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BY E. B. TEAGUE, D. D.

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Mr. President, Young Gentlemen of the Graduating Class, and Respected Audience:

It is exceedingly grateful, in advancing years, to return, now and then, to academic scenes, and indulge afresh the optimistic philosophy that rules the hour, especially when the expectations of youth are confirmed by the experiences of life. You need not, therefore, be surprised if I have to say to be tinged, nay, imbued, with a hopeful philosophy.

Human life has been divided into the period of childhood, of adolescence, and the period of communication. In other words, we are, during the former period, characteristically learners; during the latter, teachers; we employ the earlier part of life in acquiring knowledge, the latter in communicating what we have learned, be it more or less.

The exhaustion may be to project the former period far into the latter, that we may have something to teach, that the memory may be filled with the accumulated stores of knowledge.

Cicero celebrates the crowding of ingenious youth around his Cato, eager to imitate the lessons of wisdom and knowledge falling from the lips of venerable age, the happy contact of strenuous and aspiring young men with the dignity and repose of a well spent life. So the rising young men of Virginia went to gather about the sage of Montecello, New England, about the great publicist and diplomat of Quincy; Georgia, about the illustrious statesman of Liberty Hall.

The solitude and vacuity of old age, when life has been mechanical and, outside, when no store of knowledge has been laid up for declining years, may be replaced by all the valuable thought of the ages. We may find in our own vernacular whatever is adapted to interest the heart or occupy reflection. We may spend old age in company with philosophers, and poets, and sages, and patriots, "the general assembly and church" of the wise and good of all past time. The volumes that permeate them individually look down calmly upon us from the shelves of the library. We are never less alone.

There is a royal road to knowledge. The painful tentative processes by which the great men of the world have reached their conclusions—need not be traveled over by those who would possess themselves of the knowledge they have attained. The results of labor and investigation are summed up, at length, in a few pages. Aristotle puts into a single paragraph the whole philosophy of government; that a government, family, political or other, will be perfect the society recognizes and accepts that relative sphere which he is adapted to fill; that the activities of all will thus conspire to accomplish the ends for which societies or governments exist. One need not laboriously follow Lord Bacon through all the tedious steps by which he reaches a clear conception of the inductive philosophy. He may begin with the grand outline of Aristotle, the real author of the philosophy, and pass on rapidly to the luminous summary of the great apostle and expositor. When he arrives at the conclusion of the whole matter, it is all expressed in "the facts, the whole facts, and nothing but the facts," as nearly as they can be ascertained. These ascertained, the principle sought evolves itself and thoroughly satisfies the mind. This is the whole doctrine of the celebrated Novum Organum, and can there be found enshrined in a few words. The germ, the essence, of Butler's great work, incomparably the most valuable of uninspired productions, the Analogy of Religion Natural and Revealed to the Constitution and Course of Nature, is all condensed into a single sentence from Pliny, the reach of which he never dreamed of, on the title page: That things strange and incredible at first view cease to be so upon comparing them with things familiar and well known of the same sort. The book is but an expansion and comment upon the text. The idea once clearly conceived, one may apply it in every direction, and possess himself completely of all its uses. Modern criticism, the reviews and periodicals of the times, constantly point to whatever is valuable in forthcoming science or literature. First rate authors only, for the most part, thus pointed out, or recognized in the past, should claim our time. It is too valuable to be spent in other ways.

Possessed of the main truth, the great central conception, we may work outwardly and fill up the interstices at our leisure. Sir William Hamilton has thrown around the Kantian division of the human faculties, gathered up from every age and every author, everything that is worth knowing, on that subject, in a single volume.

Illustrations in the direction of science equally numerous might be found, if there were time, or if it were necessary. Constantly scientific investigation runs up into unity, and the unit grasped carries along with it the radiance of the whole network.

The treasures to be used through life and laid up for old age may necessarily be but outline knowledge, but in the industries, they may, in an important sense, and to an important degree, embrace all valuable knowledge.

edge. To this is to be added the mastery of one's specialty. Not to be thoroughly acquainted with this, is most discreditable.

What the Germans, fifty years ago, called a bread-and-butter philosophy, is a matter of great importance. Food and clothing and shelter—important means of living—greatly contribute to respectability and quietude. The divine injunction, "Owe no man anything," at least meaning responsibility for pecuniary obligations, is replete with wisdom. It is pitiable to live with a rope around one's neck in the hands of another, ashamed and afraid to meet a creditor on the sidewalk. A severe economy in the beginning of life may avoid these painful and humiliating experiences. The fair ones among these auditors whose hidden interest you have awakened, and whose interest is reciprocated, are to be won and held by substantial as well as romantic ties.

Take care of your health. Half the fretfulness and feuds among men is due to dyspepsia or a disordered liver. Physical strength and endurance are indispensable to high mental achievements. The mind needs a machine with which to work.

The aims of men must be worthy the rational, immortal nature with which God has endowed them. Nothing less will secure self-respect, or the respect of others. These aims, thus elevated, are a perpetual inspiration.

The consciousness of knowledge, that one is the peer of anybody he may meet; that he is possessed of the treasures of all the past; that he is master of his calling; that his aims are the highest; that he is enthusiastically filling his vocation, will secure the self-possession that constitutes one of the main elements of manhood and influence. Have you not noted that the orator appearing on the hustings or in the pulpit commands attention largely to what he proposes by the concentration of the eye? by confidence and repose and bearing? that his look draws audience and makes him master of the situation? It is not so much the speech or the sermon that has the power in it, but the man behind it. The self-possession of knowledge and conscious rectitude in all the situations of life is power, is repose, is elevated pleasure.

Ascribe it if you will to professional bias, but I should be derelict to the duties of the hour if I did not add that repose, self-possession, happiness, turn still more largely on the consciousness of treasure laid up above. That is indestructible. Secure of provision for the great future, nothing shall move us. We

"May his hand securely on the wheel And bid earth roll, nor feel her idle whirl."

Sincerely commending a hopeful career to your confidence, we bid you be men in your aims and activities. We, some of us, are quitting the walks of men; but a few of our generation survive; *rari nantes in gurgite vasto*. Cheerfully we retire; confidently we leave the arena to you. Again we say, Quit you like men.

For the Alabama Baptist.

Through Tickets.

A man, starting on a journey, buys a through ticket, goes on board the train, and considers his part toward accomplishing the journey fully performed. In consideration of the money he has paid for the passage, he is to be carried to his destination with all due speed and safety. On his part there is to be no labor, no care, no looking out for danger; for all this is done for him by the engineer, conductor and other employees of the railroad, and he is to pass the time as best he can, even to the extent of finding fault with the management of the train.

Men sometimes join the church as though it were a special train for Heaven. They pay their pew rent as they pay railroad fare, regarding it as an equivalent for passage. They seem to have no thought that more than this is required of them. They take little or no part in advancing the spiritual welfare of the church, or doing church work, or laboring for the salvation of sinners, or in regarding the peace and unity of the brotherhood; but they do claim and exercise the right to find fault if the affairs of the church are not managed in accordance with their ideas of propriety, or if the pastor does not preach to suit their taste, or if they are not promoted to positions of prominence. They pay their annual pew rent, or pledges, observe the outward forms of church membership, and think this will secure them a through passage to, and an abundant entrance into Heaven.

Such persons impose upon themselves. The church is no railroad train for Heaven. No through tickets can be purchased by the pew-rentals. There is no such thing as being "carried to the skies on flowery beds of ease," nor as being carried in any other way than by the mercy of God in Christ Jesus; and the sooner all men learn this fact, the better for them, the church and for the world. The Christian life is an intensely active life. It is full of duties to be performed. It is made up of Christ-like spirit and Christ-like deeds. There is no place for idlers in the church.

Pickensville, Ala.

A MISTAKE?—Was some one right—I can not lay my hand on the paper—who lately wrote that Paul partially failed at Athens because he dealt in natural religion in the discourse on Mars Hill, and succeeded greatly at Corinth because he expounded natural religion from his preaching at that place? I did not know an apostle ever mistook the way to preach the Gospel.

For the Alabama Baptist.

A Living Witness of Christ's Resurrection.

The reader will remember that the Apostle Paul hypothesized the Christian religion on the truth of the resurrection of Christ. All that we profess in the doctrine of life and immortality is vain unless Christ arose from the dead. It is as if the scientist should say, "Unless the earth make diurnal revolutions, then the sun revolves daily, and the whole doctrine of gravitation is untrue; or, unless the sun is the great source of light throughout our planetary system, then the moon is a self-sustaining luminary, the stars are independent lights, and all the established doctrines of astronomy are untrue."

So the Apostle says, "If Christ be risen, then is our preaching vain, your faith is vain," and there is no resurrection of any dead—the hope of eternal life is vain, immortality is a failure, and we are found as false witnesses. And therefore the resurrection of Christ has been well denominated the keystone of the arch of salvation. Whatever else the Christian may question, he must not doubt here. It is easy to follow the story of Jesus from his birth on into Joseph's new tomb, but how did he get out of the grave?—this is the chief question to be solved by the faith of man. O, thou blessed Jesus of Nazareth! everything hinges and turns on the question, How didst thou leave the sepulchral cave? Did thy disciples come and steal thy body away, as thine enemies declared, or wast thou declared to be the Son of God with power by the resurrection from the dead, as thine apostle testifies?

Now, as we have said, this great question must be answered in the faith of the believer. But faith comes by hearing—faith is based on testimony—and where is the testimony of Christ's resurrection? It is the custom with Christian sages and divines to appeal to apostolic and evangelistic testimony. The apostles and evangelists knew that Jesus died, they knew he was buried, and yet they subsequently saw him alive; they saw him make himself known by many infallible proofs; they saw him ascend. This is legal proof—such as would be satisfactory in a court of justice.

But the apostles and evangelists and the first disciples are dead and have been for eighteen hundred years. Skeptical learning, the incredulity of man, and the doubts of the church come in and ask for a living witness of Christ's resurrection. It would seem that the Bible statement of facts should be enough; but the same doubting inquiries call that statement in question, and we fall back upon the inquiry, Are there any other witnesses? Is there any other line of facts to establish this greatest of all assumptions?

Here let us turn from the usual line of argument indicated above and introduce one living witness of the resurrection of Christ. There are several such witnesses which we may hereafter mention, but now let us notice one. And we must concede that the testimony is circumstantial, though it is itself a great and significant fact. And circumstantial testimony when well sustained by its parts is held to be the very best of testimony.

Take the Christian Sabbath—known as "the Lord's day," "the first day of the week," taking the place in the Christian system which the Jewish Sabbath held in the Mosaic system. How will we account for the existence and general recognition of this day instead of the old Sabbath day? The old Sabbath was appointed at the very beginning, when God rested from his work of creation; it was often reaffirmed; it was put in the Pentateuch as the fourth of the commandments; it was iterated by the Lord, by kings, patriarchs and prophets; it run through all their civil, social, moral and religious systems; it was the national law and the divine law; it existed in undisputed sway for thousands of years, and was enforced by severest penalties and richest promises, and stood through the ages as a sublime commemoration of the creation work of God.

How was it with the Christian Sabbath—"the Lord's day"? It came in without any special ordinance or commandment from the Lord, or from prophet, apostle, priest, or king. Jesus himself did not command the change, nor did his inspired writers. Quietly as the rising morning and gentle as the breezes of heaven it came in and began to work itself among God's people as the Sabbath of the new born church. And for more than eighteen hundred years it has smoothly re-asserted its right to be; has supplanted the old Sabbath in the faith of God's people and changed the day of public worship and rest from the seventh to the first day of the week; has fixed itself more firmly in the national laws of the Christian world, until it has become an institution of universal common law wherever Christian civilization exists. Is not this wonderful? What is it that has wrought this great change? Matthew answers that "in the end of the Sabbath, as it began to dawn toward the first day of the week, Jesus arose from the dead."

So say all the gospels. And so the churches were planted under apostolic example in devout recognition and observance of this day. Then we begin to read of the special acts of public worship on "the Lord's day." If the old Sabbath was a memorial celebration of the rising of creation out of chaos and was firmly established as a law of the Hebrew economy, the Christian Sabbath is a celebration and memorial of the new creation, the new life of the world as avouched in the resurrection of him who was the resurrection and the life. We begin every week with an Easter. What need have we of an Easter Sabbath, which God has not appointed, when every week opens with a celebration of the resurrection of Christ? Does not the Lord's day stand as a weekly living witness in the faith of the churches of God to the resurrection of Christ? Could anything but the two great facts that God rested from his labor on the seventh day and then fixed it in the ten commandments as the law of his people, have established and sustained it with tolerable faithfulness through so many years of Hebrew history?

And what except the great truth of the resurrection of Christ, could have wrought this change and have established the Christian Sabbath in the faith of God's churches as we now find it?

Whatever else the Lord's day may mean, first of all and above all it means, the resurrection of Christ. And as he in his resurrection was "the first fruits of them that slept," it means by joyous anticipation the resurrection of his people.

Every Sabbath day we should remember that it is a living testimonial of a risen Redeemer and a witness that "there remaineth therefore a rest to the people of God." Let us use it in honor of our risen and exalted Lord and in laboring to enter into that rest.

For the Alabama Baptist.

The Disaffection—How Shall We Cure It?

"I have heard pastors say from the pulpit that not more than ten per cent of the money given to our Boards was devoted to the cause for which it was given. Now suitable men should be selected to visit such pastors and people to talk with them face to face and in minute detail to convince them of the falseness of such slanders, and to show them what we are doing."—Rev. J. B. Huckabee, in Convention.

Yes, there it is, the old spirit of distrust and misrepresentation. But from what does it arise? Not from malice, surely, nor hostility to the cause, but from a misunderstanding or distrust of our methods. Our methods of work by Boards and paid agencies have not, in the judgment of thousands of our Baptist people in the country, been scriptural methods; or others, conceding that, have doubted honestly whether they were the most economical or the most efficient means of doing the work. Then of course there are the jealousies of the pastors to be taken into consideration, the fear lest they should be supplanted by these "new comers" and "college men." Then there is the dread of "centralization"—a cry as old as modern society, and especially grateful to Baptist human nature. "Marion," they whisper, "is too fast becoming the centre of a subtle imperialism!"—or, perhaps, it's Selma!

Now, how are we to meet all this? How are we to conquer prejudice and inspire confidence? How are we to cure disaffection and enlist in our great co-operative enterprises these sturdy rustics and mountaineers who are "the bone and sinew of the land"? Is not Bro. Huckabee, and was not Bro. Falkner right? We must visit the people; we must mingle with their pastors; we must send to them suitable men to "talk with them face to face" in public and in private, to convince them of the scripturalness, the economy and the efficiency of our methods. Honest men need to be informed and argued out of such objections, and the indifferent need to be aroused and kindled by contact with intelligent Christian zeal. We should not forget that the older Protestant sects were not missionary at first. Indeed, only recently have they taken hold of the work. And how were they won over and enlisted? By just such measures and influences as we are advocating. People away from the broadest and best influences of life and the press have ever been slow in awaking to any just sense of their duty in such matters, and slower in perceiving the value and becoming accustomed to the novelty of such methods as we are urging upon them. We must act kindly, tactfully, but we must agitate! Nothing but persistent agitation and scattering of information has ever yet transformed such indifference and hostility into anything like intelligent zeal for Christ.

Vox.

For the Alabama Baptist.

Oh, No!

Ever and anon we hear it reiterated, even at this late day, that Peter and John "were unlearned and ignorant men." Very well, so it is written. But it was not ignorance of what they were to teach, for they had been instructed almost every day for three years, by the Lord Jesus himself, on that subject—a pretty good theological course, to be sure. And they went forth with the promise that the Holy Ghost "should teach them all things, and bring all things to their remembrance, whatsoever he had said unto them." It will not do, therefore, to quote Peter and John as "ignorant and unlearned" in reference to Gospel knowledge. They were to be inspired, whenever necessary, taught what they should say, directly by the Spirit, who also should recall whatever they had ever heard from the Savior, when needed. Moreover, they knew Hebrew and Greek better than one man in a thousand who has had a thorough college and seminary course; for the former, or a closely kindred dialect,

was their mother tongue, and in the latter they wrote, the one his Gospel, the other his Epistles.

Of course I do not insist that every preacher shall know as much, but I do insist that he shall not be unlearned and ignorant, in the popular sense, of the Gospel as revealed in the Scriptures; that he shall know "what he teaches and whereof he affirms," from the Word of God. How he shall get at this knowledge, is not material, so that he does really get at it at all. A knowledge of the English language alone has often proved sufficient with a conscientious man, "studying to show himself a workman, that needeth not to be ashamed," to secure eminent usefulness. This, combined with large experience of grace in the heart, has made men eminent in every sense. No, I mean to discourage no man in earnest, that if the prophecy of usefulness, but to protest, solemnly protest, against contented and envious ignorance. I would say in the language of the late venerable Edward Baptist, "O ye ministers of the Lord Jesus, ye messengers of the Most High God, say not your consecrating hands on skulls that can not teach and will not learn!"

E. B. T.

For the Alabama Baptist.

Afterthoughts.

Not a few afar and near have rejoiced with us in the event which I reported for your columns a short time since. And surely it was no mean sight which was witnessed that day, if taken by itself,—three men, two in the budding promise of noble young manhood, and the other in life's ripe prime, coming forward voluntarily, quietly, manfully and putting on Christ in baptism. But I recur to it now as one of probably thousands of similar events which occurred about that time as incidental refutations of the misleading slanders which had just gained currency through the agency of the able and widely-circulated *North American Review*. In the July number of that magazine an anonymous writer, who but thinly disguises his antipathy to the churches by an effort to be severely judicial concerning the question of "church attendance," says: "The masculine sex is disappearing from among their followers. . . . In fact, the clearer their mental vision, the stronger their powers of thought and the broader their intellectual culture, the less willing or able are they to stoop to the yoke of belief which the church imposes."

Now, aside from what the gifted and vigorous Dr. Ward and others did toward disproving the baseless assertions and assumptions of this writer in the same number of the *Review*, not a little was done, surely, in the same direction by numbers of just such events and scenes as this to which I have alluded, witnessed probably about that time by thousands throughout our land. How watchful is Providence to detect the lie and to establish the truth!

But consider the matter further. I am not sure that I understand the would-be judicial gentleman either in this quotation or elsewhere in his spirited, but rather reckless article. If he means to say that "masculine" men—men of "clear mental vision" and "strong powers of thought"—are following the ministry less blindly than of old, and placing their necks beneath the ecclesiastical "yoke," less generally than in other ages, is he not right? Certainly the day of passive submission to ministerial "authority" and ecclesiastical dictation is gone, and gone, thank God, forever!

But if he means that the really strong men of to-day are refusing to acknowledge Christ as their Leader, and his Church as their spiritual home and rallying place, we appeal to "the truth of history"—the facts are against him. Of some churches and some whole communions it may be true, as some complain, that the fathers and the sons are conspicuously absent from their assemblies; even when the mothers and the daughters are there; but reliable statistics—statistics gathered by unprejudiced officials and unmanipulated by partisan fingers—show that this is not true of Christian churches in general. There are some people in our own and other countries who, as Dr. Ward says, have learned to despise Romanism and who in throwing it off have thrown off all faith; others who seeing religion associated for the most only with the formalities and corruptions of "a state church" have, in rejecting these, rejected religion itself; and still others, brave and true, who have thought out, or thought along the accretions of accepted creeds, and suppose that they must reject the creeds no less than the accretions.

There are many such, and they have their following, "numerous in the aggregate, but a small fraction compared with the great body of intelligent and moral men who still are attached, and in increasing ratio, to our churches." The proof is abundant and within easy reach of every man of average observation and candor that the churches never had so large and so earnest a following of "the masculine sex" as to-day. Even within the past decade there has been a world-wide and stupendous change for the better in this respect. And to narrow the matter down to our own little circle, it is a cause for much quiet rejoicing with us that never in all their history have the Baptist churches of Mobile numbered "among their followers" so many men of "clear mental vision," "strong powers of thought" and "broad intellectual culture," as they do now.

Mobile, Ala. GEO. B. EAGER.

For the Alabama Baptist.

Rev. Andrew Jay.

Died, from injury sustained from a falling limb, at his home, on the morning of July 18th, 1883, Rev. Andrew Jay, in the sixty-fourth year of his age.

The deceased had been for many years a leading spirit in the Baptist hosts of South Alabama. He was born on Feb. 16th, 1819, within three miles of the place where he died. He was the son of poor, but quite respectable parents. His father was one of the pioneer settlers of South Alabama. The son was reared in the midst of circumstances altogether unfavorable to a high degree of mental cultivation, but he availed himself to the utmost of the facilities in hand, and acquired a liberal academic training.

During his life he occupied several positions of public trust—once he was appointed Land Receiver by President Taylor, and twice he represented Conecuh in the Legislature.

Bro. Jay was baptized by Elder Alexander Travis at Beulah church on the 20th of August, 1849, and nine years later—on the 2nd of Oct., 1858—he was ordained to the ministry.

During the period of his ministry he was quite useful in the service rendered to many churches. For several successive years he was the moderator of the Bethlehem association. An impediment in Bro. Jay's voice greatly impaired his public speaking, but with the pen he was quite forcible. During his life he wrote extensively for the press, and never without to the most decided effect. The elements of his strength were his facile pen and his upright character. During the period of material prosperity in Bro. Jay's life he was quite liberal. He found peculiar delight in helping to sustain the institutions of Southern Baptists.

Our missionary operations found in him an ardent supporter, and he was a most liberal patron of the Southern Baptist Theological Seminary. Aside from this he was devoted in his public spiritedness. No enterprise looking to the public weal, could be inaugurated without commanding his generous support. But in the character of Bro. Jay we find most to excite our admiration. He was a man of solid rather than shining qualities. In his convictions he was profound and sometimes stern. He hastened to no conclusion, but sought his way with scrupulous care, and when a position was reached it was well-nigh impossible to dislodge him. In his home, and in the dispensation of his hospitality, Bro. Jay was a typical Southern gentleman. It was a guiding principle of his life to "be careful to entertain strangers." Throughout his career has been such as should excite the profoundest admiration.

He never swore an oath; was never engaged in a fight; was never intoxicated; never gambled in the least. "He has fought a good fight, he has finished his course, he has kept the faith."

B. F. RILEY.

For the Alabama Baptist.

How Hard to Get it Settled!

Judging from some of the Baptist papers of the North, notably the *Examiner* and *Watch Tower*, it appears that the Bible Society question among Baptists is not settled at all. Already a spirited dispute is up in regard to a faithful execution of the agreement at Saratoga. We thought that the American and Foreign Bible Society and the Bible Union had gone the way of all the earth, and that their respective estates were being finally wound up. But it seems that somehow or other they still "have a word to say" about how they are to be buried, or whether they are to be buried at all. Now our candid opinion is that they were both dead long before the Saratoga meeting, and that the chief office of that meeting was devoted to the sacred work of giving them a respectable funeral; and we cannot see the wisdom of their surviving friends in objecting to the publication of their obituaries.

Seriously, we shall not wonder if our brethren over there have more controversy over these matters than ever before. It looks that way now. We pray that it may not be so. The work was turned over to other organizations. For the work's sake, let them have it, and let the work be done; let all the old ghosts keep out of the way and "let us have peace."

But then, on the other hand, it looks rather like the *Examiner* and those of its way of thinking are not disposed to understand the compromise or "promise" as everybody else understood it. An old ghost is better than a breaking of faith, and while these are manifest peace will not come.

O. Echols, Alabama State Convention, and Sam Henderson.

Eds. Ala. Baptist: I always read whatever my old and highly esteemed friend and brother Sam Henderson writes with deep and tender interest. He seldom makes a mistake, but I have good reason to believe that he has made one (not grave) mistake in his article about our revered brother Obadiah Echols. I cherish my reminiscences of Alabama, with peculiar fondness, for in Alabama I made my first ministerial beginning; had my first success; formed my method and habit of ministerial and theological study—a practical method and habit which neither a college nor a theological seminary had given me. I lived in Alabama when my first wife passed away to a better state. In Alabama I married my present beloved wife, mother of my eight children. Socially and religiously I love Alabama, and have preserved all

minutes of its early meetings of associations and conventions. But I do not wish to write a long article.

Bro. Sam Henderson was not at the first meeting of the Alabama Convention which I attended at Ocmulgee church, Perry county (1839). DeVotie and I alone remain of the ministers present at that meeting. If I am mistaken, let some brother correct me.

The next meeting was at Greensboro (1840). I shall never forget one incident—Sam Henderson led DeVotie, Bestor, Jewett, myself, and others, to the polls to vote for Harrison and Tyler. He was as earnest about politics then as he has been more deeply in earnest about religion since.

The next year the Convention met at Talladega. It was in 1841 (in which year Bro. H. says the Convention met in Montgomery). I was pastor of the church in Montgomery in 1841, and recollect well riding on horseback, with J. H. DeVotie and Solon Lindsley, through Wetumpka and Coosa county to Talladega,—a ride I can never forget.

The Convention met in Montgomery in 1842. I was in Richmond, Va., at the time, and know nothing of the incident Bro. H. relates. All that is said of Bro. O. Echols is well said. He was one of a race of men who laid the foundation for our present Baptist growth and prosperity. Go on, Bro. Henderson, and give us more and more reminiscences.

WM. CAREY CRANE.

Independence, Tex., Aug. 1st.

From the Greenville Advocate.

Temperance Talk.

BY FRANCIS B. LLOYD.

I do not wonder that men, women and children are arrayed for the destruction of this demon of demons, this king of curses—*brandy*. If I were asked to give a definition of what I should say, "It is but the drippings of Hell's distillery." I do not believe that God created brandy any more than I believe that he is the author of a theft, or instigates a lie, or prompts an oath, or guides the murderer's hand. My teaching has ever been that God is the author of good, not evil, and if the tippler's cup is not an evil, rise up, ye mighty thinkers and cogent reasoners of the nineteenth century, and show me one. Desolation, and sorrow, and shame, and hunger are its foot-prints, and the angels above its pathway, made wet with the tears of weeping mothers and heart-broken children. It reads, with foot of fire, upon the shrine of domestic happiness; and Hope, and Joy, and Love take flight. It strikes, with hand of flame, the strong man's heart; destroys every sense of honor, every impulse of purity, and leaves the soul a blackened ruin. It brings aches of sadness, thoughts of bitterness to the father's heart, and prayers of anguish, words of grief to the mother's lips. It comes, alas for shame. It comes to the halls of pleasure, where through the proud and the joyous, the fair and the beautiful; and even here it weaves its snaky folds, until the blush of modesty and the voice of innocence become the flush of passion and the hot breath of wickedness. Then, with mocking laugh, it bends its wand of darkness above a sepulchre of blighted hopes, fallen virtues, and vows long since forgotten. Brightest intellects grow dim beneath its burning touch, and lives that might have flashed in brilliancy sink and die in nothingness. It robs men of heaven and all that is gentle, brave, true, strong and manly. It robs women of love and comfort, peace, happiness, life. It robs children of homes and food and sustenance, tenderness, sympathy, fathers, brothers. It leads its victims from home's holy thrall to the palisades of Hell; from affluence to penury; from the palace to the gutter; down, down, down to that saddest spot on earth, the drunkard's grave! Its beginning is woe; its ending, death, death, death!

For the Alabama Baptist.

The Ecclesiastical Polity of the New Testament.

The caption of this article is the title of a book written by the Rev. Dr. G. A. Jacob, late Head-master of Balliol College, an officer of no mean distinction in the ranks of English Episcopals. Upon the three great points of special insistence on the part of the Baptists, his testimony, like that of most of the really great Episcopalian scholars of this generation, is unequivocal and identical with ours.

1. As to Baptism. The invariable practice of the apostolic churches was the immersion of the subject in pure water. The change to sprinkling or pouring came from that ever-flowing and corrupt fountain in our poor human nature—the love of convenience, the desire for religion made easy.

2. As to the Subjects of Baptism. None but believers, or those judged to be such, were baptized. Such was the commandment of the Lord Jesus, such the loyal practice of his early disciples. Whence came the baptism of infants and of adults who showed not the fruits of faith? Simply and solely from the dark superstition that baptism was necessary to salvation.

Love of convenience, superstition

and evil ambition are the giant forces of the prince of this world, that have produced the sad divisions among the dear people of our common Lord and Savior.

HUGH F. OLIVER.

Georgetown, S. C.

Fashionable Amusements.

Theatrical and Other Worldly Shows.

An Essay by Mat. Lyon. No. 2. The theatre is confessedly a worldly amusement, originating in heathenism. The mere representation of ideas by actions is not sinful, but may be instructive and praiseworthy. The one grand and comprehensive objection to the theatre, the circus, and all such shows, is the immoral, indecent, and licentious character of things spoken and exhibited on the stage and in the ring. Much has been said and sometimes something done, or attempted, toward purifying these displays. A moral—maybe a religious—theatre was advocated, perhaps experimented on, quite a number of years ago in the city of New York, but as I have heard nothing of it since that time, I presume it was a dead failure. The cause is obvious; the institution is very costly, and the income from religious, and even moral people, was not sufficient to pay expenses. Years ago we were to have an "expurgated Shakespeare," a volume of the immortal bard with all the spice of wickedness and filth left out, for the benefit of decent Christian people, and the guardianship of the youth of our land, male and female. I do not know that the enterprise ever reached publication, (if we may except some brief selections for school purposes) and among catalogues from book houses I never see it mentioned. I suppose it would be about as successful as a certain rural exhibition of the play of "Hamlet," with the part of Hamlet left out.

Many years ago we had "animal shows" passing through the country, the only circus rider being a little monkey with a striped flag, on a Shetland pony. That institution was too moral, and it did not pay. The receipts did not balance expenses. For this reason, and this alone, the animals were combined with the immoral circus, with all its immodesty, vulgarity and profanity, and now it pays. Some old church members now go to the circus purely "to see the animals," which are a great curiosity, since they have not seen them more than once or twice a year (for the last thirty years); and others, affectionate and self-sacrificing father and mother, and perhaps grand parents, go to let the children see the show, once—just once,—as they did when they were children. But these good old saints, when they arrive at the tent, think it hardly worth while to stay outside; indeed they think they ought to go in—not that they care anything about the show—but purely to take care of the children, and make them behave, in the presence of such a fine, moral, decent exhibition. Thus do our estimable brethren and sisters come from the mountains and the valleys, from town and country, travelling day and night, every year to witness what perhaps is every year declared to be the grandest and most stupendous equestrian spectacle the world ever saw—a faint and beggarly imitation of the gorgeous and gilded exhibitions of the heathen circus, which daily fed the pampered yet craving palate of the Roman rabble. But when all this labor and sacrifice and expense are gone through with, and church meeting day comes round, how poor we all are! No wonder our churches are unpainted, uncared, half-seated, unfenced, ungazeted, unarmed; no wonder our missionary coffers are empty, and our home pulpits poorly supported. We cannot pay our tithes to the devil, and then afford to give another tithe to the Lord besides.

How shall our churches treat those of their members who engage in the worldly amusement of supporting immoral, wicked, indecent, licentious theatres and circuses? If Christians—I mean all professors of religion—withdraw their support from them, these valuable institutions would perish, except in large cities and dense populations, and would suffer very greatly even in such localities. How shall we treat these delinquent members? We ought to instruct them, and persuade them to abandon such worldly practices, and we ought, without doubt, prayerfully to mourn over so great a want of self-denial and consecration to true Christian life. It must be admitted, I think, that so much inconsistency of conduct ought not to

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The Board of Ministerial Education

ALB. BAPTIST STATE CONVENTION.
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E. T. WINKLER, JNO. L. WEST.
Brethren desiring aid from this board will address Rev. E. J. Forrester, Secretary of the Board, at Selma.
All applicants must appear before the Board for examination.
The Board will be in session in Selma, Sept. 25th, 30th and 27th, to examine applicants.

DR. CLEVELAND is absent from Selma, and will be almost continuously until the close of the association season. The articles of Bro. Renfro were intended to take the place of editorial matter, but by a misapprehension of the foreman they were inserted this week on the first page of the paper.

An accomplished lady, a graduate of the Judson Female Institute, who has had several years' successful experience, desires a situation as teacher. She would prefer to teach in the primary or preparatory department of a school, or a situation as assistant teacher of music. Any one desiring a teacher will be put in correspondence with her by addressing the editors of the ALABAMA BAPTIST.

FIELD NOTES.

Bro. S. E. Milford, a prominent member of the Opelika Baptist church, died in that town a few days since.—Rev. B. H. Crumpton has been aiding Rev. J. Skinner in a meeting at Burnt Corn. Reports of a good meeting have reached us.—The Baptist Sunday-school at Evergreen is said to be one of the best in the State.—The female members of the Evergreen Baptist church are taking steps toward the construction of a baptistery in the church.—Rev. J. E. Bell, of Georgiana, is earnestly engaged in raising funds with which to rebuild the church at Pensacola Junction, which was blown down a few months ago.—Rev. C. P. Fountain is conducting a series of meetings in connection with pastor Plaster at Fort Deposit.—Rev. J. S. Dill is absent at Atlanta on a vacation of some weeks. He is to supply Dr. McDonald's pulpit during his absence.—Rev. M. M. Wambold baptized sixteen converts at Orion Sunday week.—Prof. W. D. Fonville proposes to erect a handsome school building on the old site of the Baptist Female College, Tuskegee. It will be remembered that the College was burned just after the war.—Misses Webb and Eliza Rice, late of Greenville, have become associated with Prof. J. F. Dargan in the Evergreen Academy.—Dr. R. A. Lee, nephew to Rev. David Lee, is prominently spoken of as Commissioner of Agriculture.—The Coosa River Association will hold its next session with the Hepzibah church, commencing on Tuesday before the third Sabbath in September, 1883. Delegates coming by railroad will be met at Alpine on Monday and Tuesday and conveyed out to the church. Delegates to be present at the organization of the association must come to Alpine on Monday's train.—E. T. Smyth, Mod.—"I have been aiding Bro. Williams since Sunday in a very interesting meeting at Mt. Olive. Two have joined up to this time. I made a Sunday-school talk Sunday morning, and they have organized a Sunday-school. This church was organized last year in a community of ministers of which I declare they would rather their children would hunt rabbits on Sunday than attend Sunday-school."—J. W. Shivers, Mod.—"We baptized three converts at Pensacola Junction on the fifth Sabbath in July. The church is much revived and encouraged. Bro. L. G. Skipper did most of the preaching. We baptized six others still await baptism. Bro. H. Crumpton conducted the meeting mainly. We do bless the Lord for his reviving and converting grace bestowed on us."—J. E. Bell, Georgiana, Aug. 7th.—"Meeting closed yesterday at Mt. Olive. Twenty conversions. We begin here to day."—W. Wilkes, Sylacauga, Aug. 11th.

Civil and Mining Engineering
is now a very profitable employment, and many young men in Alabama are intending to prepare themselves for the work. To all such Howard College offers superior advantages. This was the first college in Alabama that opened such a school, under the direction of a graduate of a college for engineers. And now there is in its faculty four professors who are graduates of the best schools of engineering in the United States. The method of teaching is eminently practical, and the students who have taken the course are successful engineers.

The Temperance Move in Dallas County.

A Plan for Christians to Help in Having the Present Laws Enforced—A Serious Charge against the Women—Is It True? Read It and See.

On July 20th there was organized in the city of Selma "The Dallas County Temperance Alliance." A Vice-president was appointed for each beat in the county. The duty of the Vice-presidents is to see that the present laws regulating the liquor traffic are executed; to arrange to hold temperance mass-meetings in their respective neighborhoods, which will tend to awaken interest in the subject and mould public sentiment against the destructive evil.

A great many do not know what the present laws are. A brief summary will be printed and sent out by the Secretary of the County Alliance. With these laws executed, we can almost drive liquor out of the State. Will not every Christian man and woman help in this matter? Let us get the evidence against these violators of the law and see that they are punished.

At the Baptist State Convention in Marion the deepest interest was manifested in the subject of Prohibition. One brother asserted that the women were not on our side in this fight. This statement was ridiculed by some. I fully agree with him and am prepared to prove it. We all know that women are the greatest sufferers from the whisky business, and ought to hate it with a perfect hatred. And they all say they do; but when the matter is sifted down to a fine point, they are found on the other side.

I know I am treading on dangerous ground now, and the good women of the land will hardly have the patience to read this through after seeing the above statement. But, my sisters, I stand by that assertion and reiterate it: *The women of our land are not on the side of prohibition, but on the side of liquor.*

Now for the proof: Who will make the egg-nog next Christmas, and who will fill the glasses, and who will hand them around? Women's hands will do all this. And around that Christmas egg-nog bowl all will become merry, and perhaps some will get drunk. Whisky never was fixed in a more inviting and destructive form than in an egg-nog. Some Christian man will read this and say, "This is temperance run mad; we must have egg-nog when Christmas comes." Yes, and your good wives and daughters will make it for you, and that egg-nog will stir up the old appetite over which you think you have gained the victory, and before the holidays are over you will disgrace your family and your religion. And that is not all; your boys will almost certainly form the taste for whisky; and, as the egg-nog must be repeated during the holidays, they will hardly go the rounds of the neighbor's houses without learning what it is to be drunk. But for women's hands this egg-nog would be forever buried.

Who makes the wine, the "domestic wine," and who sets it before the company and invites them to drink; and who experiences the greatest pleasure when the wine is enjoyed and complimented? The women do the most of that. Who mixes "papa's toddy" for him, and who recommends to brother to "take a toddy for his headache?" That dear girl, little dreams of the evil she is doing. But for her willing feet and ready hands and sympathizing words father and brother would hardly have thought of a "dram."

The young lady hears from her brother that "Tommy Stubbs got tight at the fair," and the brother tells it as a good joke on Tom, but Tom visits the girl just the same as before, and is received just as cordially by the family. The mother of the girl hears that Tom drinks, "but he belongs to a good family, and is a kindhearted, generous boy, and loves Emily so tenderly, that he would make her a good husband." Alas for mother and daughter! Alas for poor Tom! Had that mother and daughter been faithful to themselves, had they been open enemies to liquor, they might have saved themselves from wretched lives and kept Tom from filling a drunkard's grave.

Let women be the open enemies to this whole liquor business; let their influence be thrown on the side of prohibition; let it be prohibited in their houses, let them see to it that the man is prosecuted who sells it to a minor or one of known intemperate habits in their families; let them speak with united voice in these practical ways, and the work will be done. May God help them to do this.

W. B. CRUMPTON.

Shield's Mill, Ala.

For the Alabama Baptist.

BY REV. W. R. L. SMITH.

Missionary Notes.

Brahminism is so far from dying that more persons in India in 1882 than in 1881 became Brahmins, and all the converts to all the other religions in India put together.

SOUTHERN BAPTISTS.—The amount received by the Treasurer during the past year was \$56,804.71, and closes the year with \$6,160.10 in the treasury. In the Mexican mission 13 were baptized, and there are 65 church members. During the year the Brazilian mission has been removed from Bahia to Bahia, to the great advantage of the work. In the mission 5 have been baptized, and there are 50 church members. The church in Tung Chow, China, receives no financial help from the Board, but contributes according to ability for religious work. During the past year a new station has been opened at Chiang-Kiang, a large commercial city of 200,000 inhabitants, in connection with the Shanghai mission; and two new out-stations in the interior connected with the Canton mission. In the Chinese missions 62 have been baptized, and there are 587 church members. The work in the African mission has been obstructed by war among the native tribes. Its great need is a training institution for native evangelists.

Five have been baptized in the past year, and there are 11 converts. The most notable event in the year's history of the Italian mission is the dedication of the chapel at Torre Pellice, which cost \$5,700. The churches have grown in systematic giving. The greatest obstacle to the work is the general religious indifference of the population. Baptisms, 39; members, 220. Seven new laborers have been sent into the field the past year, and the contributions have reached the amount asked for. Sixty thousand dollars is the estimated expenditure of next year. Of the balance on hand, \$3,000 is due to meet a draft which has already been presented. The Board is called upon to increase the appropriations to all the missions for the coming year. The Italian missionaries are extending their work to Sardinia with encouraging results.

The Presbyterian Female Seminary at Beirut, Syria, received \$1,800 from paying pupils in 1882, and this in a country where until recently female education was thought unnecessary. The total receipts of the Northern Presbyterians from all sources last year were \$669,377.99, and the expenditures, \$669,620.95. The receipts were larger than in any preceding year, and came from a larger number of churches.

It is estimated that one-fourth of the ministry in the Presbyterian Church give a tenth of their income to benevolent objects.

For the Alabama Baptist.

The Convention at Marion—The Other Side.

Mr. Editor: Several brethren have had their say about our late Convention, and all in its praise. Will you now allow a bit of honest criticism by a silent delegate whose object is not to complain, but to do good? First, I wish to say just a word with regard to the many and oft-repeated REMINISCENCES that were unmercifully poured down upon us. Now, just enough of this is exceedingly interesting and instructive; but to be forced to listen to the same old tale, told over and over again, the speaker ever reminding you that he bore a conspicuous part in those deeds of heroism, will try the patience of any one. I hope that it has all been told often enough and that future Conventions will be spared this trying of patience.

SOME of the speeches were witty, some were wise, and some were very much to be desired. Sometimes some men would display their wisdom to much greater advantage if they would do as Dr. Henderson's old uncle was once told—"express their thoughts in silence." Some really good speeches were ruined by their great length. One was forty-five minutes long; another, more than an hour long. Of course everybody became weary, and even the subject under consideration lost much of its interest for the time being, and the object had in view was in a large measure defeated. It is simply impossible to awaken any enthusiasm on any subject in a body of men that have been worn out by a long speech.

But the whole blame for the length of these speeches rests upon the shoulders of the PRESIDENT. The programme limits all opening addresses to thirty minutes. There sat the President with the programme in one hand and his gavel in the other, and not once did he stop a man when he had filled up his time. It was his indispensable duty to stop every man when he had spoken thirty minutes. Why he so neglected this duty is hard to divine, unless he became sleepy and forgot it. I have thought, and often said, that we have a better President than any other body in the South, religious or political. But now I beg his pardon and take it all back till he does better.

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Ministerial Manners.

BY OLD GRUM.

Of course a preacher is expected to be a gentleman. If he is not, he had better give it up and quit. To be a gentleman does not require that he should wear the finest clothes, for many a noble preacher is unable to wear the best cloth; but it is expected for his own sake, as well as for the sake of the congregations before which he appears, that he will dress as neatly as possible. Between the distant extremes of foppishness in dress and slovenliness there is a wide mean. Good old Francis Wayland used to say that if a man either dressed so shabbily or so foppishly as to attract undue attention, he was never made like birds; and given though a man dresses well, this does not necessarily prove that he is in every other respect a gentleman. His conduct proves whether or not he is a gentleman. I once knew of a preacher of the peripatetic revivalist ilk, who presumed to believe that it was an honor to any host to have him a guest. His arrival at a given home was heralded by the most boisterous conduct and clamorous exclamations as if he thought that he must play the fool in order to show that he felt himself at home. Once in his room, and after a few minutes' rest, he was summoned to his bidding. Directions were minutely given, and orders made as if he was at a first class hotel. Not stopping here, certain duties were in order for his respective meals. In short, he acted as though he had a fee simple title to the premises. That man was quite old enough to know better, but age and experience had only developed his vanity and made him more than ever a dolt. The ostensible mission of this troublesome tramp was, the preaching of the gospel of grace; but he was a disgrace and a household nuisance, compared with which fever and ague would have been a benediction.

I knew of another who was cordially welcomed to a pleasant home. His fame had preceded him as a gifted preacher, leading thousands by the charm of his pulpit tongue. It was thought an honor to have such a guest, and he seemed to think so too. The quietest room in all the building was given him. A bed for nocturnal repose, and a movable couch for diurnal lounging were among the elements of comfort in his room. He remained for several weeks conducting a revival, but the rude, ungracious fellow had utterly disfigured the plastering of the walls of his room by lying upon his couch and by planting his elevated and comprehensive pedal extremities flatly upon the smooth white walls. These were the marks of a gentleman which he left beneath that hospitable roof. What a happy riddance it must have been to that good family when this rough man took his leave.

There was another who was dining in company with a host of other ministers at the home of an elegant family. After a most sumptuous repast, and while the group were sitting around the table engaged in pleasant chat, this good brother amused himself by fishing out the most luscious of the strawberries which were remaining in the large dessert dish in the centre of the table. These he ate with a loud smack of the most evident satisfaction.

And how many preachers leave their rooms in the morning as if they had been occupied during the night by hogs rather than by men! Now, nobody is going to insist upon a preacher's undertaking to be as polite as a French dancing-master in trying to meet all the foolish demands of modern social etiquette; but it is expected that he take some of his good sense from the pulpit into the homes which he visits. If he has sense enough to behave himself; and when he calmly and pleasantly acts the gentleman, people are going to be favorably impressed. No amount of preaching from the pulpit will atone for the rude conduct of many preachers in cultivated homes. Too many men seem to assume that because they are preachers they are expected to be amazingly familiar in every home. But people no more thank them for their undue familiarity than they do others. A preacher who is not free and pleasant in his social visits loses an opportunity for impressing people for good; but there is a marvellous difference between social freedom and boorish familiarity. A sensible man will never mistake the one for the other.

Much good preaching is stripped of its strength by the unseemly conduct and speech of our ministers in the social circles with which they mingle. We need some reformation right along here.

For the Alabama Baptist.

Good Water.

Bro. Editors: Permit me, through your columns, to give an account of the Baptist church at Good Water, in Coosa county. The church was in rather a disorganized condition for some time previous to last spring a year ago, when they procured the services of Bro. R. A. J. Cumble, of Dadeville, under whose labors they effected a re-organization with about nine members. They had at that time a hall of a house, without stand and poorly seated. They have now a very neat house; have it painted outside and plastered inside, have a very neat stand, have good seats, have one chandelier, have wall lamps with reflectors, and a very good bell to call the devout worshippers together. The church since its re-organization has grown beyond the most sanguine expectations of its beloved pastor. It now numbers upwards of eighty members, with a prospect in the near future of several others, and we can truly say, "prosperity is theirs." They keep a regular prayer meeting and have a flourishing Sabbath-school, with Dr. Moon as superintendent.

At the request of their pastor, Bro. Cumble, we were with the church this year, as we were last year, in their annual meeting. The meeting for this year closed August 2d. It was indeed a very precious meeting.

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