spirits. We thus have some concep-

tion of the great spiritual warfare nion.

that is going on in the world between the spirit of Christ and the spirit of Again . The Rev. gentleman denies that Satan has the power to or blue-back church catechisms is read the secrets of all hearts. Now it is expressly declared "He that committeth sin is of the devil." Are not found prepared to hand in the mere wrong thoughts, motives, words and actions sinful ? If so, then it follows that they are the promptings of the devil; and it would be absurd to suppose that he is ignorant of the very secrets with which he has inspired our hearts. Nor is this omniscience God alone is omniscient. Omniscience is the knowledge not only of past and present things, but of those to come. Devils can know only the secrets of those hearts that they personally tempt. The evil spirits that are tempting others cannot know the secrets of our own heart. read the secrets of another creature's heart would be to evade the sanctity of his rights, responsibilities, and sources of happiness." Now to invade the sanctity of our rights and sources of happiness is the very business and sole purpose of devils in the world Why God has permitted these things it is not forus to inquire. The secret things belong untorhim; those which he has revealed to us, belong into as. He has reverled to us a way whereby we may be impre than conquerors in our conflict with Satand Let us accept it, and let our hearts swell with gratitude to God for it. I agree with the Rev. genthat he is limited in his representation months of July and August most of tive, presence. With reference to our College professors, our school his devices and power, we have only teachers and our town and city preach to look around us and down into our ers have their vacation. Then the own hearts in order to form some merchant, the lawyer, the banker and adequate conception of them, old The Apostle declares that we wrestle not against flesh and blood. but against principalities, against eminent lecturers, proficient instrucpowers, against the rulers of the tors and learned scientists, as well darkness of this world, against spir- as to secure the attendance of the itual wickedness in high places." largest number of visitors. Let the The kingdom of Satan is a kingdom school be conducted on the same of darkness, and his policy is to plan as the one at Chatangua and i blind mankind both as to his wast will pay its own expenses. Boar power for mischief in the world and is cheaper at Wake Forest than a to our eternal welfare. The most any watering place in the State, and successful strategists are those who if literary, social and scientific enterkeep secret from them to whom they tainment together with board be ofare opposed their plans and purposes. fered them for less money there than

trained of the power of devils in the works of the power of devils in the world when we reflect that, after the sold Noah and his family constituted the whole population of the earth, and that they were righteous people, and the pay \$2.00 or \$5.00 for a ticket admitting the holder ten days or for the season. Who would not pay as much for the plain because of the inhabitants. But the might destroy the works of the devil, and it is only by a carefol observation of the acts of others, and a strict examination of ourselves by the light of his word, that we can comprehend the importance and magnitude of his girrious mission. Noiwithstanding the great power of

The Organ of the North Carolina Baptists, Devoted to Bible Religion, Education, Literature, Agriculture and General Intelligence.

VOLUME 43.

Satan in the earth, there is not a living human being that cannot come off victorious in his conflict with him, if he will but exercise an unwavering faith in Christ and in the power of his might. Yea, if Satan should concentrate against one soul alone his whole power and strength, that soul would come of more than contact the first year we could obtain comquerer by and through Him to whom the first year we could obtain comall things must ultimately be in sub- petent lecturers enough to fill out

To the minister of the word of life ply paying their board and travelling there is no duty more sad and mourn-expenses. Recreation, innocent reful than that which requires him to be continually warning his flock against the secret and subtle cue-mies that are unceasingly endeavor-ing to turn them from the straight and narrow path that leads to life into the broad and much frequented way that leads to death. Christ and his Apostles and prophets shrank not from it. Shall ministers of the present day shrink from it ? 7910m b.O. H. P.

from no untiles b state antibuo FROM. BRO. N. B. COBB.

hack ride from Durham ; and it is

making friends and patrons of the

University all over the State I

verily believe that a good Normal School for Sunday School teachers

School for Sunday School teachers will do more in this way for Wake Forest College than the State Normal School can do for our State University. The College is better located for a summer resort. It is immediately on the Railroad and the expense of attending the whole course of lectures even at \$4.00 will not be so much as the back-hire

not be so much as the back-hire

from Durham to Chapel Hill and back. It is in less than an hour's

ride of Raleigh. Many of the peo-

ple from the State Capitol would go

out to spend a day or two at a time.

Really, I do not see any thing to pre-

vent its being a financial success, and

I know we can command the talent to

make it a success in other respects.

Prof. Simmons could give us les-

sons in Natural History and Botany;

Prof. Royall, in Greek Testament

and French; Prof. Taylor, in German and Hebrew; Prof. Mills and other

Professors, in some other studies;

Pro. Wilson, in music, and other

brethren could be selected from dif-

ferent parts of the State and from

other States to lecture on church

history, church discipline, chemistry,

Botany, Geology, &c. The whole

session ought not to be longer than

one month. In that time classes

might be taught a great deal by

lecture and recitation. If the

month of July were taken, the

month of August would be left for a

mountain trip or for protracted meet-

I am sure that I can out a class

through the entire course of Phonog-

raphy in one month and have them

writing at least 25 words a minute.

I would suggest as a name for the

institution, "The North Carolina

Sunday School University?, and

whilst its advantages should be

open to all of all denominations, I

would not hesitate to have some of

the lectures on the distinctive doc-

trines of the Baptists, such as relate

to the terms of communion, form of

4. It can certainly be made a finan-cial success. Let tickets of addission

be sold to be delivered at the gates

of its camous at the rate of 35 cents a

day, \$1.50 per week or \$4.00 per

month admitting the bearer to all

the privileges of the institution for

the length of time the ticket calls for

and these alone will provide revenue

enough to pay the traveling expen-ses and board bills of the lecturers

and teachers and meet other inciden-

I think with board on the College

tal expenses, and founds teril adt be

hill at \$8.00 a month (table fare)

and all other necessary expenses

including the entrance fee, amounting to not over \$15.00 a month, about half what is charged at watering places and hotels for board alone, with the excellent water and invig-

orating climate of Wake Forest and its convenient location, only 15 miles from the Capitol, with both a Kallroad station and a telagraph office in a hundred yards of the Coffege

campus, we may safely rely upon as

average of 200 or 250 visitors. Two

hundred, at \$1.00 each will pay into

the treasury \$800. and to il townfed at Now, Bro. Pritchard, I want to see

this North Carolina Sunday School University established. I want to see it located at Wake Forest Col-

lege and I want to see it done this

summer The Baptists of North

Carolina need it; they have the best

location in the State and the appli

ances for it; they have the brain to

run it; it is entirely practical, and

why not have it. As I write the

taking fill me with jubilant expec-tation. It will be such a power to prize up our dead churches, to stim-ulate our sluggish Sunday Schools,

to enlarge the liberality of our breth

ren, to frater the Baptists of different sections, to draw new student to the College, to make the Baptists of North Carolina, what God intend

church government, baptisms, &c.

ings in the country.

Dear Bro. Pritchard : After reading your article in the Observer some time ago, declining, in behalf of the Trustees of Wake Forest College, to accept State aid to establish a Normal School at that place, the thought occured to me that there was a kind of a Normal School which might be established at Wake Forest without State aid, that would be of incalculable benefit to the State, the College, the rising generation and all the Baptist churches in North Carolina. I mean a Normal School for Sunday School feachers somewhat like the Chatauqua Sunday School University, of New York, which has already acquired an international reputation. easily Satan can throw around every and made its founder, Dr. Vincent, soul coming into the world not one more widely and more favorably alone, but a legion of his ministering known, perhaps, than any of the

The thing is needed. One great want all over North Carolina 18 competent and efficient Sunday School teachers. The day of green-back past. Teachers now are required to impart instruction which is not questions and answers of the catechism. Our Sunday Schools are no longer regarded as places to gather the little children together and make them repeat hard answers to dry doctrinal questions about which they think and care nothing in language the meaning of which they do not understand, to keep them out of mischief; but they are the Bible schools of the land, for the old as well as the young for the middle-aged as well as the children. The Sunday School teacher must study and quali fy himself for his position, he must know how both to interest and instruct his class or his pupils will desert him. He must study himself and know how to study before he can teach others, A good Normal School with lectures from our wisest and best workers will give him more practical knowledge of the Bible and how to teach it in one month than he could acquire without such aid in sev eral years. In the school he would meet with Sunday School workers from all sections and have abundant opportunity of exchanging Sunday School ideas and learning Sunday School methods outside of his own Association and outside of his own State. A Normal School for Sunday School teachers is needed; by all the tleman that Satan is limited in his Baptists of North Carolina.

personal, but I do not agree with him 2. The thing is practicable. In the Baptists of North Carolina.

the prosperous farmer seek rest and recreation. Then is the best season of the year to secure the services of Should the ministers of Satan reveal | they can get board for at the springs themselves to the children of men as or on the sea-shore, they (or the onenty as did their chief to Christ, most intelligent of them) will go to all would seek safety at once Wake Forest to spend these hot in the bosom of the church. So months. The managers of the Chamysterious and secret are the work-ings of these wicked spirits, that while they themselves believe and thousands besides on their tremble, they have brought many to deny the very existence of the Sn-preme Ruler of the Universe. While they themselves confessed Christ to be the Son of God, they have led many to dany his divine nature and thousands besides on their grounds. The cost of the grounds and improvements have been estimated at about \$150,000. They pay large salaries to the ablest lecturers of the country and yet make the interior pay its own way. In 1877

For the Recorder UNCREASE OUR FAITH."

RALEIGH, N. C.,

The fact that I find in me an abi ing desire to be a better christian—
to do more of duty—to leave undone
more of sin—a yearning to be more
Christilike—a longing to run away
from my own propensities to evil, is
to me one of the most satisfactory

The humble christian, I take it is constantly meeting error and sin in himself, and is at all times consciwith the instruction. In charge of the right men, I feel sure the thing he thus finds so much waywardness would be a grand success; and what an advertisement it would be to duct, he naturally asks why is this Wake Forest College! The Normal so! If a christian at all, what is School at Chapel Hill is already attracting a large number of people besides school teachers, who go there to enjoy the lectures and meet with old friends, in spite of the long dusty should stumble so often. Such reflections, I know have often

filled my own mind, and perhaps the minds of others. 5 herty s It must be from a want of faith. Not that there is no faith in the scenes that occured under our Lord's ministry, and yet, (we must confess it,) the reading often fails to awaken within us those emotions of wonder, love and praise, that we feel should fill our souls. There must be a lack of faith, of living faith, in the Record,

or it would not be so. Around as are friends and loved ones, who do not love the Saviour, and who, consequently are exposed to his wrath, who are condemned already, and still we obristian parents can eagerly pursue business all day and sleep soundly at night with barely a thought of the danger to which our children are exposed and of our duties to them.

The church meets from week to week, from month to month, and the church is living in peace, with not a member, it may be, engaged in From one month to the next, perhaps not a prayer is heard by the world or the family. Surely if we have faith. we are not faithful, Surely we do not realize our relationship; but are trusting to a vague hope, which now and then rises up, that we are followers of Jesus. But He clearly teaches us that if we would follow Him, we must deny ourselves, and take up our crosses.

The Saviour at twelve years of age says: "Wist ye not that I must be about my Fathers' business?" He spent his time "going about doing good;" healing the sick. giving sight to the blind, raising the dead, comforting the distressed, and, as he said, preaching the gospel to

We will do well to examine closely the ground-of our hope, for the Word tells us that if we have not the spirit of Christ, we are none of His. Mr. Darle in his "bringing in heaves" has a sermon on "The Rest

of Faith," in which he inculcates extreme views on the subject; for there is no "Rest" here. Our fife a warfare and we seek a land of rest. Yet there is a degree of rest attainable. Indeed every christian should enjoy it. Tis the rest that comes from trusting Him-that comes from doing one's duty and leaving results with God. It was well expressed in your New Year's Editorial.

But there is another kind of rest hat the church is enjoying too largely now—the rest and quiet that broods about the grave—the home of the dead. This is a fatal rest. Tis the rest

of him that cries "a little more sleep, a little more slumber." I heard the pastor of one of your city churches say to his members not long since, that he wished that many of them that night would have ground of their hope, and be brought to appreciate their relationship as

A celebrated actor, I think it was Garrick, was asked by a distinguish-ed preacher, why he in speaking and acting the untre could arouse and stir the hearts of his audience, while the preacher with the most momentous message the world ever heard failed to keep his audience awake f Garrick replied, "I speak fiction as if it were truth, while you speak truth as if it were fiction."

Tis thus we preach and thus we live, our cold indifference arising, I think, from a lack of faith, breeding nfidelity in the world and bringing dishonor upon the cause of our Lord and Master. J. M. W.

PREACHING FOR PAY-WHAT THE PEWS MIGHT SOMETIMES SAT TO THE PULPIT, sed to had at sed a

ministers have discussed the question, what pay should be given for preaching, the brethren should dispreaching, the brethren should discuss the question, what preaching should be given for pay.

The argument of Paul in I Cor. 9. is a two edged blade. If preachers should be supported as soldiers or husbandmen, they ought to work at their business like soldiers and farmers. If they plead the statute in Moses for the relief of oxen, they should establish the fact that they cork like oxen.

OUR NORTHERN BRETHREN.

Rev. Arthur Mursell, an English Baptist minister has lately visited the United States on a lecturing tour. He was cordially received and kindly treated by everybody, especially the Baptist preachers and now that he has returned home he is writing letters for the London Christian World, in which he freely expresses his opinion of the breth-

istry worthy of this reward ? Would the same amount of labor and time expended by us in the gospel minis-try, earn a living, if expended in soldiering, or farming, or practicing

MARCH 26, 1879.

There is the matter of time. Should a man be paid for Sunday work? I doubt it. We do not pay a good Sunday School steacher, though he takes some hours of the week for preparation. Should a preacher be paid for what has cost, him nothing

toll and brow-swest to earn a good living. Now if a man spend five days in his farm and one in the gospel ministry, must the latter support him? It seems odd that some min-isters are paid by the day; but perhaps in those cases aquity suggests

Then the question of competence comes up. If a farmer knows but little about farming his income will hearts but that it is so weak. For be scanty. If a lawyer is no better example, we read the Scriptures, we qualified than his clients for practice, review there the most exciting must they support him? And what if we are no more learned in the Scriptures than our congregations: their hands 7. We must expect, if paid at all, to be paid with honest money. But when men pay out their hard earnings, they like to see

them go as honestly as they came. Then there is the matter of quality "If we sowed for you the things that are spiritual, is it a great thing if we shall reap your carnal things ?" No. Paul; but it is a great thing if you shall reap our hard earned money by bawling and banging the Bible and charging over the pulpit. Now we ministers may spiritualize the Scriptures a great deal without "sowing the things that are spiritual." Will curious interpretations of the Scripture convert sinners or nourish the graces of christians ! And should | ing at New York, it took an hour to we be paid by sensible men for fool-

ish preaching? To earn a living by the gospel we must preach the gospel, we must administer spiritual truth, we must profit the souls of men; and we must work in this business, like industrious farmers, faithful shepherds, true oxen: and we must know how to work, by thorough knowledge of God's word and wisdom of His spirit, and we must work six days in the week. WHITFIELD.

> For the Recorder. ELDER WADE HILL. BY ELDER A. A. MCSWAIN.

love him, and as acquaintance grew more familiar I learned the more to he labored successfully as one disfaithfulness. He was a remarkable man in many respects. He was hon est in his opinion, which he always drew from the Scriptures; fearless sought honor of men in this life, but that he might honor God. And as such, with independence of thought he always spoke to his hearers, and with perfect reliance he pursued the higher and nobler aims of his calling in a way that gained to him the ap plause of his brethren and secure When he entered the pulpit his com a sleepless night, that they might to them, with his voice ringing like thus examine and establish the a silvery trumpet with clearness and deemer's cause.

For a number of years he lived

at their business like soldiers and farmers. If they plead the statute in Moses for the relief of oxen, they should establish the fact that they toork like oxen.

Is it not well for us who ask the churches for a support to ask our lenjoy such treatment. We have got left him immediately on the departure of my train; and his absence from the meeting deprived me of an opportunity of mildly expressing my feelings. Perhaps it was just as well; because, being anxious to sail on February 12, it would have been

ten so that we expect no other and are rather disappointed when a Northern man visits the South and does not write back to his paper that he is among heathen—is badly treat-ed and daily in dauger of being mur-dered. Politicians, teachers preachers and Bishops have done so till we have gotten used to it—rather expect and somewhat enjoy it. We have always heard that chickens will come home to roost," and the Bible says, "Whatsoever a man soweth that shall he also reap." We exhort our Northern brethren to be patient and think kindly of Mr. Mursell,

When he says: steat sift mor'd "Such of your readers as may bon

or these little sketches by their pe rusal will remember that in describing the Mammoth Cave of Kentucky, we spoke of a spot called "Fat Man's Misery," and of the struggle to get through it being succeeded by the freedom of a large and roomy temple called the "Great Relief." My sensations on getting from America into Canada were something like those on getting out of "Fat Man's Misery" into the "Great Relief." The effect was magical. The boat had no sooner completed its work of ploughing the icefices between Detroit and Windsor than I began to grow and expand and feel more at home than I have telt since the green headlands of Ireland melted from our vessel's wake four months ago. I felt that I

dare look up from my newspaper without being made ill by some julcy feat of tobacco expulsion, and that might calculate upon more than two minutes passing before somebody went into protracted spasms of throat clearing. There seemed to be a "salve" or welcome broadly written on each generous face, instead of a supercilious challenge as to what you meant by showing your British face in the almighty Republic. When we got to the Custom House on landone's baggage and packing it up again; when we landed at Windsor, the Canadian supervisor just punched my portmanteau with his walking stick, and smilingly accepted my pa role that I would rather die than defraud Her Gracious Majesty. When went to preach at Hamilton, in Ontario, the next day, I found the churches crammed "inside and out."

as Tom Hood says, with devout con

hundred, at a lecture the next night

they didn't quiz at me through glass-

es, whisper to each other, and begin

to walk about; but they gave me

generous salvo of applause, and

greeted me with looks which made

me feel happy under the true flag.

In two days the post kept me hard

at work excusing myself from the plethors of public and private invi-

tations which were poured upon me.

Oh! just wasn't I glad to get to Can-

But it so happens that there is

forlorn little hole of a place, about

ten miles out of Boston, in Massa-

chusetts, where my agent had en-

gaged me to appear on a particular

date, whose claim would involve the

travelling of nearly a thousand miles, and the forfeiture of five val-

nable night's of work. I wrote in

ample time to entreat to be let off

stating the circumstances, and how

it would make a leakage in my scanty

purse of about eighty pounds to be compelled to fulfil the engagement.

suggested the engagement of sev

eral eminent Ethiopian serenaders,

as far more popular and acceptable

substitutes. I hinted at three blind

fiddlers of great renown, and even

proposed to pay the expenses of the

Bengal sword-swallower to take my

place; but, no! the Yankee Shylock

must have his pound of flesh. He

would pursue, he would overtake, he

would destroy, he would prosecute unless I put in an appearance—it

was nothing to him that I had to

sacrifice a hundred pounds and trav-

el a thousand miles. So I had to

eave Toronto at midnight, and jour-

ney all the wretched night and al

the next day, and waste a week of

time, to meet a small roomful t

pulseless Yankees up a flight

stairs in a snow-clogged village called a "city," with a population of nothing in particular. I opened my

mind to the committee in explici

terms. I had cast myself upon thei

courtesy, their justice, their good

feeling, everything that is reckoned upon as a matter of course in England; but these are inventions lon

superseded by brother Jonathan, and

he didn't see it. Show him a dollar, and Uncle Sam wakes up; show him a principle, and he snores. The cleries were the worst of all; the lay

memoers of the committee saw the hardness of my case, and were willing to a cept the "San Francisco

Fire eater," who was on a profess-ional tour in the neighborhood, as

my substitute; but the chairman, who wrote "Rev." before his name.

and I think, D. D., after it, would not yield, and I had to show up. The reverend barbariau extempor-ized a sore thoat as an excuse for not

siding on the occasion, which I

ada! tanta tall ...

gregations, and not filled with throngs which chewed tobacco, with their hands on the pew doors, waiting for the last "Amen" as the signal for a race and jostle who should get first into the street. When I met my audience, which numbered fifteen

The first time I ever saw brother Hill was at Double Springs Camp Meeting, when I was a boy. I soon learned that to know him was to love and honor him. Without the advantages of a collegiate training tinguished for zeal, intelligence and in his expressions, and true to the convictions of his mind. He never tor him the first rank as a minister. manding appearance and warm affec-tions always gave his hearers to understand that he would tell them something that would benefit their souls. And when he arose to speak melody, and a large portion of the time the tears chasing each other down his cheeks, which told them with greater force how much he loved them and the cause of Christ, he seldom failed to make an impres sion as lasting as life. His talents, zeal and devotion deserved the suc cess which he achieved in the Re-

bounds of the Broad River Association, and was a member first of the Autioch church and then of the Capernaum church. For a few years he was in the bounds of the Kings Mountain Association and finally in the Green River, where he nenced the ministry. He labored with the very best of success in these Associations, and endeared many to himself. In his death our denomination sustains an exceedingly great loss. We have felt sad ever since we heard of his death, remembering many pleasant hours spent with him as a co-laborer in the great work. But while we continue here he is

SELECTIONS. WHAT AN ENGLISHMAN THINKS OF OUR NORTHERN BRETHEN.

inconvenient to be detained to defend an action for libel. And if it is a fact that "the greater the truth the greater the libel," there is no doubt that the statement of the truth about this "brother" would have amounted to a very big libel indeed.

REMARKABLE RELIGIOUS REVIVAL.

interest which is manifested at the present time in this city on the subject of religion is calculated to excite the attention of even the most thoughtless and inconsiderate. The whole city, in fact, seems engaged in one universal revival llim fraished

Christians of all creeds are a gaged in one common object, and people who probably have scarcely ever attended religious services before, have been drawn to them as by an unseen hand, and have become thoughtful and interested participants.

In addition to the regular meetings held every day by Mr. Moody, and the daily Lenten services in the Episcopal churches, missions or revivals of great earnestness have been held recently at Mt. Calvary and St. Paul's, which were thronged with eager congregations from the opening to the closing days.

The Catholic Churches have not been behind the others in religious zeal, and the services which have been recently in progress at St. Ignatius, have been attended by such large numbers of people that it has been necessary to provide overflow meetings in the basement for those who could not gain admission to the church.

Revivals have been and still are in progress in many of the Metho-dist churches, and within the last few days the Friends and the Universalists have also commenced a

series of revival services. In every section of the city can be inducements offered by rival editors neard the voice of prayer of praise, and the words of exhortation. And while all classes of Christians seem to have been moved by one mighty impulse to a fresh consecration of themselves to a religious life and to a fervent and burning zeal, the mysterious influence of religion bas been making itself felt among thousands of the irreligious and the thoughtless. It would indeed seem, as was remarked in one of our churches last Sunday, that "God is moving over the face of the waters," and that it is His spirit that is at work in our midst.

Undoubtedly Mr. Moody has been largely instrumental in creating the general interest on the subject of religion, which is now manifested in Baltimore. The success which has attended his efforts in this city is a practical demonstration of the truth as well as the power of Christianity. Were the most brilliant infidel that ever lived to spend month after month in our midst, proclaiming his doctrines three or four times a day, the "attraction" might have "run" for a week or so, but it would not be long before the public would leave him to himself. But here comes an uneducated Christian preacher, with nothing but a strong and rugged earnestness to recommend him, and when he "preclaims the everlasting Gospel," the whole city is moved, and month after month he continues his ministrations with a public interest that increases as time goes on. The advantages are all on the side of the infidel, for the doctrines he proclaims are far more acceptable to human nature than those of the Chris-

tian preacher. After all that atheism and infidelity have been able to say and do in all the centuries that have passed since John the Baptist came preach ing his stern doctrines of repentance. the human heart still feels its own weakness and wants, and by a divine instinct recognizes and responds to the voice of Christianity.-Balti, morean of 15th, hearth payed rawoo

JOURNALISTIC RAIDS.

"Certain papers published in other States seem to have a special tond ness for Alabama. With an activity that knows no intermission, and that is checked by no rebuffs, they are making special appeals and offers of premiums or reduced prices in order to secure the patronage of our subscribers. Our noble State seems to be regarded by them as an unfenced territory upon whose acres every casual stranger may lay a pre-emption claim. The inducements we refer to are urged with a persistent instrusive. of legitimate rivalry. The specimen copies, the postal cards, the litho-graphic circulars are discharged upon Boston drummer. Thus one of our into consideration the expediency of organization published in a neighboring tring an Associational Convention? The 5th

portrait of the chief editor of the Alabama Baptist in order to induce them to send their subscriptions out of Alabama!

We deny the right of one paper to invade and claim for its own, the proper domain of another; to meek to supplant a friendly neighbor and rive a harmonius denomination; and to intermeddle and tamper with the religious institutions of a great people, in order that it may build a publishing house apon the ruine. Such an enterprise ought not fo succeed.

For our part we would protest against this unfraternal style of dealportrait of the chief editor of the this matter to be ettended to. I have no

Special Notices charged 20 cents a line.

Obituaries sixty words long, are insertfree of charge. When they exceed this lengone cent for each word must be paid in a

ing, energetically,—if we thought the protest would do any good. Such an intrusion into our field is selfish and discourteous. No mercenary spirit so many years, for the establishment and circulation of a State paper among the Baptists of Alabama. The organs of other States did not serve munication for our people. Nor can they serve the purpose now. It would be snicidal for us to rely upon any other journal to do the work which is seeded in Alabama. Our Conven tion tried that resort for eight years Our ablest writers and most influen-tial ministers co-operated. And the result was, by well nigh universal

It is too late to undertake the experiment again. The success of the Alabama Baptist is connected with that of every other denominational interest in the State. The paper is no more a private enterprise at this moment than it was on the day when it was established. It is conducted in the same spirit now as then. It advocates the same public interests. It has no private ends to serve. It practises no duplicity. It lends itself to no underground devices. It is hon-estly and earnestly consecrated to our churches and Boards and educational institutions; to the work of our evangelists, the fraternal communion of our ministers, to the unification of the Baptists of the State;in a word, to the supreme interests of justice, charity and religion. Let it be sustained! If you have money to devote to a religious newspaper subscribe first for your own."-Ala bama Baptist 6th.

Our noble brother of Alabama has our warmest sympathy in the trials he is enduring for the Baptists of his State. The circulars, postal cards, special offers, rewards and

JOHN E. RAY, Cor. Sec. S. S. Board, and Sec. B'd Missions

Studying the Scholars.

The Sunday School Times has the follow ing: "No study is more important to the Sunday School teacher than the study of his scholars. What he finds in the lesson which interests himself may be quite unsuited to the omprehension or the needs of his scholars ; or again it may be just the thing for one of them but not for the others. It is for him to know about this. Each of his scholars has peculiar surroundings, peculiar perplexities, peculiar temptation, and, of course, requires peculiar instruction and encourage ment. Unless he treats each scholar individually, he fails to be a teacher of that scholar. The inspired injunctions to 'train up a child in they way he should go includes the command to know the ways of each child as distinct from every other child. The study of a child's ways is an indispensable preliminary to good teaching and training in the home or in the Sunday School." This is a point too often overlooked by Sunday School teachers as well as others; and nothing is more detrimental to their success. And this is none the less true with respect to parents. Bro. L. R. Mills says that the parent pays more attention to, and knows more of the peculiarities of his mule than of his boy, as a general rule. There is more truth in this than we many times suppose, and it is a burning shame to us. No doubt this is the prolific cause of so little religion and morality among the young people of our land. There is no effort made to know their special failings or their accessible points and consequently they, are, in many cases, given up to their accessible points and consequently they are inclinations and so to wreak and rain. Is onwinclinations this your fault? ions and go to wreck and rain. I

From Fayetteville. Bro. Cobb writes us the following note with reference to the Sunday School work: "I trust that the Sunday School Board will take steps to have a Baptist Stafe Sabbath School Convention, and I would suggest that it be held in the month of Angust, some where in the Mountains. Why could we not have a North Carolina Sunday School Uni-versity at Wake Forest College, similar to that at Lake Chatauqui a Beptist Normal School for Sunday School Teachers? The thing is practical, I think, and would tend to bring about a closer sympathy between the College and the churches. I have just writ-ten Dr. Pritchard on the subject and I hope he will bring it to the attention of the True tees of Wake Forest College, We need it. It can be made to pay its own way. There can be no religious objection to it, and it wil do more for the State of North Carolina and Wake Forest College, far more than the Normal School at Chapel Hill is doing for the University." Brethren, what do you think of Brother Cobb's suggestion? Whatever you think, be sure and let us have the Conrention at an early day. I ont has blicom Associational Conventions of send but