

Alabama Baptist.

TERMS, CASH, AS FOLLOWS:

1 copy, 3 months	\$1.75
1 copy, 6 months	1.25
1 copy, 12 months	2.50
1 copy, 24 months	4.00

CLUB RATES:

1 copy, each	\$2.25
1 copy, each, 12 months	2.00
1 copy, each, 24 months	4.00

Write for specimen copies.

The Alabama Baptist.

Vol. 7. SELMA, ALABAMA, THURSDAY, FEBRUARY 10, 1881. No. 43.

Alabama Baptist.

RATES OF ADVERTISING.

Space	1 mo.	3 mo.	6 mo.	12 mo.
1 inch	\$2.00	\$4.00	\$7.00	\$13.00
2 "	3.00	6.00	10.50	19.50
3 "	4.00	8.00	14.00	26.00
4 "	5.00	10.00	17.50	32.50
5 "	6.00	12.00	21.00	39.00
6 "	7.00	14.00	24.50	45.50
7 "	8.00	16.00	28.00	52.00
8 "	9.00	18.00	31.50	58.50
9 "	10.00	20.00	35.00	65.00
10 "	11.00	22.00	38.50	71.50
11 "	12.00	24.00	42.00	78.00
12 "	13.00	26.00	45.50	84.50

Publisher's Notice 25 per cent additional

Alabama Baptist Directory.

Baptist State Convention.
Hon. John. Harrison, President, Selma, Ala.; B. Davis, Secretary, Eufaula, Ala.; H. Fowles, Treasurer, Marion, Ala.

State Mission Board.
W. C. Cleveland, President, Selma, Ala.; J. M. Bailey, Cor. Sec. and Treas., Marion, Ala.; J. H. Harrison, L. W. Lawler, E. T. Wood, J. C. Stapp, J. L. Byars, L. Norris, G. T. Gresham, J. C. Anderson, B. F. Henson, Wm. Prichett, Colporteur; J. F. Brum, Colporteur; C. B. Jenkins, Evangelist Colporteur; C. J. Miles, Missionary.

Missionary and Colporteurs of State Mission Board.
J. H. Harrison, J. C. Anderson, B. F. Henson, Wm. Prichett, Colporteur; J. F. Brum, Colporteur; C. B. Jenkins, Evangelist Colporteur; C. J. Miles, Missionary.

Missionary Notes.

There are 11 Presbyterian churches in Egypt with 985 members.

The Baptists of Sweden have sent Eld. Erik Land as a missionary to Spain.

A Baptist church has been organized at Sendai, Japan, under the labors of T. P. Poate.

A modest Baptist sent a "Christmas gift" of \$25 to each of the 32 missionaries of the American Baptist Home Mission Society.

Carl Palmblad, a Baptist preacher, was recently arrested and fined 100 crowns for preaching publicly in the town of Skofde, Sweden.

The 56 Presbyterian churches of the Sandwich Islands report a membership of 7,459. For all purposes, they raised last year \$27,642.21.

Southern Presbyterians gave last year \$48,485.98 to Foreign Missions. Of this sum the ladies' missionary societies gave \$10,031.36. Of the 1,928 Presbyterian churches in the South, 728 gave nothing.

COMMUNICATIONS.

Ministerial Sympathy.

I have just been reading, in a recent issue of the *Examiner and Chronicle*, about the reception and work of Messrs. Moody and Sankey in California. The writer of the article, after giving an account of some pastoral changes, etc., says, in his last paragraph:—

"The meetings of the ministerial union are often of the most blessed character. There is the utmost confidence among its members in each other. Their action looks invariably to the good of all the churches. Business depression; a fearfully low condition of public righteousness and justice; the acquittal of murderers on the ground of temporary insanity,—as last week in the case of Schroeder, son-in-law of Dr. Horatio Stebbins, who killed Dentist Lefevre, and the probable acquittal of still other assassins, shooting down their victims in cold blood; the mad and riotous rush of multitudes after the pleasure and greed of life; the increasing strides of a godless and Christless materialism; the breaking down of ancient landmarks of family devotion and of Sunday observance; the tranquility of childhood, engendering evil habits and lusts by its outdoor life for the larger part of every year; the lapsed religious life of the people of God themselves, in great numbers, these and a hundred other causes, are bringing Christian ministers in sympathy and love together."

Whisky and Prohibition.

It must indeed be gratifying, not only to Christians of every name and order, but to every good citizen who feels an interest in the welfare of our people, to witness the grand awakening in our land on the subject of intemperance; to listen to the outpouring of the people and the press against the whisky traffic, which is so destructive to our people. But some of us who look upon the good men seem to regard the prohibition of the liquor traffic as "taking away the liberties of the people." It seems strange that any one should so regard the removal of such a curse. But the Devil has thus been deceiving men since the fall of Adam. This cry of "liberty" is but a device of his Satan's Majesty, who would raise the foundation of society and give license to every fiend to work as he pleased under the plea of "liberty." May the Lord save us from such.

From a test of the feelings and wishes of the people it is found that a two-thirds majority—and that two-thirds composed of the best citizens—of this county are to-day in favor of prohibition for the entire State of Alabama. Petitions are now circulating through the entire county to memorialize the Legislature in favor of prohibition for this county. The women without exception are earnest in their pleadings for it. Broken-hearted wives and mothers, who cry out, "Shall their cries be in vain? Why people or legislators should be late in such a matter is strangely strange. In the language of Balaam, the *Seer of Zuni*, "It is true that a few demons and demons might rave and yell, but the great God of Heaven would open wide and the angels would rejoice."

Mission Notes.

The Rev. J. Bhattacharyya, of the Church Mission, Bengal, in a thoughtful paper written A. D. 1873, refers to the "difficulties and hindrances" met with in "Preaching to Hindus." Among these he mentions "the complicated system of Hinduism." He says the reports of missionaries that "Hinduism is tottering on its foundation and is likely soon to crumble down to pieces," is, in his opinion, a mistake. It is only the educated few who have lost faith in the system. The majority of the nation is still Hindu in faith and practice.

On the system of caste, as another difficulty to be combated, he remarks that "it is almost impossible to estimate the influence exerted by caste over all classes of Hindus." As a social institution, to say nothing of its religious aspects, "it is regarded with terror." Hindus denounce it and break it in private, but fear to show their inconstancy in public, lest they be excommunicated. Many, convinced of the truth of Christianity, are deterred from embracing it for this reason.

Glorifying God.

There is a venerable and widely known catechism which begins with the question, "What is the chief end of man?" The answer is brief, but comprehensive and profound—"The chief end of man is to glorify God and enjoy him forever." Both question and answer were probably suggested by those words of Jesus, in that prayer which is in a special sense the Lord's Prayer, recorded by John in the seventeenth chapter of his Gospel: "I have glorified thee on earth; I have finished the work thou gavest me to do." They who composed this catechism believed that Jesus is the pattern of redeemed humanity as well as the Divine Redeemer, and therefore they taught that the object of religion is to make men such as Jesus was. To them salvation meant a good deal more than escaping the bottomless pit, although they by no means thought lightly of that. They had a wholesome sense of the dreadfulness of sin, which this present generation, perhaps, is in some danger of forgetting. But, besides that great deliverance, they felt that salvation must mean goodness, or *God-likeness*, of character—after the likeness of Jesus; and, as he connects his character with his accomplishment of a work given him to do, the fulfilling of a divine purpose or plan of life, human salvation in every instance should be a glorifying of God—in like manner.

PLAN FOR A SERMON.

A Tender Spirit.

CHRONICLES XXXIV. 27.—"Because mine heart was tender."

This is God's own commendation of King Josiah. He entered upon his reign while very young, at eight years old; and, though the son of a wicked father, was a prince eminent for religion, &c. [History of Josiah's conduct.] This Divine commendation represents an important qualification of the Christian temper, a *tender heart*. The same thing is sometimes expressed by a *heart of flesh*, in opposition to a *heart of stone*.

1. Give a general account of a tender heart.
2. It implies a quick and ready sense of feeling in spiritual things. Hebrews v. 14; quickness of apprehension; ready reflections of conscience; a disposition to be easily and suitably affected.
3. A pliable disposition to yield to divine influence.
4. The way in which such a temper should express itself.

PLAN FOR A SERMON.

A Tender Spirit.

5. In relation to the word of God.
6. In relation to sin.
7. In relation to providential events.
8. In relation to the honor of God.

III. What foundation is laid for such a temper by Christianity.

Good men in the ancient church were not strangers to it. The recompenses of the life to come are more fully revealed. Richer discoveries of grace are made to us. Ceremonial observances have given way to substantialities of religion. The softening spirit is more plentifully communicated.

IV. Inferences.

1. Discern the difference between a truly Christian temper and some things mistaken for it. It is not natural easiness of disposition, not occasional tenderness.
2. Let us all seek after and cultivate this tenderness of spirit.
3. If conscious of its possession, take the comfort of it as good evidence of a renewed and Christian state. — *Dr. Beards*.

Union Association.

It is said that an Indian one day came to a missionary and told him he had been making some poetry, which he wished to show him. It proved to be several verses in very common meter, and all exactly like the first verse, which was as follows:

"The Indian's poem is a grand motto for all Christian workers. It hits the nail on the head, and keeps hitting it."

May there not be too much said about methods of religious work? Is it not to be feared that some of us are more concerned about our pet methods than about the work we ought to achieve? Is there not danger of forgetting the walls of the building in our extreme anxiety about the style of the architecture? One consequence of all this has been a multiplication of theories as to how to do the one thing which all true Christians are alike anxious to do somehow, that is, to save men.

Whisky and Prohibition.

It is with Christian work just as with all other work, the chief desideratum is persistent application. Christ, when he stood on the extreme verge of this world, only a step from his throne, uttered to his disciples his almighty "Go," which drove the Apostle Paul restlessly around Asia and Europe with the message of salvation, and has been sounding in the ears of the church ever since, as its unimpeded and irrefragable marching order.

The object of the Christian's work is of the highest importance. It is the elevation of human beings to moral dignity, purity and salvation—lifting up immortal souls from the verge of the pit to the highest enjoyment of eternal glory and blessedness. The instrumentalities to be employed to effect this glorious end, is the Gospel of the blessed God—the cross of Christ.

We purpose no invasion by powerful armies; we shall send no vessels of war; no legislative statutes enforced at the point of the bayonet, or the mouth of the cannon. We have arms, but they are the sword of the Spirit, the invincible weapons of truth, the banner of the cross, the standard of mercy, the streamers of peace. We simply carry the Gospel of salvation and preach it to the people. We simply tell of the Nazarene—his life, his death, his burial, his resurrection, his ascension, and his intercession. To attempt this sublime object, to combat this world of evil, to attempt the rescue of these death-stricken souls, we have only the short space of a transitory existence. If we do anything, there must be ardent, ardent, zealous effort. There is no time for disputes.

Mission Notes.

The Rev. J. Bhattacharyya, of the Church Mission, Bengal, in a thoughtful paper written A. D. 1873, refers to the "difficulties and hindrances" met with in "Preaching to Hindus." Among these he mentions "the complicated system of Hinduism." He says the reports of missionaries that "Hinduism is tottering on its foundation and is likely soon to crumble down to pieces," is, in his opinion, a mistake. It is only the educated few who have lost faith in the system. The majority of the nation is still Hindu in faith and practice.

On the system of caste, as another difficulty to be combated, he remarks that "it is almost impossible to estimate the influence exerted by caste over all classes of Hindus." As a social institution, to say nothing of its religious aspects, "it is regarded with terror." Hindus denounce it and break it in private, but fear to show their inconstancy in public, lest they be excommunicated. Many, convinced of the truth of Christianity, are deterred from embracing it for this reason.

Glorifying God.

There is a venerable and widely known catechism which begins with the question, "What is the chief end of man?" The answer is brief, but comprehensive and profound—"The chief end of man is to glorify God and enjoy him forever." Both question and answer were probably suggested by those words of Jesus, in that prayer which is in a special sense the Lord's Prayer, recorded by John in the seventeenth chapter of his Gospel: "I have glorified thee on earth; I have finished the work thou gavest me to do." They who composed this catechism believed that Jesus is the pattern of redeemed humanity as well as the Divine Redeemer, and therefore they taught that the object of religion is to make men such as Jesus was. To them salvation meant a good deal more than escaping the bottomless pit, although they by no means thought lightly of that. They had a wholesome sense of the dreadfulness of sin, which this present generation, perhaps, is in some danger of forgetting. But, besides that great deliverance, they felt that salvation must mean goodness, or *God-likeness*, of character—after the likeness of Jesus; and, as he connects his character with his accomplishment of a work given him to do, the fulfilling of a divine purpose or plan of life, human salvation in every instance should be a glorifying of God—in like manner.

Selections.

PHASES OF WRONG DOING.—The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness; impair our relish for innocent pleasure; and increase our sensibility to suffering. They spoil us of the armor of a pure conscience and of trust in God, without which we are naked amid hosts of foes, and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever or however we violate any moral or religious obligation. — *Channing*.

Selections.

THE CONSCIENCE?—What? Why, for Mr. Stiffness, a somewhat prominent member of the church, to decline taking his church-paper on the ground that he "has renewed his subscription to a flashy weekly in order to get the conclusion of a tale in which blood, border-slang, and fast ways are worked into a mess suited to the depraved tastes of its patrons." And yet this man is surprised when his children exhibit marked distaste for the Bible, and an aversion to all that is pure, modest, and reverential. — *Christian World*.

Selections.

The London *Telegraph* says: "It is not poverty, it is beer, that has robbed the children of knowledge, of liberty, morality, health and long life. It is not poverty that fills our hospitals and jails; it is gin. By the time that a child can use its hands and earn eighteen-pence a week it is offered up on the altar of the great god gin."

"Whatever may be said to the contrary, country pastors offer inviting and pleasant fields to ministers who work for souls and the glory of the Master. And men are often unwise to desire to run away from them. All cannot labor in cities and towns; all are not adapted to such work." — *Biblical Recorder*.

Selections.

"A land of college graduates, who would refuse to accept city calls, and be willing to postpone marrying, and having comfortable homes and other pleasant things, that they might serve in the newer fields of our country, would supply an admirable chapter in the evidences of Christianity." — *Baptist Weekly*.

Selections.

A watchmaker at Copenhagen is reported to have made a watch which requires no winding up, in as much as it performs that work itself by means of an electric current. An electro-magnet fixed inside the watch keeps the spring perpetually in a state of tension. To keep the watch in running order all that is necessary is to preserve the battery in proper working condition, for which purpose one or two inspections a year are said to suffice.

Selections.

Prof. Perosino and Dr. Licht, who have both experimented upon the principle of the transmission by telegraphic wires of the forms and colors of objects in the same way that sounds are transmitted by telephone, hope to ultimately succeed in contriving an apparatus by which two persons who are separated by an ocean will be able to both see and hear each other.

General Religious News.

The principal Presbyterian churches in Toronto cost \$110,000.

The American Bible Society has received a gift of \$90,472 from the estate of W. L. Devoe.

Evangelists report a membership of 914,868 communicants in this country, an increase of more than 100,000 in 1880.

The London Religious Tract Society has circulated more than 27,500,000 books and tracts. It expends an average of \$2,700 every week-day.

The Rev. Henry Clay Trumbull, editor of the *Sunday-School Times*, sailed in January from New York for Europe and for a trip to Egypt and the Nile.

Messrs. Moody and Sankey, who are still conducting meetings in San Francisco, are to make another tour in England, sailing, probably, near the close of the present year.

Scientific Miscellany.

A new island, 150 feet in diameter, is reported to have lately risen in the sea of Azoli. Its appearance was accompanied by a marine eruption.

Concerning the cause of London fogs, it is now suggested that they are largely due to the burning of sulphur, 200 tons of this being daily burned in London.

The inquiries of prof. Cohn, of Breslau, indicate that short-sightedness is rarely or never born with those subject to it, and that it is almost always the result of strains sustained by the eye during study in early youth.

Even so inflammable a material as cotton can now be used for the construction of fireproof buildings. It is converted into a paste—by chemical treatment—which becomes as hard as stone. It is moulded into large slabs, and designated as architectural cotton.

It was estimated in a recent lecture that sixty tons of soot are daily sent into the air by the chimneys of Sheffield. The opinion is rapidly gaining ground in England that the way to avoid smoke is to burn the solid and gaseous constituents of the fuel separately.

White light being the sum total of the various colors, it has been generally believed by physicists that the sensation of white light is simply the sum total of the sensations of its constituent colors. On the ground that the sensitiveness of the eye for white light may be increased—as, for instance, by the previous absence of all light—without the sensitiveness for color being increased, Prof. Charpentier urges the novel theory that there is a color sense as distinct from that of light as is the sense of touch from the sense of heat.

Scientific Miscellany.

A watchmaker at Copenhagen is reported to have made a watch which requires no winding up, in as much as it performs that work itself by means of an electric current. An electro-magnet fixed inside the watch keeps the spring perpetually in a state of tension. To keep the watch in running order all that is necessary is to preserve the battery in proper working condition, for which purpose one or two inspections a year are said to suffice.

Alabama Baptist.

SELMA ALABAMA, FEB'Y 10, 1881.

JOHN L. WEST, PUBLISHER.

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

Entered at the post-office at Selma, Ala., for transmission through the mails, as second class matter.

TO OUR SUBSCRIBERS.

We are waiting anxiously to hear from those of our subscribers whose time expired in January. Brethren, do let us hear from you. We should regret to drop your names if you wish the paper continued. But we cannot afford to send it to you without the money, and we cannot afford to lose you as subscribers. You cannot afford to pay for the paper; you can afford to do without it if you are wide awake Christians. Don't wait for anything or anybody. Send on your own renewal at once. We greatly need the money just now.

SANCTIFICATION OF SUNDAY.

We are glad to see that, at the recent Synod of Alabama, the following resolution was adopted:

Resolved, That the Synod of Alabama view with approbation and pleasure the sending up of petitions by large numbers of the Christian people in the State, of different denominations, and many other citizens, asking the Legislature of Alabama to pass laws prohibiting the running of freight and excursion trains on the railroads of the State, and of steamboats receiving, carrying and delivering freight on the Sabbath day; and this Synod joins its earnest petition to these, in asking for the passage of such laws during the present sessions of the Legislature, and that the stated clerk be instructed to communicate this action to the Legislature.

There is no design we are sure on the part of any of the petitioners to reduce the legitimate profits or to stigmatize their administrators in any way. But as the whole railway system of the country is interlinked, it is impossible that the sanctity of the Sabbath shall be maintained by any of them, in the release of their employees from labor, unless the restrictive law applies to all. We are satisfied that these public enterprises will lose nothing by the enactment of such a law. No financial interest can be subserved in the long run, by the depreciation of virtue and religion among the people.

E. T. W.

CRITICISM IN CINCINNATI.

"The Alabama Baptist, speaking of a certain ministers and deacons' meeting, says: 'There was plenty of good orthodox talk, but nothing worth speaking of was done, or even undertaken to be done.' The initials 'E. T. W.'—E. T. Winkler, D. D.—are attached to the article, the same that were attached to one a few weeks ago criticizing a contributor of the *Journal and Messenger*. Will Dr. E. T. W. please give us the grammatical authority for 'was undertaken to be done'?" Then he may criticize the 'ex-president of Leland University.'—*Journal and Messenger*.

It is a Christian duty to help a good man in trouble. Be it then known to Dr. G. W. Lasher, editor of the *Journal and Messenger*, that whenever an association undertakes to do a thing, that thing is undertaken to be done by the association. The thing is "taken in hand," not for explanation or discussion, but for action. If Dr. G. W. Lasher's grammar (and dictionary) cannot help him to understand this statement, the case is hopeless. The grammatical construction of the sentence is faultless, nor is it a solecism of speech, although these two diverse ideas are confounded by the Cincinnati editor.

We hope that we shall be pardoned for asking our brother to reserve for his own columns a little of that care which he is generously expending upon his neighbors. If it were worth while to make reprisals, we could riddle the paper from which the above criticism on the ALA. BAPTIST is taken. Here is a sample of verbal contradiction, lying in the next column to that from which we have clipped. In comparing Yale with Williams and Amherst Colleges, Dr. G. W. L. says: Yale has had three or four times as many students as either of the others, and yet has sent out many fewer men." Here the Yale students are distinguished from their own sex, i. e. from themselves, and the many are confounded with the few. The "many fewer" of Dr. Lasher will parallel the "awful funny" of an Englishman. A little lower in the column occurs the inquiry, addressed to another paper, "whether it holds to the view, either that there are no pious unimmersed, or that no such are or can be saved." When an editor writes English of this sort it is safe for him to undertake the role of a critic! The "ex-president of Leland University" could do as well. But enough.

E. T. W.

"Men who are worthless in the church for giving, for laboring, for advising, for helping, can yet discourage a pastor and frustrate a revival and defeat the new meeting house."—*National Baptist*.

THE MINISTRY AND THE GREAT COMMISSION.

In reply to one of our paragraphs, Dr. Graves of Memphis takes the position that the Great Commission does not apply to the ministry, but only to the Apostles, to whom it was immediately given. He says: "There were only thirteen men authorized to preach under that broad Commission—the claims of the Papacy and of policy to the contrary notwithstanding. All post-apostolic ministers are the servants of the churches—have been ordained, commissioned by and been under the sole control of the churches. 'We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.' They were gifts to the churches to do service for them. Eph. 4: 11."

This is one of the novelties in interpretation and polity to which our friend in Memphis is addicted. He might just as wisely say that Paul's Epistles were true and authoritative only in the case of those to whom they were written, and that the Lord's supper was given only to the Apostles and the churches they founded. The Great Commission indicates the theme of all Gospel preaching, "repentance and remission of sins in the name of Jesus," Luke 24: 46, 47; and the sphere over which it extends, "all the world," Mark 16: 15. It designates the duties of the Gospel ministry,—the disciplining, baptizing and teaching of men, of every nation, Matt. 28: 19. It is accompanied by the promise of the continued presence of the Savior with the class, thus commissioned,—"even to the end of the world," Matt. 28: 20. That this is the warrant for the Gospel ministry appears on the face of the record. It is a patent contradiction to the Commission when one asserts that such a requirement, with such a sanction, must be restricted to a little company who were dead before the century had expired, and who could not traverse all the nations of the earth or even visit all the continents.

And, as if to make his position still more untenable, Dr. Graves estimates the Apostles to whom the Commission was given as thirteen in number. He therefore adds to the Eleven, by whom the Commission was received, two others, Matthias and Paul, who did not then belong to their number. But now, if the Commission gave authority only to those who directly received it, how could it embrace Matthias and Paul? And if it extended to others beside the eleven, why not to the Gospel ministry at large?

Still further, Dr. Graves claims that the post-apostolic ministry had no such authority as was conferred by the Commission, because they were merely "the servants of the Churches." He holds that the Apostles, on the contrary, were not servants of the churches. And, in order to establish this imaginary distinction, he quotes a passage, 2 Cor. 4: 5, in which Paul, the greatest of the Apostles, in speaking with special reference to his own ministry (comp. vs. 1) says: "We preach not ourselves, but Jesus Christ the Lord; and ourselves your servants for Jesus' sake." This is the proof text given by the Memphis editor to show that the Apostles were not the servants of the Churches, but that post-apostolic ministers are! Such an argument calls for no discussion: it answers itself.

Dr. Graves fails to see that the point in question is not at all whether apostolic or post-apostolic ministers are servants of the churches. All Gospel ministers, whether appointed immediately by Christ himself, or inducted into office through the agency of his people, are required to serve the churches. And this is the meaning of the passage, Eph. 4: 11, 12, which our brother touches so gingerly,—leaving the impression on the reader's mind that it relates not to the apostles at all, but only to the post-apostolic ministers. On the contrary, the inspired writer here groups all Christian offices of rule and teaching, as offices of service. He says, in referring to the ascended Christ and the great promise in the Commission: "He gave some [to be] apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

All the officers in Christ's Kingdom are servants,—just because they are officers, invested with peculiar gifts, special powers and grave responsibilities. Gospel ministers are servants of the churches, not in the way of subjection but officially, as bishops and elders of Christian communities, and pastors and shepherds of Christian flocks. This principle of Scripture commends itself to common sense, for all public officers are public servants. It is a violent assumption to conclude that we are making Christ's ambassadors despots, when we argue that our Lord did not make their office servile and therefore contemptible. The Gospel minister of to-day does render loving and self-sacrificing service to the church,—but he is not in servitude to it;—he exercises rule in the church,—but he is not a lord over God's heritage. His service is not as humble even as that of the apostles was, just because his

authority is not as great as theirs. Matt. 10: 25-27.

In the name of our King and in behalf of the churches, we protest against any indignity cast upon the faithful minister of the Gospel. He is given to the churches,—not to wear a collar upon his neck with somebody's name carved upon it, not to be the bond servant of any man or any body of men,—but to promote the precise end for which apostles and prophets labored and the blessed Savior died. The ministry of to-day are authorized, like the holy men of old, to go and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever the glorious Lord has commanded. And they also are encouraged by the assurance of his presence even to the end of the world. E. T. W.

AN APPEAL TO THE MAJESTY OF THE STATE

—ON—

The Evils of Intemperance.

The closing part of a sermon delivered in Talladega by Rev. J. J. D. Renfro, D. D.

Well now, what shall we do? The prudent man foreseeth the evil, and hideth himself. Is not this a great evil, and is it not the duty of all men to hide themselves from such an evil? I tell you, "the man that is deceived thereby is not wise." He may be the greatest lawyer, or statesman, or physician, or farmer, or mechanic, or merchant, or preacher, but if he suffers this terrific influence to get him into his deadly grasp, he is not wise. It makes a fool of him with all his wisdom, it mocks him with all his greatness, and pulls him down with all his manhood and strength.

The wise thing to be done by every one is to act the part of the "prudent man,"—hide yourself from this dread danger. "Taste not, handle not," as a beverage, a thing which has so painful a history. I agree to the oft-stated proposition that it is a good thing in its place. But stychnine and arsenic, are good things in their place, and ardent spirits ought to be confined to the same scientific administration which controls stychnine and arsenic.

And this leads me to the final argument of this discussion; and here, likely, I shall meet with a stronger feeling of opposition. If it is the duty of the single individual to foreseeth the evil and "hide himself," it is alike the duty of the community to combine to put the evil away from them,—to put it out of the reach of their children and neighbors, or at least do as much in that way as possible. Is it the evil which I have depicted? You know that I have not overdrawn the picture. You know that there are great lines of thought with regard to its evils which I have not alluded to. No tongue can tell the story of its misery, bankruptcy, orphanage, widowhood, waste of money, waste of life, waste of intellect, waste of character, misery, sorrow, woe, and death! No tongue can tell it. No pen can write it. Eternity alone can tell this dismal and wailing story!

Among the ten thousand evils that follow in the wake of this traffic, that which is most offensive to good order, is the fact that it engenders the constant, habitual, deliberate, and secret attempt to violate the law. Bear this in mind in this discussion, and then spend next week in our court house, and you will plainly see that it runs on the fixed design to override the law, and thus to insult the dignity of the State, and to brow-beat the officers of the law. Our State has been lenient to this great evil: when we consider the fact that nine-tenths of the criminal expense of the State is to be traced to its use, and that it is a business which constantly tries to evade the law, and puts so many otherwise good citizens in a condition to outrage the law, we insist that our law making power has been mild in its legislation on the subject; and in response to this mildness the traffic becomes more and more lawless and disobedient, until courts are well nigh powerless in the premises. I have not a single hard feeling toward any man engaged in this business; it is not the man but the evil—the outlawry of the business that I assail. Standing against all virtue, all religion, all law, as it does, I pronounce it a "covenant with death and an agreement with hell." That is what the prophet styled it, and it is no better to-day than Isaiah found it among the Ephraimites or the people of Jerusalem. And as the prophet declared that this covenant and agreement should be disannulled, so we say that as the covenant which our State has so often made with this traffic has been constantly violated by the parties of the second part, the State as the party of the first part should disannul the covenant—should withdraw its agreement—repeal its license, and chain a business which has become such an outlaw. And it is the duty of every man who loves law and order, virtue and morality, to demand that this shall be done. There is a spirit rising all over Alabama which is determined to appeal to the majesty of the State against this great evil.

There are three things that we need. 1. We need good laws on this subject. I do not say that we have not got them as far as they go; but they do not go far enough. We need laws that will chain this demon, or that will give virtue an opportunity to chain it.

2. We need faithful officers of the law. Laws are worth nothing unless officers will execute them. This has not been done in town, county or State. And such has been the public sentiment that the officers of the law could not execute the law.

3. We need a public sentiment which will support the officers of the law. They cannot execute law while the community is against them, or while the community is neutral and silent. The virtue of the land should assert itself. Vice does it, intemperance does it, drunkenness does it, lawlessness does it. Men do not hesitate to show that they are against the law, that they will evade it and violate it and outrage it. Here is a direct conflict with law and order; a fight against officers and all morality.

Very well then, oh ye men of honor, of morals, of religion; ye fathers, ye wives, ye lovers of good order, good schools, and good churches, and good laws, and of peace and refinement; oh ye law-makers and rulers, what is our duty? We must rise to the full height of this sublime argument, and to the measure of our Christian manhood. I mentioned in the outset of this discourse that the church may avail herself of whatsoever things are true, and honest, and virtuous. God is the author of three orders of government on earth, Domestic, Ecclesiastical and Civil—the family, the church and the State. They are all of divine origin and authority, and he gives directions for them all. It was his purpose that each and all of them should work in distinction yet in harmony, and all for the best interest of his creatures. No true man would think that the family or the church, has the moral right to license crime, to open the way for vice, and for the ruin of its subjects. Why should the State do this? Why should the State license crime, and then turn and employ its officers for the punishment of men who have only committed the crimes which had been provided for by itself? Virtually and in purport this is the true state of the case. Your State licenses men to make your son drunk, and then if the poor boy, crazed with bad whiskey, commits certain other crimes while in that condition, your State puts him in the penitentiary for it, or sends him to the gallows. The penalty may be right enough, but the opening of the way for the crime by State's license is simply monstrous. We can hardly expect the Legislature of our loved State to rise to the sublime dignity of abolishing the traffic in ardent spirits, but to deny a so-called free people the right to express their will at the ballot-box on the subject, is to deny them the rights of freemen. Any county and corporation in Alabama ought to have the liberty of deciding at the polls whether this traffic shall exist in their midst, and to refuse them this right is to turn their liberties, unquestioned and unquestionable, into the custody of the friends of intemperance. We should demand this right of the present General Assembly. We have true men down there. We should let them know that we expect something of them. But we have no fear in this matter, if well disposed men at home will do their duty.

But then some will say that we are proposing to take away their liberties, to interfere with their legitimate business; why not have some laws passed to close the family grocery and the dry goods houses as well? But no sane man will say that the cases are parallel. In the law of Moses, if any man had an ox who was accustomed to gore with his horn, and he suffered him to run at large, it was the duty of the whole people to stone that ox to death, and those who refused to take a part in the stoning were to suffer a severe penalty themselves. The whiskey houses in Alabama are an institution which is wont to gore with its horn. They refuse to be regulated by the laws which already exist. Every Sabbath the year round the law is violated in this State by these houses. Every day it is violated by selling to men of known intemperate habits; often it is violated in letting minors have it. I do not say that they all do this, nor what ones. I cherish the opinion that some of them have more honor than that. But the great evil is upon us, and in very many ways, as has appeared in this discussion, the ox goes with his horn, and I think he ought to be stoned or stalled. I sometimes tell the young people that as long as the dance leads my church members into it, that long I shall fight it. How infinitely greater reason have we for fighting the drinking house, for the two are hardly to be thought of in the same connection; and yet the latter is constantly making war on the church by leading its members into intemperance. In such a case the church is put on the defensive; it is a shame to us to have to admit it, but it is so; and it is often wise in repelling an attacking force to make an invasion.

jection, to carry the war into Africa. We believe that the time has come for the churches and all lovers of order and morality in this county and town and State to make an invasion, to change the seat of war; and we want to know who will help to stone this ox. "Men of Israel, help!" "Let him that is on the Lord's side come hither." In this you will injure no man, but benefit everybody. Those who traffic in the article will themselves be profited, because they will be delivered from a most ruinous position, and the necessity will be on them as on every other person, to make their money and get their living in another way.

Put these drinking saloons away from this town, and put away all other whiskey houses, and we shall see gambling saloons, and houses of ill-fame go with them. They rarely live apart. The one will remain as long as the others, and they will leave together. The man who is the friend of the one will be the apostle of the others. Victory over one will be triumph over the others. Then we may expect flourishing schools, live and active churches, a virtuous youth, faithful husbands, and happy families. We may then look for a high state of social refinement, an elevation of the sentiment of the people; these snares and pitfalls and gateways to hell taken out of our streets and out of our county; our youth relieved of the temptation; we shall be as in a new world, and enter on a new career. "I appeal to Cæsar."

THE GOLDEN RULE COMMUNION.

Some time since, in conversation with an intelligent lady of another denomination, she insisted that in our restricted communion we violated "the golden rule." We did not fully understand the point she was attempting to make; but it may be maintained that that is the very rule we do not violate. In our communion we do unto others precisely as we would have them do to us. So far are we from wishing them to invite us to their communion table, that we regard it as ungenerous for them to do so. If a minister of any other denomination, who knows our views, invites us, he invites us to do what he must know we cannot do without a violation of honest conviction; and our views of the golden rule will not allow us to ask an honest man to do a thing which he cannot do and preserve his conscientious faith. For instance, if a man believes that immersion is not baptism we would not invite him to come and be immersed; we could attempt to convince him that he is wrong in his views, but while he holds these views our notions of common civility would not allow us to invite him to do violence to them.

Again, any one can approach the communion table in a Baptist church by the same rule which was required of us; we require no more of others than we submitted to ourselves, and this is the spirit of the golden rule. And this is the order of all well regulated organizations. A Good Templar or an Odd Fellow would not be permitted to enter the communications of Freemasonry, on the simple plea that he was a Good Templar or an Odd Fellow; he would have to reach these privileges by the same route to which every Mason had been subjected.

The truth is that most of other denominations wish us to do for them more than they do for themselves as a whole. They would have our invitation embrace them, and would have us accept their invitation, when they have very many members to whom even they do not offer the communion. Those received in infancy are said to be in the church, and yet they do not do that account invite them to communion. The Episcopalian will not extend the communion to his own people until they receive the rite of confirmation, but he will admit Baptists and others without confirmation. This seems to overdo the golden rule; but then it falls short of that rule when they refuse to go to the table of others in return.

But our friend said that our communion unchurches other people, and that that is doing to others as we would not have them do unto us. Yet it seems to us that the system of others does unchurch us after all. If infants are scriptural subjects of baptism and sprinkling the Bible mode, and the Episcopal or the Presbyterian government is the New Testament order of churchship, then we cannot see how it is possible to recognize as a true church the Baptist order of things. On the above hypothesis, an organization which refuse to baptize infants, and believes their baptism to be a great evil, and refuses to sprinkle or pour, and rejects both Episcopacy and the Presbyterian system, cannot be a church. If these or either one of them is correct, then we are without ordinances and without church order. Hence we see that this golden rule may be made to touch in a good many places. Yet we sincerely think that we do unto others as we would have them do unto us.

FIELD NOTES.

The Third Baptist church of Louisville, of which Dr. G. A. Lofton, pastor, numbers a little less than 200 members. The *Christian Baptist* raised over \$10,000 last year for religious purposes. When a man marries a drunkard with the hope of reforming him, it is like Christ's people going to the theatre to cry a moral drama. The reformer will be caught alive in the coils of the devil and the drama—*Central Presbyterian*.

Rev. Dr. S. Landrum, of Savannah, has accepted the position of financial agent of Mercer University, and will shortly enter upon the discharge of his duties. *Christian Index*.—"The man who wants 'new and startling truth' every Sabbath, does not understand the preacher's office. This demand for excitement, this religious itch—we know no better word—for constant novelty in the pulpit, is the bane and curse of the times."—"When a man quits building up, and directs all his efforts to finding fault with what other people are doing; the lines of his influence are converging to a fine point, and the days of his usefulness are about over."—*Baptist Record*.—"A Campbellite preacher was proving to the people that their church was the only possessor of the truth. He said: 'Brethren, you see this hickory nut; it has a shuck and a shell. Now this 'ere shuck is the Presbyterian; it isn't of any 'count, we just throw it away. Now we come to the shell; it is hard and gritty, but ain't good for nothin'; we throw it away. That shell is the Methodist. They ain't of any 'count; God'll just throw 'em away.' 'Now,' said the preacher, growing eloquent, 'I'll show you the Campbellites, 'tis right inside the shell. That is the Campbellite truth; that is our doctrine. I'll just crack the nut and show it to you.' With that he broke the nut, and then with a look of blank amazement he exclaimed: 'I declare 'tis rotten!'—*Central Baptist*.

Sin was, probably, never more active than now. It is not true, that the world is growing better. Civilization and society have been greatly improved by the influences of Christianity. But back of the gilded exterior, and behind the curtain, the same corrupt nature exists, the same wicked desires are cherished, and the same evil spirit is at work. As Paul said, "It is a shame to speak of those things which are done in secret."—*J. M. Fortner, Ft. Deposit*.—"When I am all over, and our feet will run no more, and our hands are helpless, and we have scarcely breath to mutter a last prayer, then we shall see that instead of needing a larger field, we have left untold millions of souls in single acre, and that none of it is for our Master's eye, were it not for the softening shadows of the cross."—*The Baptist Reflector*.

That it is not too late to expect annual contributions from the "young men" of C. K. Hendrickson's is a poet's—*Rev. I. T. Tice, D. D.*, President of the Agricultural and Mechanical College at Auburn, shed the light of his countenance on friends and acquaintances in Sonoma last week. —*Rev. G. S. Anderson*, who recently came to our State from South Carolina, is making a fine impression. —*The Baptist Reflector* announces that Tazewell College opened in January, with 183 pupils, and says: "This certainly must be encouraging to our brother B. G. Marnard, the president." The Baptists of Alabama ought to give their paper a generous support. It has done a grand work in developing the enterprise and benevolence of the denomination. We should rejoice to hear that the circulation of the paper had been doubled. —*Western Recorder*.—*Rev. J. G. W. Mallett*, the venerable Baptist minister of whom Bro. Kilpatrick wrote, in our issue of January 27th, will receive the ALA. BAPTIST regularly for a year. Breth. M. Pruitt, of Montgomery, and Thos. Williams, of Selma, responded promptly to Bro. Kilpatrick's call, and furnished the money to pay the subscription. By the way, we know a number of good, hard working preachers in Alabama who would be glad to receive the ALA. BAPTIST, but are not able to pay for it. We send it to some of them free of charge, but cannot send it to all. Will you will let the agents in our hands send it to the others? The *Christian Advocate*, of Nashville, Tenn., has a subscriber who expends \$100 annually in giving that paper to "such worthy poor as the editor may elect." Have we no such liberal Baptists in Alabama? "They stopped my paper just as soon as the time was out, and I won't take it any more." "It makes me mad for a publisher to continue my paper when the time is out." That is the way they talk. —*Baptist Record*.—"This is the only safe way to do business. We can not keep clear of debt unless our subscribers pay promptly. Subscription to newspapers is always due in advance."—*Gen. Baptist*.—The Troy *Messenger* says of the late Dr. W. H. Thornton, of Eufaula: "He was one of the best men that ever lived in any community."—*Dr. Tichenor* says that Bro. W. E. Lloyd is a sensible and practical man. Just now we want some sensible and practical articles, for our columns, in regard to church development and church work. Will not Bro. Lloyd furnish us something on that subject?

A good church paper is a great power, and any minister who fails to use it among his people is neglecting one of the great instruments for good. It is the greatest auxiliary that a minister can have. —*N. Y. Christian*.—"The Southern Baptist Convention has done a great work, and its efficiency is gratifying to all Baptists; but its work can be increased in the future by bringing into greater sympathy with it 'the mass of our Southern churches.' —*Texas Baptist*. We agree with you in that, but how to get the bell on the cat, that's the question. —*Western Recorder*.—*Dr. Tichenor* thinks that the pastor who works and walks himself down while the people of his charge do nothing but boast of "what an excellent pastor we have," lacks the first elements of success in that office. He is not a good pastor who does all the

work himself, but who induces his people to work. He is an "overser of the flock." —*Dr. Hatcher* declines the call to Walnut Street church, and to the Baptists and the Baptists of Virginia. We suspect Dr. H. finds himself strongly entrenched in the hearts of his people that he can't get away. —*Western Recorder*.—"The *Religious Herald* quotes Rev. James Ash, D. D., of Philadelphia, as saying: "I think the pastor can do more than any one else to promote the circulation of the paper." That is true. It is also true that the pastor can do more than any one else to promote any and every good work,—if he is what he ought to be. —The conflict between truth and error was never greater than now. The hosts of hell, the world and the devil are all arrayed against the truth, and are contending for the utter overthrow of God's kingdom and the destruction of immortal souls. If they could they would drag God down from his throne. Against these are the faithful followers of Jesus, inspired with the spirit of the Eternal One, and equipped with the armor of God, grandly, nobly, battling for the glory of God and the salvation of the world. —*J. M. Fortune*.—"Any man that has a soul worth saving should be ashamed to sponge for his preaching." The *Universalist Herald* said that, and it said a good thing when it said it. —Now we know all about it. A selection of the *Religious Herald* says: "Canon Farrar has a harsh, loud voice, which he uses without skill, his chief effort being to make himself heard by the immense numbers who listen. It rises and falls with monotonous regularity; and his only action is the turning of his leaves, and the lifting and the dropping of his limp right hand, which he holds close to his body, and raises and lowers about twice each minute, whether there is occasion or not." The *London World* says: As a preacher Canon Farrar enjoys a reputation not inferior to that which he has acquired as a writer. His singular chain of delivery, his clear musical voice and the dramatic power of his sermons are of themselves attractions sufficient to crowd the Westminster Abbey to its utmost capacity of standing room whenever he occupies its pulpit."—Since our note was penned for this column, calling upon Bro. Lloyd, of Auburn, for some practical articles on church work, we have received from a member of the Tuskegee Association a copy of a plan for systematic benevolence submitted by Bro. Lloyd to a recent district meeting of that body. The plan commends itself to us as worthy of adoption by all our churches. —Our brethren of the Mobile Baptist Union are publishing a splendid little paper as the organ of the Union. The subscription price is 25 cents, which goes into the treasury of the Union for benevolence only. —A correspondent of the *Huntsville Independent*, of Feb. 3rd, says: "On last Sunday the popular and efficient pastor of the Baptist church, Rev. W. F. Kone, delivered a grand sermon on temperance. Would that every saloon keeper, every drunkard and every dram drinker in Huntsville could have heard this discourse, and I might add, every mother, daughter, sister, wife and sweetheart, for surely these have no little to do towards bringing about a great temperance reformation in our city and in our State."—A friend living in Pike county has sent us a copy of the pretended "letter written by Jesus Christ." This curious mixture of bad grammar and bad theology bears evidence of its fraudulent origin in almost every sentence. It is not worth a place in our columns.

—Some one writing from Union Springs says: "Our church has at last taken a decided stand against dancing, card playing and visiting bar rooms." If Union Springs, or this brother's church, has done right, ought not all our churches to imitate the example? Let some good brother write us a sound, sensible argument on this subject. —*G. D. Benh.*

Systematic Benevolence.

The following plan of systematic benevolence, thought to be suited to country churches, was submitted by Rev. W. E. Lloyd, to the general meeting of the Tuskegee Association held at Salem, Ala., on the 5th Sunday in January, and was, by resolution of Rev. B. F. Kiley, recommended to the churches of the association:

At the end of each quarter a report on some one of our missions should be read by a committee of the brethren, the size of the committee to be determined by the male membership of the church, arranging to have them all serve at least one-quarter during the year. After the report is read and discussed, a collection should be taken for the mission reported upon. Say for the 1st quarter, State Missions; and quarter, Foreign Missions; 3rd quarter, Home Missions; 4th quarter, Sunday-schools and ministerial education.

It provides, as will be seen, a system of education on these subjects and at the same time secures a collection for each of our missionary enterprises during the year.

A necessity for our literature will be created which will enable the pastors more successfully to induce the membership of the churches to read our papers, books, &c., on the general progress of Christianity.

The Lord loves an intelligent giver as well as a cheerful giver.

At the Castle of Simonetta, about twenty miles from Milan, a surprising echo is produced between the two wings of the building. The report of a pistol is repeated by this echo sixty times; and Addison, who visited the place on a somewhat foggy day, when the air was unfavorable to the experiment, counted fifty-six repetitions. It is stated that the sound of one musical instrument in this place resembles a great number playing in concert.

Miscellaneous Notes.

I have just returned from a trip of ten days. On the fourth Sabbath in January I assisted Brethren A. T. Sims and S. Moor in constituting a church at Shackleville. I attended the district meeting at Burnt Corn on the fifth Sabbath. Taking everything into consideration, it was a success. I wish I could get every one to read the paper. —*J. G. McCaskey, Georgia, Feb. 1*.

Bro. L. G. Skipper was ordained to the full work of the Gospel ministry on Sabbath, Jan. 30th, 1881, at the call of the Baptist church at Georgia, Ala. The presbytery officiating were A. T. Sims, J. F. Bruner, and the writer. The services were conducted in the usual way, and were throughout solemn and impressive. Bro. Skipper is a young man who promises great usefulness in the Master's vineyard. The Lord be praised for giving us more laborers. —*J. E. Bell*.

General News.

Rome, N. Y., had a \$50,000 fire last Saturday.

Thos. Carlisle died in London on the 5th inst., in his 86th year.

Pensacola, Fla., had another fire Saturday. Loss, about \$15,000.

John Brown & Son, of Philadelphia, have failed with liabilities of \$750,000.

At Hyde, England, 4,000 weavers have struck for higher wages, and 11,000 looms are silent.

Samuel Hazehurst & Sons, grain and flour operators in Baltimore, have suspended. Liabilities, \$40,000.

The Norwegian bark Victor, from Vera Cruz for Manatlan, was wrecked on January 22, near Manatlan.

During the year 1880, 23 mills, factories, etc., were burned in the United States, with the loss of \$3,135,000.

North Carolina has 57 cotton factories in operation on full time, and they are not able to fill all their orders.

The paper manufactory of L. Lincoln & Co., of North Dighton, was burned. Loss, \$35,000; partially insured.

The schooner Geo. Peabody, was driven ashore in the harbor of Vera Cruz on the 22d, and became a total loss. No lives lost.

Philadelphia had a \$283,000 fire last week. Several hundred hands, many of them women, were thrown out of employment.

The Christian Intelligencer puts the expense incurred in seeking Charley Ross at \$60,000, and describes his father as still at the task.

The Scientific American estimates that more than \$35,000,000 was brought into the United States last year by foreign immigrants.

Recently three car loads of silk worms from China were landed at San Francisco for New York, thence to Havre. They were valued at \$400,000 per car.

Of the 866,503,572 letters mailed in the United States during the last fiscal year, 3,076,141 went to the dead-letter office. From these letters \$40,000 was taken. This is in small sums, and it is now in the treasury, subject to proof and ownership.

A dispatch from Albuquerque, New Mexico, reports that Sara Barrow and California Joe, arrested for the murder of Col. Charles Potter, of the government survey, were taken from jail by masked men and hanged on a porch of the building.

The Wando Manufacturing Works, near Charleston, were totally destroyed by fire on the 4th. Origin of the fire is unknown. The building and machinery were valued at \$63,000; the works and material on hand were insured for \$81,300. Damage to prepared fertilizers and material is thought not to be great.

Up to December 31st, the French Government had expelled, all told, 5,768 members of religious orders, including 2,464 Jesuits, 409 Franciscans, 406 Capuchins, 294 Dominicans, 240 Oblates, 239 Benedictines, and 126 Redemptorists. The 1,000 Trappists, though equally smitten by the decree, had not as yet been turned out of doors.

An explosion of a kerosene lamp at 9:30 o'clock Monday night of last week, started a fire in Plymouth, N. C., which destroyed almost the entire business part of that town. Thirty-seven buildings were burned, and Grace B. and John C. Chiles, among which were the courthouse and 250 bales of cotton, besides quantities of shingles, timber, etc., were also destroyed. Losses on stocks of goods were heavy. Only two of the parties burned out were holding any insurance.

Behm and Wagner, in the last edition of their book on the population of the earth, estimate the entire population of the inhabited globe at 1,456,000,000 persons. Europe, without counting Iceland and Nova Zembla, is believed to have 315,929,00

terms, and rapid sales surprise old agents.
Address HOME LAMP CO., Cincinnati, O.

