



## Alabama Baptist.

SELMA, ALA.

THURSDAY, APRIL 25, 1878.

JOHN L. WEST, PUBLISHER.

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## SANCTIONS OF DIVINE TRUTH RATIONAL.

It is not indeed permitted us to prescribe what the dealings of God with his creatures should be. He is a great Sovereign, infinite in nature and mysterious in working. And we, so limited in our capacities and attainments, who know so little of the earth on which we tread, yea, to whom our own bodies and souls are so incomprehensible, how impossible, not to say how sacrilegious, would it be for us to anticipate the utterances of boundless wisdom, and to mark the paths to which the stately, stepplings of our God must be confined! But when God has actually revealed himself to us in a system of government, then it is our duty to examine what he has revealed. It is our privilege to mark to what extent his attributes of mercy, justice and wisdom are manifested in his dealings. Let us pursue the inquiry, by observing the objections which have been made against them.

An objector may say that the sanctions of the divine government would be better adapted to their ends if they appeared more directly to the senses. Is it necessary, then, before we can trust God that we should see the visions and hear the sounds of eternity? This would be to give that credit to our senses which we refuse to his words. Does it not seem more in accordance with the grandeur of the Divine nature that we should be called upon to receive his testimony in whatever method conveyed? And does not reason itself commend the method which God has adopted? He does not bid the midnight specter which darkened the chamber of Elipaz to pass before us in our state of sin. Nor do we hear articulate plaudits sound from the open skies to encourage acts of duty as when our Lord went down into the Jordan. Is it not enough that he addresses our nobler part, that he speaks to our understanding and to our souls?

An objector may say that the sanctions of the Divine government would be better adapted to their ends if punishments and rewards were not delayed. He may assert that the delay of punishment which the Bible represents as God's general plan, tends to embolden transgressors, and to dishonour the upright, as showing that God is indifferent to the results of human conduct. But is it not evident that God's delays are an advantage both to the wicked and to the good? The acts of his providence are examples to us. They teach us like him to be forbearing in the midst of the affronts and injuries to which we are subject. They evidence a dis-

vine consideration, for they afford an opportunity for repentance. They display a divine wisdom, for often the wicked who deserve to be cut off in the midst of their days are spared, so that they may act as instruments for the carrying out of God's great purposes; the licentious Greek by colonies and with arts and arms and literature trains the classic mind to read the text of the New Testament; the cruel Roman covers the known world with a network of military roads, that when the beautiful feet of them that publish peace and salvation set forth upon their sublime march, their ways may be already prepared. Thus by delaying his visitations God maketh the wrath of men to praise him. A punishment by being delayed often becomes more memorable and exemplary. When a Pharaoh falls at the head of his army, or a Belshazzar mingles his blood with the flowing wine, men learn to adore God as one who is glorious in holiness, fearful in praises, doing wonders. And while God is thus honored, the partial punishments which he inflicts, the pangs of conscience, the forebodings, the earnest of eternal pain, may lead them to forsake their wicked ways and live. And it is a blessing to the good that their rewards are not immediately conferred. They walk by faith not by sight, and this is the noblest principle of existence. They are disciplined to exercise trust in God, patience in reproach, fortitude in suffering, hope in disaster, all those lofty virtues in whose observance we follow the Lord Jesus. If instant retributions visited good and evil deeds, probation itself would cease. There would be no glory rendered to God by the constrained obedience of his creatures. These delays are therefore necessary and in opposition to objects may be adduced as proofs of God's sovereign wisdom.

An objector may say that miracles should not have been confined to one age of the church; that if the mighty portents that thronged earth and heaven in ancient days, again appeared, men would need no higher evidence of the truth, and the infidels of the world would be converted to the faith. The supposition is false in philosophy and false in fact. A miracle will not convert any soul. It is not external force but internal conviction which produces the momentous change. A miracle may produce astonishment and terror—it may silence and overwhelm the antagonists of a divinely commissioned prophet, but the impression, like that produced by sickness and calamity, is soon effaced. So the tornado sweeps over the bending grass, but in a little while you will find every green blade pointed again at the heavens. Was it not so with those that beheld the resurrection of Lazarus? They saw the great form of the risen one come forth self-supported from the tomb. They could not deny that a mighty miracle had been done. And yet how soon "to we find them seeking to destroy its evidence, to destroy their friend and the friend of Jesus. And see the land of Palestine.

Over whose shores walked the blessed feet that eighteen hundred years ago were nailed for our advantage to the bitter cross. Where are its inhabitants? Where is the face that looked upon the countenance of Christ, when he walked upon the waters, when he crushed the marble prison house of death, when Satan fell as lightning from heaven before the terror of his glance? Are they converted? Do they not rather blaspheme the name of Jesus, a wonder-worker to whom even Gentile nations bow the knee, the King of the line of David who constitutes the glory of Israel and shall be its perpetual praise? Miracles have their use to attest the truth and to set forth its symbols, especially to a carnal and formal people; but their efficacy doth not regenerate or save. There is hence no ground for cavil because the age for miracles has past. The true and only method by which men can be interiorly wrought upon, preaching, persuasion by the use of motives, conviction by addresses to the hopes and fears, to the sense of gratitude and the sense of sin, such is the precise method which God employs.

Is it enough if these motives are such as are adapted to move the minds of men, if they are of infinite importance if the rewards they offer and the penalties they disclose, if Heaven and Hell are certain realities, if such appeals are precisely what we need. Miracles will not convert us. Immediate acts of Providence, startling impressions on the senses will not reach to the secret places of the soul. We need to know that the interests of the future world far transcend everything that loveliness and ambition seek in this. We need to know that the blessing before us is so great, and the danger so imminent, that to gain the one and escape the other, it were wise in us to spurn the pleasures of the world and the honors of the universe. And therefore we need revelations that do not persuade the object, and that they would not be persuaded though one rose from the dead.

This question is admirably discussed by Plutarch *De Sera Numinis Vitia*.

## INNOVATIONS IN METHODISM.

The signs of change in that wonderful interesting system established by John Wesley are multiplying. At the North dominion misunderstandings are reported as existing between the bishops and the conferences. A restless, democratic spirit disturbs the docility of the flock and the order of the denominational gatherings. It is even proposed to limit the authority of the bishops by making the presiding eldership an elective office or else by abolishing it altogether. A change of this sort would modify the whole system.

Another modification is proposed. The change of pastorate every three years is felt to be often as injurious to the welfare of settled congregations as it is of advantage in missionary fields. Pastors who have succeeded in the administration of city churches are surrendered with growing reluctance. It is, frequently, impossible to make any change that will prove satisfactory. At the South, a minister designated to the duties of the Atlantic and Gulf ports ought to be kept in the field for which he has thus become specially fitted. To send a new man in his place would be to expose a valuable life without any adequate cause. For both these reasons a change in the organic law of the denomination, however vigorously it may be resisted, at the present time, must eventually take place. The three year rule is already opposed by the strongest and wealthiest churches.

Another question waits for settlement—the licensing and ordaining of women as preachers. The *N. Y. Sun* thus presents the case with its attendant difficulties. "Shall women be licensed to preach in Methodist pulpits? Bishop Andrews says, No, because the law of the church does not permit it; and an appeal has been taken from his decision to the General Conference. Should that body reverse the Bishop's decision, it will not be long before the question will change its form, and then the Methodists must determine whether successful women preachers shall be ordained to the pastorate. Whatever the law of the church may be, the whole logic of the practice is on the side of the women. Alone among Protestant bodies, it has embraced the padlock which St. Paul had placed upon their mouths. For over a century the sisters have been praying, relating their experience and exhorting sinners in Methodist meetings, with the full approval of the clergy from the Bishops down. Is some of them after this training, quite to the pulpit, there is no occasion for surprise. Perhaps it is equally natural that the men preachers should at first resist this invasion of their domain; yet there are very few of them who would not welcome the chance of securing Widow Van Cott's help at a revival."

Our own impression is that the Northern church will yield; but that the Southern church will abide by the old standards. We hope that the time may never come when any denomination of Christians at the South shall consent to the unsexing of women.

HOMES IN ALABAMA.  
The tide of Western emigration must perforce turn southward, where the land is better, life is safer, the air is blander, the mineral wealth is richer and churches and schools abound. Mr. H. A. Sharpe, of Decatur, publishes in the Northern press that there are over a million acres of land in Alabama along the line of the South and North Railroad, one-half of which is owned by the United States Government; and given away to soldiers and actual settlers in tracts of eighty and one hundred and sixty acres. The other one-half is sold cheap by the Railroad Company. Some of the land is very good for stock-raising and agricultural and horticultural purposes. All of it has the best water, and is situated in the finest climate in the world. Nor is the region in which Mr. Sharpe writes, peculiarly its advantages, enjoying all the privileges denied to many other parts of the State. There are elsewhere millions of acres in our broad domain which offer equal encouragement to immigration. For political and industrial reasons there is no room. Bona fide settlers are wanted who are prepared to take their part in the industrial development and prosperity of a great State.

RESOLUTION OF THE STATE MISSION BOARD.  
At the April meeting of our Board we found our President, Rev. J. J. D. Renfro, D. D., and his family, in deep affliction, having the day before lost a son of great promise, who had just entered upon the active pursuits of life as a lawyer, and had already, by his urbane, genial, manly bearing, secured the affection and confidence of our entire community. It is therefore

Resolved, That our Recording Secretary be requested to tender to our afflicted brother and his family, our Christian condolence and profound sympathies and to express our hope,

that he may find those sources of comfort in the Gospel, which he has so long preached to others, to cheer him and his dear wife and children in their sad distress.

BIBLE IN ITALY.  
The happiest results in the spread of evangelical doctrine and the promotion of pure morals may be augured from the free circulation of the Word of God in Italy. Such fruits may be expected wherever the immortal seed is sown. Hence it is most gratifying to learn that Protestant and restless activity is displayed by Protestants in the distribution and sale of the Bible throughout Italy. Copies can now be readily had in the bookstores of Rome. A copy has been placed in each room of the Quirinal, the hotel of the city. Colporteurs, also, go from city to city, and sell the Scriptures in the market places. The Word of saving truth is not bound. Everywhere the sowers go forth to sow. "What will the harvest be!"

1,000 NEW SUBSCRIBERS WANTED.  
In order to increase the circulation of the ALABAMA BAPTIST we will send it from this date until Jan. 1st, 1879, to any one who will send us \$1.50. We want 1,000 new names on this offer. Will not our brethren take hold of the work at once and secure them for us? We know it can be done. Try it.

FIELD NOTES.  
Our accommodating Post Master, Capt. H. Cochran, has kindly furnished us a separate box for our newspaper mail, which is a great convenience and for which we tender our sincere thanks.

The Baptist church at Sciola, Iowa, numbers in its membership 375 whole households. Cannot some of our Pedobaptist friends prove now that at least one regular Baptist church practices infant baptism?

Bro. Jno. C. Foster, of Tuscaloosa county, says of our paper: "It is growing in interest to the people who read it, and I could get many more subscribers if it were not for the scarcity of money."—Try our \$1.50 proposition, Bro. F.

Bro. W. Wilkes writes: "No work has ever taken so abiding a place in the hearts of Alabama Baptists as the State Mission Work. It will live and grow. I do thank the Lord for the warm reception so far enjoyed."

We propose to send the paper to new subscribers from this date until Jan. 1st, 1879, for only \$1.50. Will not all our brethren inform their neighbors of this and get them to subscribe immediately?

Bro. L. F. Daniel of Choctaw Corner, sends us four new names on our \$1.50 offer, and says: "I think I shall succeed in getting a good many subscribers on your offer in issue of April 4th. The outlook in my field of labor is encouraging. Considerable interest is manifested in two of my churches."

Capt. Cochran, our Post Master at Selma, sends us completely by surprise a few days since, by paying us a genuine \$10 gold piece when we had a right to expect only ten dollars. Whither are we drifting? We have not been treated so before for a long, long time. However, we would not object to a repetition.

Dr. G. Hendrick, of Brundidge, says that he likes the paper, and has avoided a lull by sending his renewal in advance. Thank you, Doctor. We shall not send you a dun for a year to come. Your time will expire May 31st. Thanks for the new subscriber.

Bro. S. G. Jenkins is about the oldest settled pastor in the State, having served in this relationship 2 churches near by. He is yet vigorous and energetic. Bro. Jenkins and Bro. W. C. Myatt are the two youngest old men I know of. Let the memory of such veteran servants of Jesus ever be cherished.—W. Wilkes.

Bro. J. M. McCord, of Syke's Mills, writes: "I feel it my duty to present the claims of the *Alabama Baptist* wherever I go. I send you \$2.50 for — I will try to get you some more subscribers soon. I find it a difficult matter to make up a club."—Try them on our \$1.50 offer, Bro. M. Those who are trying that are succeeding finely.

An excellent lady, of Macon Co., renews her subscription, and says: "I wish you great success, and hope and pray that the day is not far distant when every Baptist family in the State will be a subscriber and diligent reader of your valuable paper."—We hope so, too, and are exerting ourselves to the utmost to accomplish this desirable end. Brethren, help us, and help us now.

The uneducated ministry will not get any abuse from me. They have a hard enough time to get along.—Dr. Fulton. "Spoken like a man and a Christian. We have no use for those coxcombs who undertake men who have not had the advantages of collegiate training."

Central Baptist.—Spoken like another man and Christian, Bro. Central, and we quite agree with you.—J. L. W.

Bro. Crumpton gave us good sermons both morning and evening on Sunday last. We could but wish during his sermons, that more of our preachers, especially those of our towns and cities would adopt Bro. Crumpton's style of preaching. He evidently tries to keep self out of all his sermons, and to have as much of Christ in them as possible. A church with an humble, faithful pastor may confidently expect great results."—Southern Baptist.

Our Sunday-School Department appears this week on the fourth page.

Ym. M. Tweed, after a long confinement for peculations of colossal magnitude, has appeared before a higher tribunal. His last words to his physician were: "I am not afraid to die; I believe the guardian angels will protect me." The language shows the faith in which he died—a faith which substitutes anything, be it angel, or crucifix, or saint, or angel, in place of the only Refuge of the Lost.

After long months of mental anguish, Mrs. Elizabeth R. Tilton publicly confesses her guilt, and that of Rev. Henry Ward Beecher, leaving the truth with God to whom she commits herself, her children and all who must suffer. To what sad and terrible confession Mr. Beecher gives a prompt denial, declaring her to be innocent of the great transgression. Whatever the facts of this anomalous case may be, it is certain that Mrs. Tilton has had advisers: honor, virtue and decency forbade a reopening of the noisome scandal.

Bro. R. W. Beck, of Steele's Depot, writes: "I am going to send up my part of the 1,000 new subscribers in a few days. Every subscriber can do this if he will devote one hour to the work." Four days later Bro. B. writes: "Enclosed find \$3.00, for which send the dear *Baptist* to me."—This is my speech, partly, for the paper. "How many will do, in the next two weeks, just half as much for us as Bro. B. has done? How many will do more?"

In addition to his own renewal, Bro. J. H. Curry, of Pickensville, sends us two new subscribers on our \$1.50 offer. And says: "I think you will hear from me again soon. Your special offer is a good one. Get the people once to read the paper and the victory is won."—We have heard from Bro. C. before, and doubt not that he shall hear from him again. He always writes good letters. By the way, Bro. C., we know some hundreds of more brethren in your county that ought to take the paper. Can you not stir them up a little?

A good sister at Pine Apple, writes: "I know that times are hard and money scarce, but I cannot afford to give up the *Alabama Baptist* as long as I can raise the amount that you charge for it. I believe, however, that if you could publish the paper for \$2.00 you could get a large number of new subscribers."—We do not doubt that we would get more subscribers at \$2.00, but we do doubt very much whether we could publish the paper for that amount. We could do it if we had a thousand more paying subscribers than we now have. Shall we have them?

STATE MISSION BOARD—WHAT MUST BE DONE.  
At the last quarterly meeting of the State Mission Board, which occurred April 9th, the matter of securing a higher degree of certainty in the salary of our efficient Corresponding Secretary, Rev. T. M. Bailey, was discussed, and the following resolution was passed, and the President of the Board directed to publish it in the ALABAMA BAPTIST.

Resolved, That the churches be requested to instruct the delegates to their next Convention to be held in Talladega in July next, what amount they are willing to pledge for the salary of our Corresponding Secretary the next year, thereby relieving said delegates of the delicate responsibility of making such pledges at the Convention.

The propriety of this move must strike our brethren as being eminently proper. It at once relieves those delegates of a responsibility from which they very naturally shrink, and relieves the Board of a very painful degree of suspense.

Will not our churches take action at once on this subject, and thus enable our Secretary to give his entire time, unembarrassed, to the matter of supervising the work committed to him? Not more than fifty per cent. of the amount pledged to his salary at the Convention at Gadsden has been paid, and three-quarters of the year has expired. Of course this greatly embarrasses him. We beg to urge this subject with more than common earnestness. Let there be a liberal response to this appeal, so that the Board may be enabled to enlarge its work next year to those portions of the State still unoccupied, and which demand our attention as imperatively as any field now occupied. Dear brethren, we shall await your responses to this appeal with the most anxious solicitude.

J. J. D. RENFRO,  
Pres. S. M. Board.

CANON FARRAR AND HIS BOOK.  
First of all, he seems, in the outset, to surrender himself completely to sentimentalism, instead of the stern and obtrusive facts of revelation. The whole thing comes out fearfully in the following note in the appendix: "I declare, and call God to witness, that if the popular doctrine of Hell were true I should be ready to resign all hope, not only of a shortened but of any immortality, if thereby I could save not millions, but one single human soul from what fear, and superstition, and ignorance, and inveterate hate, and slavish letter-worship, have dreamed and taught of Hell. I call God to witness that so far from regretting the possible loss of some billions of souls of bliss by attaching to the word *atonos*

a sense in which scores of times it is undeniably found, I would here, and now, and kneeling on my knees, ask Him that I might die as the beasts that perish, and forever cease to be, rather than that my worst enemy should endure the hell described by Tertullian, or Minucius Felix, or Jonathan Edwards, or Dr. Pusey, or Mr. Furness, or Mr. Moody, or Mr. Spurgeon, for one single year. Unless my whole nature were changed, I can imagine no immortality which would not be abhorrent to me if it were accompanied with the knowledge that millions and millions of poor suffering wretches—some of whom on earth I had known and loved—were writhing in an agony without end or hope." That is, in brief terms, if it turn out that inexorable criticism should prove the "orthodox" idea to be true, *fading* would constrain him, to eschew and repudiate the whole system of revelation as a thing to be loathed and abhorred. No wonder that he speaks with entire respect for Frederick Denison Maurice, and even Theodore Parker. Now we profoundly respect compassion, on whatever grounds exhibited. We have no doubt that all good men carry unalterable grief in their hearts for the woes of the lost. "Our misery reached," the Redeemer's "blest abode, and pity brought him down." But it is dreadful daring to go farther than St. Paul, whatever interpretation we may put upon the words, "I could wish myself accused from Christ for my brethren, my kinsmen according to the flesh." For he does not say I wish myself accused, but "I could wish," that is, if it were lawful. Reverence for divine authority and justice checks the overflow of deprecation. We know not the whole reasons or extent of God's righteous indignation and wrath. We are sometimes in danger of forgetting that divine punishment is only con-dign, exactly what the case requires. To presume therefore to determine, *a priori*, what God ought to do, with our finite understanding, and very partial knowledge of the divine reasons, may easily precipitate us into blasphemy.

Canon Farrar arrays himself, undoubtedly with great scholarship, against the results of equal, often superior scholarship, and a great majority of the greatest names. If *atonos* in its connections with other words does not mean "everlasting,"—if *hadai, Gehenna, Tartarus*—do not mean "Hell," what words or juxtaposition can be found to convey the idea? Is it impossible to express the idea in the Hellogreek or Greek tongue? Can anything in interpretation be more reliable than the easiest and most natural construction, put by common minds, on plain documents, designed for the understanding of the masses? Can an immortality of bliss be found in the Bible without the alternate idea of "immortal woe?"

It is to be especially remarked that the author, at last, cannot get over the possibility, aye the probability, of everlasting doom in some extreme cases. But if the import of the terms is so invariable as he contends—so limited in their meaning; if everlasting destruction is so abhorrent to the character of God as a God of love—how these exceptional cases?

The *a priori* argument would alike sweep away, the advent of sin into the world. So Barnes felt when, as quoted, he wrote, "In the distress and anguish of my own spirit I confess that I see no flight whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity." Who does not teach these awful things with agony unutterable? But do facts cease to be facts because in our imperfect knowledge of the terrible subject they overwhelm us?

"Lord, here we bend our humble souls, And awfully adore; For the weak passions of our minds, Can stretch a thought no more."

E. B. T.

STATE MISSION WORK.  
That the denomination may see what the Missionaries of our Board are doing, I present the following from their reports for the quarter ending March 31st, 1878:

Sermons delivered, 470. Addresses, 111. Churches visited, 299. Miles travelled, 6,267. Sunday-schools organized, 28. Prayer-meetings organized, 28. Ladies' Missionary Societies organized, 2. Baptized 5. Received by experience, 2. By letter, 1. Deacons ordained, 1. District meetings attended, 3. Subscribers to ALABAMA BAPTIST secured 109. Collected for State Missions \$496.70. For Foreign Missions, \$12.85. For Home Missions, \$10.00. Raised to secure a pastor for a destitute church, \$89.00.

From the above it will be seen that our brethren are not neglecting themselves. They are all much encouraged in this work. Brethren, follow these men of God in their arduous, self-denying labors of love, with your earnest prayers for the prosperity of the work to which they have given themselves. To those brethren in portions of our State not yet occupied by our Board, who are sending to us

the Macedonian cry of "come over and help us," we would say, patience, brethren; we are doing all we can; we have undertaken all that we can possibly do in this present Conventional year. We hope such an impetus will be given to the work at our annual meeting in Talladega, that we will be able to occupy every portion of the State.

I would respectfully urge individuals and churches who have made pledges for State Missions to redeem them as far as can be done, during this quarter, so that we may go up to the Convention with the cheering report that all our missionaries have been paid.

T. M. BAILEY,  
Cor. Secretary.  
Midway, Bullock Co., April 19, '78.

LITERARY NOTICES.  
GODEY'S LADY'S BOOK for May. Godey's Lady's Book Publishing Co., (Limited), Philadelphia, Pa. \$3 a year, post-paid.

The present number of this deservedly popular magazine comes to us brim-full of choice matter for the ladies, comprising the usual variety of fashion plates and notes, stories, poetry, miscellaneous reading, music, &c., &c.

THE SUNDAY SCHOOL TIMES SCHOLARS' QUARTERLY. A Help to Teachers and Scholars in the study of the International Lessons. Second Quarter, 1878. Jno. D. Wattles, Publisher, 610 Chestnut Street, Philadelphia.

The Scholars' Quarterly, in neat pamphlet form, is issued every three months, at 25 cents a year. It is a valuable publication and should be in the hands of all who are engaged in the study of the International Lessons.

COMMUNICATIONS.  
Education.  
Dear Baptist:—The education of both sexes is at the present time, and very properly too, engaging the attention of people generally. Now, that there is a great number (perhaps a majority) who do not approve of the prevailing educational system of the age is apparent, and stifled murmurings like the inward heavings and mutterings of the volcano are heard in the distance; yet it seems that no one has been willing to lead the way in protesting against the errors and to recommend a reform. Now my opinion is (I prefer to use the personal pronoun in its singular form) that the reasons why silence has been so long maintained upon the subject are two-fold:

First, Persons who, in their feelings and judgment, do not approve of the present system of education, have been unwilling to bring themselves in contact with those who differ with them, and for whom they entertain a fraternal feeling.

Second, They have refrained from speaking out upon the subject, lest their motives should be misconstrued and they should be numbered with those "old fogies" who are opposed to education.

Now, as to scholarship and the curriculum in our Colleges and Seminaries, I know of no dissatisfaction. But the main trouble is, that the intellect receives all the attention, and the manners, the heart, and the conscience are neglected. Now, I am bold to assert that any system of education which does not aim at the development of the whole nature of man, intellectual, moral, and physical, is radically deficient, and needs reforming. Is not the tendency of the age to rationalism? Are not freethinkers clamoring for the still higher exaltation of the intellect? And has it not already been exalted until an insidious infidelity presides in some of our highest schools? And has not some of the Professors become "wise above that which is written?" And is not the impression (if not directly, indirectly) made that science is above revelation? The President of a College should possess other qualifications than that of scholarship and literary attainments. He should be a good disciplinarian, a wise administrator, and above all, he should be free from the least taint of infidelity or skepticism.

No one is more in favor of education than I am. I say educate all the children, white and black, if possible, but let that system of instruction be adopted that will cultivate the soul and develop the physical nature. Above everything else, let each and every pupil be taught that the intellect is the gift of God, and should be employed in endeavoring to know and please God, by studying his works, and more especially the Bible, in which God has revealed himself to man, and that this should be done, not with a proud self-sufficient spirit, exalting intellect and human learning, but with an humble and docile spirit, realizing that they are in the presence of Him who "hath made foolish the wisdom of this world."

A. B. COUCH,  
Mobile, Ala., April 9th, 1878.

Those whose subscriptions have expired, will please send on their renewals, at once.

From Deacon Penn.  
Bro. Editor: I desire to say a few things to the brethren in Alabama, through the columns of your paper, before I leave the State.

I believe it to be the duty of every Baptist in Alabama to take and read the ALABAMA BAPTIST, because it is a good paper, and a sound Baptist paper, and ought to be well sustained. But the devil says to them: "Cry, poverty, poverty, poverty," and about forty thousand of them obey him and join in the grand chorus, and then the pastors, agents and friends of the paper take a back seat and stop their ears, so that they cannot hear their doleful wailings. Now let us have a little plain, honest country talk. The devil is a liar, and the father of it, and in about thirty-five thousand cases out of the said forty thousand, the cry of poverty is a lie, made by him, and he uses these Baptists as trumpets to blow his lie through. Now brethren and sisters, before you ever cry poverty again, just stop and make a close calculation of the amount of money you have spent foolishly and sinfully in the past twelve months, for instances, for unnecessary wearing apparel, going to circuses, theatres, balls. How much have you spent for whiskey?

I want some good young preacher to go at once to Whistler, near Mobile, to serve the Baptist church there as pastor. They want a man without a family, truly pious with energy and zeal. They want him to preach the gospel, and to declare the whole counsel of God, and as to a support that will be done well and cheerfully. I do not believe that any church in the South has a better set of deacons or members.

I want to say to the churches and pastors who have invited me to help them in meetings, that I regret my inability to comply with their request. I promised the brethren in Texas to return by the 1st of May, and they are holding me to the promise. I may go to one more place, but only one. If it be the Master's will for me to return to Alabama, I will remember these invitations.

Yours truly,  
W. E. PENN.  
Bigbee Association.

Bro. Editor: Please make the following announcement for a District Meeting at Pushmataha, Choctaw county, commencing Friday preceding the 5th Sabbath in June next.

PROGRAMME.  
Introductory sermon on Friday, 11 o'clock A. M., by Eld. F. A. Freeman; subject: Church Work.

One o'clock P. M. Essay, on The Evidences of Christian Character, by J. D. Cook, followed by H. Vaughn. Preaching at night by appointment of a committee.

Saturday morning, 9 o'clock, Prayer-meeting. 10 o'clock A. M. Essay, by A. P. Evans; subject: The importance of searching the Scriptures, followed by Eld. A. E. Beanus.

One o'clock P. M. Essay, by Eld. W. F. Pond; subject: The duty of Baptist churches to meet every Sabbath for the special object of the study of the Word of God, followed by Eld. T. B. Woodward.

Three o'clock, Essay, by Eld. C. C. Vaughn; subject: Characteristics of acceptable prayer, followed by T. M. Brunson. Preaching at night.

Sabbath morning 9 o'clock, Prayer meeting. Preaching at 11 o'clock, 2 o'clock, Sabbath School Mass Meeting, opened by Eld. W. F. Pond, followed by many brethren.

Preaching at night, which will close the exercises. Ministers and brethren generally are cordially invited to attend.

J. K. RYAN, Pastor.  
Bethel Association.

Bro. Editor: At the last meeting of the Bethel Association, a subscription was made by various persons to support a theological student at Howard College. A committee was appointed consisting of Brethren R. H. Hudson, J. R. Cowan and J. W. Jones, to collect and dis



