York: Anson D. F. Randolph & Co., 900 Broadway. Price \$1.

This volume contains suggestions to Bible readers and specimens of Bible readings. The arguments in favor of this method of expository preaching are that it carries with it the sanction of the Word, that it gives the truth in masses, that it affords opportunities for personal appeal, and that it imparts variety of pulpit discourse. Another, whose importance impresses us, is it gives lay-readers themes and outlines for the Sabbath service in churches without a pastor. The author has prepared or selected sixty-five readings relating to subjects of importance. The book will supply an acknowledged need and do good.

POPULAR ASTRONOMY. By Simon Newcomb, L.L.D. With 112 engravings, and five Maps of the Stars. New York: Harper & Brothers, Franklin Square, 1878. Pp. 566.

The history, methods and present results of astronomical science and discovery are given by Dr. Newcomb in a condensed form and in a direct and simple style. The general reader will receive all the necessary information upon the subject in perusing this pleasing and compendious treatise. The work is divided into four parts. The history of Astronomy is unfolded; with an account of the illustrious succession of men who have devoted themselves to its pursuit and the general character of the problem they undertook to solve. Practical Astronomy gives an account of the instruments employed with the methods of computation. Parts third and fourth describe the solar system and the stellar universe. All the chapters,—on the Sun, the Planetary Groups, the Comets, the Visible Stars and the structure and Cosmogony of the Universe,—show the thorough acquaintance of the writer with his majestic theme, and a commendable temperance of judgment in dealing with its difficulties. The author holds that the famous nebular hypothesis,—that our system was formed by the condensation of a mass of fiery vapor,—is probable but not proved. In regard to the plurality of worlds he inclines to the belief that only a very small fraction of the planets is peopled by intelligent beings. There are some valuable tables and appendices at the end of the volume. The typography and map-engraving are all that could be desired.

A COMPENDIUM OF THE THEOLOGICAL WRITINGS OF EMANUEL SWEDENBORG. New York: Published by the Board of Publication of the General Convention of the New Jerusalem in the United States of America at its Publishing House, No. 25 Cooper Union.

One who desires to know the substance of the teachings of this remarkable theological writer will find the information he seeks in this book. It has more variety than the "True Christian Religion," and is vastly better as a translation. Swedenborg is the most cultivated and profound of Theosophists,—that class of men who profess to derive their knowledge from divine illumination. After having graduated as a Doctor of Philosophy and been in public service as Military Engineer and Assessor of Mines,

But, at most, is it not preposterous to hold that the Spilsbury case furnishes the origin of the English Baptists? Mr. Blunt says, again, "In the year 1639, another congregation of Baptists was formed whose place of meeting was in Crutched Friars, the chief promoters of which were Mr. Green, Mr. Paul Hobson and Captain Spencer. Crosby's Hist. of English Baptists, I. 148." The same writer also records that the "new baptismism" of these early Baptists was effected by communication with the Dutch Mennonites. One of their number, Mr. Richard Blunt, being acquainted with the Dutch language, was sent over to Holland, where he was baptized by John Baite; and on his return he baptized Mr. Blacklock; the two then baptized others to the number of fifty-three. "From this time the sect spread with some rapidity, but there is no evidence to show whether all the congregations of Baptists which are soon after found existing originated from that of which the preceding account is given, or whether they were sporadic offshoots from

devil as Pile has it in a supposed case, may baptize lawfully, and therefore anybody—even the devil may start a succession, and those who hold this doctrine are the so-called "more judicious" ones!

This editorial finishes our review of Dr. Jeter. We leave the reader to judge of the merits of our review. We have not expected to attract attention beyond the limits of our own State. So far as we know the subject has not before been discussed for the reading of Alabama Baptists. Therefore we propose to submit two more articles without regard to what Dr. Jeter has written, in which we hope to make out more fully the Baptist character of some of the parties which have been mentioned in our preceding papers. We believe, however, that in meeting Dr. Jeter's many difficult objections, we have furnished very satisfactory reasons for holding that the Baptists have existed, not in name but in fact, from the days of John the Baptist unto now. But there are some other facts which we wish to lay before our readers.

R.

ANTI-GRUBS.—A correspondent of the *Georgetown Telegraph* writes: Melon and cucumber bugs like acid leaves better than any other kind. Now a few raw seeds in each hill and never lose a plant. Earth-worms, cut-worms, white-grubs, and in fact all soft bodged worms, are easily driven out by salt sown broadcast. You can do so from with ten bushels to the acre, but a half bushel is ample. Dry slaked lime is also effectual.

INK-ERASE.—The *Pharmacist* gives the following recipe for an ink that cannot be erased, even with acids: To good gall ink add a strong solution of the soluble Prussian blue in distilled water. This addition

answer, but fusing into thought he spoke to himself thus: "If suppose it's on account of their pull-backs."

The *Christian at Work* vouchers for this: He was a minister, and was crossing the Jersey City Ferry to New York on Sunday, and lo! whom should he see employed as pilot but—a church deacon. He went for that deacon—"You working here on Sunday—a deacon in a church?" "Yes" was the reply.—"I have to; so many ministers crossing on Sunday obliges us to run the boats on the Sabbath." And then the boat reached her dock, and the minister was noticed to get off, apparently immersed in deep thought.

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