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SCRIPTURAL LAW OF DIVORCE.

THREE GROUNDS.

The dissolution of marriage may Scripturally take place in one of three ways, viz: by death, by infidelity and by desertion.

1. At an early period in church history, the injunction, "They twain shall be one flesh," was understood in so absolute a sense by many, that second marriages were judged to be unlawful. Tertullian thought that a more inviolable even than the previous earthly affection should be cherished for a deceased partner; while the Apostle Paul commends widowhood as a state favorable to happiness, 1 Cor. 7:10, and to a pious influence, 1 Tim. 5:5. Yet one would have thought that the express declarations of the Apostle should suffice to convince every inquirer that death is one of the circumstances which limit the application of the principle, Rom. 7:2; 1 Cor. 7:39. In the former of these texts we read: "The woman which hath a husband is bound (detest) by law to her husband as long as he liveth; but if the husband be dead, she is loosed (katergelei) from the law of her husband." The "binding" indicates that the obligations of the marital law remain in force; the "loosing" that they have come to an end. In the other passage we read: "The woman is bound (detest) by law so long as her husband liveth; but if her husband die, she is free (eleuthera) to marry whom she will; only in the Lord." The "binding" indicates the matrimonial connection; the "freedom," its absolute and perpetual severance. *Blackstone's Commentaries*, 1, 440.

2. Conjugal infidelity is another of the circumstances which may dissolve marriage. The acceptance of this principle by the Greek Church and its rejection by the Latin, constitutes one of the ancient and still uneffaced lines dividing these closely related communions. The more indulgent view of this subject was taken by nearly all the great Reformers of the XVI. century. Prominent on this side are the Theologians Melancthon and Zwingle. The extreme view was held through a desire to attach a certain sacramental character to marriage. For it has no Scriptural warrant. Our Lord's language in Matt. 5:31, 32; 19:9: "He that putteth away his wife except for fornication committeth adultery," makes the inference necessary that "He that putteth away his wife for fornication doth not commit adultery." The principle as given generally for the protection of marriage, and as presented in its abbreviated form, does not at all change the law quoted above; for it is a maxim not only of exegesis but of common sense, that the brief statement of the legislator is to be explained by the more ample. And besides, adultery in a certain modified sense excuses a divorce, 1 Cor. 6:16, leaving to the injured party the right altogether to sever the connection. That is, marriage as a covenant obligation is dissolved by adultery; as a civil relation it still subsists. The contract remains; but its moral bond is broken. Either the latter may be renewed or the former cancelled, at the will of the injured party.

3. Another Scriptural ground of divorce is desertion and hopeless separation. This position, although more vigorously contested than the last, is susceptible of satisfactory proof. The Apostle Paul, who insists at large upon the great and primary law of marriage, in the 7th chapter of 1st Corinthians, who repeats its general principle in various forms, who says, "Let not the wife depart from her husband," and proclaims that "the wife is bound by the law as long as her husband liveth," nevertheless, in the same connection, introduces several

suggestions which serve to modify, or at least to limit, the primary and prevailing law. Thus he recommends that, to avoid incontinence "every man should have his own wife, and every woman her own husband." He admits that for those who cannot remain in a state of celibacy without an overthrow of peace and a peril of salvation, "it is better to marry," vs. 2-9. And he decides that where a Christian is deserted by an unbelieving partner, the divorce should be consented to, because "a brother or sister is not in bondage in such cases," vs. 15. These principles apply to the case of those who, without their consent are separated from their partners, and who as regards this relation are permanently and hopelessly isolated.

The last of the texts we have quoted has a specific meaning. It authoritatively sanctions the opinion asserted above. Without entering upon its minute interpretation, which is here unnecessary, two remarks at least will be in place.

The first is, that the subject referred to is not mere separation, but positive divorce. *Departure from the wife, vs. 15, is opposed to dwelling with the wife, vs. 13.* But according to classical and later usage, as is shown by Tholuck, (*Sermon on the Mount* Vol. 1, p. 341, note) dwelling with a wife is used to comprehend the whole connubial life. Compare the passages where this form of expression occurs in the Septuagint, as Gen. 20:3; "a man's wife," margin, "married to a husband;" Deut. 24:1, "married her;" Judg. 14:20, "Samson's wife was given to his companion;" Is. 62:5, "a young man marryeth a virgin." Hence we must conclude that departing from a wife, 1 Cor. 7:15, as contrasted with dwelling with a wife, vs. 13, is here used to indicate the opposite of a state of matrimony. In other words it is used to indicate divorce.

The second remark we have to make is, that the liberty here asserted to belong to the deserted partner is the liberty of re-marriage. Had the Apostle intended to suggest that the deserted brother or sister had the right to remain in a state of outward separation he would probably have so said; he would have added, as in vs. 11, the condition "only let her remain unmarried." But he imposes no condition here. Nay, such a condition would have been inconsistent with the more obvious meaning of the text and with the spirit of the argument with which it is connected. The freedom of which he speaks must be freedom from the yoke of wedlock, which now through a wicked, headstrong and, in all probability, permanent desertion had become a bondage. And further on in this same chapter, he himself explains his idea of liberty and bondage in this connection. The bondage is such as by the general law of marriage unites the wife and husband until death; the liberty is such as a widow enjoys—the liberty to be married to whom she will, only in the Lord, vs. 39. The bondage of which the Apostle speaks, 1 Cor. 7:15, must be of the same kind as that referred to in vs. 39 and in Rom. 7:2; and the liberty of 1 Cor. 7:39, Rom. 7:2, 3, can signify nothing but release from the conjugal yoke. *Nitsch, System of Christian Doctrine*, § 200, ad finem. Hence we conclude that in a case of compulsory separation or hopeless desertion, the right of re-marriage has place.

DIFFICULTIES.

That there are difficulties in regard to each of the positions we have taken above appears from the fact that they have been for ages and still are the subject of animated debate. The Romanist assails the right of divorce for adultery with all the arms of tradition and authority. Sentimental spirits of various denominations but in fewer numbers question the right of re-marriage after a partner's death. The question as to the right of a deserted partner to re-marry owes its comparative quietude simply to the circumstance that it has not been so saliently presented. This diversity of opinions may be the natural, but we venture to say is not the necessary result of the state of the question.

The subject has been exhibited in various ways in the New Testament. In one connection occurs the general, primary law of marriage: this is accepted by one class of readers as absolute; and all exceptional cases are denied. In another connection, the law, with a certain limitation upon it, appears: these two deliverances another class of readers receives as final. In another connection, a new limitation is added, and a third party arises to defend it. The whole debate would have been greatly simplified by the adoption of two maxims;—the first that a general rule may have an exception; and the second, that a rule which has one exception may have more than one. What these exceptions are the Scriptures themselves must determine.

But if there be more than one exception to the general rule, why then does the Savior admit but one when he explains to the Jews the grounds of "a just divorce" Matt. 5:31-32. "Because," says Zwingle, "the Lord here condemns an indiscriminate divorce—not every divorce. Neither

does he insist upon one cause only, in mentioning only one. For it was a usage among the Hebrews to understand and to express by an inferior thing, all things of a like sort yet of greater importance. Wherefore our Lord assigns adultery as the least cause, marking thus a limit within which no one should repudiate his wife." This answer, although it may not be quite satisfactory, will set the inquirer in the right direction. It will suggest to him the manner in which the exception admitted by our Lord may be shown to be consistent with the exception admitted by the Apostle.

In the one case, marriage to a second partner may take place when adultery has dissolved its moral bond with the first. In the other, when an obstinate and protracted separation has dissolved its physical bond. In the one case, the innocent wife to whom a capricious bill of divorcement was given was not allowed to re-marry, because her dismissal was inconsiderate and might therefore be temporary. In the other case, she was allowed to re-marry, because the separation by the unbelieving partner was exasperated by hatred to the truth and by idolatrous fanaticism, and was therefore in all probability irreconcilable.

Cases of precisely the sort which the Apostle had in view in 1 Cor. 7 gave much trouble also to the early Reformers. Many persons escaped from the persecutions of Papal priests and magistrates, could not induce their unconverted partners to accompany them into exile. Calvin was frequently interrogated as to the propriety and right of re-marriage under these circumstances. He decided against it, except in the case of adultery in which case both the injured and the criminal party might after some delay, re-marry. *Cah. Opera Vol. vi. pp. 471, f. 239, 494.* Zwingle's more tolerant decision in the case of the exiles was wiser and better.

CHURCH ACTION.

Some suggestions, in conclusion, in regard to church action upon questions of marriage and divorce may be in order.

1. A church should be careful in receiving into its membership persons of doubtful conjugal relations. All such cases should be subjected to strict inquiry.

2. A divorce on account of adultery and a subsequent re-marriage should not subject the innocent party to any church censure whatever. It may be prudent however for the church in all such cases to insist upon a preliminary probation before the re-marriage shall take place.

3. A divorce and second marriage caused by the wanton or compulsory separation of husband and wife, under circumstances affording no reasonable hope of the return of the absent party, should be permitted, after a similar or longer probation. In case of a return, however, to the same neighborhood, the parties, if thus re-married, must consider themselves as dead to each other; just as when after long absence one of the parties in the marriage relation, presuming on the death of the other marries again. In every case it would be advisable to consult the church, which should give leave to marry again only when the separation was involuntary, so far as the applicant was concerned, and seemed final. The law of Christ evidently requires that, if the separation might have been prevented, the departure of the husband or the wife is criminal; and should be therefore punished by excommunication. Such also was the decision reached by the Missouri Baptist General Association, at its session in about 1851, when a committee of distinguished ability (consisting of J. M. Peck, Adiel Sherwood, Judge Sale and Dr. A. J. Coons made an elaborate report upon the subject.

4. Even a mere outward separation which involves a church in odium, may suffice to separate from its communion one or both the parties. But separation not involving a divorce nor malicious antagonism to each other may not justify their exclusion from church fellowship, although it may originally call for church investigation and censure. A second marriage in such a case could not be tolerated.

The above is the substance of a report prepared by the subscriber for the Charleston Association in the year 1856, presented at that time by Dr. Manly, the chairman of our committee, and adopted unanimously by the Association in 1857. At the earnest request of some of our subscribers, we have reviewed the report, stricken out the references to the local difficulty which was settled by it, and now publish it for the information of the public. E. T. W.

We are like children who cry for the stars. We learn, sooner or later, that we shall not obtain the plaything, the treasure, the affection, the human affection; but this knowledge puts no bar upon our infinite longing—our hunger after the unattainable. Forever and forever the stars still shine, quite out of reach of our hands and our cries, but bright and serene and glorious as of old.—[Ex.]

LUCIFER MATCHES.

Flash 1. "If at the commencement of his (Voltaire's) career, certain leading Catholics gave him their countenance, it was not as the Voltaire that he afterward became, and if after his apostasy certain fallen priests joined hands with him Catholic France is not responsible for it."

Our young friends of the *Morning Star* fall to see the point. Voltaire was a child of Catholic France. He was introduced into the voluptuous and sceptical society of Paris by Catholic Abbots who were leaders in that society, and he died amid flower wreaths and thunders of applause from thousands who had no other ecclesiastical connection than that church, who had been baptized into its membership and whose religious training had been derived from its clergy. The "fallen priests" who led him astray were influential members of the Romish communion, and when he died Catholicism was still the established religion of France. Voltaire was a natural product of the correlative Jesuitism of his age—a cabal greasy of place, of riches and of pleasure, and a product of many moral convictions as our young friends in New Orleans seem to be.

Flash 2. "If it was not Rome, that is the Catholic religion, that converted the world, what was it. Shall we have some new history on this point, freshly manufactured in Alabama? some newly discovered biographies of heretical Patriarchs, and Augustines and Bonifaces?"

It is a pity you had not some good history upon the subject. There is some half a mile or so of the records of the Saints of God locked up in the archives of the Vatican. If ever the day shall come when some Niebuhr of the church of God shall have access to the Acts of Christ's martyrs, we shall have the history. Rome has done all she could to obliterate the record with tears and blood and fire, and slanders even more cruel than death. In the days of her unhalloved supremacy, she seized Christ's witnesses whenever she could lay hand upon them, and put them out of the way. The ashes of the martyrs she has slain every European Capital treads under foot. And when God's people have fled for refuge to remote provinces, savage woods, mountain fastnesses—even there the priests have followed them with the unerring scent and unwearied persistence of bloodhounds. On the other hand, many of the early missionaries and all the Apostles, whom Rome claims, were not Romanists at all. The histories of the former are indeed obscured by wild and foolish legends; but what the latter believed and did, we know; for the facts are given in the inspired volume. And these people were Baptists, who are as different from Romanists as any persons can be. The principles of Christianity, so far as they are retained in the Roman Catholic system, no doubt accomplish a certain amount of good; but these principles are overlaid and held in the background by that system; and so far as the prominent principles of Romanism itself are concerned, such as papal infallibility, the Heavenly reign of Mary, the adoration of images and relics and crucifixes and pictures, the invocation of the saints, mass for the dead, the confessional and priestly absolutions from sin, and papal indulgences and meritorious pilgrimages and penances,—so far as these are concerned, the effect of these superstitions is nothing but evil and evil continually. A man cannot hold to them without impeding his salvation.

Flash 3. "Why is it that in this, the land of its (Protestantism's) choice and the paradise of its hopes, the calendar of crime is swollen with wife murders, child murders, parricides and all nameless horrors? Tragedies that with us have become monotonous, and tame by repetition would thrill with dread those older communities where Catholic faith prevails."

We think if our young friends would investigate the statistics of crime, they would be ashamed to ask the question. The large proportion of criminals in America are foreign born, or else the children of foreign born ancestors, who are largely Roman Catholic. Thus the annual reports of ten governors, having charge of the city prisons of New York, give the following as the number of criminals in jail. Natives 25,295; Irish and Germans 52,488, the foreigners being more than double the natives, and the Irish outnumbering the Germans by nearly eight to one. Of Rome, the metropolis of Catholicity, Mr. W. J. Stillman, U. S. Consul, 1861 to 1865, says: "Worse than anything we can conceive, is the system of debauchery kept up by the priesthood. The immorality of that city was greater than any city of Europe except Vienna and Naples, and worse in its type than that of the latter." *Letter published in N. Y. Tribune, Jan. 9th, 1871.* But we can give our young friends a more convincing testimony, which even they will not venture to dispute. In his Encyclical, addressed to the Archbishops and Bishops of Italy, and bearing date Dec. 8th,

1849, Pope Pius IX. exhorts them to use "every effort to inspire the faithful (!) with the utmost detestation against those crimes which are a scandal to our neighbors. For you know," he adds, "how greatly a number of those has increased who openly dare to blaspheme the Saints of Heaven and even the most holy name of God, and who are known to live in concubinage, nay, even in incest." But really our young friends must excuse us. There is plenty more that can be said upon the subject; but this must suffice. The moral influence of Catholicism forms, in many respects, one of the most deplorable chapters in the history of the human race. And this is largely the result of the confessional.

Flash 4. "And now come these Alabama *Braymans* to convert the world in the right sort of way by baptizing us in the mud-hole under their Bridge."

This seems to be intended for a joke, but it is so far fetched that no body will understand it. No doubt these *Lucifers* have fallen into a pretty considerable mud-hole, but they must get cleansed by some other hands than ours. We are not wont to select such places or such candidates for baptism. E. T. W.

CHURCH WORK.

The Baptists are gaining ground in Boston. They now have 35 churches and 12,666 members in that city and are at the head of the denominations heretofore. The Tremont Temple has heretofore gathered the largest congregation of our people in the city. At present, however, it is without a home or a pastor and is at least rivalled by the Ruggles Street church of which a correspondent of the Examiner says that, although less conspicuous than the Temple, it is doing a more comprehensive and permanent work. Its Sunday-school numbers over a thousand members, and its prayer-meeting on Sunday evening is often crowded beyond the capacity of its spacious vestries. Its canvass of the whole neighborhood to know the religious needs of the people, is more thorough and exact than the State or national canvass. Its trained visitors provide liberally for the physical wants of the poor, and an admirably furnished reading room attracts the young from vicious homes and degrading amusements. The church is cultivating its broad field with an enterprise and zeal which deserve success, and with a liberality on the part of some of its members almost without parallel. Wealthier churches may imitate its methods with profit.

This sort of work is what our Baptist churches need to engage in, with more and more assiduity and singleness of purpose. The members ought to be regularly and habitually canvassing for the church and striving to commend the cause of Christ by helpfulness to the sick and poor. In these directions all have a work to do,—a work which will make a church successful although it may have little to attract in its architectural style, in the performances of its choir or in the eloquence of its pulpit.

E. T. W.

THE NEW DECADE.

This day we enter on the new year 1880. Another year is gone. Another decade of years is gone. How rapidly the time has sped away since we began to write the decade 1870 and on to 1879! It has been to us the most laborious ten years of our life and the most sorrowful. When we began it the angel of death had visited our home but once, and snatched away a bright little gem for that sweet place where the departed infants go. But during the decade the mortal stroke has fallen on our home four times, and something like Job we are left to dream of those days "when my children were about me." But thank God, there are precious ones left to us yet. We have often thought of a story related to us long ago by our father who was with General Wilburn in some of the Indian wars. In a hard fought battle and when the battle was at its highest pitch, the General's attention was called to the fact that his noble son had fallen. Walking to the spot he leaned against a tree and gazed on the lifeless form for some time, and then, turning to some officers who had gathered around him, he quietly said, "Officers! return to your places, we shall have the victory yet;" and so they did.

Whatever may have been the disappointments and sorrows of the past year and the past decade, let us "return to our places." There are great duties still before us and great work to be done. Though depleted in strength it may be, though old age is near at hand, though disease may threaten and dismay us, yet "let us still be up and doing with a heart for any fate."

The past year has been one of many blessings to the country. The Lord has crowned the year with his goodness, and we should enter the new year with thanksgiving and praise. "O that men would praise the Lord for his goodness and for his wonderful works to the children of

men!" And now as time so rapidly flies and as most of us have lost or wasted so many precious hours, "let us redeem the time, because the days are evil." Yes, with all these blessings the days are evil. (Flash times are always attended by an increase of vice and sinful indulgences; and this shows how depraved and ungrateful we are. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.")

We are in the midst of flush times! It becomes every Christian to go before the Lord with the opening year with the prayerful inquiry, "Lord, what wilt thou have me to do?" What can we do this year for the honor of our blessed Master, and for the advancement of pure religion and a higher tone of morals in the church and in the land? Do we not need a more exalted type of piety and consecration, and a more determined opposition to sin and folly? We need the spirit of Jeremiah that we may weep over the slain of the Lord's people. And the spirit of Isaiah which will not suffer us to rest nor hold our peace until the righteousness of God's cause shall go forth as brightness and the salvation thereof as a lamp that burneth.

Whatever our hands find to do let us do it with our might. And let us be certain that our hands find something to do;—something for the Lord,—something for the poor,—something for the prosperity of the church,—something for the improvement of the Sabbath school and the prayer-meeting,—something for the great Missionary enterprise, and something for the spiritual culture of our souls and for the elevation of our lives in holiness and godly fear. Keep thyself unspotted from the world. Keep thyself out of sin. Keep thyself in the way of righteousness. "Being in the way the Lord meet me."

If you will have the Lord meet you "stand in the way" where the Lord goes and where the Lord works. And keep thyself ready to die, for against some of our readers the mortal sentence may already be written, "This year thou shalt die." "Watch and be ready, for in such an hour as ye think not the Son of Man cometh."

"Our Heavenly Father only knows, Whether another year shall close, Ere we expire in death."

We earnestly pray for the preservation of the life and prosperity of all our readers through this year and for many years. And may their souls prosper.

"JESUS PAID IT ALL"

A few days ago a lady with a little bright eyed boy tapped at our door. She was welcomed, and a first glance impressed us that though a stranger to us she was an honest, pure woman. Her story was soon told—though told with evident embarrassment, and with the blush of that modesty which never leaves the face of uncorrupted women. She was a widow trying to get back to her old mother far away; she had to leave the train at our depot because her money was gone; she made her way to the house of the Baptist pastor and there told her story; she wanted some help on her way. We went among the generous people of our town—for the most part among our own members, and in one hour we returned with all that her journey called for. Scarcely any one declined to give and no one uttered a word of complaint. Now what of this? Well just this;—when we put the money in her hand, tears were seen in her eyes, and she was observed to take a little well-worn book from her pocket, "Gospel Hymns and Sacred Songs," and with a manner which indicated that she did not mean to be observed at it, she turned page after page until she paused and looked steadily on one page for some time; then put up her book. She was invited to spend the night and await the next train. After supper, when we had gone to our night's work, we heard her voice singing for the family most sweetly. She did not obtrude this singing, but had told our eldest lady, who asked her some questions about the little book, that when she opened the book after receiving the money she was looking for the words, "Jesus paid it all."

She was asked to sing it, when she again drew out her little hymn book and with a sweetness rarely surpassed she sang aloud,

"I thank the Savior said,
Thy strength indeed is small;
Child of weakness, watch and pray:
Find in me thine all in all."
CHORUS.—Jesus paid it all.
All to him I owe;
Sin hath left a crimson stain;
He washed it white as snow."

And on through the beautiful song she went rising with especial power and melody on the words, "Jesus paid it all."

And yet when she got to the fourth verse there was a softness of remarkable culture, which rose higher until on the last line it swelled into a volume of melodious energy. Let us read that stanza.

"When from my dying bed,
My ransomed soul shall rise,
Then, 'Jesus paid it all,'
Shall render the vaulted skies."

This was a poor woman, who had recently been very sick in another

State, with a sprightly, fatherless boy to care for; but she is one of the Lord's heirs of Heaven. We know she has asked a blessing on every one who gave her a cent. O ye, who go forth in ignorance of want, the Lord has not a few poor saints in this world, and dare you refuse to divide a little of your abundance with them? What have you that the Lord did not give you? Since this woman stopped with us we have seen members of our family shed tears of joy over the passage, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." R.

FIELD NOTES.

—Northport church is proud of its pastor, Fred. D. Hale.—C. E. Rice.

—Rev. T. B. Thames was married in Louisville, Dec. 23, to Miss Sallie E. Long.

—The BAPTIST is bound to find a home in every family where the people once know what it is.—C. E. Rice.

—Hon. J. W. Renfro, of Atlanta, Treasurer of the State of Georgia, is a cousin of our Dr. J. D. Renfro.

—Bro. B. A. Lide, of Selma, has secured \$3 for the Decatur church building fund, which we have forwarded to Bro. Shackelford.

—Bro. Patterson, of Eufula, hopes to get a subscriber to the ALABAMA BAPTIST in every family connected with his churches, by Jan. 15th. We hope he will succeed.

—Eld. John J. Beeson, of Scottsboro, kindly proposes to aid us all he can in extending the circulation of the paper. We ought to have a large list in North Alabama.

—We regret to learn that the residence of Rev. M. Bishop was recently burned at Fort Deposit. Scarcely anything was saved. His loss is estimated at \$2,500. No insurance.

—Rev. J. H. Weatherly, of Birmingham, who expects to canvass his county for the sale of books, is duly authorized to represent the ALABAMA BAPTIST and receive subscriptions for it.

—The Columbiana Sentinel says: Miss Louella, little daughter of Dr. E. B. Teague of Wilsonville, not yet six years old, has made a quilt with her own hands, composed of 1175 pieces. Pretty good for the little miss.

—Of all whom we asked to make a special effort for us to help pay for our new press, Rev. L. L. Belcher, of Butler, Choctaw county, has responded most generously. And he has our thanks in proportion to what he has done.

—Your paper makes better Baptists and better people wherever it is circulated. —J. L. Bryant, Bluff Springs, Fla. That has been our observation. Any way, the best Baptists and the best people in the country are subscribers to the paper.

—Brother, can you afford to do without this paper? Can you afford to deprive your wife and children of it? If you can just say so, and we will drop your name. If you cannot, send us your renewal, or we shall be compelled to drop your name any way.

—Bro. J. H. Weatherly writes from Birmingham: "Our passage is going up steadily. Our dear Bro. Henderson holds a warm place in the hearts of his people. Our new Sunday-school superintendent, Col. R. H. Sterrett, is succeeding well with our school."

—A brother writes from North Alabama: "I am much pleased with recent improvements in the BAPTIST. There is a manifest gain in all its departments. Dr. Winkler's editorials of late have been charming. You have done well to secure the services of Dr. Renfro."

—We asked Bro. T. M. Barbour, of Tuscaloosa, to send us two new subscribers to aid us in paying for the new press. His reply came speedily: "Well, here they are, with two renewals. I never lost anything by doing more than I was asked to do in a good cause. Will send more soon."

—The clerk of the Cahaba Association requests us to state, that on account of the unusual press of business incident to this season of the year, he has not been able to get a printer to undertake the printing of the minutes of the association; but he will have it done as soon as possible.

—I send you a dollar for the Decatur church to assist them in building their house of worship. Are there not 499 others of your subscribers that will help those brethren just a little? Their cause is our Master's cause. Let us all take stock at once, and the work will be accomplished.—Wm. O'Neil, Fitzpatrick.

—The ladies of Town Creek church, Lowndes county, did the handsome thing by making a quilt, as was present of a nice suit of clothes to their pastor, Rev. J. M. Fortune. The ladies of the Colliere church also made him a present of a very handsome bed quilt. Those people deserve good preaching, Bro. Fortune.

—In your issue of the 18th inst., just received, those "parting words," "stir up my mind by way of remembrance," Rawdell, although it be affectionate, is a lovely sound. So I send \$2 to be placed to my credit, with the request that you set me down as a life subscriber to your excellent paper. I have read the effusions of Dr. Winkler, in different publications, with much interest, for many years—ever since he aided that sainted man of God, Dr. J. S. Baker, in editing the Christian Index, of Georgia. I will not give the date, lest Bro. W. should think I am seeking to make him appear ancient. Dr. Renfro, whom I have known and loved for twenty years, is quite an acquisition to your editorial force. The editorials of your paper have the ring of true metal. "The time would fail me to speak of" your correspondents, whom I have long classed in my list of friends—dear old Bro. Lee, Dr. Teague, the Wilkesses, Bailey, Yarbrough and others.—J. T. S. Park, Mexico, Texas.

—We have some enthusiastic friends among our subscribers. One of them writes: "I was a subscriber to the BAPTIST before you took charge of it. I then recognized it as a good denominational paper, but without flattery I must say that the publisher and editors are making it the best denominational paper in America." And that brother is a good judge of religious papers too.

—Can you inform me whether any plan can be adopted by which the brethren of Middle and South Alabama can be made to remember that there are some sound and true Baptists in the northern part of our State?—Ira R. Foster, Warrenton. Yes; make yourself known to them and tell them what you are doing through the columns of the ALA. BAPTIST now, and next July send a strong delegation to the Convention at Greenville.

Howard College—A Suggestion.

The Baptists of Alabama have in Howard College an institution of which they may well be proud, one that has accomplished great good for the State, and which is capable of being made the instrument of far greater good in the future. The men who have gained knowledge within its walls adorn all the walks of life, and she may proudly claim them as her own; but should we be content with her present limit for good, when we might so vastly increase it? Upon our shoulders the largest share of the responsibility for the moral advancement of our State, because we are the largest denomination within its borders; and how can we better help ourselves to discharge this duty, than by widening the influence of our principal denominational school? This college ought to be largely endowed, and sooner or later it must be; just how it can be done, I do not now propose to suggest; but the attention of Alabama Baptists is called to the subject and a discussion of it is invited.

BAPTIST.

Eufula, Dec. 12, 1879.

It gives us pleasure to receive the above communication and commend it to the attention of our readers. The position of the writer in our State gives weight and value to his testimony, and when the enterprise of which our brother speaks shall be fairly inaugurated, his public advocacy of it will be most helpful. In the mean time let our brethren think of it, talk of it and pray over it. We never knew of any other institution which, under the circumstances, has achieved such a measure of success as that which has been realized by Howard College. It deserves well of the denomination for which it has trained a body of noble workers in every honorable sphere of life. E. T. W.

Visit to Montgomery.

I have just concluded my canvass for the Seminary in Montgomery and have received in cash and bonds over one thousand dollars. My visit has been very pleasant; for which I am indebted to many brethren, particularly to T. L. Jones, Esq., one of nature's and grace's noblemen. Had the pleasure of preaching Sabbath morning and night to good congregations. They are still lamenting the departure of Dr. Hawthorne, but hoping to secure a worthy successor in a gentleman from the North whom he has recommended. The contributions which I get in response to my personal appeals show what might be done, if the matter were properly brought to the attention of the churches. It is impossible that I should go everywhere. Let the pastors therefore bring the subject of our straightened condition to the attention of their churches at once, and take up a collection for us. The cause really admits of no delay.

M. B. WHARTON, Cor. Sec.

Montgomery, Ala., Dec. 23rd, 1879.

LITERARY NOTICES.

BY E. T. W.

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