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## Lines on a Skeleton.

Sixty years ago the London Morning Chronicle published a poem entitled "Lines on a Skeleton," which excited much attention. Every effort, to the offering of fifty guineas, was vainly made to discover the author. All that ever transpired was that the poem, in a fair, clerical hand, was found near a skeleton of the abbe of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the museum had sent them to Mr. Perry, editor and proprietor of the Morning Chronicle.

"Behold the ruin! 'Twas a skull  
Once of ethereal spirit full;  
This narrow cell was life's retreat,  
This space was thought's mysterious seat.  
What beauteous visions filled this spot,  
What dreams of pleasure long forgot!  
No hope, no pleasure, joy nor fear,  
No rest, no peace, no life, no air."

Beneath this mouldering canopy  
Once shone the bright and busy eye;  
But start not at the dismal view,  
If social love that eye employed,  
If with no lawless fire it gleamed,  
If through the dew of kindness beamed,  
If that eye shall be forever bright  
When stars and sun are sunk in night.

Within this hollow cavern hang  
The ready, swift and useful tongue;  
If falsehood's honey it disdained,  
And where it could not praise, was chained;  
If bold in virtue's cause it spoke,  
Yet gentle concord never broke,  
This silent tongue shall plead for thee  
When time unveils eternity.

Say, did these fingers delve the mine?  
Or with its envied robes shine?  
To weave the rock, or wear the gem,  
Can little now avail to them?  
But if the path of truth they sought,  
Or comfort to the mourner brought,  
These hands a richer meed shall claim  
Than all that wait on Wealth and Fame.

Avails it whether bare or shod  
These feet the path of duty trod,  
If the bowers of Ease they fled,  
To seek Affliction's humble bed,  
If Grandeur's guilty bribe they spurned,  
And home to Virtue's cot returned,  
These feet with angel's wings shall vie  
And tread the palace of the sky.

For the Alabama Baptist.

## Was Jesus Crucified on Friday or Wednesday?

BY GEO. E. BREWER.

Having recently received a letter from a brother asking for information on this subject, and as others may be discussing it in their minds, and upon the answer to the question hangs no less an issue than the proof that Jesus is the Christ, and if he be not the Christ then we who worship him are idolaters, it may not be amiss to answer the question definitely and publicly.

The commonly received opinion is that he was crucified on Friday and arose on Sunday. That this is an error is evident, for our Savior bases the proof of his Messiahship upon the fact of his being raised from the dead three days after he should be killed. When asked by the Scribes and Pharisees for a sign from him of his being the Christ, he answered that "an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. 12:38-40; also Matt. 17:1 and Luke 11:36. In John 2:18-22 the Jews asked "what sign showest thou unto us, seeing thou doest these things?" His answer was, "Destroy this temple and in three days I will raise it up again. But he spake of the temple of his body. When he was risen his disciples remembered that he had said this unto them and they believed."

Thus we see that Jesus rests his claim of being the Savior of men upon the fact of his being killed and the raising of himself from the dead after being buried three days and three nights. More or less time, or natural death, would have vitiated his claim, and he proposed no other proof. If, therefore, the prevalent opinion of his crucifixion on Friday and resurrection on Sunday be true, the conditions laid down by himself are not met, for that is but one day and one night, and he claims nothing of us. Peter also declared what was not true in Acts 10:40, where he says, "Him God raised up the third day, and shewed him openly."

I assume that Jesus was crucified on Wednesday and arose at the beginning of Sunday, and thus met the proof offered by himself and harmonizes all Scripture upon the subject. In proof that the assumption is right, let me begin by stating certain facts that have been overlooked by many which bear upon the case, and then let us examine the history of events: 1. the day with the Jews began at sunset; 2. their Sabbath began at sunset of our Friday; 3. the Passover began after sunset on the evening of the 14th of the month Nisan, therefore on the 15th. At sunset of the 15th, called the Preparation, began an annual Sabbath, no matter on what day of the week it occurred, and was to be kept as sacredly as the regular Sabbath. Occurring but once a year, John calls it a High Sabbath. With these facts in mind, let us notice the history:

Jesus ate the Passover at the usual time, and during the night and early hours of the morning of the 15th he was tried and condemned; at 9 a. m. he was crucified; at 3 p. m. he died. The death of those crucified with him was hastened after his, so as to have been buried before sunset, when the High Sabbath should set in, the 16th, when it would be unlawful to bury.

During the 16th a guard was put around his grave to prevent his body from being stolen and his disciples making a fraudulent claim of his resurrection.—Matthew 27:62-66. The guard were strictly instructed to prevent approach to the grave until the third day should pass, and the stone of the sepulchre sealed for the same purpose. That the body was secure for the three days must be true, for with all the effort of the Jews to disprove the claims of Christ they have never said he arose too soon, or was stolen out too soon. This would evidently have been done, and triumphantly so, could it have been substantiated. The women had not time to buy and prepare their spices for embalming the body on the evening of burial, for they lingered at the tomb until about the setting of the sun and commencement of the 16th day, Sabbath or Thursday. On this day they could neither buy nor prepare lawfully, and there is no right to suppose it was done unlawfully. On the 17th, or Friday, they could buy and prepare lawfully, but the guard could not admit them to the tomb; on the 18th, or Saturday, they could not embalm the body because it was the regular Sabbath, and for the further reason that the guard would not permit them. "In the end of the Sabbath (or about sunset), as it began to dawn toward the first day of the week," they take the spices before procured and go to the sepulchre, for then the duty of the guard would cease and the seal might be broken, and upon reaching it they find that Jesus had arisen.

Let us now count up, and we find that Wednesday, Thursday and Friday nights, three in number, he was in the grave. He was there Thursday, Friday and Saturday to sunset, three days. These being facts, the proof and Scriptures are fully met and no Bible statement strained. It must be true then that Jesus was crucified on Wednesday and not on Friday.

LaFayette, Ala.

## Letter from Brundidge.

Editors Ala. Baptist: The Sabbath schools of the Second District of the Alabama Association met in convention with Salem church on Sept. 15th. Bro. F. J. Carlisle, Supervisor of Sunday schools in the district, presided. We were favored with the presence of several visiting brethren, among whom were Capt. Wood, Jesse and James Dixon, all of whom are earnest workers in the cause of Sunday schools. The reports from different schools showed the energy of Bro. Carlisle in the work assigned him.

The hindrances in Sunday school work were pointed out. In this discussion the sad fact was repeated that where this benign institution languishes, it is not for a want of attendance or a lack of interest on the part of the young, but that the indifference of those who are more mature and who profess to love God hangs like a cloud over the efforts of those who are inclined to be energetic in the cause.

Bro. Wood said, "Men cannot be impressed with the responsibility of teaching children the Scriptures." And another brother aptly remarked, "This strange, but men will labor year after year, yes, sacrifice almost everything for the education of the heads of their children, while they evince no interest whatever in the cultivation of their hearts. Many hindering causes were pointed out, and then many good remedies were suggested for their removal."

"The Sunday school and its results" was the next subject of discussion. Many circumstances were related to illustrate the good influence of this work. All the Sunday school workers present were, I believe, encouraged to take heart again and to go forth with revived energies for the more complete dissemination of truth in the minds and hearts of the young, whose souls are not yet scared by the burning conflict of the world.

The subjects, "Sunday school Literature," "Model Pupil, Teacher and Superintendent," and "The relative duties of church and Sabbath school" were then discussed. Several young brethren manifested deep interest in the advancement of the institution. Bro. Perkins pointed out many attractive characteristics of a model pupil. Bro. Dewberry painted in glowing terms the teacher whose seat is never vacant, whose heart is yearning for the salvation of sinners, and whose life is a "bright and shining light." Bro. F. Graves showed conclusively that every church should organize a Sunday school and then watch over it, that the Sunday school is to educate the young in the truths of the Bible that they may be more readily understand the willingness of God to save souls, and accept Christ as their Savior. Much interest was manifested through out the entire meeting and it is hoped that great good was done.

It was the desire of the convention that a notice of its meeting be furnished the ALABAMA BAPTIST.

J. P. ASHCRAFT,

Sec. of Convention.

A correspondent writing to the London Times says:—"It is an admitted fact that among the clergy of the Church of England there is an amount of personal poverty simply appalling. It is, I believe, also admitted that to the hard working, thoroughly efficient and intellectual clergy, disestablishment would be a pecuniary sense, prove a blessing instead of a curse; for purchase would cease, and the people themselves would in some form or other have more power in the appointment of clergy to livings than they now have."

## North Carolina Dots.

Bro. Jno. E. Ray, Secretary of the State Mission Board reports 54 missionaries in the field against 56 last year. Receipts to date \$3806.66 necessary to pay off indebtedness \$464.00. There is no doubt that this amount will be received in the next ten days.

North Carolina has nine students at the Theological Seminary, two of them, Bro. D. W. Herring and R. T. Bryan, expect to go to the foreign field and work.

Prof. Taylor has been industriously endeavoring to complete the endowment of \$100,000 for Wake Forest College, and not quite \$9000 is now lacking. The whole must be secured by Jan. 1st, or what is subscribed is void.

Many of our town churches are still powerless, and need good, active workers to fill them.

Our State Convention meets in Edenton, on 14th, will send you dots from there.

Dr. T. H. Pritchard takes charge of the First Church, Wilmington next Sunday, and will have a hearty welcome.

Ex-ALA.

For the Alabama Baptist.

## Revival at Salem Church.

Editors Ala. Baptist: For some time I have been intending to write to you an account of a most gracious meeting held with the old Salem church in Monroe County, Alabama, beginning on Saturday before the fourth Sunday in August; but have been otherwise too much engaged. I do so, now, however, as it is never too late to do good, and brethren, every where, will be glad to hear of it; for the Lord's work is always acceptable to his people. At this precious meeting it was my happiness to be associated in labor with brethren Dr. W. A. Locke, the pastor, and Elder John McWilliams. The exercises lasted one week, with one of the most profound revivals, both in and out of the church, I ever saw. Congregations were large to the close. There were twenty-one accessions—eighteen by baptism and three by letter. Bro. Locke is an excellent pastor, being firmly seated in the confidence and affections of his brethren, and highly respectable and influential in the community. He is deservedly regarded by every one as a good, pious, and most worthy minister of the New Testament, and is doing a good work in all of his churches, of which he has, I think, four. Our venerable and venerated brother, McWilliams, though so long an acceptable laborer in the vineyard of his Divine Master, is not yet worn out, and, as time goes on, will be more and more effective. He preached himself completely down at this meeting, held with the church of which he was for so many years the beloved pastor. May the Lord bless him.

R. I. D.

## Perdue Hills, Oct. 20th.

## Women Temperance Workers.

We publish the following pathetic appeal of the earnest women workers of Talladega, not merely to endorse the action in that county, but because it has the ring of the true metal about it. Such a spirit should animate our women every where. In the great evil of whisky drinking, women and children are the chief sufferers. Enough woe has been entailed upon these defenceless classes to stimulate to vigor every woman in this fair land.

THE LADIES TO THE VOTERS! AN

EARNEST APPEAL.

Gentlemen of Talladega County: As the voting of the whole county, on the 6th of November, for and against the Prohibition of the traffic in spirituous liquors in our county is all to be done at one box, in the city of Talladega, we, the members of the

of Talladega, have determined to send out this, our brief address, earnestly appealing to all friends of Prohibition in the county, who have the right of ballot, to make the sacrifice of trouble and toil, and cost, necessary to be here on the election day, to exercise the manly and christian privilege of assisting at the polls in expelling this great evil, the whisky traffic, from the country, and in removing the source of drunkenness and disgrace from the doors of those who have no power to help or defend themselves. At this very time our Temperance Union is being assailed weekly through the prints of this city, and characterized with opprobrious epithets from men(?) who have shown no higher instincts than to stand as the guardian angels of the drinking saloons, and who are capable of no nobler gallantry than that cowardice which gathers its inspiration from the frequent use of bad liquor, and then strikes at woman. We can afford to bear all this, especially when it is well known by the entire community that it is the work of whisky—that matchless evil which has led so many so-called men to do so many ignoble things—the evil which has been, in the hands of depraved men, the great curse of woman.

But there is a very large class of true men in Talladega county, and of these we make our appeal in behalf of our sex, and the tender youth of the land; we appeal in behalf of every moral, social, and religious interest of the community. We want not the right to vote; we would not accept such a right. In this relation we want no other power than the privilege of asking the honest and true men of the county to come forward

and with real manhood exercise the right of suffrage which they possess in putting away from our city and from every other neighborhood in the county this great and ruinous evil.

Asking this of you is the amount of our pleading. We confidently believe that your response will be as manly and gallant as our petition is earnest and dependent.

Let all who would remove this curse of curses from the county ask themselves the question, how long must the women, wives, mothers, daughters and sisters of the land wait for that protection for their families and homes which governments were organized to afford? We close with trust in God, and with confidence in the voters of Talladega county, and ardently wishing that the 6th of November may show that there are not less than 2,500 friends of good order in our county who, armed with the sacred right of ballot, will come to our charming little city and champion the cause of woman, sobriety, and a free country, by voting for Prohibition.

WOMAN'S CHRISTIAN TEMPERANCE UNION,

Talladega, Ala.

District Meeting.

Our District Meeting was held with the Wamak Hill church on Sept. 28th. Elder A. Daugherty, who was to have preached the introductory sermon, had been removed by the hand of Death, and Elder F. A. Freeman, the alternate, was absent. The opening sermon was preached by Elder H. C. Mason at 11 o'clock on the day indicated.

At 3 o'clock the meeting was organized, when Bro. D. N. Mason was made chairman and D. Sturdivant was elected secretary. The object of the meeting was explained by Bro. T. W. Hall, when on motion the meeting adjourned for preaching at night. This duty was performed by Eld. W. R. Gibson.

After devotional exercises on the following morning, conducted by D. Sturdivant, the body resumed business. The first item was the reading of an essay by Eld. W. R. Gibson on the Infringement of the mind, which was discussed by a number of the brethren present. Elder H. C. Mason then proceeded to the discussion of Man's Personal Duty and after discussion by several brethren it was resolved that the subject should be published in the minutes. Following this came a discourse from the pulpit by Elder H. C. Mason.

After preaching the discussion of the subject assigned was resumed, when an essay was read by Bro. T. W. Hall on Prohibition. This understood that this essay should be forwarded to the ALABAMA BAPTIST for publication. Meeting adjourned.

D. N. MASON, Ch'mn.

D. STURDIVANT, Clerk.

From the Christian at Work.

## Our Missionary Spirit.

We boast of our missionary spirit; but how few people have any real conception of the meaning of the words they so glibly roll from their tongues! It is a solemn fact that uncounted millions, who have immortal souls as precious as ours, have never heard the only name under heaven by which they can be saved. It is a startling fact that of every three persons on the surface of the globe, two have never seen a Bible. The missionary fire burned in the heart of John Williams, when he said: "I cannot stay in a single island; human souls are perishing all around. It grieves me to the very heart. I must have a ship to send a messenger to other islands to guide the heathen to heaven." Liegenbach could say of himself and of his fellow missionaries: "If the Lord grants us but the conversion of a single soul, our journey shall be abundantly rewarded." Carey made his rude map of the world, and as he pointed his customers to one land after another and said, "That is pagan," and "That is pagan," the tears would steal down his cheeks. And can he have felt the love of Jesus in the depths of his own heart, or can he know anything of the value of souls, who hears of Christless millions, and whose life at least says: "What care I? What is all that to me? Can it be necessary to urge upon the Christian to rescue the perishing? Can we look with complacency on the uncounted millions of the heathen? The tens of thousands of souls who are perishing every year all we owe to Christ, and 1,000,000,000 of souls Christless and hopeless!"

The earnest Christian, who has caught the missionary spirit of the Master, will rejoice and be glad over whatever is done to advance the glory of Christ, even though its bearing upon that great end may seem at the time only remote. Jonathan Edwards could say: "If I heard the least hint of anything that happened in any part of the world, that appeared to have a favorable aspect on Christ's kingdom, my soul rapidly caught at it, and it would much animate and refresh me." This is the true missionary spirit. And surely, there is enough to awaken that spirit in the Christian of to-day, and to animate him with a zeal beyond that of all who have preceded him. How can he fail to rejoice over what the Lord hath wrought?—to rejoice that the Bible has been translated into no less than 250 languages; that in India there are 644 missionaries, besides a large number of native pastors and teachers; that in China there are nearly 300 missionaries, with over 15,000 communicants; that in Africa the missionary is now on the heels of the explorer and traveller; that there

are 300,000 under Christian training; and that on the roll of the Presbyterian congregations of the world there are 350 in South Africa; that of the South Sea Islands, many which were a generation or two ago, cannibal, are now Christian and themselves missionary? How, in the light of these grand accomplishments, can any Christian fail to bless God that the Spirit of Righteousness has already touched the mountain tops of all heathen lands, and to breathe an earnest prayer that the blessed light may speedily dispel the globe.

Houses for Baptist Pastors.

The following note and comment are included with the earnest hope that the matter discussed will prompt the Baptist of Alabama to turn their attention to the erection of Baptist houses for their pastors.

By DONALD MURRAY.

Bro. J. R. Harrison—Here is my humble contribution to aid in the purchase of the cottage home for the country pastor. I chance to know the brother for whom it is proposed to provide this fitting and substantial, and feel in my heart that he is eminently worthy of the kindness. I trust you will find a multitude who will join you in speedily making the movement, to buy the cottage home, a complete success.

Will you pardon me for making a suggestion on the kindred topic of pastor's homes for our country churches? It strikes me, as a matter of great importance, and I think that you would render the cause a benefit by a ringing editorial on the subject. Let us hear from you.

Your brother in Christ,  
CHARLES H. RYLAND.

Many thanks to Dr. Ryland for his gift to aid in purchasing a "cottage home for the country pastor." His heart is ever responsive to the cry for help.

His suggestion on the subject of pastor's homes for country churches is one of great importance. The advantages of such a home are manifold and easily understood. The possession of such a home would go quite far in enabling some of our churches to have preaching once or twice a month to maintain a pastor for all his time. Even among the feeble churches, where it would require the co-operation of two or more churches to secure such a home for the preacher, the benefits would be equally great. It would serve as a bond of union between such churches and prevent their breaking asunder from each other on trifling provocations. Thus associated together they would find it

pastor.

Such a home for the pastor is desirable on the ground of economy. In many communities, suitable buildings can be bought at very reasonable prices. Where this is not the case, it will be found that sufficient land can be purchased, and a neat, comfortable house erected, without any very serious expense. Once in hand, such property would be free from taxation, and could be kept in order for a small amount. It would save the expense of rent, which eats so incessantly and remorselessly into the meagre income of the pastor. It would also spare him the trial of having, year by year, to go into the market in pursuit of a house. It would put an end to the worry, breakage and expense of such frequent removals.

A pastor's home would greatly enhance the attractiveness of any field of labor. Naturally enough, a preacher would be affected, in considering the claims of a pastorate, by the fact that is offered as one of its advantages a cosy and well arranged residence. Calls are not unfrequently rejected by brethren by reason of the fact that they see no prospect for a comfortable home for their families. Then, too, such a home is in itself an index to the character of the people. It shows that they are considerate of a pastor's comfort and determined to give him a support.

Moreover, the effect of such a home is to locate a pastor. It fixes him. It takes on all the sweet and hallowed associations of a real home to him and his family. They have some satisfaction in adorning and beautifying the premises. It will make them more provident, economical and industrious. The crop, the garden, the flowers, and the house will call out their energy, taste and affection.

Then, too, such a home for the pastor will exert a pleasant and refining power over the churches. They will be expanded and liberalized by the sacrifices necessary to secure it. They will cherish it because it is their own. They will find a generous pride in guarding and improving it. They will readily love their pastor better because he is in a house provided for him by their own care. They will feel a noble pleasure in furnishing and making it more attractive. They will have more liberty and delight in visiting their pastor, and, by more frequent contact with him, they will be better fitted to be benefited by his influence.

But what shall it be? This must, of course, depend on the field and the community in which it is placed. It must be worthy of the people who provide it. There ought to be attached to it a small portion of land—say twenty or thirty acres. It ought to be comfortable, convenient and capable of accommodating a good-sized family, with room for company. It ought to be neat in appearance, centrally located with reference to the field, and kept always in fresh and genteel order. It should not be wanting in its stable, well, orchard, shade-trees and flowers. Where it can be

done it ought to be furnished at the expense of the church.

As already said, such a home can be secured without any crushing expense. It only needs whole-hearted unselfish co-operation. Let some give the land, some the timber, some do the hauling, some put in the work, and some give their money. Let the Christian women render the work of providing the furniture. The elegant new home for the pastor at Glade Spring, Va., is an illustration of what can be done under a wise and energetic leadership. J. R. Harrison originated that movement and pushed it to speedy and golden consummation within a few months. There were for churches interested in the erection of that house. They built it with ease and now that they have it, they would on no account be without it. It is a work in which, if necessary, a pastor ought not to hesitate to take the leading part. It is not for him alone or mainly. It is an abiding work and for the benefit of the cause.

In many instances, laymen, wise and efficient, could be found who could save the pastor the care of such an enterprise. They should do it; for it is a matter of the churches rather than for the pastors.

Of course, it will require careful management. There will be danger of jealousies and collisions. In the choice of location, there must be forethought and broadness of views. Refinement must be had to the general good of the field, and personal preference must be waived. Trouble in this line may easily be avoided by having large minded men at the head of the movement.

And now, dear brethren, think about it. We press the matter upon your attention. The subject is worthy of a thorough ventilation. We have written hastily, and feel that there remains much to be said. We invite others to express their views on the subject.

Religion and Politics.

BY JOHN M. MASON, D. D.

That religion has, in fact, nothing to do with the politics of many who profess it, is a melancholy truth. But that it has, of right, no concern with political transactions is quite a new discovery. If such opinions, however, prevail, there is no longer any mystery in the character of those whose conduct in political matters violates every precept and slanders every principle of the religion of Christ. But what is politics? Is it not the science and the exercise of civil rights and civil duties? And what is religion? Is it not an obligation to the services of God, founded on his authority, and extending to all our relations, personal and social? Yet religion has nothing to do with politics! Where did you learn this maxim? The Bible is full of directions for your behavior as citizens. It is plain, pointed, awful in its injunctions on ruler and ruled as such; yet religion has nothing to do with politics! You are commanded "in all your ways to acknowledge Him." "In everything by prayer and supplication, with thanksgiving, to let your requests be made known unto God." "And whatsoever ye do, in word or deed, to do all in the name of the Lord Jesus." Yet religion has nothing to do with politics! Most astonishing! And is there any part of your conduct in which you are, or wish to be, without law to God, and not under the law of Jesus Christ? Can you persuade yourselves that political men and measures are to undergo no review in the judgment to come? That all the passion and violence, the fraud and falsehood and corruption, which pervade the system of party, and burst out like a flood at the public elections, are to be blotted from the catalogue of unchristian deeds, because they are politics? Or that a minister of the gospel may see his people, in their political career, bid defiance to their God in breaking through every moral restraint, and keep a guiltless silence, because religion has nothing to do with politics? I forbear to press the argument further; observing only that many of our difficulties and sins may be traced to this pernicious notion. Yes, if our religion had more to do with our politics, if, in the pride of our citizenship, we had prayed more and wrangled less about the affairs of our country, it would have been infinitely better for us at this day.

Running With the Tub.

BY DONALD MURRAY.

Years ago, in the early part of my ministry, it became my duty to "warn, rebuke and exhort" a young church-member who had proved faithless to his covenant obligations. He had become a member of an engine company, and spent his earnings in the engine-house to the neglect of his church, and to the ruin of himself. He heard what I had to say, and very coolly replied: "I like the engine company better than the church, so I shall resign the church and run with the tub."

It is very evident that many persons who unite with the church do it with a little consideration and thoughtfulness as others have when they join the engine company, and that they see but little more dignity in running the Christian race than they do when running with the tub—a phrase which had more meaning in the old days of hand fire-engines than it has now. "Running with the tub" is a significant term.

The Hanson Place church in Brooklyn has just had a chapter of experience. A certain lawyer united with that body. Lawyers are almost

as troublesome now as in the times of Christ. The lawyer assented to the covenant, made agreements with the church, but did not keep them. In the end he was excluded for a breach of covenant obligations. His place was not filled in church, his duty as a Christian was neglected, and his walk was not otherwise according to the rule of Christ, and the law of the church. On being excluded, instead of repenting and seeking admission again on terms honorable to the covenant he had violated, he applied to the courts for a mandamus compelling the church to restore him to fellowship. The mandamus was denied. Of course it was. The exclusion was simply a spiritual censure. He was only deprived of rights which he had forfeited and repudiated. His case is an illustration of the vague, loose idea that many have of church membership. He sought to force by law a fellowship that can be gained only by prayer, repentance and a new life.

A man uniting with a Christian church should understand the character of the institution and the binding force of its membership. The church is not an engine company, a masonic lodge, an historical society, a political club that he may join and leave at pleasure. Human organizations, however good they may be, exist at the pleasure of those who support them. The church is of God. It rests on Christ and the apostles. Membership in it is required of all the redeemed. When once its obligations are assumed, it cannot be left from mere caprice. Its obligations hold as long as life lasts. Vows made at baptism are life-long. Nor can the church exclude from caprice or prejudice. As long as a member keeps his vows he has a right to stay in the church and enjoy its privileges. If he neglects his duties and obligations, tramples on his covenant, the church ought to exclude him. And when he is excluded no court on earth can open the doors, no mandamus can compel his brethren to take him back to their fellowship. We have too many members who "run with the tub" while they keep up their connection with the church. They enter with low false views. They never rise to the dignity of members of Christ's body. They feel as they do when they join any human congregation, and claim the right to leave it when they cease to like it.

Nor is the church a mutual insurance company, a benefit association, or a mutual admiration society. Some men act as if they were one or the other of these. Some appear to have united with the church to secure attention, good company, and pleasant compliments. As long as you pat

them on the back, but after they cajole them with flattery, they stay. When that turbid tide ceases to flow they are gone.

Others act as if their idea of church relationship was patronage. A lawyer comes for clients. A physician unites for patients. Not seldom is church-membership sought for the charity which the church has to bestow. The pretensions of such are not always hypocritical, but they act from ignorance of the nature of the church and the character of its obligations. They fail to comprehend the high motives to Christian duty. They follow blindly their own feelings, and seek the church for its patronage or its compliments. Sometimes a physician moves into town and selects as his place of worship (?) the church which promises the largest patronage. Doctors are useful men. Sometimes they cure us, and sometimes they kill us—secundum artem—but when they come to church for patronage they show that they have more knowledge of pills than of piety. Sometimes a lawyer joins the church for standing. He may belong to a useful class, but when he sues for a mandamus compelling the church to take him back to forfeited fellowship, and uses the law to enforce the privileges of the gospel, he shows that he is better acquainted with Blackstone than with the Bible.

What is the church? What are its obligations? How are they to be assumed? When may they be surrendered? are questions that should be often asked and answered that they are. What church-membership involves should be better known. The grand motives to church-life should be made to govern, and then we should not have so many disciples who are ready to "resign the church and run with the tub."

Perhaps the pulpit is derelict in the duty of enforcing the obligations of church-membership. We let our members "run with the tub" almost without resistance. We preach on science, morals, politics. We try to make sinners good, and saints better, but often forget that the church has rights that ought to be respected, obligations that ought to be held sacred, and claims that ought to be enforced. The church covenant is not forced. The church covenant is a vulgar contract that may be broken at the will of the contractor. It is not an idle rule that is "more honored in the breach than in the observance." The pulpit should be on the alert in the renewing of sinners, and should be as fearless in maintaining the discipline of the church as in preaching the gospel to the lost.

Whatever our social or business relations may be, we have other and higher interests. We may be gaining the whole world, or all that may be desirable in the world, but we are neglecting our souls, what shall it profit us?—Bishop Huntington.

The only way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust, but in the course of time, truth will find a place to break through.—[Bryant.]

He who can at all times sacrifice pleasure to duty, approaches sublimity.

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From the Mirror and Farmer.

American Gambling.

If there is any evidence that this generation of Americans is prone to follow the devil on the downward road to perdition, it is to be found in the multifarious popular devices for getting something for nothing, or in other words, in the widespread passion for gambling. Not only in the large cities where vice has its temples, but in many quiet villages, and in some of our academies and colleges the faro bank and poker table are running men of the most gifted and promising men of the time, corrupting their hearts and habits, teaching them to be tricky and false, and leading them straight along to the ruin which follows thieving, defalcations and breaches of trust. Even in New Hampshire there are scores of men who are today broken in fortune, in ambition, and in reputation, simply because of their strife for riches at the gambling table, where only he who is cold blooded enough to be a professional cut-throat ever succeeds in amassing a fortune. And yet this kind of gambling which shuns the daylight and flourishes only behind bolts and shutters, which is outlawed by the statutes and by public opinion, which only the heart



# Alabama Baptist.

SELMA, ALA., NOV. 15, 1883.

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W. C. CLEVELAND, JR., JNO. L. WEST.

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## The Board of Ministerial Education

ALABAMA BAPTIST STATE CONVENTION.

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Brethren desiring aid from this Board will address Rev. E. J. Forrester, Secretary of the Board, at Selma.

All applications must appear before the Board for examination.

## Edwin Theodore Winkler, D.D.

Died, in Marion, Ala., Saturday,

Nov. 10th, 1883, in the sixtieth year

of his age, Rev. E. T. WINKLER, D.D.

He was born Nov. 13th, 1823, in

Savannah, Ga. He graduated from

Brown University, Rhode Island, in

1843, and subsequently from Newton

Theological Seminary. In 1845 he

was engaged for a short time as as-

istant editor of the *Christian Index*.

From that time till 1852 he filled the

pulpits successively of the churches

in Columbus and Albany, Ga., and

Gallonsville, S. C. He became Cor-

responding Secretary of the Southern

Baptist Publication Society and edi-

tor of the *Southern Baptist*, Char-

leston, S. C., in 1852. He became pas-

tor of the First Baptist church of

Charleston in 1854, and, resigned the

pastorate of the Citadel Square Bap-

tist church of that city, to take charge

of the Siloam Baptist church, Marion,

Ala., in 1872. In 1874 he became

editor-in-chief of the ALABAMA BAP-

TIST, a position which he held till

April, 1881, when the paper passed

into the hands of the present editors

and proprietors. To him and to Dr.

W. W. Wilkerson, a prominent mem-

ber of his church, the paper is large-

ly indebted for its existence.

More than a year ago a slight at-

tack of paralysis warned Dr. Winkler

and his friends of failing strength, and

long and severe malacia depression

prostrated him. Week after week and

month after month, he lived and

hoped for improvement. He contin-

ued to decline until the end came.

He has gone, and leaves a large

place that it will be difficult to fill.

In some respects he had few peers

among us. He was a preacher of dis-

tinguished ability, a scholar of high

attainments and broad culture. His

style was pure, chaste, elegant. On

the platform he had few equals. He

was ready for any occasion. The

wide range of his information stored

in a most reliable memory, prepared

him for all emergencies. He was a

strong man of national reputation,

who made himself felt in any assem-

blage with which he met. In conversa-

tion he had not met his equal. His

sermons and addresses sparkled with

classic allusions and beautiful illus-

trations couched in choicest language.

He died in the closing days of his

sixtieth year. He was called to fill

many important and honorable posi-

tions. He made a most enviable re-

cord in all of them.

The larger part of his ministerial

life was spent in Charleston, where

his memory is cherished with most

affectionate regard.

He made his influence felt through

papers and periodicals North and

South, and was recognized as a strong

man standing in the front rank

among our strongest men. In his

death the church at Marion, the de-

ter for having heard him. His lec-

tures are of the kind that tell with

powerful effect—that always tell on

any audience, under any circumstan-

ces. We wish that every youth, ev-

ery father and mother, every Christian

worker, every drunkard, every rum-

seller in the land, could hear him.

This capacity of presenting things

just as they are, relating incidents

just as they occur, of telling the truth

exactly, is a high attainment. The

tendency to embellish, to exaggerate,

to present things so as to produce a

false impression is universal. Rigid

restraint and constant curbing of the

"unruly member" are needed to form

the habit of telling the truth literally

and exactly. How often do we find

ourselves making allowance, when

statements are made. Almost un-

consciously we find ourselves asking

for the "true inwardness" of things.

We read many advertisements and

immediately enquire, How much truth

is in them? We hear many public

utterances and immediately the ques-

tion arises unbidden, Do the speakers

really mean all they say? In ordinary

conversation with some people we

are constantly asking, Is it true; is it

not overstated or understated; is it

not too highly colored; does not the

presentation made produce a wrong

impression? Continued watchfulness,

and assiduous carefulness are neces-

sary to exact truthfulness.

The truth is often unpleasant,

sometimes painful, and we are tempted

to conceal one part of a statement, to

unduly emphasize another, to state a

fact so as to mislead, and to color

one side, so as to obscure the other.

Facts may be stated, but so discon-

nected, so related, so embellished as

to produce an utterly false impres-

sion. The habit of yielding to this tem-

ptation increases the tendency to lying.

The habit may become so confirmed

as to destroy the power of telling the

truth at all. We have known two

men who could not tell the truth

about anything. Every statement

made by them, when questioned, was

found to be false in some particu-

lar. Not long since we heard a lady

say of a female acquaintance, "I

would not be understood as saying

she would state an untruth, but then,

you cannot tell just how much of

what she says can be believed." Lis-

tening to a public address, a reflect-

ive man said, "That may do for a

public speech, but what is the truth

about it?"

We read an advertisement of an

educational institution which stated

a fact, but stated it so as to produce

an impression not at all warranted by

all the facts in the case.

In this regard, parents cannot be

too careful in training their children.

They should, in every way possible,

be guarded against this, as against

every evil tendency in the race of

whom it has been written, "They go

astray from the womb speaking lies."

We felt sorry for those little chil-

dren as we observed them watching

their mother as she was practicing a

petty deception upon some of her

neighbors. We pitied those boys as

they listened to their father as he

was prevaricating, concealing, exag-

gerating in a trade. It is so easy to

develop the evil tendencies in human

nature. Nothing is easier than to

confirm the habit of mistating things.

Truthfulness is necessary to com-

fort even among men in the ordinary

intercourse of life; it is necessary in

the business relations of life. He is

a most uninteresting companion whose

statements must be constantly ques-

tioned. It is not safe to transact

business with an individual who must

be watched in all his dealings. There

is little enjoyment conversing with a

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## THE BATTLE OF "ALL HAZARDS"

The principle underlying all our

State institutions as a denomination,

is, home organizations for home work,

and home organizations for general

work. Some years ago we men-

tioned the fact in this paper, that soon

after Dr. Curry left the State of Ala-

bama, we received a letter from him

in which he stated and urged the

statement that the Baptists of this

State needed nothing else so much as

organization







