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NOT SATISFIED.

DUPLEY WILLIAMS.

I.
Go gather wealth from shore to shore,
Till mine and field can yield no more;
Go rake the caverns of the mine
And dig the glittering pearls as thine;
And yet with all thy wanted pride
Thou hast a soul not satisfied.

II.
Go climb the rugged Alps of fame—
Make DOMINION thy name;
Till minor lights proclaim thy praise
And mighty earth her homage pays;
Then know that fame hath basely lied,
And left thy soul unsatisfied.

III.
Go marshal legions on the field
Till thrones have tottered, monarchs kneel—
Thou art a king, a monarch, a king,
Till thou art a king, a monarch, a king.

IV.
Till I see the dark rolling flood
Shall burst its banks with frothing blood—
Thy glory hath a wretched bride—
A craving soul not satisfied.

V.
Wealth, territory, the pomp of power,
May soothe the soul for one brief hour,
And when this hurried hour hath fled
It longs for other joys ahead,
Forever onward darts to stride,
Hoping yet never satisfied.

COMMUNICATIONS.

The Scriptural Claims of the Pope.

Number IX.
[CONCLUDED.]

It is not clear to us, that in the expression concerning the keys, there is an allusion to the preaching of the Gospel after the ascension, as first performed either by Peter individually, or by the apostles generally. In other places in the New Testament (3), in which any human or angelic being is represented in connection with keys or key, some action is mentioned as following the connection.—In Luke 11:52, "Ye have taken away the key of knowledge," and, (as the result), "Ye enter not in yourselves, and them that were entering in ye hindered." In Rev. 1:17, "To him was given the key of the bottomless pit," and, (as the result), "he opened the bottomless pit." (See also Rev. 1:19.) Here in Matt. 16:19, it is, we think, fair to argue, that the binding and the loosing power is the result of the Savior's giving the key. As soon as it is said, "I will give unto thee the keys of the kingdom of heaven," it is also said, "and" (as the result), "whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." We have said that the key or keys is an emblem of power. The expression, "the keys of the kingdom of heaven"—means keys connected with the kingdom of heaven, or dropping the figure and taking its obvious meaning—power connected with the kingdom of heaven. When the Savior gave the keys, he gave power; he gave power in things pertaining to the kingdom of heaven; when the apostles received the keys, (at what time is not now the question), they received power, the power implied in the latter part of the verse—the power of performing certain acts on earth, with the promise of the ratification of these acts in heaven. We here quote as an interpretation of this part of the verse, an explanation by a Catholic writer (before quoted), and we pronounce it orthodox, and wish no better. "God ratifies in heaven the judgment of his ministers on earth, where they judge according to the rules prescribed by his word." (Quoted.)

Because "the keys" are mentioned, one of the uses of which is to unlock with the view of opening, it has been supposed that there is a reference to the first preaching performed—the opening of the Gospel—the preaching on the day of Pentecost.

Another use of the keys is to shut. Why confine our thoughts to only one use?

When the apostles preached on that day, it was not their first preaching. The kingdom of God had been preached not only by the apostles, before the day of Pentecost, but by the seventy disciples also, (Luke 10:1, &c.), and by the apostles before this conversation. (Matt. 10:1, &c.; Luke 9:1, &c.) We believe that the power implied in the keys was the power that the apostles received on the day of Pentecost. On this day the Holy Ghost came upon them both in his ordinary and extraordinary influences. They did not then receive the privilege of preaching the Gospel. They had that before. But they received greater fitness for the work. As the receiving of keys means the receiving of power—the very thing the Savior promised just

The Alabama Baptist.

SELMA, ALABAMA, THURSDAY, JUNE 13, 1878. No. 9.

before the ascension, (Acts 1:8)—we feel that we do no violence to Scripture in taking the view that we have presented. To the law and to the testimony. We do not press this view, and we are open to criticism. I thought to have given our interpretation to a portion of Scripture on which Romanists base their claims for Peter, as supreme among the apostles, as the foundation in religious things, and as Christ's vicegerent on earth, yet we feel that our opinion on the main question is not set aside, even if our interpretation is not correct. Our object has been, not to adduce and sustain our opinion as to the meaning of this portion of Scripture, as to show that Romanists in establishing their position, these verses may mean, they do not establish the points for which Romanists contend.

Establishing the ground that Peter is not intended by this rock we showed that the other apostles were as much spoken of as the foundation in religious things as Peter; that they acted during the Savior's life, and after his death, as if they regarded him as clothed with no more power than themselves; that Paul did not hesitate to rebuke Peter, when on one occasion he regarded him as censurable; that the desire for supremacy was always checked by the Savior; that Peter did not regard himself as the foundation of the church, or supreme among the apostles; that the never manifested haughty airs toward them and that the Savior did not act toward him as if he regarded him as the rock on which the church was to be built. We next considered the keys. When admitting that by the keys is meant power, we showed, that if by them was meant Peter's vicegerency in ecclesiastical matters, he had not received this, either before the ascension, or concerning the keys, at the time of the conversation, or after it. It would be interesting to consider to what extent the history of Romanism proves the Pope to be the successor of Peter.

B. W. WHILDEN.

Read and Take Courage.

Dear Brother—For the encouragement of those who are working in the Sabbath-school cause, and also as an encouragement to those who are not, I send you a plain, simple history of facts speak for itself.

In 1871, I took charge of Bethesda church, which was in a cold and languishing condition, with a membership of six or eight.

I succeeded in organizing a little Sabbath-school, and that year I baptized 12.

The next two years all my efforts to get up a Sabbath-school proved fruitless, and the result of my labors could not be seen.

Last year, however, a Sabbath-school was organized and efficiently carried on through the year by our energetic and most excellent Sabbath-school workers, Bro. Calvin Stevens, and I had the pleasure of baptizing 25 new converts, and of receiving 10 new members, making in all 35 accessions.

In the latter part of 1875, at the request of four or five brethren, living and abiding letters in the neighborhood of Selma church, I began to preach at that church, where there had been no preaching for several years.

Upon inquiry, I found only two names remaining on the church-book, that had not taken out letters.

I organized a small Sabbath-school here, but soon cold weather and bad roads set in and the school closed.

Next year, a school was kept up about four months, and during that year four were received by letter.

Last year, however, as the spring opened the school opened, and the church book held of the work in earnest. Soon the most of the neighborhood joined in and began to study the Scriptures, which are able to make them wise unto salvation. At a meeting of six days in September I baptized 25 upon a profession of faith and received 3 by letter.

During the years, 1872-73-74-75, a flourishing Sabbath-school was kept up at Mt. Lebanon church. During that time something near or perhaps over 100 were added to the church, Elder R. A. Jackson being pastor.

During one of those prosperous years, I remember aright, between 30 and 40 were added at one meeting in August.

In the year 1874, after our protracted meeting had been closed for some two weeks, on my return from Macon county, I found that the good sisters had got together and made and circulated an appointment for me to preach Saturday and Sunday.

On Sunday, it being evident that the word of the Spirit was doing its mighty work, an appointment was made for next day, and from day to

day, for 11 days. As a result I baptized 19, received 2 by letter and 1 by restoration.

During the last two years, however, the Sabbath-school died out, and while four same beloved pastor preached with his same earnestness, and shunned not to declare the whole counsel of God, still the church grew cold, but few accessions were made, and the spirit of missions, which once characterized her as a live and active church, seemed to be entirely extinct.

One more evidence of the great results of the Sabbath-school, and I will close.

In 1873 I took charge of Liberty church, then in almost a lifeless condition, with about 8 or 10 members.

I succeeded in organizing a small Sabbath-school, and that year the church received 5 additions. The next year I got the church to go to the Sabbath-school in good earnest, and that year I baptized 19, received 2 by letter, and restored 1. The next year considerable interest was taken in the school, and I baptized 17, and received 4 or 5 by letter. Last year and year before no regular school was kept up, and the result was, the church became lukewarm, several were expelled and 7 accessions were made during the year.

Yesterday, however, I organized a school with the goodly number of 32 to begin with, and the brethren went into it like they did of old, as though they intended to discharge their whole duty.

Having the confidence in Sabbath-schools that I have, and this bit of living testimony to look at, you may imagine that I felt encouraged to see so many begin to study the word of God, which is the power of God unto salvation unto all them that believe it.

I organized, also, some four weeks ago, a little school at Mt. Lebanon, and last Sabbath I found the Secretary had been adding from time to time until his book had nearly 50 names upon it, and all seemed to be interested in the work.

Dear Brethren, I shall add no comments to these plain, simple facts, except to ask the churches everywhere to make glad the hearts and strengthen the hands of their pastors by keeping up a living working Sabbath-school. And if these lines should fall into the hands of any doubting Thomas I would say to him, "He that hath ears to hear, let him hear."

J. W. ORME.
Montgomery Co., June 3rd.

"The Religion of Character."

Dear Bro. Editor—The evening shades of the holy Sabbath are covering the earth with the mantle of night, and I have just ceased the perusal of your excellent paper. Among other articles composing its pages, that which engaged my attention and enlisted my feelings, particularly, was the one headed, "The Religion of Character." This article I have read and re-read, pondering the sentiments which it contains. To what an exalted height of Christian excellence and useful manhood, may one attain, whose moral life, from boyhood to maturity age, has been characterized by a gradual, but perfect development! How beautiful and sublime is the character of such a man! Christ is our great exemplar. He is the model by which we are directed to mould and fashion our lives and character. The standard is too high for human attainment. But, I believe it can be more nearly approximated than we are accustomed to imagine. If it were possible for a child of healthy physical and mental constitution, cultured and reared by pious, educated parents, to grow up like a beautiful olive plant about the homestead, avoiding contact with sin in any of its multifarious forms, would it not be within the range of possibility for such an one to illustrate the perfection of manhood in his life and character?

I imagine the patriarch Abraham came about in near the standard of Christian character and excellence as it is possible for man to reach. He was not only the father of the faithful, but, in an eminent degree, a true and loyal Christian. What a thrill of joy must have penetrated his noble, Christian heart, when, looking down the long vista of coming ages, he beheld, with an eye of faith, the great antitype of which Isaac was the typical embodiment! How characteristic of true nobleness of soul and genuine Christian manhood was his conduct to his kinsman Lot! "Let there be no strife between me and thee," &c. Here we find the true and essential element of a lofty ideal in religion. Goodness from a mere sense of duty, is bereft of its sweetest perfume; devoid of the real aroma of Christian character. Let there be the consenting will, rejoicing in a glad, free service, accompanied

with the outpouring of the heart's affections, yielding to a yoke felt to be easy and to a burden that is light, the whole inner man in cordial harmony with the true and the right, and you have the model of the highest type of manhood—a manhood which has reached the highest point of spiritual blessedness. It is the high prerogative of such a man to entertain just ideal of Christian excellence, to realize the spiritual advantages of heart-power and soul-elevation. You can read Christ's Sermon on the Mount or his farwell address to his disciples, and take in the broad compass of his meaning to his awakened heart. Whatever he acquires, enters into the permanent elements of his existence. Christian affection affords the appropriate nurture of vitality and human sympathy, which binds him closer to his fellow men. Economy and thrift are qualities of his moral and social being. The acquisition of wealth is regarded by him as a gift from Heaven, and is valued because it affords him an opportunity of contributing to the happiness of others and extending the limits of the Redeemer's kingdom.

Bro. Editor, I am admonished that my communication has already grown too lengthy. Bro. C's, "Religion of Character," has recalled recollections of wasted opportunities and buried treasures. Oh! that the momentous truth could be impressed upon the mind of youth, that an elevated Christian character, such as I have in part indicated, accompanied with a judicious improvement of the mind, will avail more in the great life-purpose—the doing of good—than all the gems of Golconda or gold of California. You may hear from me again.

Yours, in Christian affection,
A. L. HARALSON.
Kerkdale, Autauga Co.

"As Ye Go, Preach."

Dear Brethren—The following ministers and brethren expect to attend the meeting of our State Convention: From New River Association, Elders J. E. Bell, G. W. Gravelle, J. B. Ferguson, M. Morris and J. B. Hucklebee, and Brethren M. Shirley and E. Melton; from Yellow Creek, N. J. Dyer.

We expect to fill the following appointments on our way to Talladega: Holly Grove, Walker county, Saturday, July 13th, at 11 a. m., and at the Court House in Jasper at candle light; Good Hope, Jefferson county, Sunday, July 14th, at 2 p. m., and at New Bethel at candle light; Salem, Monday, July 15th, at 2 p. m., and at Cahaba (Trussville) at candle light; Moody's X Roads, Tuesday, July 16th, at 11 a. m. (Bro. Veazee will arrange for candle light services); Mt. Pisgah, Wednesday, July 17th, at 12 m., and at Hephzibah at candle light.

Brethren and friends will please circulate the above appointments.

The Committee of the church at Talladega will receive this as sufficient notice that we expect to be there (D. V.), and will go on horseback.

J. B. HUCKLEBEE.
Palo, Fayette Co., Ala.

Our Missionary.

Bro. Winkler—Permit me through the columns of the BAPTIST to say a few things in regard to our missionary. Rev. H. A. Williams. Having been permitted to be with him at two or three of his appointments, I think he is the right man in the right place. In saying this, I but speak the feelings of the brethren generally in this section. I think the Board has been fortunate in securing such a minister. Bro. Williams not only preaches the Gospel, but he sings the Gospel. The people old and young are all delighted and benefited by hearing him. I think I am safe in saying that it would be the request of all this country that he be continued in this field, if it be possible to get him. Although as yet we have been able to do but little in the way of sustaining him, we think we will not be wanting in our part at the close of the year.

Silver Run, Ala.

Sunday-School Meeting.

A meeting of the officers and teachers of the Sunday-schools in Selma was held at the M. E. church on Monday evening, June 3.

Major W. E. Wallis was called to the chair, and J. W. Wilson requested to act as Secretary.

The Chairman stated that the object of the meeting was to consider the call made for a Sunday-school State Convention, to be held in Selma on the 16th and 17th of July next.

Mr. J. H. Franklin, a delegate to the International Sunday-school Convention at Atlanta, briefly stated the reasons that led to the Alabama delegates issuing the call.

He said there were reported at that Convention 85,000 Sunday-schools in the United States and Canada, with a

membership of 7,000,000, and about 900,000 teachers. The power of State and county organization was shown in the fact, that in the three years preceding there had been an increase of 10,000 schools in the organized States. Sixteen of these States reported 124,000 scholars received into the church since last report. The best report came from the States where State and county organizations were complete. Alabama had no organization, and could make no report on the general world.

The delegates from Alabama, feeling impressed with the necessity of a State organization, at once issued a call for one, to be held in Selma on the 16th and 17th of July next.

The following resolutions were introduced and unanimously adopted:

Resolved, That the friends of the Sunday-school cause in Selma most heartily indorse the action of the Southern delegation at the International Sunday-school Convention, recently held at Atlanta, Ga., in calling for a State Convention of Sunday-school workers, and most cordially invited said Convention to meet with us in this city at the time designated.

Resolved, That a committee of three be appointed, whose duty shall be to arrange with the railroad companies for reduced rates, and to advertise and conduct any correspondence that may be necessary to secure a full attendance upon the Convention. It shall be the privilege of this committee to associate with them in this work any teachers who may be willing to aid them.

The following committee was appointed under this resolution: J. M. Bridges, Ro. Lapsley and J. W. Stillwell.

Resolved, That a committee of three be appointed to prepare and suggest a Programme for the Convention, and arrange for speakers, and such other matters as may seem best for the profitable conduct of the Convention.

The following persons were appointed on this committee: Jos. Hardie, J. W. Wilson and T. T. Tallman.

Resolved, That a committee of five be appointed, whose duty shall be to arrange for the entertainment of delegates.

There were appointed on this committee: H. H. Stewart, T. S. Bowen, Mrs. W. B. Milton, Mrs. S. F. Hobbs and Mrs. H. H. Nance.

Brief and pointed remarks on Sunday-school work, and the urgent necessity of an immediate organization in Alabama were made by the Rev. W. C. Cleveland, Rev. W. M. Motley, H. L. McKee, and others. Thereupon the meeting adjourned.

W. E. WALLIS, Chm.
J. W. WILSON, Sec.

All Alabama papers, favorable to this move will confer a great favor by publishing the above and calling attention to it.

Presentation of a Banner to the Howard Cade Corps.

The pupils and faculty of the Judson Institute, sympathizing with the noble efforts of the College boys to make themselves by diligent and daily drill, an honor to the gray uniform which they have donned, conceived, sometime since, the idea of presenting a banner to the corps commanded by Lt. Col. W. D. Fonville. They immediately, and with that energy so characteristic of our Southern women, began to raise the proper funds for the buying of the banner, and on last Friday evening carried into execution their noble idea by presenting to the corps a most beautiful one, which in itself is enough to inspire into the hearts of our boys a desire to overcome all the difficulties, and to surmount all the hardships of a soldier's life, that they might march under its silken folds and beautiful emblems.

At 6 o'clock the seats, which had been placed on the lawn under the shade of the oaks and cedars, were filled with the fair ladies and gallant gentlemen of our town, and among them we noticed our esteemed Alabamian, Col. B. M. Woodley, of Selma. Soon after the corps came up, and from their neatly polished shoes to their flashing bayonets above presented a most soldierly and commanding appearance. Immediately afterwards the young ladies of the Judson filed out of the chapel door in two columns, in the rear of which were the "Excelsiors" of the Institution, and Judge King, a gallant commander of one of the 4th Alabama companies, holding the banner. By the side of the Judge stood Miss S. G. Gwaltney, daughter of Dr. R. G. Gwaltney, a sister of the Judson, who was to deliver the banner. She was introduced by Judge King, and, standing upon the chapel gallery, she in a graceful, modest manner, and at the same time with the zeal of one whose heart was in the cause, delivered the following beautiful and appropriate address, every syllable of which was heard by the audience and by the corps drawn up in line before her.

PRESENTATION ADDRESS.

"The pleasant duty has been assigned me to represent the Judson Female Institute on this occasion, and in its name to present a banner to the military corps of Howard College."

During the war our people learned how much interest and enthusiasm could be awakened by a flag. And those of us who were but children then have heard the story of soldiers who caught the staff as it fell from one dying hand and then from another; who bore the sacred ensign of their country through fields of slaughter and planted it upon heights of fame. And whenever we look upon one of those smoke-stained, shot-riddled banners, something of the old inspiration warms our hearts. The daughters of Marion, as well as the boys in gray, claim the unconquered flag which moved in the front of battle at

Manassas, and will never cease to honor the heroic days when judge, citizen and fearless student fought for liberty under its folds.

"The banner we present to-day does not call you to the field. It guides that discipline of attitude, movement and exercise by which your physical frames will be developed with manlier proportions. It is the symbol of order, prompt obedience and self-restraint, principles upon which your success so largely depends. Here, as you will learn those martial accomplishments which will prepare you for distinction, should our country summon her citizen soldiery to the field, and sure we are that in such a case no dishonor will befall the flag we now commit to your youthful hands.

"But more to be desired than the skill of the warrior are those lofty and generous virtues to which we would fain bring tribute to-day. More sacred than the rude brotherhood of arms are those fine intellectual associations which are gathered around this ensign, and which future years will renew and endear. More glorious than the triumphs on war's red plains are those conflicts with ignorance, vice and wrong in which we trust those years will find you the lettered and laureled champions.

"The Judson sends this banner to the Howard. Receive your Sister's gift, and know that into every silken thread she has woven some high hope or heartfelt wish for her Brother's welfare; some good omen to cheer him on life's weary march, some potent spell to shield him in life's perilous battle."

At the conclusion, Lt. Adj. T. W. Raymond, stepped forward and received the banner. He replied in his usual graceful manner and delivered a well written address. We are sorry that space prevents our giving his address. The banner was then delivered to the Color Bearer, P. T. Hale, and is one of which the corps should justly be proud. It is made of blue and white silk. On the blue side at the top in gilt letters, is the word "Howard," and at the bottom the words "Cade Corps." Between them is a large cross and crown, the coat of arms of Howard College. The banner hangs from a solid brass rod, and is decorated with gold tassels work. Two large tassels hang from its corners. Three cheers were then given by the corps, for the Faculty and Students of the Judson Female Institute, and wheeled into line, they marched out upon the lawn, proud of the banner which floated above them, and thanked to the young ladies for their considerate and surely highly appreciated kindness.—*Civilian, in Marion Co., May 30th.*

Home and Indian Mission Boards.

We are indebted to the Western Recorder for the following account of the discussions and remarks upon the above subject at the General Association of Kentucky Baptists:

The report on Southern and Indian Missions was read by Dr. Weaver. The report referred in encouraging terms to what had been accomplished by the Board at Marion, and urged that the churches, pastors and people give active co-operation to the Board of the Southern Baptist Convention and aid the agent, Rev. V. E. Kirtley, in his efforts to collect funds for Southern and Indian Missions.

On motion to adopt the report, Rev. V. E. Kirtley said: When he was born from above, he was born a missionary in spirit. During the last thirty years the missionaries of this Board have labored about 100,000 converts. This Board extends its work over all the old slaveholding States and Indian Territory. The Board is out of debt, and the indications for the future are quite hopeful.

Dr. Ford, of St. Louis, would say this is the very region whence some of the Indian tribes spring and to which they naturally look for support. Kentucky was the first State in the West that remembered the Indians. In 1847, the Baptists of Kentucky met at Stamping Ground and formed an Indian Mission Society. The first Indian Mission Society for the country.

The Buckners, who have been the leading missionaries among the Indians, all originated in Kentucky. Bro. Holt, who is now among the wild tribes, is a grandson of Daniel Buckner.

Dr. Weaver referred to the fact that Bro. Holt had been sent out of his field by the Government through the influence of the Quakers, but after the facts had been made known at Washington he had been permitted to return and his persecutors had been dismissed.

Dr. W. then made an appeal to the pastors and brethren to work upon the subject at home.

Dr. Broadus would offer a few respectful suggestions to pastors. (He was at least a half pastor.) The brethren and sisters should prepare themselves to give information to the people about missions, about the men and women who are in the mission field. You must read the papers and make frequent references to what is being done. Keep your people familiar with them. If we can make our people love our missionaries they will do more for them.

Dr. Burrows said that the missions among the Indians have gone more for the civilization of the Indians than has been done for them by the Government. We have civilized communities in the West. How have they been made? Not by physical means, but by the gospel. We have done more with a few hundred dollars to settle the political problem of the Indians than has ever been done by the Government. The results have been greater in the mission field than at home in proportion to what has been done.

A. C. Caperton said that the work of the Board included all the old

slave States. Kentucky is in this field. The Board at Marion is as ready to help to cultivate destitute places in Kentucky as anywhere. Dr. McIntosh, the Secretary of the Board, had signified to him his desire to have some mission stations in Kentucky.

Rev. C. E. W. Dobbs called attention to the fact that the Board at Marion wanted to encourage the young colored preachers to attend some one of the many high schools in the South for the education of the colored Baptist preachers. We can do much good by seeking out and encouraging such men to attend these schools, of which there are eight in the South, under the control of our Northern brethren.

Dr. Cad. Lewis felt sure that the mission spirit in Kentucky is on the decline. Scientists tell us that worlds die. God forbid that our moral life should die out! It is true the percentage for collecting is large, but if the collections were larger the percentage for collecting would be less. We must impress our people with the value of the gospel, and then show them that our mission efforts have been successful. The people know but little about our mission work. It will be a sad day should we let the mission spirit die out.

The report was adopted.

Foreign Missions.

The Western Recorder thus sketches the proceedings at the General Association of Kentucky in relation to Foreign Missions:

The report on Foreign Missions was read by Dr. Woolfolk. It recommended the Foreign Mission Board to the hearty co-operation of the Baptists of Kentucky.

On motion to adopt the report, Dr. Woolfolk said there is no mission more important. The missions of the Southern Baptist Convention have been wisely directed. We have planted the banner of the cross right at the door of the "Man of Sin." There is no country for missionary effort like that of China, it having almost half the inhabitants of the globe.

"The thicker the grass the easier it is mowed." The denser the population the more readily reached by the gospel. The gospel has permeated Japan, a race much like the Chinese. They are densely packed within a narrow area. God has always attached prosperity to faithfulness on the part of his people. As his brought us to a point at which we will be ruined unless we arise to our duty. There has been a vast expansion of population in our time. Christianize China and we Christianize the world. The world is ripe for effort. May God give us grace to be up and doing.

Rev. J. T. Stevenson said that he would say a few words about the Italian missions. That church that notes the mission work and shuts itself up within itself, will sooner or later die. That church that has the mission spirit will bring down blessing upon itself. Thank God we have a mission in Rome! The name of Geo. B. Taylor has in it music to the ear of all Southern Baptists. Thank God that we have a chapel in Rome! He would rather have a picture of that meeting-house in Rome than to have the grandest artistic representation of the Vatican or the Pantheon. Can Italy be evangelized? Can the one hundred and fifty millions of Papists be converted? Why not?

Dr. A. C. Graves wanted to see the ladies in our churches more thoroughly enlisted in the mission cause. We need Women's Mission Circles. We should all read the *Foreign Mission Journal*.

Dr. Ford said that when the gospel was first preached in Harrodsburg one hundred years ago there were not more than 50,000 Baptists in America; to-day there are more than 2,000,000. There have been more than 50,000 baptized in Burma. What may we expect the Lord to accomplish in that land in the next one hundred years! The speaker then gave some thrilling incidents illustrative of the sacrifices that missionaries make.

Dr. J. A. Kirtley said he had been impressed with the thought that we are not sufficiently interested in the foreign mission work. This underlies our success in the home field, as we see illustrated in the life of Christ. Then he commanded us to preach the gospel to every creature. Christ was rich, yet he became poor, that through his poverty might be rich. See the doors now open to us! Let us enter them!

Rev. J. G. Tunison said he had seen the first converted Karen that was brought to this country. He then gave some historical incidents connected with our missions.

Rev. George Hunt called attention to the fact that many in our congregations believe that the heathen will be saved in their ignorance and brought into condemnation by the gospel. The heathen can't be saved without the gospel!

The report was adopted.

JESUS.

"Talk to me of Jesus," said an aged Christian, when on the bank of the river that was soon to bear him away. "Tell me of Him whom my soul loveth, and of the many mansions where He dwells with His own, in glory, and where I shall soon see Him as He is." It is the news of the Master's household, I long to hear; advancement of His cause, and the progress of His kingdom. Do not tell me of things, that are passing away. I care not for them. This world and all its possessions must soon be burned up; and wherefore should they dwell in my affection? I have a home that fire cannot touch; a kingdom and a crown that fade not away; and why should I be concerned about affairs of the day?"—*Selected.*

THE 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 widespread, and is continually increasing. We believe it is one of the best mediums for general advertising in the State. Terms on THIRD PAGE. Remittance by post-office order, (on Selma) registered letter, express, or bank check; otherwise, on cash risk. Address: ALABAMA BAPTIST.

ITEMS.

The Prince of Wales created a great sensation at a fancy dress ball in Paris, recently, by appearing as Robinson Crusoe in his dress of skins and surmounted by the traditional umbrella.

The Boston correspondent of the *Harvard Courier* says that the Rev. Mr. Cook's audiences are "becoming more critical," and "that his last lecture is pronounced the poorest he has yet given."

The service of baptism by immersion was performed in a stream near Kittery, Me., in the presence of a large assembly. Simultaneously an anti-Christian woman immersed a cat, with a profane burlesque of the ceremony. She was arrested.

The school population of Connecticut is 187,099. The school receipts for the past year have been \$1,684,218.57; the expenditures, \$1,510,222.56. The number of teachers constantly employed during the year was 1,904, an increase of 124. The number of new teachers engaged was 478, a decrease of 51. The average wages per month of male teachers has been \$64.55, being a decrease of \$2.88 as compared with 1877; of female teachers, \$36.20, being a decrease of 90 cents per month.

Col. John Budd, aged seventy, was not too old to fall in love with Ida Bruhniell; and she, although only 20, returned his passion with ardor. Budd was formerly a leading politician in Alabama, but has of late lived in Wallahalla, S. C., which is the home of the Bruhniells. The girl's father forbade her to receive the attentions of her aged lover, but she was disobedient, and readily assented to a proposal to elope. At night the pair mounted horses and fled. Ida's maid proved unfaithful, however, and informed the father of the flight. He armed himself with a gun and started in hot pursuit, overtaking the lovers at a creek which they were about to ford, and commanding them to surrender. The Colonel refused, and was mortally shot by Bruhniell, who at last accounts was a fugitive.

Frederick Powell went to San Francisco from his home in San Joaquin county to get a second wife, his first having recently died. He made his errand known to a friend, who introduced him to a widow, Margery Watson. She was pretty, and he decided at once that she would answer his purpose. Within an hour he popped the question, and she, influenced by the mutual friend's representations as to his character and property, said yes. Powell wanted to have a marriage ceremony performed on the same day, but the widow said that new clothes were absolutely necessary, and induced him to delay the wedding two weeks. That was a blunder on her part, for when the appointed day arrived, and her husband was filled with invited guests, the bridegroom did not come. He had changed his mind. She sued him for breach of promise and got a verdict for \$5,000.

A provident and business-like man, on leaving the city in a private family, placed a placard just inside the hall door, couched in the following language: "To burglars, or those intending to burgle:—Come, now, let us reason together. All my plated jewelry and other valuables are in the Safe Deposit Company's vaults. The trunks, cupboards, &c., contain nothing but second-hand clothing, and similar matters too bulky to remove, and on which you would realize comparatively little. The keys are in the left hand top drawer of the sideboard, if you doubt my word. You will also find there a certified check to bearer for fifty dollars, which will remunerate you for your loss of time and disappointment. Please wipe your feet on the mat, and don't spill any candle grease on the carpets."

Cardinal McCloskey has received from the hands of Leo XIII. the scarlet hat of the Cardinalate. Before he left this city for Rome to take his place in the Conclave that elected Leo XIII, Cardinal McCloskey wore in many magnificent religious ceremonies the purple mantle, two tiny pages upholding the flowing folds, and the diamond-encrusted sapphire signet that, with the hat, have been the principal insignia of the Cardinalate since the office was fixed in its present rank by Pope Sixtus V. The hat is usually worn as an ordinary broad-brimmed hat would be by a staid, elderly gentleman; but sometimes it is allowed to fall upon his shoulders, being retained by silken cords, knotted and fastened upon the breast. When it is not worn during a ceremonial, it is borne upon a silken, gold-trimmed cushion by a page, or deposited upon the altar rail. The hat will complete the adornment of the first United States Cardinal when he again ascends his throne in the cathedral of this city.—*N. Y. Sun.*

In the summer of 1842, when Bismarck was 28 years of age, and was a cavalry officer, he was standing one afternoon with some of his companions on a bridge, when his groom led his horse into the water to drink. Suddenly the horse lost footing, fell, and the groom disappeared. Bismarck immediately threw away his sword, tore off his uniform, and sprang into the river to save his servant. He caught him, but the frightened man clung to him with such a grip that he had to go to the bottom before he could get loose. Eventually he saved the groom. For this gallant deed Bismarck received the well-known Prussian *Reitmansmedaille* that one still sees between some stars and orders on his breast. He is very proud of this mark of honor, and once, when a distinguished man asked with some sarcasm, the meaning of the simple decoration, which, at the time, was the only one he had, he answered quickly, "I am in the habit of saving people's lives sometimes!"

Alabama Baptist.

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Tell your neighbor that we will send him this paper from now until Jan. 1st. for only 1.00.

PHILOSOPHIC FAITH.

Science wisely comprehended is tributary to faith. It is only the shallow or the cold-blooded student of nature's phenomena, who regards the two as antagonistic. Those who feel man's moral dignity, find forces and laws higher than the material, in this wondrous universe; they come into contact with spiritual influences, such as may and do affect the mind, the heart and the conscience. The worshiper in the outer courts beholds only the majesty of the temple; to him who penetrates to the inmost shrine, a Divine Presence reveals itself. Thus such observers as Newton, Davy, Faraday, Hugh Miller, Dawson, have been "led by Nature up to Nature's God."

To this illustrious company of pious scientists belongs Prof. Joseph Henry, the veteran philosopher who has so recently been removed by death from the Secretaryship of the Smithsonian Institute. It is interesting to know that the Nestor of American science had a faith in God, which all his investigations into the objects and processes of nature served only to deepen and to confirm. Since his death, a letter which he had had no time to despatch was found in his desk. In it the great scientist unconsciously delivered his dying testimony.

"We live," he wrote, "in a universe of change; nothing remains the same from one moment till another, and each moment of recorded time has its separate history. We are carried on by the ever-changing events in the line of our destiny; and at the end of the year we are always at a considerable distance from the point of its beginning. How short the space between the two cardinal points of an earthly career, the point of birth and that of death; and yet what a universe of wonders are presented to us in our rapid flight through this space. How small the wisdom obtained by a single life in its passage; and how small the known when compared with the unknown by the accumulation of the millions of lives through the art of printing in hundreds of years."

"How many questions press themselves upon us in these contemplations. Whence come we? Whither are we going? What is our final destiny? The object of our creation? What mysteries of unfathomable depth environ us on every side; but after all our speculations and an at-

tempt to apply with the problem of the universe, the simplest conception which connects the phenomena of that existence of one spiritual being, infinite in wisdom, in power and in divine perfections; which exists always and everywhere; which has created us with intellectual faculties sufficient in some degree to comprehend his operations as they are determined in nature by what is called "science." This being is unchangeable, and therefore his operations are always in accordance with the same laws, the conditions being the same. Events that happened a thousand years ago will happen again a thousand years to come, providing the conditions of existence be the same. Indeed, a universe not governed by law would be a universe without evidence of an intellectual director. In the scientific explanation of physical phenomena we assume the existence of a principle having properties sufficient to produce the effects which we observe, and when the principle so assumed explains by logical deductions all the phenomena, we call this theory; thus we have the theory of light, the theory of electricity, etc. There is no proof, however, of the truth of these theories except the explanation of the phenomena which they are intended to account for. This proof, however, is sufficient in any case in which every fact is fully explained, and can be predicted when the conditions are known.

"In accordance with this scientific view, on which evidence does the existence of a Creator rest? First, it is one of the truths best established by experience in my own mind that I have a thing which I call principle within me, capable of intellectual activity and of moral feeling. Second, it is equally clear to me that you have a similar principle within your self, since when I ask you an intellectual question you give me an intellectual answer. Third, when I examine operations of nature I find everywhere through them evidences of intellectual arrangements, of contrivances to reach definite ends precisely as I find in the operations of man; and hence I infer that these two classes of operations are results of similar intelligence. Again, in my own mind I find ideas of right and wrong, of good and evil. These ideas then exist in the universe, and therefore form a basis of our ideas of a moral universe. Furthermore, the conceptions of good which are found among our race associated with evil, can be attributed only to a being of infinite perfections like that which we denominate "God." On the other hand, we are conscious of having such evil thoughts and tendencies, which we cannot associate ourselves with a divine being, who is the director and the governor of all, or even call upon him for mercy without the intercession of one who may affiliate himself with us."

We quote the testimony of this venerable man with peculiar pleasure. His own and other hands had crowned him with the highest honors. Yet unperturbed by secular glory or by intellectual pride, he humbly acknowledged his dependence upon a Higher Power and sought, above all things else, "the honor that cometh from God only." The letter was found in Prof. Henry's desk, the day after he died, and was communicated to the press by a member of his family. It is worthy of the author's reputation. And it has a solemn and heartfelt tone, befitting a voice from the dead.

BOYS IN THE COUNTRY.

One of the most important subjects that can engage the attention of planters now-a-days is, What to do with the boys. As the lads grow to ward manhood, there is a growing disinclination to the simple mode of life pursued by the father. They look upon it as a mere drudgery or weary routine, from which they are anxious to escape by resorting to a clerkship, or a profession, or any sort of city employment. As a natural consequence all these places are crowded; and in nine cases out of ten, the remuneration for service in any of them scarcely suffices "to keep soul and body together."

The question so disturbing to the parental heart, "What is to be done?" might admit of an easier solution if it should prove practicable to make farming pleasant and profitable to the young. The field furnishes a supply when the work of the merchant and the edges of the manufacture are reduced, and multitudes of means of living. And it affords what many other spheres do not, health and content, as well as plenty and independence.

There are two provisions which farmers should make in order that their boys may be encouraged to stay at home. One is the improvement of the home and of home life. Repairs, paint, whatever makes the house and its surroundings grateful to the eye, conveniences also, and even elegancies which conciliate the tastes and the affections, exercise the most potent influence in the formative period of life. If you would keep your children around you, make

your home as pleasant to them as you can. And there are appliances which the family can themselves contribute. One member has a taste for flowers or art or ornamentation, another a talent for music, another a love of reading. Each of these can contribute to the common stock.

How different the case is oftentimes, is shown in a thoughtful letter written by a father to the *Natural World*. He shows how it is that even starvation salaries and professions that afford a living only to one in ten are sought for by those whom he represents. They are condemned to drudgery at home; they have no time for recreation and no inclination for it. The unpainted house and tumbling fence have no attractions for them. They become weary of a pursuit out of which all the brightness seems to be crushed. And he forcibly protests against this condition of things. "There is no reason," he contends, "why a farmer's life and a farmer's home should not be just as pleasant as any one's, if he will content himself without owning all the land that jogs him. Instead of trying to buy out his neighbors, he should devote some of his spare cash to the improvement of his home. He should have books, and music and pictures. If there is any musical talent in the family, he should cultivate it. Instead of stopping to consider what the cost of a musical instrument would amount to a hundred years hence at compound interest, he should consult the present good of his family and get one. Whenever farmers' sons and daughters can have more of the pleasant things in life and less of the toil and self-denial, then and not till then will they be satisfied to stay on the farm and help to make it what it really is (if rigidly conducted), the most pleasant of all pursuits."

Another matter also should receive attention. At the South especially we have held to the old routine of cotton planting until the products of the fields are superabundant, and scarcely repay the expense of raising them and sending them to market. There is a limit to the demand for cotton. In not a few instances the crop bankrupts the producer. We need a diversified agriculture, an increase and improvement of stock, a skillful and thrifty exploitation of ores and minerals. Farm life must be made to pay, as it does not now.

All who are intelligently engaged in multiplying our products and industries are performing a work of the greatest benefit to the whole country. On this account we welcome with cordial pleasure all solid citizens who come among us from abroad and whose object it is to lend a hand to the development of our Southern resources. We are glad to learn that the Ex-Treasurer of the United States, Gen. F. E. Spinner, belongs to this number. He is becoming, in Florida, an agriculturalist of an innovating and determined sort. He works ten hours a day, is bronzed as dark as a Turk and is cultivating almost every vegetable, fruit, vine, shrub and tree that will grow in that region. He has just been planting olive trees and tea plants, and says he hopes to live to drink tea made from the latter.

WHITE AND BLACK.

If there is anything which the protests of Dr. Fulton seem to prove, it is that he cannot manage the colored people at the South. He has been writing about them and lecturing and debating about the question of their rights and their wrongs, for many years. He has sacrificed for them and would no doubt be ready to sacrifice again. And yet after all that his proteges regard him with suspicion and refuse to follow his guidance. And he bitterly complains: The black man "will not at present listen to white men who are true to him." The caste spirit is worse in the blacks than in the whites. "The blacks will combine against the whites as whites will not combine against the blacks. They will as a rule, steal from the whites, and claim that they are getting back what belongs to them. They will sanction basehood without a blush, if the result will help a black man, or if they think it will. They will sacrifice a white friend without the slightest compunction of conscience for the sake of a man of their own color, no matter how unworthy."

But may not something be said in favor of the black man? How is he to know what motives may have led Dr. Fulton to espouse his interests, or to denounce him in the public prints. Friendship does not usually deal in such philippics. And many of those who claimed to be the peculiar friends of the colored man, who ate with him, slept with him, and condescendingly petted him, have proved to be animated by other motives than those of pure philanthropy. He has been used for their purposes, and not for his own good; and so frequently that he has become suspicious of their advances. And that race hostility which they have deepened, it will require more than mere to oblige him. The case is one calling for patience and charity.

Only 1.00 for the ALABAMA BAPTIST from now until Jan. 1st.

FIELD NOTES.

—The Kansas Baptist State Convention met at Ottawa on the 7th inst.

—Maj. Penn's meeting at the Baptist church, Memphis, Tenn., resulted in 75 professed converts.

—Rev. J. Wm. Jones has been President of the Young Men's Christian Association of Richmond.

—The Murphy temperance movement was inaugurated in Eufaula last Friday night.

—"Brethren in any State should take first of our State paper," Dr. Jno. A. Broadus.

—The Murphy movement is making progress in Selma. Up Monday night last 302 had joined.

—The closing exercises of Oake College will commence on Monday, June 17th, and continue through Friday, the 21st.

—We regret to chronicle the death of Mrs. Lee R. McKee, of this city, which occurred at 8 p.m. Saturday night.

—One of our Howard boys, Wm. T. Crenshaw, of Marion, has been elected Valetudinarian of the class of Washington and Lee college.

—H. G. Bartley, an intelligent young man and a member of Winkler's church, left Marion recently for Louisville, where he will enter the Theological Seminary.

—From May 1st to the 21st the Foreign Mission Board of the S.B. Convention received an aggregate of \$3,666.63. Of this amount Alabama contributed \$157.10.

—We regret to learn that Bro. Wm. Jones, living in the northern part of Dallas county, had his dwelling and smokehouse entirely destroyed by fire recently.

—Bro. Gregory of the Eufaula church had baptism again last Sunday night. He has had twenty additions, by baptism and by letter, since April 1st.

—Bishop Whittle, Episcopalian, of Virginia, is out with a vigorous condemnation of round dancing, which he says is an abomination that he is ashamed to particularly describe.

—Rev. Mr. Murray of Boston and his wife are well met. He supplies the church and she has a diploma as a doctor of medicine. Preaching and practice go together.

—A brother writes from West Point, Miss.: "Bro. Walne, of Vicksburg, is holding a protracted meeting of interest with the church here. Bro. Bozeman, from Aberdeen, is also with us."

—The Colored Baptists of Kentucky are making an effort to establish in Louisville an institution for the education of colored Baptist preachers.

—A marriage license was lately returned to an Alabama official, having indorsed upon it the following: "His honorable father to marry and delisians is returned Blank."—J. McMillan, M. G.

—All who are interested in the coming Sunday-school Convention of Selma will take notice that the time for the meeting has been changed from July 9th and 10th to July 16th and 17th.

—It must have been an American school where the mistress told one of the big girls to "decline love." The big girl imperiously replied, "Decline love, Miss Jones? Not me; I'd as soon think of declining marriage."

—The Sunday-school mass meeting announced for Pleasant Hill church on the 6th Sunday in June, will be held at the Baptist church at Clayton, instead. Rev. P. T. Hale will preach the introductory sermon.

—That our Kentucky brethren must have had an exceptionally fine conventional meeting may be inferred from a variety of extracts culled from the columns of the full reports of the *Western Recorder*.

—The colored Baptists of Alabama have bought the Selma Fair Grounds, on which they intend to establish a Theological Institute for the education of colored Baptist ministers. We trust that the enterprise will be a success.

—Brethren, don't forget that Alabama is to raise \$500 before August 1st for the Rome Chapel. Let each pastor take up a collection for this object at once, and send the contributions to Rev. H. A. Tupper, Richmond, Va.

—Bro. A. J. Holt, Anadarko, I. T., baptized four wild Indians on the 6th ult. He writes to the *Texas Baptist* that "they gave good, sound experiences, and told the 'old, old story of Jesus and his love,' very affectingly."

—Ten have been added to Bro. Riley's church, Albany, Ga., since Jan. 1st. There are others to follow. The church has given Bro. R. A. a collection of one month, beginning July 1st. He expects to spend it in Alabama.

—Rev. A. B. Miller, the Evangelist, who has been preaching with much acceptance at the Baptist church of this city for several weeks, has been officially invited to the pastorate of this church, and will commence his labors here the 1st of next month.—*Evansville (Ind.) Courier*.

—We hope the day is not far distant when every dollar expended in the State for missions shall be expended through the State Board. We believe that the Associational work could be more thoroughly and cheaply done through this agency.

—An institution for colored students, to be known as "Clark University," is shortly to be built near Atlanta. It will not be sectarian, and it will offer poor students work which will help them to pay their college expenses. It will be in part an agricultural school.

—"If I could get all the members to come up to the Sunday-school work, we would have no trouble to get money for missions, education, etc. We must get the children into

our Sunday-schools while they are young, for when they grow up they won't want to come."—*Col. R. Bell*.

—"A man at the peril of his own life had rescued a little child from being run over by a running horse to a vehicle. When asked if that was his child, he said no, but it was the child of some other father. We should try to save our children and the children of others as well."—*Rev. J. Pike Powers*.

—Notes from Southern Georgia.—Crops were never finer.—Sheep raising is increasing. Thousands of pounds are annually shipped to the North.—Watermelons are already in the market.—A man near Albany killed his wife, sister-in-law and two children, and then committed suicide, a few days ago.

—Any person knowing of the whereabouts of the children of Gen. Earl Van Dorn will do an act of kindness by communicating with Gen. Joseph Wheeler, at Courtland, Lawrence county, Alabama. It may be the means of greatly benefiting the children. Southern papers are requested to copy this notice.

—"Those who have nothing else to give to missions can set apart a penny missionary fund, and give the proceeds to God."—*J. O. B. Leary*. We have known several of these benevolent givers, and we can say for them, what we can say for a great many Baptists—these are doing their duty.—*Miss Baptist Record*.

—"Our churches need, not only converted men and women, but men and women advanced in Christian thought and action. The way to bring up our churches to have worship every Lord's day is to have Sunday-schools in all the churches. Let us take a step forward."—*Rev. J. M. Bent*.

—"The unwillingness of many Romanists to leave the Church of England is not hard to explain. Mr. R. A. Arnold estimates, in an article in the *Nineteenth Century*, that were the Church of England disestablished it would retain a surplus of £120,000,000 after all claims had been met.

—Representative C. M. Shelley has brought before Congress the petition of the trustees of Howard College, Marion, Alabama, for compensation for the use and occupation of their college buildings; from May to September, 1865, and for damages to the same by the United States Army—to the Committee on War Claims.

—It is stated that the war between Russia and Turkey has stirred Philadelphia Presbyterians to the study of prophecy, "and the result is that an opinion is prevalent that the Apocalyptic symbol of the Euphrates being dried up has had at least partial verification in the events which have just been happening in the East."

—The income of the Peabody School Fund has fallen from \$100,000 in 1876 to \$60,000 in 1877. The fall is due to the decline of revenue from real estate. About \$1,000,000 have been disbursed from the fund in ten years. It is said that the disbursement of this sum has led to the appropriation of \$100,000 by Southern States.

—Dr. McIntosh passed through Selma Tuesday on his return from the session of the Baptist General Association of Virginia. He reports a large and pleasant meeting. \$1,200 were raised for Home Missions against about \$500 at the last meeting. Over \$900 in cash, besides pledges, were contributed for the Italian Mission.

—The *Central Baptist* of June 6th says: "The intelligence reaches us of a heart-rending calamity at Richmond, Mo. On last Saturday a fearful cyclone, or hurricane, swept through the town, destroying about one-third of it, killing 18 persons, and wounding 75. The Baptist and Presbyterian churches were demolished."

—"Our people do not read enough. The paper educates and organizes the people for work. It holds us together. We should hold it up. While you were asleep last night the kind reporters were clicking their wires, informing almost the whole world what you did yesterday. It takes money, much money, to sustain the press."—*Rev. J. E. Carter*.

—"The Women's Christian Temperance Union of Brighton, Mass., works through prayer. The members agree upon one liquor dealer at a time, and unitedly pray for his conversion. The first subject of their prayers died suddenly. They now have a tough fellow named Jack Ray in hand, and he shows no signs of penitence or falling help."

—"Since the convening of the Pan-Presbyterian Council, the Methodists have been considering the propriety of holding a similar convention in the State of Alabama, on the Christian side of 1880. The suggestion has been made that the place of all others for holding such a conference would seem to be the City Road Chapel, London, where John Wesley preached, and near which his body lies."

—"The following is the programme for the Twentieth Annual Commencement of the Alabama Central Female College, Tuscaloosa, Ala., June 16th, 11 a.m., Commencement Sermon, by Rev. W. Sanders, of Tuscaloosa, Ala.; Monday, June 17th, 10 a.m., meeting of the Board of Trustees; Tuesday, June 18th, 8 p.m., annual concert and Art Exhibition; Wednesday, June 19th, 8 p.m., Commencement."

—"The *Christian Observer* (Presbyterian) thinks it a dangerous practice to baptize dying infants, because it is adapted "to teach the people the pernicious error of Rome, that baptism is essential to salvation." But for that "pernicious error" would never have been such a site as infant baptism. And the rite, and the doctrine of sacramental efficacy, tend mutually to produce each other. The practice craves the theory to justify it, as the theory was the historical antecedent of the practice."—*Watchman*.

—Bro. Moses B. Neece, clerk of the church at Huntsville, says: "We take the *Baptist* and think it the best paper published. It is well worth \$5 per year from any Baptist, and every true Baptist in the State should take it, as it only costs the simple sum of \$2.50 per year. They should drop some other paper if necessary and subscribe for one that will do them good. May the day come when every Baptist may be able to read our glorious paper."

—Harrodsburg, where the Kentucky General Association met on the 2nd ult., is the Mecca of Kentucky Baptists. The first Baptist sermon preached in the State was preached there. Rev. N. P. Harvey presented to the General Association and to the Minister's Meeting two gavel made from the tree under which the first sermon in Kentucky had been preached, the one prepared by himself, the other by Bro. Thomas C. Bell.

—Says Dr. J. L. Burrows: "God has established one Sunday in every week, and the Lord has designed one pastor for every church. That is what we ought to labor to bring about. The men who have four churches are starved, those who have two are only half supported, while the only men who are supported are the men who have only one church. Every church ought to meet every Lord's day, pastor or no pastor. It isn't right for one man to preach to four churches if he can get one to support him."

—"All successful pastors are agents. The Baptists of Mississippi had long labored under the same system. They appointed a man of God, James Nelson, to go among the churches, to preach the gospel to them, and to organize in the churches mission circles. He succeeded in awakening a deep interest, and succeeded in collecting money to sustain annually 35 young preachers at college. We are too spasmodic in our efforts. We need to come back to Bible principles, to lay by in store on the first day of the week as God has prospered us."—*Rev. J. M. Lewis*.

—"A little book published by a Presbyterian minister of East Tennessee, under the title, 'Feed my Lambs,' charges Dr. Cone, former President of the American Bible Union, with saying: 'Baptists, according to the standard lexicographic means to sprinkle, pour, asperse, christen, etc.' The quotation is a forgery." Dr. Cone's language is: "If baptism can only be kept untransfused, it may mean sprinkle, or pour, or christen, or anything else that men may fancy; and so they wrap it up."

—"The young men of this land will never be saved by preaching to them in large audiences, so much as in personal work. It is the hand-to-hand and heart-to-heart work that will win the young men to Christ. Opportunities without number will come to us, if we are willing to be used. The best audience you can have is a single young man. Let us practice more of this personal kind of preaching, and what an abundant harvest we must expect. Our Saviour while on earth set some excellent lessons. Let us be up and doing, for the night cometh when no man can work."—*Watchman, Y. M. C. A.*

—"Rev. A. B. Canibasis, Corresponding Secretary of the State Board in Kentucky, is decided in the conclusion that agents are needed to keep up an interest in the mission cause. His testimony is that he had sent out printed circulars, and the brethren had thrown them aside. He had sent out several hundred written circulars, and the result had not been much better. Churches had agreed to do their own collecting. They tried it, but after two or three years they had given it up and called for the agent. Some had never taken a collection at all."

—"Bro. G. W. Wilcox writes from Collinsville, DeKalb county, under date of May 27: 'We are having fine farm weather. Crops are clean and in growing order. Wheat is injured badly by rust and sun, but still a very good crop is being harvested. Our churches are moving on as usual without manifesting any unusual interest in duty. Sabbath-schools are flourishing very well. We have done nothing much for the *Baptist*, not because we were not interested in its welfare, but because we are so pressed on the farm. We hope to meet you at the Convention and furnish a list to compensate for lukewarmness.'

—"Prof. J. E. Bassett, of French Broad, N. C., who is now here teaching vocal music, showed us last Friday, a diamond not only of enormous size, but remarkable purity. It was found by his wife, Mrs. A. H. Bassett, on the bank of the Coosa River just below the falls within the corporate limits of our city. As the stone he offered \$20,000 for it. He had the stone examined by W. J. Preston, our watchmaker and jeweler, a gentleman of rare and varied experience as a lapidary, pronounced it intrinsically worth \$75,000. He will send it to Tiffany & Co., of New York, to have it dressed."—*Wetumpka Times*.

—"We see an account of the death of Dr. Wm. Henry Brisbane, in *Winning*. He was born in South Carolina early in the present century, and inherited a large number of slaves. In early manhood he became convinced that slavery was wrong, and proved the honesty of his convictions by emancipating his own slaves, and, in consequence, taking rank among the poor men of the country. He brought his slaves North—some thirty in the early days of the agitation of the anti-slavery cause, Dr. Brisbane was among its foremost advocates. He was associated with the late James G. Birney, Dr. Bailey, Salmon P. Chase, Gerrit Smith and Wm. Lloyd Garrison. From statements made to us in South Carolina, we believe that Dr. Brisbane's judgment was that the

slaves were better off in that State. It would be interesting to know what became of them.

—"Dr. Jno. A. Broadus says on the subject of Education: 'Our well-prepared students in the Seminary have to come from the colleges. Some had better have a college education, and no theological training than to have the former without the latter. We have as high material for higher education as exists on earth. We have an abundance of wealth. We have multitudes who are able to educate their children. We could have several thousands in our colleges if the people would use their opportunities. The people think education is only for those who expect to enter the professions. All the men who have been to college are not educated; you can't get blood out of a turnip. The man who can think and speak well is educated. The warmest friends and most zealous supporters of our institutions are men who themselves never had the advantages of education. Every man who is educated is self-educated. It depends mainly on the stuff that is in him. Real education is useful in any relation in life. There has been a great deal of really poor educating in our land. The educated man is the man who can do what ought to be done. The true orator is the man who makes the people believe that he is right.'

BRICKS FOR ROME.

A writer in the *Chicago Standard* of 1872, under the above caption, said: "I was greatly interested in your appeal last week for help to erect a Baptist Chapel in Rome. At first I thought what a grand work that will be for the wealthy Baptists of America! What an interesting task to hand down to a man's children after him, that he made investment in erecting a house for God in the city of the Pope! Then, I wished I was rich. But on second thought I felt it would be a pleasure to put even a few bricks or stones in that temple. So I said, I will send one dollar, and have the pleasure of carrying at least a handful of mortar to put into those grand walls."

"So yesterday morning, while preaching upon the opportunities of working with God, I mentioned the appeal that had just reached us for building a Baptist meeting house in Rome. I told my people that if one dollar would buy as many bricks in Rome as in America, I was going to have a hundred bricks in those walls, if I went without boots and bread for the next six months; and if anybody wanted to send a single dollar, if he would hand it to me, I should take pleasure in forwarding it to Dr. Lorimer, in Boston, for this work." This appeal was enthusiastically responded to.

Now that our Chapel at Rome has been purchased, and the necessity is laid upon us to raise the small balance due, of some \$6,000, I thought this item might be of service. Cannot, and will not, each Baptist pastor in Alabama do as this dear brother did? Let us make this appeal at once to our people. Alabama has promised \$500. Let us make every effort to get that out of the way before the meeting of our State Convention in Talladega.

My brother, my sister, don't wait for your pastor to come to you, but go to him, with your contribution. Have you taken stock in this enterprise? If not, do so at once. You will never regret it.

How many bricks do you want in those walls? Decide now, and let every church in Alabama send the money at once to Dr. Tupper, at Richmond, Va. O. F. G.

WHAT ARE ALABAMA BAPTISTS DOING?

Now and then we see a report that this or that church, has been enjoying a refreshing season, with, perhaps, some accessions to the church. But these announcements are few and far between. I can not believe, that all over the State pastors are crying: "Lord! who hath believed our report, or to whom hath the arm of the Lord been revealed?" Much is being done for the Master, of which we have no report. The average reader of the *ALABAMA BAPTIST*, turns first to *Field Notes*, to see what "his brethren in the field" are doing. Let tidings of our prosperity and blessings go abroad to encourage and comfort Zion; and that others may rejoice with us. Are we in sorrow and trouble, our brethren will sympathize with us, and pray for us.

This is our paper, its columns are open for our use; let us communicate with each other oftener, through the *Baptist*. We shall then know each other better, and love each other more. Reports need not be long, nor boasting in style, but a simple statement of what God is doing for us, and through us. A postal card now and then from every section of the State, would add to the "newsiness" and life of our paper; why not write and send them.

The missionaries of our State Board could give us interesting items, and we hope to hear more from them. O. F. G.

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