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No. 24.

SERMON.

BY REV. J. C. WRIGHT.

Preached in the Oxford Baptist Church, after the Late Women and Floods Here, April 20th, 1884.

THE COMING FLOOD.

"The flood came, and took them all away."—Matt. 24:39.

If one were to ask, what mean so many red sunsets, so many terrible cyclones, so many destructive storms and floods? Many would answer, they mean nothing at all. Others might say, they mean one thing, that he who talks about them is a fool.

Noah's contemporaries looked upon him as a lunatic, building a ship on dry land, far from sea or water. Some pitied him, all laughed at him.

They were all too wise to learn anything. And the man who gets too wise to learn, it is better for him to have remained a fool from the first. But their ignorance was no barrier to judgment, the flood came.

Nothing was gained by having a long time to repent in. It was easier to repent the first year than the last. It is so now. The evil day is never farther off from men's putting it farther off from them.

SENSUAL.

The Antediluvians were sensual. It was not wrong to eat and drink, but it was wrong to be wholly given to them, to make a god of appetite. These lawless things undo us, when unlawfully done. They were eating and drinking when they should have been praying and repenting. They despised all counsel, defied all warnings, and gave themselves up to sinful pleasures, when destruction was knocking at the door. They were so engaged in eating, drinking and merrymaking, so entangled in sensual pleasures, that they could see not, hear not, and knew not till the flood came, and took them all away.

IGNORANT.

They were ignorant, "knew it not." How could they? The Lord gave them warning. The Patriarch preached to them, the Spirit strove with them one hundred and twenty years. To know, and not to do what you know, is worse than not to know at all. They were standing on the verge of perdition, but could not see it, because "their eyes were blinded by the God of this world." They could not hear the alarm-bell of eternity tolling over their heads the death-knell of the world, because they were drowned in sensuality and dead in sin. They knew it not till it was too late to prevent it. And that slow-coming, never-ending judgment came and consumed the man that had made a jest of it. They were wise, but knew nothing. They were too wise to learn anything. And the man who gets too wise to learn, it is better for him to have remained a fool from the first. But their ignorance was no barrier to judgment, the flood came.

UNBELIEVING.

They were unbelieving. The preacher could not tell them anything, and what he told them they would not believe. They believed not, but it mattered not, the flood came.

No other flood like Noah's will ever come upon the world. But that which a flood may represent—judgment, wrath, death—may come at any moment.

This picture is too true of our own times and our own people. Many of the traits of the Antediluvians are reproduced in our own age. There is intense worldliness. A complete self-absorption in secular aims and objects, in the pursuit of gain and sinful pleasures. Worldliness supplants godliness. Our activities consume, eat up our pieties. The age is as restless as the ocean. There is no pause, no rest allowed, and worldlings make themselves mere drudges to gain and secular things. This tax and high tension cause our prevalent diseases to be those of the nerve-system and the heart, producing paralysis, insanity and sudden death. The children are raised on the hot-house plan, become shaky bundles of precocity and nervousness, they are grown before half mature, they rule their parents, and everything but themselves. See, "that lawless runs away with the shell upon its head."

It is an age of extravagance, costly dress, costly furniture, costly equipage. It has much show, sham, shoddy. And much that you see is the last effort of poverty at a shrine. Much of our education is broad, shallow, not deep, not solid, but superficial. The theatre, opera, and the dance are popularized, and in many cases patronized by church

members, Christians, persons who say they are godly, and not a shadow between them and heaven. Alas!

"When nations are to perish in their sin, 'Tis in the church the leprosy begins."

There is much unbelief. Few believe that anything is coming, when every hour is burdened down with things of destiny. Men if pressed will consent that we must die, but still they expect to live always. People of the old world did not believe. What of that? Their unbelief did not arrest penalty of sin, stop wrath, stay judgment, push back the levers of destruction, fasten down the hatches of hell. "The flood came, and took them all away."

A broad margin of mercy precedes the red margin of wrath. They did

would end, and that the day of judgment would come. The arrival of retribution chronicles the departure of mercy. The angel of pity spread her wings and hasted away, left the doomed world to its fate. Now many do not believe. Paul asks, "What if some do not believe? Shall their unbelief make the faith of God of none effect?" What if some do not believe the Bible, does their unbelief make the Word of God a falsehood? Does man's unbelief unmake the Word of God? About as much as unbelief prevented the flood. If a dog bark at the moon, will that stop the moon? The Bible, like a planet, wheels on its path of purity and perfection. What if some do not believe in the church, and say that there are bad men in it. Does bad coin prove that there is no good coin? A bad coin proves that there is good coin, or no bad coin would have been made to imitate it. Unbelief unmakes one thing—the man who has it.

The sea came upon Pharaoh, and the flood upon the world, simply because they believed not. Think not because judgment seems to linger, and damnation seems to slumber, that they will never come. As a flood, retribution comes, and comes through the canals dug and the channels cut by man's own hands. Often the lightning comes down that tree your own hands have planted. Divine justice came down the high gallows built for Mordecai and struck Haman, the wicked builder. Men's sins are a black rod, that reaches above the clouds, the thunderbolts are forged in the clouds, but they find their way to earth down the black sin-rod, and strike the man who set it up. "The Lord is slow to anger." Divine wrath is a slow train, but a sure train, and it comes upon the road built with men's own hands. One great mistake is, men regard death as a pit before them, and they measure the distance to it by so many years before they reach it. The pit is not before, it is beside them. They are walking on the slippery edge of it, and one step in a moment, and not many steps in many years, puts them into it. Look well to the pit, it is not before you, but beside you, only one step between you and death.

How persistent is sin, how swift is the road to ruin; how recklessly men drive into death, how wildly dash into the wide, gaping jaws of destruction; how intent on sin, how bent on iniquity. They would do this, or do that, if God and all the holy angels were standing in the big road before them.

A few years ago, near Princeton, N. J., some young men were skating on a pond around an "air-hole;" the ice began to break and some stopped. One said, "I am not afraid; give us one round more." He swung nearly round, and the ice broke, and not until next day was his lifeless body found. So men go on in sin.

"Give us one round more," says the boy, or the young man at the card table, and that one round more was his last. "Give us one round more," says Salome the dancer, and that one round more was her last. "Give us one round more," says the man with the bottle in his hand, and that one round more was his last. "One round more," said the man pointing the cue, and in a moment a cue broke his head. God deliver the boy, the young man, the young lady, from the fool-hardiness of that "one round more."

It is easier to repent the first year than the last; 'tis easier to-day than to-morrow; because delay multiplies difficulties. If it take a man ten years to make up his mind, then he will have ten times less mind to make up, and will be ten times less likely ever to make up his mind. The longer ice freezes the harder it becomes. So sin strengthens and hardens the heart.

We can not say, we knew it not, ignorance did not prevent the flood, unbelief will not prevent death, nor delay judgment. It may be sunshine now, but soon the cloud will come; it may be day now, but soon the night will come; it may be all life now, but soon death will come. "Thou carriest them away as with a flood."

"With noiseful step death steals on man, No pite, no prayer delivers him, From the midst of life's unfinished plan, With sudden grasp it seizes him, And ready or not ready, no delay, Death by his judge's bar he must away."

Now it will be everlastingly true that a man's first obligation in this world is to "work out his own salvation;" and in doing this he must be allowed some liberty of choice as to the means which he finds most effective. Granting that "work for others" may be a good means, perhaps the best, it is far from being a sovereign prescription for the cure of souls, and applicable to all cases. We venture

The One-Sided Piety of To-Day.

Personal religion, normally cultivated and developed, would be symmetrical and round, presenting in due proportions elements of action and contemplation. The "perfect man," in the Scriptural sense, would have a gaze at once introspective and circumspect, engaged with his inward state and his outward duties. He would be equally concerned for the health of his soul and the useful employment of his hands—that his conscious communion with God remain unbroken, and his helpful ministry to man know no intermission of lassitude and reluctance. He would be devout and beneficent, "lively in spirit."

ardors and raptures of a soul on fire with divine love would prove perfectly consistent with an earnest and practical attention to the outward duties of the daily round and common lot. Beyond a peradventure, this is the style of personal piety which constitutes the ideal of the New Testament.

It is pitiful to observe how much given we are to divorcing these active and contemplative elements, and cultivating one to the exclusion or neglect of the other. A distorted spiritual development and a crippled spiritual efficiency are the inevitable result. Different centuries and generations have, from the beginning, taken on this or that distinctive characteristic, and run into absurd and hurtful extremes in this or that direction. Now, and most commonly, it has been the contemplative disposition which has prevailed, and we have seen its outcome of extravagance in the useless austerities of the Ascetics, in the dreams and rhapsodies of the Mystics and Quietists, in struggles and self-denying ordinances of the Puritans. In its more restrained development this style of piety is always liable to become morbid. Habitual introversion of the spiritual eye, with a lack of robust exercise in the effort to bless others, almost inevitably disorders the soul and gives an unhealthy action to the moral powers. Such saintly men as Bunyan, Edwards and Payson showed in their experience the painful effects of excessive converse with their own hearts and consciences. When Cecil said, "Solitude is my chief ordinance," he betrayed the secret of his peril as well as of his safety and strength. In a world so sad and earnest as this, the time given to solitude and silence must not be large.

We are now in a state of decided reaction against the prevailing piety of two generations ago. The self-inquisitions, the fastings, the humiliations, the days of retirement from the world and of formal devotion, the inward wrestlings with the powers of evil, which characterized our fathers—all this has given place to a much more cheerful mode of serving God. Our religion, taking its type from the spirit of the age, has become active, buoyant, enterprising. The Christian, instead of questioning himself and dwelling upon his personal relations to God, questions everything about him, and sets himself to reform all abuses and put in order all the disturbed relations of his fellow-creatures.

Instead of allowing himself much "anxious thought," "whether he is the Lord's or no," he goes out in ceaseless and practical efforts to relieve the suffering, educate the ignorant, and give the Bible to the world. His motto is "Do good unto all men," and his gospel is emphatically the gospel of "work." And now again our religion has become one-sided. If indeed, we must choose between extremes, we own that we prefer the extreme of our time to that of the days forever gone. But then it is an extreme; not perhaps in asking us to do too much, but in allowing us to reflect too little—not in causing us to be overmuch concerned about our neighbor's spiritual affairs, but in encouraging us to neglect our own soul-garden. The representative preacher of to-day plies whip and goad to keep his congregation under a perpetual strain of doing and giving. The cry is work, work, until quiet Christians who feel that they owe some duties to their own souls, have an uncomfortable suspicion that there is no room for them in the church.

Now it will be everlastingly true that a man's first obligation in this world is to "work out his own salvation;" and in doing this he must be allowed some liberty of choice as to the means which he finds most effective. Granting that "work for others" may be a good means, perhaps the best, it is far from being a sovereign prescription for the cure of souls, and applicable to all cases. We venture

to put in a humble plea of merciful consideration for the large class of modest, quiet disciples, who honestly feel that they serve God best, if not by "standing and waiting," at least by treading rather secluded walks. Let them not virtually be read out of the church by sharp criticisms and by reproachful comparisons with their talkative and pragmatic brethren. It should not be forgotten that there are diversities of characters and temperaments, as well as of gifts, and that the yearning which has foolishly impelled so many to conventional seclusion is not in itself to be despised. Beyond doubt, as already admitted, the synthesis of the active and contemplative elements exhibits the

side-sickness here. It may be true that "he prayeth best who loveth best," but it is not true that he prays best who works most. The truest, most abiding, and most fruitful Christian, meditates as well as works. His active life roots itself in the rich soil of devout knowledge, reflection and emotion. He is "like a tree planted by the rivers of waters."

Recreation of Men of Letters.

Wordsworth composed his verses while walking, carried them in his memory, and got his wife or daughter to write them down on his return. When a visitor at Rydal Mount asked to see the poet's study, the maid is reported to have shown him a little room containing a handful of books lying about on the table, sofa and shelves, and to have remarked: "This is the master's library where he keeps his books, but," returning to the door, "his study is out of doors," whereupon she courted the visitor into the garden again. Landor also used to compose while walking, and therefore always preferred to walk alone. Buckle walked every morning for a quarter of an hour before breakfast, and said that having adopted this custom on medical advice it had become necessary. Heat or cold, sunshine or rain, made no difference to him, either for that morning stroll or for the afternoon walk, which had its appointed time and length, and which he rarely allowed himself to curtail, either for business or for visits. Equally careful was Longfellow in the preservation of his health. He persisted in outdoor exercise, even when the weather was the reverse of pleasant. Both in spring and autumn when raw and blustering winds prevailed, he never omitted his daily walk, though he might go no further than the borders of his garden. Darwin was at one time fond of horseback exercise, but after the death of his favorite horse, some ten or twelve years ago, he never rode again, but preferred to walk round his garden, or along the pleasant footpaths through the lovely fields of Kent.

Walking was Macaulay's favorite recreation, but, like Leigh Hunt, he seems to have been unable to sever himself from his books. He once said that he would like nothing so well as to bury himself in some great library, and never pass a waking hour without a book before him. Certainly he could never walk without his book. "He walked about London reading; he roamed through the lanes of Surrey reading; and even the new and surprising spectacle of the sea—so suggestive of reverie and brooding thought—could not seduce him from his books." Macaulay reminds us of Thirlwall, who, whether eating, walking or riding, was never to be seen without a book.

The favorite recreation of Charles Dickens was walking. By day, Prof. Ward points out, Dickens found in the London thoroughfares stimulating variety; and by night, in seasons of intellectual excitement, he found in these same streets the refreshment of isolation among crowds. "But the walks he loved best were long stretches on the cliffs, or across the downs, by the sea, where, following the track of his 'breathers,' one half expects to meet him coming along against the wind at four and a half miles an hour, the very embodiment of energy, and brimful of life." Carlyle usually took a vigorous walk of several miles, enough to get him in a glow before he commenced the days labor. Whether the spirit moved him or not, he entered his workshop at 10, toiled until 3, when he answered his letters, saw friends, read, and sometimes had a second walk. Victor Hugo loves to ride outside on an omnibus; Carlyle is fond of riding inside. Apparently, neither walking in the streets, nor riding in a rickety, bone-shaking omnibus, aided Carlyle's digestion, for a more dyspeptic and ill-natured author never breathed. It was he who called Charles Lamb and Mary a "very sorry pair of phenomena," and pronounced his talk "contemptibly small, indicating wondrous ignorance and shallowness."—All the Year Round.

I Will Direct All His Ways.

ISAIAH xlv. 3.

Each day I feel a hand divine, Strengthened to help and keep; At morning's dawn—at day's decline; When I awake or sleep.

I'm at a loss which path to turn, To mount up or descend; When I the heavenly an' discern, And then my wanderings end.

I know I can only trust In friend forever near, A light will spring above the dust, And darkness disappear.

Whence ill my path beset, I'll trust my safety through; And every trial boldly met, Will strength and faith renew. D. C. C.

Panics in Religion.

Editor, Alabama Baptist: As the following clipping is to the point, will you oblige a subscriber by publishing it?

I notice, said the Rev. Dr. Collier, in his sermon Sunday morning, that when I talk with those who watch the world's great markets they say that when there is an ever-growing fever in the centers of business, if this continues we are going to have a panic. And I answer, "God forbid," for I know of but few things in this world and life of ours so cruel and ruthless as a panic, or that takes the manhood so completely out of men, leaving only a mob of poltroons and monsters. It makes no matter what form the evil and ugly thing may take, in a public hall, or theater or in a church where men go to worship God or in Wall street; and it is no matter what our conduct may have been down to the day when we were confronted in a moment by this last and most terrible test of our manhood. If we have lost on that day the quality Herbert Spencer insists on as one of the choicest blessings we can possess—"the supremacy of self-control"—it is all over with us the rest of our lives.

I notice that my brethren in their conferences deplore the deadness in their churches. I do not wonder at this, but I do wonder a little that they should even by inference lay the blame on God and talk as if they believed with the priests of Baal that he was asleep in his heavens or had gone on a journey. Because if they only look deeper they will see that the whole trouble lies with the Christians themselves. I venture to observe, but with no mean spirit, God knows, that the most cruel and ruthless blows ever struck against our common faith have been made, not by men like Robert Ingersoll, but by deacons of good standing in their churches and prominent persons in Christian associations. Where men I will not name do things I will not name under the mask of religion—the safest mask I know of—it is no wonder so many should go apart and say if this is the fruit I do not believe in the tree. No wonder that so many should leave the churches and that we should have what we may call a religious panic. And when this panic occurs no words of mine or of any one else can estimate the damage it does to the world; for it means that men throw aside all religion, all morality, all that is really precious in this life. But such panics are inevitable in the Christian church.

Japan's Need of a Savior.

Japanese religious art has done much to please the eye; yet the impression, on the whole, is one of profound melancholy. The religious zeal which covered the land with temples and monasteries, terraced mountain sides in stone, and ascended them by solemn flights of stone stairs, has perished. Myth and nature worship are reduced to rubbing and clapping the hands and throwing *risu* upon temple floors. Buddhism, degenerate and idolatrous, is losing its hold over man's fears, and prostrate Buddhas and decaying shrines are seen all over the land. The chill of an atheistic materialism rests upon the upper classes, an advancing education bids religion and morality stand aside, the clang of the new material progress drowns the still, small voice of Christ, the old faiths are dying, and religious instincts are failing, and religious cravings scarcely exist. Even at its best and highest there is an intense mournfulness about Japanese Buddhism, pointing as it does to an unattainable perfection, and holding up the terrors of hell to those who fall short of it, but recognizing no availing "sacrifice for sin," no Father in heaven yearning over mankind with an infinite love, no higher destiny than practical annihilation, "without hope and without God in the world."

Of the shadows which hang upon the horizon of Japan the darkest, to my thinking, arises from the fact that she is making the attempt, for the first time in history, to secure the fruits of Christianity without transplanting the tree from which they spring. The nation is sunk in immorality, the millstone of Orientalism hangs round her neck in the race on which she has started, and her progress is political and intellectual rather than moral; in other words, as regards the destiny of man, individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and parity of primitive Christianity, as taught by the lips and life of our Lord Jesus Christ, as resolutely as she has grasped our arts and sciences, and that, in the reception of Christianity, with its true principles of manliness and national greatness, she may become in the highest sense "The Land of the Rising Sun," and the light of Eastern Asia.—Miss Bird, in *Unbeaten Tracks in Japan*.

When a man manifests a righteous indignation at the wrong doing of others, it is not always safe to infer that he possesses a like indignation at his own wrong doing. Indeed, it sometimes happens that the man who is loudest in condemning some particular form of evil doing, is himself the greatest sinner in some other form which is just as grossly sinful. Every one possesses in himself a share of universal human nature, and there is no evil which others do which he will not find in himself, as a possibility at least, if he looks for it. One who recognizes this truth will be more likely to be merciful in his judgment of the sins of others, and to be stern in his judgment of his own. A recently published letter of the Rev. F. D. Maurice shows that Mr. Maurice recognized this truth and acted upon it. "I wish to confess," he wrote, "the sins of the time as my own. Ah! how needful do I feel it, for the sins of others produce such sin in me, and stir up my unsanctified nature so terribly."

Most people would be willing to go with Mr. Maurice as far as confessing the sins of the world—that is easy enough; but few are willing to confess that the sins of the time—the sins which are chronic in the newspapers, for instance—are their own. And yet any one who recognizes the seeds of these evils in his own heart, will not be sure, outside of Divine protection, that the grossest wickedness of the world will not be paralleled openly by his own evil deeds. To one thus aware of his peril every newspaper will be a chart of dangerous rocks, and every new crime a new warning of his own possibilities of evil.—S. S. Times.

District Meeting at Siloam Church.

A district meeting of the Bigbee Association will be held with Siloam Baptist church, five miles south of York Station, in Sumter county, beginning on Friday, the 27th of June, and continuing three days.

Rev. J. R. Larkin will preach the opening sermon at 11 o'clock a.m. on Friday. During the evening there will be devotional exercises, with reading of the Scriptures and discussion of such subjects as may be presented.

At 9 o'clock Saturday morning, prayer meeting. Half after nine, essay by B. F. Watson—The relation the Sunday-school sustains to the church. Discussion will follow. At 11 o'clock essay by Miss Tennie Brown—Sacred music, its uses in the church. Discussion. 2 o'clock. The Christian development of new members, or young members. Essay by E. M. Shaw. At 4 o'clock the Query Box will be opened and the queries read and discussed.

Sunday services will be regulated by the members of the church. By order, Ex. Committee. May 26th, 1884.

For the Alabama Baptist.

District Meeting.

The following is a programme of a district meeting to be held with the Bogulosa church, Choctaw Co., Ala., and to convene Friday morning before the fifth Sunday in June, 1884.

FRIDAY.

1. Introductory sermon at 11 o'clock a. m.—T. E. Tucker.
2. Essay on Temperance.—T. W. Hall.
3. Home and Foreign Missions.—H. C. Mason.

SATURDAY.

1. Importance of Sabbath-schools, and who ought to belong to them.—S. M. Tucker.
2. State Missions.—F. A. Freeman.
3. Will the heathen be saved without the Gospel?—T. E. Tucker.
4. Can the churches support their pastors?—Geo. M. Parker.

SUNDAY.

1. Woman's Work. 10 o'clock, a. m.—Mrs. T. B. Bonner.
2. Sermon at 11 o'clock, a. m.—MARION THOMPSON.

Christian Progress.

BY J. M. PHILLIPS.

We hear much in some quarters of the rest of faith and the possibility of its attainment on the part of all who know the Savior in his pardoning, saving love. Doubtless a majority of Christians live far below their privilege in this matter, and lose much of what is possible for men to enjoy in the experience of love, joy and peace.

But it should be remembered that progress and rest is after all the great desideratum of the Christian life. No account will be taken in the judgment of what we have felt and enjoyed here. No wonder will be made of what we have felt and enjoyed there. Everything will turn upon what we are and what we have done.

And if I rightly understand the word of God, there is in it much more emphasis placed on growth and progress than on rest and enjoyment, in Christian living. The idea of Christian life here suggested is always and everywhere that of growth and progression. What but this is meant by the metaphors employed by Paul? To what do his military metaphors allude but to the struggle incidental to the Christian's warfare with sin? In what consists the significance of his race metaphors, if there be no race to run and no goal to reach better than that already attained. To what do his architectural metaphors allude but to the spiritual structure that is to rise in symmetrical beauty on the divine foundation Stone. What mean his agricultural metaphors but the suggestive sequences of seed-time and harvest, of germinal and fruitifying growth. Paul would have his brethren to know that the Christian life can not be stationary. He would have them imitate him in leaving the things behind and pressing on to the things before.

Progress and not rest is the law of healthful life. Dissatisfaction and not satisfaction is the first step to improvement. Dissatisfied with the rude scroll man invented printing. Dissatisfied with travel by foot, on horseback, in carriage or in the sluggish flat-boat or ocean sailor, man invented the steam engine and with it sped his way over land and sea. Dissatisfied with the slow way of communicating with his friends by letter, he invented the telegraph by which he speeds electric couriers over land and under the sea. In spiritual as in natural life great achievements in knowledge and holiness are made by none save those who possess the Pauline spirit of pressing on with singleness of purpose unto the things that are before. Those who are satisfied with present attainments are not the ones to rise to superior excellence.

Again healthful, vigorous piety must be active. Activity and not rest is the law of its life. Still waters become stagnant. The daily manna furnished the Israelites became useless and offensive when unused, and so the inactive Christian soon loses the savor of his piety. The surest test of conversion is not the experience coincident with the first exercises of faith. From these first principles we should advance to broader views and more devoted conceptions of Christian life and duty; to clearer visions of faith and to deeper and richer experiences of joy and peace. And in order to do this there must be constant endeavor, ceaseless, tireless activity. We should not then be so much concerned about the attainment of rest in Christ as for growth in knowledge and grace. Perfect rest can never be attained until perfect conformity to the Divine Likeness is wrought out in us. Until sin is completely vanquished, there must be dissatisfaction and solicitude and consequently unrest of soul. With the goal unreached, the struggle must be maintained. But when the conflict is done, the victory achieved, and the race ended, the crown of righteousness will be given and the redeemed one will be glorified and satisfied with the likeness of his Lord.

Harper's Bazar.

Pleasant People.

We are sometimes surprised to find how many pleasant people there are sojourning upon this planet, and how ready they are to say and do pleasant things, and fill the world with "sweetness and light" for others. Sometimes, when we least expect it, when it has seemed to us as if almost everybody was made up on the bias, so to speak, we suddenly happen upon one of these pleasant people, and the cobwebs are all swept out of our heaven, and the whole complexion of things is changed. They make a dull day cheerful; they have something of the same effect in a room as an open fire or a bouquet of flowers; or they are like the trill of a brook hidden in a still wood, or the unexpected whistle of a bird in early spring. They made us feel for the none as if everybody were pleasant because they are. There is a charm about them which is reflected upon their atmosphere, which to analyze would be like "mistrusting the sunbeam." We can not always explain exactly why they are so pleasant; they may not be beautiful; they are often, indeed, what those who insist upon symmetry and harmony as the first principles of beauty would call plain; they are not always robust people, who raise our spirits by the mere fact of their strength and health; they are sometimes invalids, who spend their days upon a couch, who are a companion; they are not always people of leisure, with nothing to do but make themselves agreeable, but often the busiest mortals under the sun; they are not always the wil-

Value of Small Services.

General Naaman wanted to do some big thing to get cured. The prophet told him to take a Jordan bath, and he did it and was healed. If he had taken a plunge into the Amans, or swam the Pharpar, small good would have come of it—the little Jordan it must be or nothing. Mr. Spurgeon applies this lesson in his peculiarly graphic way: take this home to your heart. "It seems to us that our Lord gave more prominence to cups of cold water, and garments made for the poor, and caring for the little ones, than most people do nowadays. We would encourage our friends to attend to those humble, unobtrusive ministries which are seldom chronicled, and yet are essential to the success of the more manifest moral and spiritual work. Those who are content to fill their niche and say nothing about it have no reward on earth, but they shall not be forgotten in the world to come. If they show strangers into seats, cut up bread and butter at tea meetings, place forms in the aisles, or lead blind people to service, it may appear to be a small matter, but it shall have its reward. We want more Christian ministries of the practical sort; we do not despise the 'fruit of the lips,' but the work of the hands is by no means a secondary result of divine grace upon the heart."

Scripture Testimony.

Boldness.

That which gives the believer boldness in coming to God is the blood. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." The believer enters by faith where Jesus is, worships in the courts of heaven, feels at home—even in the presence of God; because he who was wounded for our transgressions is there for him. This makes him bold; not because he is anything, but because the Great High Priest is everything; his righteousness being the righteousness of God. Many a child of God is in bondage from seeking to superadd, though he is not aware of it, something to the finished work of Jesus, just as if this were not enough; and yet God by raising up Jesus and setting him at his right hand, has shown himself fully satisfied with the work of Jesus, and for the sake of Jesus and the life he laid down on the cross, he now passes over every poor sinner who trusts only in him. Millions have been sheltered under that blood. God has set him forth to be a propitiation, or covering through faith in his blood. All who are quickened by the father and drawn to Jesus as lost sinners, and made to trust only in the blood of Christ, are safe. God has given his word that they are safe; for "when I see the blood," he says, "I will pass over you." He that believeth on him is not condemned—condemnation fell on Jesus; the judgment came down upon the lamb—the lamb was slain, and all who trust in that are free.

"He suffered in their stead, He saved his people thus, The curse that fell upon his head, Was due by right to us."

BLUFF SPRINGS, FLA., May 16, '84.

Editor Alabama Baptist: Please publish the following programme:

Dear Brethren: The union meeting of the Elhim Association will meet with Mitchell's Creek church, June 28th, Saturday before the 5th Sunday in June, at 10 o'clock. Programme:

1. What is properly church work? Discussion to be opened by J. D. Vanhorn.
2. Who should engage in Sunday-school work, and why? Discussion to be opened by S. C. Johnson, followed by F. M. Fritchett.
3. What is Baptism, and what position does it occupy in the Christian system? Discussion to be opened by J. H. Grimalt.

Brethren, please come out and take an interest in these meetings, as we think they are beneficial to the cause of Christ.

J. T. FILLINGIM,
J. L. BEYARS,
Committee.

Alabama Baptist.

SELMA, ALA., JUNE 12, 1884.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor and Proprietor.

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TERMS, CASH, AN FOLLOWING:

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Write for specimen copy.

\$1.00.

We will send the ALABAMA BAPTIST to any one who is not now taking it, from the date the money is received until the 1st day of January next, for \$1.00. We cannot afford to enter any name on this offer without the money. We hope every one who reads this will see to it that every member of his church has an opportunity to subscribe for the ALABAMA BAPTIST under this proposition.

Soon after reaching our majority it became necessary for us to decide whether we would remain in Alabama with seemingly a poor prospect before us or accept a most flattering and tempting offer from the West. We made up our mind to stay, and our friends thought we had made an unwise choice. We have never regretted it. We had faith in the future of the South, and especially of Alabama. Our faith has strengthened with the passing years, and to-day, if we had unlimited capital to invest, we should be willing to invest it all here. The South has a great future, and we believe that Alabama has a greater future than any other State in the Union. Property is cheap here now, but the time is not many years in the future when it will be valuable. There will soon be thousands of dollars invested in our State where there are now only hundreds, and millions where there are now only thousands. Wide-awake men realize this and are making the most of it. Yet many of those whose birth-right is here are selling it for naught and seeking fortunes in far less inviting fields. Capital or no capital, to those who have brains and industry, there is no better place than Alabama. Capital will come and come abundantly, and those who have pluck and energy will reap the benefit of it.

The eyes of the world are turning in this direction, and men of means are recognizing this as a rich field for development. Last week a deputation of English ship-builders and cotton manufacturers visited Wm. H. Vanderbilt in London, seeking information in regard to manufacturing prospects in the United States. He expressed great confidence in the future of the Southern States as the section where the cotton and iron manufacturing industries will be most profitable. He recommends the States of Georgia, Florida and Alabama as desirable States for the manufacture of the finer cotton fabrics, and the Gulf ports of New Orleans, Mobile and Pensacola for ship-building yards. He urges the British ship-builders to establish yards at the Gulf ports, and prepare for work which will surely come to them in the near future.

The Gulf of Mexico will be the Mediterranean of the Western World, and the Gulf States, with their rich and varied resources, will team with population and wealth, and Alabama will not be one whit behind the foremost.

GAMBLING is gambling under whatever name it may be carried on. To our mind there is no difference between the Wall Street gamblers and those who gamble with cards. What practical difference is there? To-day the business of a continent suffers from the consequences of the late disasters in New York. This is especially true in the South, where business must of necessity be largely done on paper. Who is responsible for this state of affairs, a state of affairs that is growing worse instead of better? Of course those who are directly engaged in such speculations are guilty; but is not a very large part of the community culpable. We think the Christian Secretary is not far wrong when it intimates that the community is largely responsible by practically endorsing the ways of Wall Street. We endorse what our cotemporary says, and heartily join in its protest. The passion for gambling is on the increase. Betting at horse shows, betting at boat-racings and ball games, betting on elections, has become the order of the day. Professional gamblers ply their trade in defiance of law. An occasional raid is made upon them by the police, but their work is not stopped. Nor can it be done until the public sentiment is changed, and the education of men into gambling is thoroughly checked. A community that practically endorses the Wall street ways of "dealing in futures," in other words betting on market prices days in advance, cannot very consistently protest against fire banks and gambling with

cards. This demoralizing influence has to do with very many failures in business, leads to defalcations, eats out of the heart honesty and manliness, and throws men out at weeks upon society. It is linked in with intemperance and other vices. It is time that a loud and long protest was made against gambling in all its forms.

REV. CEPHAS BENNETT, the veteran missionary of Burma, has made a noble record. The London Christian reports an interesting incident which has just occurred. Rev. Cephas Bennett, having attained his eightieth year of age, and the fifty-fourth of missionary service in that country, has received the special congratulations of the Chief Commissioner of Rangoon, together with those of the missionaries of the province and ministers of the city. Mr. Bennett and his wife for more than half a century have labored indefatigably in the cause of Burmese evangelization. He has had the joy of printing the first edition of the Bible in that language, and numerous portions of the Scriptures in other dialects, as well as millions of tracts and other Christian literature. He was the friend and colleague of the late Dr. Judson, and after all these years of usefulness he and his devoted wife are still in good health, and actively engaged in valuable work.

PERSONAL.—Rev. Henry McDonald, D. D., pastor of the Second Baptist church, Atlanta, passed through Selma last week en route to Marion, where he was to preach the commencement sermon. He remained over here from Thursday to Saturday, preaching on Thursday night at the Baptist church. Not only his sermon but his visit was a joy to all; and we are glad to know that Dr. McDonald was highly pleased with Selma and fully reciprocated our joy at having him among us.

WE CRAVE the patience of our friends who have not received as prompt attention at our hands for more than a week as they were entitled to expect. We have suffered much in the flesh since our last issue went to press—part of the time most excruciating pain. We have about recovered, and hope to be up with our work by the close of the week.

WE HOPE to hear often from brethren in all parts of the State. Tell us what is going on in the Baptist ranks, and let us make the paper lively.

FIELD NOTES.

"Please do not stop my paper. I will pay you for it as soon as I possibly can. It is such a help to me! I am trying to run a Sunday-school here where they never saw such a thing before, and the paper is of great value to me. I had in my school last Sunday over seventy-five, and I have had it in progress only about six weeks." Thus writes a brother who recently moved from Alabama to Louisiana.—Rev. A. L. Blizard, of Columbia, Henry county, has been on a visit to Chilton county.

We regret to learn that Rev. C. P. Sisson, of Roanoke, is in very feeble health.—An ice cream supper was recently given for the benefit of the Baptist church at Hillsboro, Lawrence county. A handsome sum was realized.—The Tuscaloosa Gazette says: "Our Baptist friends are now very busy putting the furniture into their magnificent new brick church. It is undoubtedly one among the landmarks of the city, and we ever behold. There are four aisles, the seats semi-circular, the floor depressing to the rostrum, where is handsomely and conveniently arranged the baptistry, and back of that two elegant session rooms, etc. It will seat six hundred or more. The exterior is imposing, the roof is of slate, and a beautiful spire adorns one front corner and a belfry the other, through which ample doors lead into the vestibule. The heating apparatus will be from underneath through latticed grates in the floor. We congratulate our Baptist friends and our entire city upon the possession of so handsome a church edifice."—Rev. C. C. Vaughan, missionary and colporteur of the State Mission Board in Bigbee Association, is proving himself to be an efficient worker. He sold last month 138 books, value \$57.85.—Rev. S. C. Johnson, our missionary in Elm Association, baptized three persons last month.—Rev. J. S. Yarbrough, of Orion, a former efficient missionary of our Board, has so improved that he is able to preach again. He writes: "I must try and preach a little, and so have taken charge of two small churches." Our brother has not forgotten how to take up a collection for State missions.

A Welch student at Mercer University keeps bachelor's hall and lives on from four to five dollars per month. He has two little girls, and on the ten dollars a month allowed him, he supports them.—Reflector.—The State Mission Board of Georgia had thirty-seven missionaries and ten colporteurs at work during their last conventional year.—In the Mexican Baptist churches a collection is taken up every time they meet for worship. If a member is absent he sends his contribution after-

wards.—Dr. Tucker.—The Georgia Baptists have not done a wise thing since the war, when they rehabilitated the theological department of Mercer University.—Dr. A. Hendon.—There are twenty-three young ministers in Mercer University.—Rev. R. M. Hunter will labor in Antioch Association, Rev. L. M. Bradley in Bethel, and Revs. J. M. Casey and W. J. Herring in Warrior River Association.—The English Missionary Society has missions in India, Ceylon, China, Japan, Africa, the West Indies, and in several European countries, employing in all 96 missionaries and 221 native evangelists. The total receipts for the year have been \$59,783 19c 6d, or nearly \$300,000; the expenditures have been still larger by some \$15,000.

Dr. Tupper reports only \$7.10 from Alabama for Foreign Missions from May 1st to May 19th. The total receipts for the same time from all sources were \$2,037.21.—Dr. J. B. Hawthorne has resigned the pastorate of the First Baptist church of Richmond, and accepted the call of the First Baptist church of Atlanta, Ga.

Rev. H. W. Watson was announced to preach at the First Baptist Church of Montgomery last Sunday.—Bro. Riley's correspondents are requested to address him at Selma as heretofore, as this will be his headquarters.—"I have been astonished and grieved to find that brethren who appear to have good sense have been offended at your stopping their papers. It is such a plain case that it does seem to me that any little child ought to understand your motives. I find good brethren in this field who owe you and who promise to pay you. I am doing what I can for you. As soon as I read Bro. W. B. Crompton's article concerning delinquent subscribers, I began to talk earnestly about it. Enclosed find \$6.00."—S. C. Johnson. That is the way it should be done.—"Rev. J. M. Fortune sends us the names of three new subscribers to the ALABAMA BAPTIST, and says: 'I have thought, sometimes, that I do all I can for our paper, but then I find that with a little more earnest effort I can do a little better for it. Some of us, I am sure, have not yet done our best. We all need stimulating—stirring up—to prevent our growing indifferent, in the multitude of other duties, to any personal obligations and advantages in the circulation of the paper. And yet I find that as a rule, almost without exception, those Baptists who read our paper, and are thereby informed of the workings of the denomination, pay their pastor more liberally and promptly, pay more to our denominational enterprises, and are more faithful and efficient workers in all the relations of Christian life. I think these facts, in connection with your appeal in last week's issue of the paper, should stimulate us all to do our utmost to extend the circulation of the ALABAMA BAPTIST.'"

"The Executive Committee of the Tallapoosa River Association, of which I am a member, met last Saturday for the purpose of putting an evangelist in the field. Rev. J. H. Norton was employed for the work. He will begin June 15th. We charged him that it should be a part of his work to get as many subscribers as possible for the ALABAMA BAPTIST."—M. C. Golden, Notasulga.—"You cannot imagine how I felt when I received a copy of the ALABAMA BAPTIST of the 29th ult. It was like an old friend that had been absent a long, long time. I have concluded to make a sacrifice and enclose you \$1 for the paper for the remainder of the year. I will see others on our meeting day next Saturday and try to add other names to your list."—E. W. Solomons, Salem, Ala.—Rev. Z. D. Robey, D. D., will preach the annual sermon before the Roanoke Institute on June 15th, and Chas. A. Steed, Esq., of Alabama, will deliver the literary address June 17th.

For the Alabama Baptist.

To the Brethren of Sulphur Springs Association.

At the last meeting of our Association there was about \$125 subscribed in sums of from one to ten dollars to be used as a colportage fund. These subscriptions were to be paid before the meeting of our State Convention in Tuscaloosa. Will the brethren please forward the amount of their subscriptions at once to Rev. T. M. Bailey, the Secretary and Treasurer of our State Mission Board, at Marion, Ala. The Board will hold the funds as "Trust Funds" to be used in circulating good books, Bibles, Testaments, tracts, &c., among our people. No part of the fund will be spent. It will only be used as capital to operate with.

The Board has kindly furnished me for two years with books and Testaments to give to families without the Scriptures, and who are too poor to buy. Now, brethren, let us do our part in this good work. Send on your subscriptions to Bro. Bailey and he will send you receipts for the same and report what we have done to the Convention at Tuscaloosa.

C. A. BURNS, Evangelist.

Bangor, Blount Co., Ala.

Preachers—Their Pay.

Mr. Editor: I have come to the conclusion that a good many people are very much mistaken about a great many things. They don't seem to understand. I was expressing my opinion very freely about several of these things the other day where there was several a listenin', and they persuaded me that I ought to write out my notions and have 'em printed.

One of the things that people have wrong notions about is payin' preachers. I have heard a good many say that preachers are the poorest paid set of men in the world. Now that's a mistake. Most people are willin' to pay for what they get. Some preachers don't get much money, that's a fact, but then they don't preach much. Some of 'em farm, and some keep store, or collect taxes, or run for the legislature, or for something else. They don't think much about preachin', they don't study the Bible, they don't read much, and of course they don't know any more than the people they are preachin' to. I have heard some of 'em say that they usually got the text after they got on their horses, and thought about it while they was ridin' to church. They go over comes up. They give all their time to business durin' the week, and talk at random on Sunday. I heard one preacher say that he had never tried to prepare a sermon in his life, and that if he was to write one he couldn't preach it. Now I had a heap rather preach a sermon than to try to listen to a man talk who hadn't thought about what he was a goin' to say. People are not a goin' to pay for what they don't get. When they pay for preachin' they want preachin'. A man can't preach without givin' time to it. It takes a good deal of prayin', and a good deal of readin', and a good deal of thinkin' to preach worth listenin' to. How would you like to pay a lawyer to manage a case for you if he spent his time at something else, and never thought of your case till the day set for trial, and then go into the court house and talk without makin' any preparation? Such lawyers don't have many cases, and they don't make much money. But they get full pay for all the work they do.

Now the way to do is this: Let the preacher and the church have a good understandin' in the beginnin'. Let the preacher promise to give so much time and do so much work for the church. Let the church promise to pay him for his time and work. Then let both church and preacher do what they promise. If the preacher quits workin' let the church quit payin'. And if the church don't pay let the preacher quit work.

No preacher has a right to say he is poorly paid, if the church pays what it promises. I have seen a good many preachers in my time, and I never saw one who gave his whole time to the work of the ministry that didn't get pay for it. It's altogether a mistake about preachers not bein' paid.

I'm goin' to the Convention in Tuscaloosa, and specially to the preacher's meetin' on Thursday, and I'm goin' to take notes. If I hear any preachers complainin' about not bein' paid, I'm goin' to enquire what they're doin' at home.

Now, I don't get much for preachin', but I get all that's promised, and I guess I get all its worth, and I don't complain, and I don't let anybody "pound" me, either. I get sick sometimes when I read about "poundin'."

If I was the editor I wouldn't publish 'em.

Now, I don't want you to misunderstand me. Preachers are about the best set of men in the world, and they have about the best time of any set in the world. Its these complainin' 'ones that spile the fraternity. They want a good deal for what little they do, and then whine because they don't get it.

If I couldn't make a livin' preachin' I'd just take it for granted that the Lord hadn't called me to preach, and I'd go to somethin' else. The Lord never did call a man into the ministry for the purpose of starvin' him and his family, and no man has a right to stay in the ministry and starve his wife and children, just because he wants to do somethin' that nobody wants him to do, and that he can't do.

The Lord has promised to take care of his preachers, and as I see it, he does take care of them that he calls. Some men miss their callin' and then blame the Lord and the people for failin'. That ain't fair.

Although I haven't said near all I want to say, I'm goin' to stop, because I'm goin' to write to you again before long, and I don't want to tire you.

J. BEVERLY CARTER.

About the Scarcity of Preachers.

An article in the ALABAMA BAPTIST of May 29th, on the subject of "The Scarcity of Preachers," and signed by "Odin," may mislead some of the Baptists of the State if it is allowed to pass unchallenged. I do not propose to reply to it at length or in detail, but simply to point out the principal error upon which the article is founded:

"Odin" makes a statement of fact which is not a fact, so far as a large

part of the State is concerned. He says there are preachers sufficient in number to supply all our churches with pastors. If this is true, it has become so since I gave up the work of missionary or evangelist of the State Mission Board; indeed, since I saw the Corresponding Secretary of the State Mission Board at our Convention last year. "Odin" says there are a large number of unemployed preachers in the State. This may be true of his section, but it can not be said of others. And he intimates very plainly that the churches are censurable for not calling those unemployed preachers into the pastorate. I admit that some churches act wrongfully, not to say foolishly, in allowing their pride, or some equally absurd whim, to influence them in the selection of a pastor; but it is also true that they sometimes fall short of their duty in failing to supply themselves and the community with a pastor whose gifts and acquirements are equal to the requirements of the situation. It is true, too, that some good preachers fail as pastors. A church ought not to be expected to burden itself with one of that kind; but as a last resort, or may be from want of knowledge of them, some churches do call them. I have occasionally seen a church in the last stages of uselessness because its pastor was unfitted for any service outside of the pulpit. Such preachers are sooner or later numbered among the unemployed. "Odin's" idea appears to be: Here is a church without a pastor, and there is a preacher without a church; now join hands and go to work. That is business-like, but it leaves the important matter of preference and adaptiveness quite out of view. A preacher may be just the man for one church, and just not the man for the next on the road.

Again, "Odin" says the churches could get pastors if they would pay them as much as \$800. But how many country or village churches (and these are generally the pastorless churches) are able to pay that much? It is true that few churches pay according to their ability; but if "Odin" does not know quite a number whose utmost ability would not go beyond, if it should reach, \$200, he certainly lives in a most highly favored section of the State. Upon this point "Odin's" mistake is in assuming that one church is to support the pastor, when in fact it usually requires from two to four to do it.

There are many churches at important points, which, if they fail of an arrangement by which they can unite with one or more others in sustaining a preacher, must remain pastorless. There are many churches without a pastor because they know not where to find the right man. Walk around Zion a little, Bro. "Odin," and you will see for yourself the scarcity of preachers—pastors.

E. F. BABER.

Collinsville, Lowndes county.

Ordination.

A presbytery consisting of Elds. C. C. Willis, J. L. Revel, J. W. Howard, Edgar Hillman and the writer, assembled in the Baptist church in Brownville, Lee county, Ala., on the 1st Sabbath in June, 1884, for the purpose of setting apart to the Gospel ministry, Bro. Eli Davidson.

At the ringing of the last bell a large congregation had gathered to listen to the ordination sermon, and to witness the solemn ceremony which was to succeed.

In a few moments our venerable brother, C. C. Willis, of Georgia, ascended the pulpit stairs, and after singing and prayer, read for his text, 2 Cor. 2:16, "And who is sufficient for these things?" Notwithstanding the age and fatigue of this father in Israel, having already preached one sermon, and driven a number of miles on the same day, he delivered to us a timely and thoughtful sermon.

After the preaching the writer was invited to question the candidate respecting his Christian experience, his call to the ministry and his opinions of Christian doctrines.

After what was considered a thorough and satisfactory examination, it was decided that Bro. Davidson was an adequate subject for ordination, and that it would be proper to proceed to his ordination.

Bro. J. W. Howard, pastor of the Second church of Columbus, Ga., was requested to offer the ordination prayer, after the close of which occurred the laying on of the hands of the presbytery in compliance with Scripture example.

Our veteran brother, J. L. Revel, of Crawford, Ala., was asked to deliver the charge to the candidate.

Pursuant to this service and the presentation of the Bible, the church ratified the whole proceeding of the presbytery, and soon those walls which had resounded such impressive tones were left in silence, but from them, doubtless, went forth one soul, realizing a strangely solemn yet delightful experience, as from the incipency of his ministerial life he looked out upon the hopes, the fears and responsibilities connected with the highest and noblest of all the callings of men. G. D. BENTON.

Crawford, Ala., June 3d.

"If any Man Lack Wisdom let him ask."

BY MARGARET MEREDITH.

It is said of a late professor in one of our colleges, that his willingness to explain to those who came to him for help on any knotty subject was simply unending; that he would answer as long as they chose to question, never flagging in kind effort to make all clear to them.

I used this to illustrate to the schoolboys in my Sunday class the confident assurance with which we can go to God to learn the way of salvation. They could appreciate the delight of having a helper, whose willingness could never be worn out, and it was easier through this example of untiring human patience, to make them feel what infinite resources of help there are in a perfectly willing God, who is also perfectly powerful, who can open blind eyes and unstop deaf ears, can show us the path of light, and incline our feet to walk in it.

This is the only reliance of one who is trying to "draw nigh to God"—to "feel after him." No imagination could predict how many and how varying are the difficulties that meet us in seeking salvation. One day the difficulty is coldness and dullness of interest, one day it is actual unwillingness, one day it is some numbing doubt, one day it is many doubts, one day it is engrossing work, another day engrossing pleasures. Satan generally seems content to keep before us one or two hindrances at a time, but he shows strange skill in reviving and replacing these. We might well be driven to desperation were it not for the unlimited efficacy of prayer. It fits every need and sin, even unwillingness to pray. We can pray against our every inclination, that God will make us inclined to pray, or make us pray whether inclined or not, and he will enable us to persevere; we can pray in utter darkness for enough belief to pray by, and he will surely send it, though we wonder how such a prayer could be counted a prayer at all. The Hindu's helpless cry: "Oh, God—if there be a God—save my soul, if I have a soul," finds many a counterpart in every land, and is as truly heard as the prayer offered in comfortable assurance of hope; more lovingly, perhaps, for it comes from those depths of misery in which God pities and yearns to aid.

If we are thus, in being able to pray away coldness and doubt, able to pray away inability to pray, what could possibly be out of the reach of prayer? We may tell the way to come to Jesus a hundred times, and with many careful explanations, to an inquiring soul. And in the end prayer is the only way of coming which is sure to be understood. That is understood, and can bring down from Heaven the understanding of all other ways. Repentance seems, and is beyond mere human power; faith, to the heart which has never felt it, is incomprehensible, but prayer, simply asking God, is possible and plain.

There was a little heathen boy who professed conversion, and the missionaries were questioning him. One of the questions was: "What do you mean by praying? What did you do?" "I just begged God," was the perfect answer.

Just "beg God," and persevere in it, and you are safe. He will give the new heart which can repent; he will give faith. He distinctly says: "It is not of yourselves, it is the gift of God."

"True belief and true repentance, Every grace that brings us nigh, Without money Come to Jesus Christ and buy."

If your Savior himself is willing to show you the way to be saved, surely the best course is to go and get him to show you. And if the asking must be long, if he sees it best for you to be kept painfully waiting, at least stay yourself on the certainty that his ear never grows heavy that it cannot save, nor his hand shortened that it cannot save. Be the difficulties great and tangible, or be they of that vague kind which threaten even more surely to clog your energies, and steal away your chance of Heaven, be they new every morning and renewed every evening, he is still the able and willing Deliverer, who said unto the seed of Jacob: "Seek ye me in vain."

"Though it tarry, wait for it; because it will surely come."

Letter From a Missionary.

Dear Bro. Bailey: I have recently constituted two churches. The first, named Damascus, is located at Old Wellborn, eight miles south of Elba, directly on the road from the latter place to Geneva. The second, named Siloam, is located thirteen miles southwest of Elba, on the river road to Geneva. There is plenty of material around them to build up two large churches. The prospect for both is flattering.

We are making headway at Geneva. When under the direction of your Board I took charge of the church there, it was almost lifeless and numbered only seven members. Now we have fifteen members and the prospect is very encouraging.

The church at Elba is doing well. During the first year of its existence,

it has more than trebled the number of constituent members.

Hon. B. M. Stevens has been ordained to the work of the ministry, and he is already making himself very useful.

We have built a house of worship, a substantial brick building, that is an honor to the Baptist cause in Coffee county. It is now ready for dedication. The church has a ladies' aid society that is accomplishing almost wonders.

With such brethren and sisters as compose Elba church, the cause must prosper. They are laborers and not idlers in the Lord's vineyard.

The missionary work in my field is very encouraging. Pray for us, my brother. The fields are white unto harvest. Oh that the Lord would send forth more laborers among us.

JESSE M. ROWE,

Missionary and Colporteur of the State Mission Board.

Shaw's Plan.

Mr. Editor: In your issue of the 29th ult., there is a communication from Dr. Cleveland, in which he calls attention to the coming convention to be held in Tuscaloosa. In this communication he calls upon brethren who opposed "plans suggested and pressed last year," "to present and press to success better and wiser plans." I do not think it follows that certain brethren must, because they opposed plans which they deemed unwise, present and press to success better plans. It seems to me that these same projects should go into their depot of mental supplies and select something else—something, perchance, that would not meet with opposition.

Although this is my way of thinking, yet as I opposed the Theological Supplement to Howard College, I will suggest a plan for ministerial education, which can be pressed to success and which will meet every necessity that can arise. Of course my plan presupposes that the Convention either has money or can secure money sufficient to carry into effect whatever it may undertake. Here is my plan: Create a Board of Ministerial Education independent of all other boards. Then make it the province of this Board, to the exclusion of any other, to look after the education of our young ministers. Make it the duty of the Board to hunt up young men contemplating the ministry, and by examination determine who among them deserve the assistance of the churches, and then provide for their education. This Board shall have charge of all money raised by the Convention for ministerial education, and shall apply it to paying the expenses of ministerial students pursuing the literary course in Howard College. I suggest that ministerial students pursue the same course as other students, and in case they are able, pay as other students, and if they are not able, that the Baptists of Alabama pay for them as other students pay for themselves. This Board should be composed of discreet brethren endowed with firmness and persistence. It should be the duty of the members of this Board to counsel and encourage the young men preparing for the ministry, and at the very beginning, the fact that colleges and seminaries can not make men of them, should be impressed upon them.

When the college course has been completed, if they desire further training, and circumstances justify, give them the benefit of a theological course in the Seminary. If this can not be done, they have a foundation upon which they can build, and on such a foundation they will build, if they have the elements of men in them, and if on such foundation they fail to build, they deserve to fail, and they will fail even though they take all the courses in all the seminaries in America.

SHAW.

Colportage.

The following statement will show how far the subscriptions to permanent colportage funds of \$100 each have been paid up:

S. S. 1st Montgomery ch.,	Fund \$100.00
S. Henderson	80.00
Mountain Creek church	100.00
Bigbee Association	91.75
Joshua H. Foster	75.00
J. F. Bledsoe	55.50
W. Jacob Parker	62.10
David Lee	85.50
Alexander Travis	85.00
W. S. Lloyd	110.00
P. H. Lundy	100.70
J. Stratton Paulin	100.10
Matthew P. Smith	100.00
John Dennis	88.10
A. J. Waldrup	84.75
A. Daugherty	92.50
B. Manly	71.00
Wood & Weaver (Cary Ass'n)	36.00
T. P. Holcombe	10.00

A little effort on the part of the brethren would complete the funds not yet made up. I should like to be able to report to the Convention that they have been paid up.

T. M. BAILEY,

Cor. Sec'y & Treasurer.

Fare on Railroads to Alabama Baptist Convention.

The different lines of railways are being corresponded with, and as soon as rates for delegates to the Convention are procured, and as procured, they will appear.

JON. HARALSON, President.

Call for Aid.

Dear Brethren: I write you this short letter to enlist you in our behalf. We are here at Post Oak, a small, and I may say, poor little band of Baptists, trying to build a house of worship; and as building material is very high here, I fear we will fail, and I have ventured to ask you dear brethren, to lay this matter before the brethren at large and ask them to aid us in this matter. If it is only in a small contribution, it will be thankfully received. We are occupying the Methodist house of worship at present, but how long we will be permitted to do so is a question of time. We had a union Sabbath-school up to the first of April, when the Methodist brethren organized a Methodist Sunday-school, and the Baptists and Cumberland Presbyterians are left out, having no home of their own and no house that they can get to hold a Sabbath-school in. This place is twenty miles west of Bowie, Bowie is on the Fort Worth & Denver City Railroad. Post Oak is located about one mile south of the line of Clay in Jones Valley, a beautiful valley of fine lands, has three dry goods stores, two bricksmith shops, one drug store, one grist and flouring mill, gin and saw mill, and one physician, and is an important point for a church location. Whatever aid you can give us will be aiding the cause of the Master. Send to me and I will acknowledge the receipt of the sums sent in the ALABAMA BAPTIST.

I have concluded to add further to show what we are doing in regard to our house: The plan is 26 by 36, and our workmen think that \$325 will get the material to put up the hull and seat the house. The workmen will put up the house without a dollar's pay for the present. Of course the church will have to pay them part for their labor at some future time. The workmen are members of our church. Other mechanics will help also. So if we can get a house that we can worship in for the present, we can finish up as we get able. Dear brethren, if you can help us it will be thankfully received. Send by P. O. order on Bowie or check on New York. Forward to me and it shall be applied to the proper use.

S. B. GLAZNER.

Post Oak, Texas.

To Some of the Baptist Churches in Alabama.

The Alabama Baptist State Convention meets at Tuscaloosa on Friday before the third Sunday in July, and the pastor's meeting will be held on Thursday before.

Of course each preacher in the State who can will attend both the pastor's meeting and the Convention. But many a hard-worked preacher will think of the great benefit that it would be to him and his church, or churches, if he could attend these meetings, and deeply sigh because he can not go for want of a little money to bear his expenses.

Now, without your pastor knowing anything about it, I want to whisper a friendly suggestion in your ear. It is simply this: Make up a little purse, put the money in his hands and send him to the pastor's meeting and the Convention. He may not be able to pay it, but it will be but a trifling sum for you to pay, and it will do him good all his life. He will love you more, and you will love him more, and he will be a better preacher and a better pastor than he was before; and so it will do you incalculable good. Try it, brethren, and prove this to be a fact, and you will always be glad that you did it. What say the sisters to seeing to it that their pastor shall go to the pastor's meeting and Convention this year? With a little earnest effort on your part the work will be done, and you will be proud of it. I suspect that in many cases if this is done at all, you will have to do it, for the brethren will not. Now, let every church in Alabama see to it that their pastor shall go to Tuscaloosa in July. What a grand gathering of the Baptist Tribes in Alabama that will be! PITT.

For the Alabama Baptist.

Visitors to Marion.

Col.

