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Through Death to Life.

Have you heard the tale of the Aloe plant,
Away in the sunny clime?
By humble growth of an hundred years
It reaches its blooming time.
And then a wondrous bud at its crown
Breaks out in a thousand flowers;
This floral queen, in its blooming time,
Is the pride of the tropical clime.
But the plant to the flower is a sacrifice,
For it blooms but once, and is then no more.
Have you further heard of this Aloe plant,
That grows in the sunny clime,
How every one of its thousand flowers,
As they drop off in their time,
Is an infant plant that fastens its roots
To the place where it falls on the ground;
And fast as they drop from the dying stem,
Grows lively and lovely around?
By dying it liveth a thousand fold
In the young that spring from the death of the old.

Have you heard the death of the Pelican,
The Angel-Guard of Bethlehem?

Have you heard how he loves his tender young,
And cares and toils for their good?
It brings them water from fountains afar,
And fishes the seas for their food,
In famine times—what love can devise!
The blood of his bosom, and feeding them dies.

Have you heard the tale they tell of the Swan,
The snow-white bird on the lake?
It nobly floats on the silvery wave,
It silently sits in the brake;
For it saves its song till the end of life,
And then, in the soft, still even,
'Mid the golden light of the setting sun,
It sings as it soars into heaven!
And the blessed notes fall back from the skies
'Tis only song, for in singing it dies.

You have heard these tales; shall I tell you
One greater and better than all?
Have you heard of Him whom the heavens adore,
Before whom the hosts of heaven fall?

How He left the choir and anthems above,
For earth in the walling and woe,
To suffer the shame and the pain of the cross,
And die for the life of His foes!
O Prince of the noble! O Sufferer divine!
What sorrow and sacrifice await Thee!

Have you heard this tale—the best of them all—
The tale of the Holy and True?
He dies, but His life, in untold souls,
Lives on in the world anew.
His seed prevails, and is filling the earth,
As the stars fill the skies above;
He taught us to yield up the love of the world,
For the sake of the life of love.

His death is our life, His loss is our gain;
The joy for the tear, the peace for the pain.
Now hear these tales, ye weary and worn,
Who for others do give up your all;
Our Saviour hath told you the seed that would grow,
Must pass from the view and die away,
And then will the fruit appear.

The grain that seems lost in the earth below
Will return many-fold in the ear;
By death comes life, by loss comes gain;
The joy for the tear, the peace for the pain.

—Dr. Henry Hargrave.

THE WAY TO

The Way to the Highest Honor.

1 Samuel ii. 30. "For them that honor me I will honor, and they that despise me shall be lightly esteemed."

1. What is it to honor God? There is no way of honoring God, but in his Son. See John v. 23.

2. When the thought of God are sweet to a man.

3. When the honor of God is precious in our eyes, and his glory the continual object of desire.

4. When we think ourselves honored by God's service.

5. When a man engages himself to the utmost for God, and yet acknowledges that he is an unprofitable servant.

6. When we ascribe to God the successes we obtain.

7. When we seek only the honor that comes from God as the reward of his service.

8. How God honors them that honor him?

1. He gives them honorable employment.

2. He keeps them unblemished in adversity and prosperity.

3. He gives them high esteem in the hearts of the faithful.

4. He honors them when others dishonor them.

5. He honors them with a sweet and precious name after death.

6. He honors them in their posterity.

III. How do men dishonor God?

1. When they slight the offers of Christ which God makes.

2. When they are content to live without God.

3. When they do not fear his displeasure.

4. When they exalt their own will or wisdom against God.

5. When they are unaffected by things which dishonor God.

IV. How does God dishonor men?

1. He will not use them in high employments.

2. He will give them up to base and dishonorable lusts.

3. He will cast them out of the hearts and prayers of his people.

4. After this life their names shall rot.

A man may have the highest honor upon earth, yet he may be, before God and all the saints, a vile person. He may be honorable in this life, and miserable in the life to come.

W. STRONG.

SUNSHINE AT HOME.—Many a child goes astray, not because there is a want at home, but simply because home lacks sun. A child needs smiles as much as the flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is a place where faces are sour and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere.

Feelings come and go like light troops following the victory of the present; but principles like troops of the line are undisturbed and stand fast.—Richer.

J. L. West, Publisher.

Vol. 7.]

SELMA, ALABAMA, THURSDAY, APRIL 29, 1880.

[No. 8.]

Terms: \$2.50 a year.

COMMUNICATIONS.

Notes from the Field.

Some of my brethren say they have been quite uneasy about me of late, thinking I was lost. This will certify that I am yet "on the land among the living," and laboring among, as a rule, some good people. Now and then I meet with some "rough customers"—precious, immortal, fellow-travelers to the judgment bar of God—having been brought up without the ennobling influence of the gospel of life. I have recently met with persons who had not, until the evangelist visited and preached to them, heard a sermon for many years. The writer considers it a privilege, a pleasure, to

poor, dwarfed souls!

I am now stopping for a short time at the nice mansion of Bro. J. E. Hughes, Lake View, on the Alabama and Florida line. Bro. H. is quite a business man, being both a good farmer and a good merchant.

Lake View is quite a lovely place, by far the most beautiful place that I have seen since I left Forest Home.

At this writing, I am sitting in full view of a lake which, to me, is one of Nature's curiosities. It is said to be about two miles across at any point, and so deep that bottom has never been reached, in some places.

The strangest feature of the lake is, it is here in an elevated pine country, without any apparent inlet, yet it furnishes enough water to keep up a perpetual stream of no mean dimensions. It contains alligators and thousands of the finest fish. It being rest day with me, I went out this most lovely morning and, alone, I entered a small boat and "paddled my own canoe" about a half mile out on the lake. While trying to use the oars I many times thought of the illustration that preachers sometimes use, when they compare faith and works to the oars. Being an inexperienced hand at the business, I could use but one oar, that was *works*. About one-half of the lake is in Walton county, Fla., the remainder in Covington county, Ala. Here a great many pleasure seekers from different parts of the country, gather and spend their time in hunting game and catching fish.

In this community we have a small Baptist church, struggling to hold its own. The house of worship, like the lake, is directly on the State line. The prevailing religion (?) of this neighborhood is Universalism. I have just now been visited by some

parents are Universalists, to ascertain if I were going to preach to-night. I gave them some copies of *Kind Words*, (sent by the dear children of our Forest Home Sunday-school), which they evidently appreciated. Just here let me request all the Sunday-school children and workers to preserve their papers and forward them to me at Forest Home. I will take pleasure in distributing them among the isolated children of my field of labor.

I hear a great many "Macedonian cries." On my arrival here last evening I met with two brethren, one of whom lives 14 miles, the other 24 miles southeast of this place, in Walton Co., Fla. They report great destitution in their section of country, and so earnestly entreated me to visit them that I promised, the Lord being my helper, that I would do so during my next tour in these parts. I gave them some tracts and bade them God-speed.

At Andalusia I had the pleasure of meeting those worthy brethren Elds. W. F. Martin and P. L. Mosely. They report their respective churches as being in a prosperous condition. While the writer was at Andalusia, a young man, Jerry Mountaneous, breathed his life. He sent for me to visit and pray for him, and oh, how precious the poor, dying man begged for mercy while we were praying! He found hope and peace in Christ. Just before he died he said: "I'm going to die," then in words of triumph, "Blessed Jesus!" Are not those precious words to cheer the hearts of the dying!

The prisoner, Mr. Wells, who was baptized by Bro. Curry last year, has been tried before the court and was acquitted. Judge Jones who was also baptized last year, and is now in his 87th year, is quite hearty and cheerful. O that I could Andalusia to this place! I rode all day, not taking time to stop for dinner, and arrived here a little after sundown. I could have come a shorter route, but you know I didn't want to travel about 30 miles without seeing a house.

I have in my possession a copy of a letter purporting to be from the Lord Jesus Christ. It affirms that every person possessing a copy and publishing it to others shall be blessed in all things. So you see I obtained one. It is an exhibition of ignorance from beginning to end.

The people living in this vast pine belt, along the coast and the rivers, are doing much better (than in former years). To give you an idea of their financial prosperity, a judicious brother recently stated that, in his judgment, "there is now \$500, where there was one last year." Timber is now bringing a fine price, and is in large demand. Getters have made good use of the recent high waters.

A. T. SIMS.

Lake View, April 1st.

Two wealthy brothers, owners of a large grain elevator in St. Louis, having recently been converted in the revival there, very promptly and naturally sent word to the railroad companies that hereafter they would unload no grain on Sunday.

From Covington County.

Dear Baptist: Our beloved evangelist A. T. Sims is now in our bounds. He preached for us last Saturday night, also Sabbath and Monday night. He left us Tuesday for Lake View looking after the destitution of the Zion Association.

Bro. S. is the right man in the right place. He is not only filling the time in the pulpit, but he makes good use of his time outside. The people will doubtless find that he is earnestly engaged for his Master. He is not looking after the easy places as some have thought he would, but is determined to preach Christ to sinners poor or rich, bond or free. Those who are not able to meet him at his appointment he visits. One poor young man was very low here. Bro. S. visited him, and he is now on his feet.

He promised Bro. S. that if the Lord would permit him to recover, he would join the church. He professed to have a hope in Christ. At 5 o'clock Tuesday he died.

Bro. Sims will do whatever his hands find to do in this work. And we do thank the Lord that very few of our brethren oppose this grand enterprise, and I don't think there is one sister who is not willing to contribute her mite to advance the cause. Work and pray, brethren. The time will come ere long, when the brethren of the Zion Association will be in unity with reference to our State Missions.

Brethren, subscribe for our noble paper. How can you live without it? Think what a sacrifice our dear Bro. West has made in order to get it in reach of the very poorest brother or sister of our order. I know of several Methodist friends who say they love the paper and expect to keep it, not only to read themselves, but for their children to read. And the brethren say it is the very paper for us. Send \$1.25 and get it for six months, and by that time our good Lord will prosper you so that you can subscribe for six months more.

We have in our village a Sabbath school, of which Bro. Julian Barron is Superintendent. We meet every Wednesday night in prayer meeting. We are looking forward to the time when God will visit us with the power of His Spirit, and then we shall enjoy a great revival. Our highly esteemed Bro. P. L. Mosely, is the pastor of the church. John E. Stanley is teaching a literary school for us. We see nothing to hinder an improvement here.

BAPTIST.

Andalusia, Ala., April 1st, 1880.

Opelika Meeting.

B. F. Riley will give you teachers pretty thorough account of this very interesting meeting, but there are some peculiar facts connected with it, which we will furnish, as they may, perchance, escape his memory.

PREVIOUS PREPARATION

for a good meeting was never more thorough, so far as practical instruction and training were concerned. The fuel was already collected and well arranged, and only needed the application of a torch. Perhaps it would be more forcible to say, "The soil was well broken, the seeds nicely planted, and the crop needed help for harvesting. We were told by many, in and out of the church, that the pastor had performed his duties faithfully.

THE ABSENCE OF EXPECTANCY

was really noticeable. This announcement may seem to disagree with the previous statement of preparation, but it does not. While they had all been taught, there was no expectation of a good meeting except on the part of the pastor. It seemed to be a fulfillment of the prophecy: "Before they call I will answer; for the Holy Spirit descended upon us the first night, even before there had been any interest in the prayer meeting. Indeed many of the brethren expressed themselves as doubting the probability of a revival.

A READY WILLINGNESS,

however, existed. If there could have been grounds for censure for little precious faith, they quickly and practically received the combined assurances from the pastor and the visiting minister, that God was soon to perform a great work in Opelika. And thence on, the most instant, earnest, and universal effort we ever witnessed anywhere was put forth by almost the entire church.

THE "DIVERSITY OF GIFTS,"

but too often undiscovered by members, or buried if discovered, were not only brought to the surface, but used with such discretion and sincere earnestness as indeed to be a sin.

We do not remember of a single unpleasant remark or action by any one of the brethren at any time. This was not because of silence or inactivity where words and actions were needed. The aged sisters and infirm old men, young men and ladies, boys and girls, all stood at their posts every day and night. As examples, young sister Ella Taylor, daughter of Rev. K. Taylor, quietly approached several of her school mates, and went with them to inquiry meeting, and accomplished untold good; sister Milford, the organist, as true to her trust as "the boy that stood on the burning deck," was always at her post to lead in the service of praise, which such displays of grace must draw from human hearts and tongues. Thus we might speak for all, but time and propriety forbid. Such were the cheerfulness, harmony and promptness exhibited. We must also record:

"THE SAME SPIRIT,"

from first to last, was the author of

all the efforts and blessings of the meeting. The Spirit's work in revivals was discussed by the pastor, at the first prayer meeting, and "His office work" in the plan of salvation by the visiting minister afterwards.

And he was pleased to dwell with us in great power and comfort. There were some of the most miraculous conversions we ever witnessed. Persons were converted at home, late in the night, on the streets, during preaching, and many in the same day. Men who were not converted said they felt a peculiar presence as they would enter the house.

THE NEW CONVERTS

were really "transformed," not only from sinners to saints, but from heathens in the moral vineyard, to active co-laborers with Christ; from the listeners in the back of the congregation, to workers of great power.

fail to note the efficient labor of Mr. Lee Adams and Willie Carline, first converts; also a Bro. Condon, jeweler, member of the Christian (Campbellite) church, who worked as faithfully as if a member. We are happy to say that both he and his daughter good wife are now good Baptists.

We must close. We wish we could call each name and tell the labors of each. This to us was a green spot. Brethren, let us all join the faithful hero Riley in one grand swell of praise to God.

B. H. CUMPTON.

Greenville, April 14th, 1880.

Letter from Auburn.

Dear Bro. West: A letter from Auburn, provided it be a short one, may be of some interest to the readers of the A. L. BAPTIST.

The A. & M. College is, of course, the chief attraction which our little town furnishes. Of the families which have been induced to locate here, for the purpose of availing themselves of the educational advantages of Auburn, a goodly number are Baptists. This has added no little strength to our cause here, and the church seems now to be more hopeful than it has been for years past. A little assistance which the Home Board has kindly granted the church, enables me to devote my whole time to this one point, and I am very hopeful of success.

The spirit of renewed vigor and enterprise among our Baptist people here has made itself manifest by the improvements upon our house of worship. The latest of these is a vestibule, which adds much both to the appearance and comfort of the church. During the past two weeks this spirit of enterprise has developed among

degrees, and is now in the highest.

They propose for him nothing short of a trip to the Lexington Convention. After working hard for a number of years, he is now planning a visit to the "Blue Grass" regions of Kentucky. For such a pleasure I am indebted to the energetic ladies of my church, and just let me say here in parenthesis, that if a church wants to make its pastor peculiarly happy, and place on his face a smile that will last all summer, why just defray his expenses to the S. B. Convention.

The A. & M. College continues its great work with increased vigor and success. Under the management of Dr. I. T. Tichenor, its president, everything moves on like clock work. Among its 225 matriculates, there are scores of noble young men of high character and scholarship. Auburn has already begun preparations for an interesting commencement in June. Dr. W. C. Cleveland, of Selma, will deliver the commencement sermon, and we anticipate no small treat from his visit.

J. S. DILL.

Auburn, Ala., April 19th.

Notes from Cherokee.

We have, I am sorry to say, a few brethren who favor the views of Erasmus. There are some in this section who even defend the practice of dram drinking and dram selling. One of the churches I am trying to serve, recently excluded a licensed minister for selling whiskey! The church passed a resolution, that in future when a brother be excluded after the second offense, he should stand in the front of the church, and on account of this resolution, the church lost a few members. While there are no regular "dead-falls" in this section, there is more than one drug store (so-called) dealing out death and destruction!

The health of this community is not good. With all the "booms," we have "boom" fever (effects of cold I suppose), which is very severe and in some cases fatal.

The churches generally are now at peace. There is too much calm patience, perhaps. Paul's moderation which he sought to make known unto all men, was no slumberous, sloth-like conservatism, but rather a flaming ministry unto men, which drove him through stripes, imprisonments and death, seemingly beside himself under the tremendous influence of the constraining love of Jesus. Sometimes when the tides of life are stagnant, the fire of an earnest zeal is the true inspiration.

The Sabbath-school interest, however, is on the increase. This is truly gratifying. I have organized more Sabbath-schools this year than for many past. Why cannot the Baptists of Alabama have a Boykin?

Our association has in money and pledges about \$150.00 for Missionary work, but no one in the field. Many of the brethren have asked me the reason of this. I suppose the brethren of the Ex. Committee and the Board are acting wisely in the matter.

W. H. BURTON.

Aradula, La., March 29th.

District of Bethel Association.

The second meeting of the second district of the Bethel Association was held at Grove Hill, beginning Feb. 1880.

The former officers were re-elected. After enrolling the names of messengers from the different churches, the brethren proceeded with the discussion of the subject, What relation does the church bear to the Sunday-school? after which the following resolutions were unanimously adopted:

Resolved, 1st. That every church should have a Sabbath-school.

Resolved, 2nd. That every member of the church should be a member of the Sabbath-school.

Resolved, 3rd. That the members of the church should be diligent in their attendance at the Sabbath-school.

Resolved, 4th. That the members of the church should be diligent in their attendance at the Sabbath-school.

Resolved, 5th. That the members of the church should be diligent in their attendance at the Sabbath-school.

Resolved, 6th. That the members of the church should be diligent in their attendance at the Sabbath-school.

Resolved, 7th. That the members of the church should be diligent in their attendance at the Sabbath-school.

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Resolved, 49th. That the members of the church should be diligent in their attendance at the Sabbath-school.

Resolved, 50th. That the members of the church should be diligent in their attendance at the Sabbath-school.

Begin at the Root.

A church member said to us the other day, "The way to get whisky shops out of the land is to educate the people not to use whisky at all;" that is to say, let the whisky makers and venders alone, but educate the rest of mankind. Sir, we replied, the thing that we are working at is the education of all. And we have always found it wise to begin at the root of the tree, instead of beginning at the top and merely cutting off the branches, for when the deal with them they will be sure to sprout again. This whisky traffic is the root of drunkenness, the hot bed and nursery, and to remove this is to

Alabama Baptist.

SELMA, ALABAMA, APRIL 29, 1880.

JOHN L. WEST, PUBLISHER.

EDITORS:
E. T. WINKLER, - - - Marion, Ala.
J. J. D. RENFROE, - - - Talladega, Ala.

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All Evangelists of the State Board are authorized agents for the ALABAMA BAPTIST.

CAESARISM.

In answer to a correspondent who inquires of the Catholic *Mirror*, what Caesarism means, that paper answers, that it means imperial opposition to the Roman Catholic church. The definition has the merit of being brand new; we doubt whether the word was ever used in that sense by any one before. What the rest of mankind mean by Caesarism is an autocratic form of government, established by military power upon the ruins of a Republic,—such a policy of government as Julius Caesar sought to establish at Rome. In a looser sense, the word designates a centralized administration, whether imperial, or personal under republican forms. The Caesar of the State is liable to find himself in antagonism to the Pope, just because the latter aspires to be the Caesar of the Ecclesiastical realm. Before he was dispossessed of his temporal sovereignty the Pope ruled the Pontifical States by as thorough a policy of Caesarism as ever oppressed any people in the world.

E. T. W.

OUR PREACHERS AND THEIR CRITIC.

Prof. Swing of Chicago has written an article in the North American Review on the Decay of the Southern Pulpit. We cannot imagine any cause for this philippic except that the Southern Pulpit has not accepted the vagaries of Prof. Swing. But there are many who will reckon this to the credit of our preachers. There is less sensationalism amongst us than amongst those favored communities whom Dr. Swing enlightens upon every subject except the Gospel. But we have a large body of pious and effective preachers of the Word; and we are so stupid and contracted that we had rather hear one of them publish the "Old, Old Story," than hear Prof. Swing lecture upon the bands Orion and the sweet influences of the Pleiades. The message which our preachers deliver from Sunday to Sunday will be dispensing its blessings to future generations and ages, when men will long since have forgotten that such a man as Prof. Swing ever existed. Pulpit meteors soon expire: the angels of the churches are enduring stars in Christ's right hand. Rev. T. T. W.

QUERY ON COMMUNION.

Dear Bro. Winkler: For the information of some of the readers of the ALA. BAPTIST, will you answer, through its columns, the following questions: 1. What Scriptural authority is there for inter-communion? 2. How often did the Apostolic churches commune? 3. And what course should be pursued with those members of Baptist churches, who, though otherwise orderly, still commune, (and claim the right to do so,) with Pseudo-baptist denominations? Many of our brethren, in this part of the State, need information on these points.

J. T. YERBY.

Bibbville, March 30th, 1880.

ANSWER.
1. We do not know. Intercommunion is merely an act of courtesy extended to persons belonging to churches of the same faith and order, and who would be members of the church inviting them, if they resided in that community.

2. The Apostolic churches communed on the Lord's day, and on other days also, Acts 2:42-46. The frequency of the observance must be dictated by convenience and propriety; for there is no positive law upon the subject.

3. We think that such members should be excluded as disorderly.

E. T. W.

MR. BOLAND'S LETTER.

Some friend has been kind enough to send us a characteristic letter of Mr. Boland, who has found out certain "Lexicographers" who define Baptism as meaning to bedew, to sprinkle! Our opponent is not acquainted with the subject about which he writes. No authority which any scholar recognizes gives any such definitions.

He further objects to our "side issues," but we have honestly and strictly confined ourselves to following his own argument such as it was. If we found it to be as illogical and unscholarly as it was unscriptural, we are constrained to observe that that was not our fault.

Of his ridiculous Church in the Wilderness, he complains that we have collated against it "all the charges and complaints which the inspired writers have recorded against the Jews or any members of them." This is a misrepresentation. Mr. Boland quotes Stephen as giving a churchy character to the congregation in the Wilderness, and hence as indicating in it the honored progenitor of the church of Christ, in its institutions and membership. This preposterous statement we disprove by quoting Stephen's own words in their connection. Our readers can see what Stephen says, for themselves. The Martyr's opinion of the character and conduct of said "church" is given in Acts 7:38-43 and 51-53. The attempt here to find the mother church of Christianity and to make the exceptional irregularities in the early Christian churches a parallel to the proceedings in the wilderness, is too absurd to call for any comment whatever.

The misrepresentation of Mr. Carson's statement about the secondary meanings of baptism, has been corrected a thousand times. Mr. Boland, after having been informed of the injustice he also has done to the memory of that distinguished controversialist, renews the statement as boldly as before. But it is no truer now than it was then.

All the Lexicographers make "to dip or plunge into water" the proper and primary meaning of baptism; and Dr. Carson's antagonists knew this just as well as he did. Dr. T. J. Conant is his treatise on the Meaning and Use of Baptism (American Bible Union, N. Y., 1866) has exhausted the whole literature of the subject. It is little to the credit of our present controversialist that of the central facts of the case he knows just nothing.

E. T. W.

KIND WORDS FOR THE CHINESE.

A correspondent of the National Baptist, writing from California, gives quite a different account of the Chinese there from that which we are accustomed to hear. He testifies that the Chinese are more faithful as well as cheaper workmen than the crowd of whom Mayor Kallach is leader, and that in not a few instances the law passed by the Legislature of the State forbidding corporations to employ Chinamen has led to a suspension of business. The writer questions whether in any city in the United States can be found laboring men who behave as well, and are more cleanly in their person and more neatly clad than "the hooted and persecuted Chinamen in California."

The interesting statement is made that at the close of the Chinese year all Chinamen pay their debts. So disgraceful is it esteemed to begin a new year in debt that if a man through misfortune is unable to do it, his friends club together and pay it for him.

Two instances related by the correspondent exhibit a hitherto unsuspected phase of Chinese character. One is a specimen of Chinese liberality. "There is," he says, "a lady who is in very reduced circumstances, who has devoted herself to the teaching of the Chinese, hoping, while she imparts English to them, she may lead them to Christ. Not many weeks ago, when her rent became due, she had no money; and her Roman Catholic landlord seized her bed and carried it off. Just then one of those heathen boys whom she had been teaching, came in, and learning the state of things, hastened away among his comrades, and in a short time returned with a twenty dollar gold piece and redeemed the bed. He then boys defending a poor widow against the rapacity of a Christian landlord!"

The other instance relates to a "Home" under the care of the Presbyterians which the pious Mayor of San Francisco and its Board of Health have pronounced a nuisance, and from which the Chinese women and children who have found relief there must go. Recently the institution was out of rice and out of money. The madam expressed anxiety about it to the children, and they said "we will pray to God, and he will send it." Two or three days passed, and no rice came; but these little heathen said "we are praying, and God will send it." Just then a stranger in the city called to see the Home, and pleased with the institution he asked if they were out of rice, she gave more than money enough to buy a sack. When the rice came, the children said, "We knew that God would send it." As one of the Board of Health, the Christian Mayor of San Francisco has declared this Home a "nuisance," and says these children must "go!"

These pig-tailed, almond-eyed foreigners have souls as well as we. And the submissiveness with which they bear trial and reproach is shown in the fact that a number of them are members, humble and consistent, of a white church in San Francisco.

E. T. W.

PROGRESS BACKWARD.

The guardians of the young need to be on the alert, for the education given in some of the oldest and best endowed institutions of the land is simply infidel. We see that Yale College, once the stronghold of Puritan orthodoxy, has virtually denied the faith it was founded to maintain, by accepting Mr. Herbert Spencer as its teacher in Social Science. Prof. Sumner, who has charge of that department, having introduced Spencer's Sociology as a text book, President Porter, who is a Congregational minister, objected to the use of such a manual. The Professor, in his turn, protested that, if he could not use the book, he would resign his position. Whereupon the President yielded the point, and thus authorized the inculcation of infidelity as an essential part of a liberal education. Henceforth let it be understood that a youth is sent to Yale to unlearn those principles of religion and morality which we have been wont to regard as the foundations of personal uprightness and of republican liberty.

The objection which President Porter urged against Herbert Spencer was the sneering and flippant tone adopted by the English Philosopher in regard to sacred subjects. But the President might have urged graver objections. Spencer regards religion of whatever creed, as an artificial product; he rejects the proofs of a Divine existence whether in the realm of Nature or in that of Mind; he denies that the Power existing in the universe can be known, or even knows itself, or that it has any intelligence or will; in his judgment, matter is our only God and physical science our only religion. Thus the outcome of his philosophy is a sneering and defiant unbelief.

And, so far as his Sociology is concerned, which embraces the relations which men sustain to each other, his principles are not less false and iniquitous. Christianity makes the self-sacrificing love of others the principle of domestic and social harmony and mutual helpfulness. The prevalence of this great principle makes philanthropists and saints and martyrs; softens the asperities of life; gauges the civilization of a people; leads the progress of the world. Yet, with characteristic wrong-headedness, Spencer proclaims that the love of others when it becomes a supreme affection is as objectionable as pure selfishness; insisting that the uncivilized service of others fosters their self-love, and results in the destructive sacrifice of the humane enthusiast. He seems to have no conception of any love to others which does not minister to their self-indulgence; of any love to others which, inspired and directed by gentle and pious wisdom, sacrifices for the relief of needs, far greater than those which the benefactor experiences, and at the same time ministers to the highest interests of the objects of his tenderness; of any love for others which cares for itself, and seeks to increase its means of influence, in order that it may be better enabled to care for others.

We cannot believe that the good people of our land will allow the evil precedent established by the Yale Professor to stand. Sad will be the day for our churches and our country, when the rising generation is taught, in the name of Science or Progress, to reject the gracious humanity of our Savior's precept and example. "A new commandment I give unto you, that ye love one another. As I have loved you, that ye also love one another. No man hath greater love than this, that a man lay down his life for his friends."

We are reminded, in considering Mr. Spencer's first principles of religion and morality, of the definition of the word "crab" which a French dictionary-maker brought for criticism to the famous naturalist, Baron Cuvier. It read as follows: "Crab, a little red fish that walks backwards." The Baron gravely examined it, and then suggested that it ought to be changed, just a little. "In the first place," he observed, "the crab is not a fish, but belongs to a different order. In the second place, it is not small; but, on the contrary, one of the largest animals belonging to its order. In the third place, it is not red. And finally, it does not walk backwards. With these trifling exceptions, my friend, I find your definition excellent!" So we may say of Spencer's Sociology. If its teachings in regard to God are stricken out, and social relations of man are stricken out, the remainder of the work is excellent. It will serve a valuable purpose for trunk linings and wrapping paper.

E. T. W.

IMPORTANCE OF CORRECT FAITH.

It is easy to demonstrate from Scripture, experience, and observation, that man is what his faith makes him;—that his development and destiny are according to his faith. "As he has believed," so he is. "Believe ye that I am able to do this?" inquired our Lord. "Yea, Lord," was the answer. "According to your faith be it unto you," was the cheering doctrine. As our Lord puts it in another place, "Go thy way; as thou hast believed, so be it done unto thee." Not that faith is the procuring cause, but it is the appropriating grace. It is that exercise by which we lay hold on eternal life, and bring all our powers into subjection to the requirements of that life. And wishing this faith we believe something else believing something else we follow it, and following it we go astray.

No more fruitful absurdity ever gained currency than the assumption that it makes no difference what a man believes provided he is honest in faith. The truth is, the more sincerely a man believes an error the more destructive it is to all his interests. He will receive according to his faith whether it be good or bad. We see this truth illustrated in secular and social life. A worthy young man of fortune comes in contact with another who is an unprincipled, scheming speculator. He honestly believes the representations of the sharper and enters into speculation in co-partnership with him with the expectation of speedy growth in his fortune, but finds when it is too late for recovery that his fortune is gone,—gone by design on the part of his partner. The fact that he had faith does not mitigate his misfortune or render it less injurious. A lady of virtue and purity unwittingly trusts an attractive deceiver; her faith only proves to be the agency of her ruin. Men take arms in strong faith, as did the South, and fail.

The people of Ai believed Joshua's feint to be a reality, and that faith led them to their destruction. The Mohammedan, with sincere faith, accepts the person and teachings of the false Prophet. In consequence of false views of the moral character of God the whole heathen world is filled with ignorance, impurity and crime. Yet who can doubt their sincerity?

Thus it may be seen that the belief of error will lead a man wrong, and destroy his interests in relation to whatever the error pertains, whether it be temporal or eternal. Man may be innocent or honest in believing a falsehood, but this will not exempt him from the final result. There is no law or power in the universe that will divert the consequence from following the antecedent.

Hence the infinite importance of correct faith. For this constitutional law of the moral universe holds delightfully true in its rewards to right faith. Correct faith will lead a man right, and secure his temporal, spiritual and eternal welfare. And this faith is a sublime possibility. God has not left us in the bewildering mazes of false belief without the means for extrication. He addresses himself to us in our blindness, and offers to open our eyes and our understanding. "Believe ye that I can do this?" Man inquires, "What is truth?" Jehovah comes before him, with his word and says, "Herein is truth. It is true from the beginning, and every one of its righteous judgments endureth forever." And the man who receives it in the faith of an honest heart, realizes, "The entrance of thy word giveth light, it giveth understanding to the simple." The divine word must be received as the guide of faith. We see that man needs this guide, for everywhere without it his faith is wrong—he believes great errors—and the result is his moral ruin.

Then the inquiry arises, "Believest thou the Scriptures?" Men are accustomed to take the Bible to history, philosophy, science, and the ethics of the human brain, to see whether it is true, whereas every question bearing on the morals of time or eternity should be led to the Bible for trial—to the Bible as the touchstone and umpire. And we maintain that all the doctrines, morals, and splendors of the Bible, centre in the Immanuel of inspiration as the glorious object of faith: all its lines meet in him. And faith places him in the soul as the antidote for all its ills. By faith Christ is formed within us—the hope of glory." Hence an Apostle says, "He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life. And therefore there is no correct faith of Christ. And so our faith must receive the teachings of Christ as true. We cannot be indifferent to the doctrines, commandments and ordinances of God our Savior. The great question then is, not what has been the doctrine of this sect or that one, but what does God require, what does Christ teach, what is the doctrine of the Bible? Tell us not that God has made it impossible to know his will. This would make him a hard Master. Seek his way in the Bible. It may be found. It is plain. "Follow me," saith Christ.

R.

THAT UNCURRENT CONTROVERSY.

Our excellent brother of the Mississippi *Record* continues to discuss questions connected with his new landmark. We think it unnecessary to prosecute this subject further on our part; for nearly everything now being said on the subject is but a repetition of what has been said over and over again since the discussion began. After all the difference between us amounts to only this, namely: What we would do on theory believing that we were following the law, he would do on expediency. The *Record* and we have not succeeded in making the "controversy" very "current."

We do not know what currency the Memphis *Baptist* has been able to do to any phase of it; but we read a dozen other Baptist papers, and they do not seem to know that there is such a current (?) controversy. Of one thing we are very thoroughly convinced: Baptist churches are not going to surrender to the preachers the whole question of admission to baptism. There will be exceptional cases as in the past, but generally where men do not admit our theory they will practice it by expediency, and that muzzles the so-called new landmark into a nonentity. We therefore dismiss the subject until the controversy becomes more current.

R.

Stay not till you are told of opportunities to do good—inquire after them.

One ounce of "it is written," gives more confidence than a ton of what we have felt.—*Spurgeon*.

Avarice is the most opposite of all characters to that of God Almighty, whose alone it is to give and not receive.—*Shelton*.

You may praise a man to the skies, and you cannot make all the people like him; so you may exhaust the whole list of opprobrious epithets in abusing him, and you cannot make all the people hate him.

SPECIAL PROVIDENCE.

After one becomes a fixed believer in the doctrine of special providence, he feels that life would be darkness and chaos without this faith. He is satisfied that his own life is but a history of the special interposition of the hand of the Lord, and his observation he sees the same in the history of other men. And as he reads the Word of God he believes that it is crowded with explicit declarations that there is nothing in nature that is self-sustaining. He discovers that the Scriptures are emphatic in teaching the constant care of the Lord in sovereignty and grace over the family of men, and that this holy Book is a continuous record of God's guidance of his people. From the first of the patriarchs to the last of the Apostles, we have an unbroken chain of special providences. The divine commands and admonitions to put our trust in the Lord and to pray to him for daily blessings, are all based on the doctrine of the special providence of God. "Rest in the Lord and wait patiently for him." "Commit thy way unto the Lord." Our daily bread, our nightly protection, with the favors of every moment, come to us under the administrations of the providence of God. We have the assurance from him that our times are in his hands, and therefore we can go to him with confidence seeking light and strength and care for every day.

This doctrine of providence is not conjectural; it is explicitly stated. "A man's heart deviseth his way, but the Lord directeth his steps." "The lot is cast into the lap, but the whole disposing thereof is of the Lord." And what could be more direct and emphatic than the words of our Savior teaching that the falling sparrow, the growing grass and all nature, are under the constant care of the Almighty? Science will never deny or successfully controvert this doctrine. Our own consciousness as a race cannot will not dispute it. We have the consciousness within us that there is a deity which shapes our ends. Like Napoleon we may defiantly exclaim, "Circumstances! I make circumstances!" and like him we shall find that "circumstances" will overwhelm us in the end, yea, circumstances over which we have no control. Any man who starts out with this doctrine of self-sufficiency may expect his Waterloo defeat. It will certainly come.

The Christian's joy is to believe that the all-controlling force of Providence is only the Will of the all-wise Father; yea, our peace and strength nearly accepting the issues of that blessed truth. And this doctrine must be received in the belief that God rules over us, not only in the prominent affairs of life, but also in the small passing events. Nothing short of this embraces the truth concerning the special providence of God, and nothing short of this realizes the blessing. It is idle to assume, as many do, that we can conceive of a general supervision and guidance, but reject that direction that extends to the minute details of every day. Does not the experience of every one of us teach that these small details, seeming as they pass so trivial, are constantly working out the greater results within which they are included? How could these results be determined, unless all the particulars relating to them are also directed by the same wisdom and power? As well might we assume that God in creation only designed the outlines of continents, seas and oceans, and left to chance and the action of natural forces the details which fill them in, while we know that without these details the outlines could not exist. It is futile for us to shun either the name or the doctrine of a special providence. If our lives are to any extent controlled by the Lord, they must be so completely. We are aware that this is a mystery. We can only attribute it to infinite wisdom and power. But we need not understand the method in order to receive and rejoice in the truth of God's providence. It remains for us practically believingly to cast all our care upon him, confident that he careth for us.

Nor does this doctrine limit our moral obligations, or relieve us of the duty to act for our own good. It is our duty to work because God works. It is our duty to watch the indications of his providence and devoutly, prayerfully, trustingly follow these indications. And there is reason for constant joy in this doctrine. The belief that God is with us that Jesus is with us that the Holy Ghost abides with us, and that in the deep waters and fiery trials of life the eye of infinite wisdom is upon us, the arm of almighty power underneath us, and that the heart of superabounding goodness embraces us, and all our ways are known to the Lord, is full of comfort! Then in the thick darkness of mysterious interventions, we can believe and rejoice that God our Father is there, that Christ our Elder Brother is with us always, and that "All things work together for good to them that love God," and that these trials work for us far more exceeding and eternal weight of glory.

FIELD NOTES.

—Bro. West and one of his children have been sick for a few days—better to-day.—*Pub. Pro Tem.*

—Capt. Mason, of Bibb county, is 89 years old, and has been a Baptist a great many years.

—Rev. J. F. Dagg, son of the venerable Dr. J. L. Dagg of Hayneville, Ala., has accepted a call to the pastorate of the Baptist church at Gadsden, Alabama.

—Bro. Bailey returned home on Saturday from a tour in Pickens and some of the adjoining counties. He was very much fatigued, but that is nothing new to him.

—A Presbyterian negro undertook to take part in the Conference of a colored Baptist church at Wetumpka, which caused such a commotion that the city marshal was called in to restore order.

—Gen. A. T. Hawthorne, of Westford, recently ordained to the ministry, has been appointed General Agent of the Foreign Mission Board for the State of Texas. He is a good man, and represents a good cause.

—*Texas Baptist Herald*.

—We learn from the Union Springs *Herald* that Rev. S. A. Goodwin preached at Midway, Bullock county, last Saturday week, and secured a contribution of between nine hundred and a thousand dollars for the Southern Baptist Theological Seminary.

—Live meeting at Evergreen—twenty odd accessions—many deeply interested—prosperity for large ingathering promising.—Rev. J. A. Howard has done most effective preaching and has made a most favorable impression—the presence of the Spirit manifest.—*B. H. Crumpton*.

—Am fairly at work in my new relation—church united—congregations increasing—prosperity of good to be accomplished—will receive several by letter in a few days, valuable accessions. Other denominations have not bought us up, but are kind and prompt to help us.—*M. T. Sumner, Athens, Ala., April 26th, 1880.*

—Bro. W. B. Crumpton, one of our district evangelists, has trouble with sore throat. Doubtless he has been talking too much. The physicians prescribe a few days' rest. He started home from Lowndesboro on the 24th, omitting some of his appointments. He expects to be well by the second Sabbath in May.

—Rev. Dr. Talmage, of Brooklyn, has recently been down South, and on returning home, preached a sermon vindicating the Southern people against the accusations of their enemies. As the pulpit of the North has done our people a great deal of injustice, it seems about time for it to begin to make amends.

—Elder John Dennis died at the residence of Mrs. Moseley, in Dallas county, on Friday last, 23rd, in the 90th year of his age. As we will publish, as soon as possible, a sketch of the life of this venerable servant of God, we will attempt no more nowment of his death. Bro. Baber, the pastor of Providence church, of which Bro. Dennis was a member, preached a sermon on Sunday, appropriate to the occasion.

—Bro. T. H. Craddock, of Eufrasia, writes: "I was just thinking of saying something to you about discontinuing the publication of expositions of the International Sunday school Lessons when I noticed in your issue of April 15th, the article of W. W. Smith in regard to them. I agree with Bro. Smith in thinking that it would be beneficial to publish them." Well, in this matter, we are willing to gratify the majority. Bro. Craddock is the second vote in favor of publishing the expositions.

—Dr. M. B. Wharton, so well known in our denomination, has bought a large interest in the business house of J. W. Burke & Co., of Macon, Ga., who print *Kind Words* for our Home Board, and he will, hereafter, assist in promoting the interest of *Kind Words* and the Publishing House with which he is now identified as a business man. We trust that wherever he may go he will be regarded as the agent of the paper and that his appeals for it will be favorably heeded by the Baptist Sunday schools of the South. Let us seek to run our circulation up to 200,000, and make *Kind Words* an unrivalled instrument for good, in the interest of our Convention.—*Kind Words*.

—Bro. Lorenzo Skipper, from the Greenville Male High School, Greenville, Ala., occupied Bro. Bell's pulpit at this place Sunday, at 11, and Sunday night last, 25th inst. Bro. Bell, being absent, assisting Bro. R. H. Crumpton in his meeting at Evergreen, Ala. The impression made upon us by Bro. S. was not simply favorable. We were attracted by his rare gifts as a preacher. We are accustomed to the very highest order of preaching, and when we pronounce Bro. Skipper to be extraordinary, our judgment is entitled to be appreciated. This is written by a friend of long acquaintance of Bro. S., and is dictated by an idea that being apparently a very modest man, he needs encouragement. I prophesy that Bro. S. will soon take a foremost place among the divines of the country. We are proud of such a young man as an Alabamian, and as a Baptist. Reputation says he is a hard student, and with God's blessings, he will be a great man in the good old cause in Alabama.—*Jno. M. Sims, Georgiana, April 26.*

He has no part at all in Christ who will not part with all for Christ.

Faith in Christ justifies us before God—obedience to Christ justifies us before the world.

Faith makes a Christian, life proves a Christian, trials confirm a Christian, death crowns a Christian.

The work that is to tell in heaven must be that which is done on purpose for heaven. The work that is done for earth goes down with us to our graves.

LITERARY NOTICES.

We have received the Annual Catalogue of the University of Virginia for 1879-80. The total number of matriculates this session is 329.

We have received the annual catalogue of the Baptist Union Theological Seminary, Morgan Park, near Chicago, Ill., for 1879-80. Seventy-six students have been enrolled this session. The present term will close May 13; the next will open Sept. 7.

WOMAN AT WORK, is a literary monthly, devoted to mental, moral, and physical culture, self-helpfulness and home adornment. It is edited by Mrs. E. T. Housh. Published by *Woman at Work Publishing Co.*, Louisville, Ky. \$1.50 a year.

MUSICAL HERALD. Published by the Musical Herald Co., Boston, Mass. Single number 15c; \$1.50 a year.

To all lovers of music this is an interesting and valuable publication. In addition to the usual supply of editorial and contributed matter, each number contains several pieces of choice music.

THE BAPTIST REVIEW for April, May and June, 1880. J. R. Baumes, D.D., Editor and Publisher, Chicago, Ill. Subscription price \$2.50 a year.

The articles are: A study of Elijah, by Rev. G. F. Gunning, Pastor, Baldwinville, N. Y.; The fragment of Muratori and the origin of a collection of Apostolic Catholic Scriptures, by Adolph Harnack, translated from the German by Rev. J. F. Marten; Paul's doctrine of sin, by Prof. E. P. Gould, Newton Theological Institute; Increasing harmony among evangelical doctrines among evangelical Christians, by Rev. J. L. Burrows, D.D., Pastor, Louisville, Ky.; The design of the ordinances, by Rev. Thos. S. Barbour, Pastor, Brockport, N. Y.; The Rock that followed them, by Rev. H. A. Sawtelle, D.D., Pastor, Chelsea, Mass. Books—Reviews and Notices.

"Foolish Talking or Jest?" Eph. 5:4.

Is not foolish talking or jesting inconsistent with the religion of Christ? Foolish talking certainly is, for "the thought of foolishness is sin." "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. Did the Savior of sinners ever jest? He wept; and He rejoiced, but never jest!

Did the Apostles of Christ ever jest? They rejoiced with them that did rejoice, and wept with them that wept. Rom. 12:15.

The writer is not aware of any of the ministers of the Gospel who have been so much their influence over the unconverted by their jesting, and what is worse by their telling in dictons, and sometimes vulgar anecdotes which no chaste ear should be willing to hear.

The impression is often made that the preacher is not what he ought to be; nor what he professes to be. Men of the world watch closely the conduct of ministers of the Gospel, and they have keen eyes which readily detect their faults. When confidence is destroyed in the purity of a man he has very little influence in the church, however talented he may be. "Whosoever ye do, do all in the glory of God," 1 Cor. 10:31.

Can God be glorified by jesting? Let the conscientious Christian answer.

DAVID LEE.

Missionary Jottings.

My field is very large, but I am endeavoring to cultivate it, confining my labors chiefly to the destitute. I have not received more than a half support, but I am not discouraged. I think my brethren will contribute to my relief. If they do not, but they will I am financially "amused."

The interest in the missionary and Sunday-school work is increasing. There is here and there one who looks on a traveling missionary as a "dandy hunter," but such a man pronounces "archangel," "arkangel," and "saltery," "bossesire." He don't like the "high-lart compoundments." Men and women of information, with hearts warmed with the heavenly fire, say, "Go on, and tell the story." I have preached to people who never heard a Baptist before.

There are some warm-hearted Christians in the Mid Creek Association. This body favors the State Mission work. Many churches are yet asleep, and if God allows them to live, it will take time and arduous labor to get them to work. There are a number of churches with only monthly preaching, and no Sunday-school nor prayer meeting in my field! I scream out to them, fire! half pestilence! lowering clouds! famine of the Word! &c. I then ask all who are opposed to Sabbath schools, to say aye, but have never heard the aye; then I organize either a Sunday-school or a field meeting. If the preachers in my field (when I say preachers I mean it were able they would support my family; but, God bless them!) the churches keep them too poor to support themselves. The work must go on. The fruit is beginning to show. Laborious as it is, I delight to do the work, for

"The field is all ripening, and far and wide the world is waiting for the harvest. But reapers are few and the work is great, and much will be lost should the harvest wait."

"Oh, we are the reapers, oh, who will come to share in the glories of the harvest home? Oh, who will help us to garner in The sheaves of gold from the fields of sin?"

J. E. COX.

Jasper, Ala., April 15, 1880.

