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The Doctrines of Grace Do Not Lead to Sin.

BY REV. C. H. SPURGEON.

"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid."—Romans vi. 14, 15.

Last Sabbath morning I tried to show that the substance and essence of the true gospel is the doctrine of God's grace—that, in fact, if you take away the grace of God from the gospel you have extracted from it its very life-blood, and there is nothing left worth preaching, worth believing, or worth contending for. Grace is the soul of the gospel; without it the gospel is dead. Grace is the music of the gospel; without it the gospel is silent as to all comfort. I endeavored also to set forth the doctrine of grace in brief terms, teaching that God deals with sinful men upon the footing of pure mercy: finding them guilty and condemned, he gives free pardon, altogether irrespective of past character, or of any good works which may be foreseen. I tried to show that this grace of God flows towards the sinner from of old, and begins its operations upon him when there is nothing good in him; it works in him that which is good and acceptable, and continues so to work in him till the deed of grace is complete, and the believer is received up into the glory for which he is made meet. Grace commences to save, and it perseveres till all is done.

No sooner is this doctrine set forth in a clear light than men begin to cavil at it. It is the target for all logic to shoot at.

This morning I want to talk a little about this notion; for in part it is a great mistake, and in part it is a great lie. In part it is a mistake because it arises from misconception, and in part it is a lie because men know better, or might know better if they pleased.

A PLAUSIBILITY.

I begin by admitting that the charge does appear somewhat probable. It does seem very likely that if we are to go up and down the country, and say, "The very chief of sinners may be forgiven through Jesus Christ, for God is displaying mercy to the very vilest of the vile," then sin will seem to be a cheap thing. If we are everywhere to cry, "Come, ye sinners, come and welcome, and receive free and immediate pardon through the sovereign grace of God," it does seem probable that some may basely reply, "Let us sin without stint, for we can easily obtain forgiveness." But that which looks to be probable is not, therefore, certain: on the contrary, the improbable and the unexpected full often come to pass. In questions of moral influence nothing is more deceptive than theory. The ways of the human mind are not to be laid down with a pencil and compasses; man is a singular being. Even that which is logical is not always inevitable, for men's minds are not governed by the rules of the schools. I believe that the inference which would lead men to sin because grace reigns is not logical, but the very reverse; and I venture to assert that, as a matter of fact, ungodly men do not, as a rule, plead the grace of God as an excuse for their sin. As a rule they are too indifferent to care about reasons at all; and if they do offer an excuse it is usually more flimsy and superficial. There may be a few men of perverse minds who have used this argument but there is no accounting for the freaks of the fallen understanding. I shrewdly suspect that in any case in which such reasoning has been put forward it was a mere pretence, and by no means a plea which satisfied the sinner's own conscience. If men do thus excuse themselves, it is generally in some veiled manner, for the most of them would be utterly ashamed to state the argument in plain terms.

PERVERSE USE OF ARGUMENT.

I have admitted that a few human beings have turned the grace of God into lasciviousness; but I trust no one will ever argue against any doctrine on account of the perverse use made of it by the baser sort. Cannot every truth be perverted? Is there a single doctrine of scripture which graceless hands have not twisted into mischief? Is there not an almost infinite ingenuity in wicked men for making evil out of good? If we are to condemn a truth because of the misbehavior of individuals who profess to believe it, we should be found condemning our Lord himself for what Judas did, and our holy faith would die at the hands of apostates and hypocrites. Let us act like rational men. We do not find fault with ropes because poor insane creatures have hanged themselves there.

with; nor do we ask that the wares of Sheffield may be destroyed because edged tools are the murderer's instruments.

It may appear probable that the doctrine of free grace will be made into a license for sin, but a better acquaintance with the curious workings of the human mind corrects the notion. Fallen as human nature is, it is still human, and therefore does not take kindly to certain forms of evil—such, for instance, as inhuman ingratitude. It is hardly human to multiply injuries upon those who return us continued benefits. The case reminds me of the story of half-donkeys boys who had severe fathers, accustomed to flog them within an inch of their lives. Another boy was with them who was tenderly beloved by his parents, and known to be so. These young gentlemen met together to hold a council of war about robbing an orchard. They were all of the favored youth, who did not enjoy the proposal. One of them cried out, "You need not be afraid; if our fathers catch us at this work, we shall be half killed, but your father won't lay a hand upon you." The little boy answered, "And do you think because my father is kind to me, that therefore I will do wrong and grieve him? I will do nothing of the sort to my dear father. He is so good to me that I cannot vex him." It would appear that the argument of the many boys was not overpoweringly convincing to their companion: the opposite conclusion was quite as logical, and evidently carried weight with it. If God is good to the undeserving, some men will go into sin, but there are others of a nobler order whom the goodness of God leadeth to repentance. They scorn the beast-like argument—that the more loving God is, the more rebellious we may be, and they feel that against a God of goodness it is an evil thing to rebel.

Lo! king back in history, I see upon his pages a refutation of the oft-repeated calumny. Who dares to suggest that the men who believed in the grace of God have been sinners above other sinners? With all their faults, those who throw stones at them will be few if they first prove themselves to be their superiors in character. When have they been the patrons of vice, or the defenders of injustice? Pitch upon the point in English history when this doctrine was very strong in the land; who were the men that held these doctrines most firmly? Men like Owen, Charnock, Manton, Howe, and I hesitate not to add Oliver Cromwell. What kind of men were these? Did they pander to the licentiousness of a court? Did they invent a book of sports for Sabbath diversion? Did they haunt ale-houses and places of revelry? Every historian will tell you, the greatest fault with these men in the eyes of their enemies was that they were too precise for the generation in which they lived, so that they called them Puritans, and condemned them as holding a gloomy theology. Sirs, if there was iniquity in the land of that day, it was to be found with the theological party which preached up salvation by works. The gentlemen with their womanish locks and essenced hair, whose speech savored of profanity, were the advocates of salvation by works, and all debauched with lust they pleaded for human merit; but the men who believed in grace alone were of another style. They were not in the chambers of rioting and wantonness; where were they? They might be found on their knees crying to God for help in temptation; and in persecuting times they might be found in prison, cheerfully suffering the loss of all things for the truth's sake. The Puritans were the godliest men on the face of the earth. Are men so inconsistent as to nickname them for their purity, and yet say that their doctrines lead to sin?

I shall fight this morning with the objection before us as I shall find strength. The doctrine of grace, the whole plan of salvation by grace, is most promotive of holiness. Wherever it comes it helps us to say, "God forbid," to the question, "Shall we sin, because we are not under the law, but under grace?" This I would set out in the clear sunlight.

I wish to call your attention to some six or seven points.

GRACE, AND THE POWER OF SIN.

I. First, you will see that the gospel of the grace of God promotes real holiness in men by remembering that the salvation which it brings is salvation from the power of sin. When we preach salvation to the vilest of men some suppose we mean by that a mere deliverance from hell and an entrance into heaven. It includes all that, and results in that, but that

is not what we mean. What we mean by salvation is this—deliverance from the love of sin, rescue from the habit of sin, setting free from the desire to sin. Now listen. If it be so that that boon of deliverance from sin is the gift of divine grace, in what way will that gift, or the free distribution of it, produce sin? I fail to see any such danger. On the contrary, I say to the man who proclaims a gracious promise of victory over sin, "Make all speed; go up and down throughout the world, and tell the vilest of mankind that God is willing by his grace to set them free from the love of sin and make new creatures of them." Suppose the salvation we preach be this: You that have lived ungodly and have loved them may enjoy your sins, and yet escape the penalty—that would be mischievous indeed; but if it be this, you that live the most ungodly and wicked lives may yet by believing in the Lord Jesus be enabled to change those lives, so that you shall live unto God instead of serving sin and Satan,—what harm can come to the most prudish morals? Why, I say, spread such a gospel, and let it circulate through every part of our vast empire, and let all men hear it, whether they rule in the House of Lords or suffer in the house of bondage.

THE PRINCIPLE OF LOVE.

II. Secondly, let it not be forgotten as a matter of fact that the principle of love has been found to possess very great power over men. In the infancy of history nations dream that crime can be put down by severity, and they rely upon fierce punishments; but experience corrects the errors. Our forefathers dreaded forgery, which is a troublesome fraud, and interferes with the confidence which should exist between man and man. To put it down they made forgery a capital offence. Alas for the murders committed by that law! Yet the constant use of the gallows was never sufficient to stamp out the crime. Many offences have been created and multiplied by the penalty which was meant to suppress them. Some offences have almost ceased when the penalty against them has been lightened.

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Love in any case makes sin infamous. If one should rob another it would be sufficiently bad, but suppose a man robbed his friend, who had helped him often when he was in need, every one would say that his crime was most disgraceful. Love brands sin on the forehead with a red-hot iron. If a man should kill an enemy, the offence would be grievous; but if he slew his father, to whom he owes his life, or his mother, on whose breasts he was nursed in infancy, then all would cry out against the monster. In the light of love sin is seen to be exceeding sinful.

Nor is this all. Love has a great constraining power toward the highest form of virtue. Deeds to which a man could not be compelled on the ground of law, men have cheerfully done because of love. Would our brave seamen man the lifeboat to obey an Act of Parliament? No, they would indignantly revolt against being forced to risk their lives; but they will do it freely to save their fellow-men. Remember that text of the apostle, "Scarcely for a righteous (or merely just) man will one die: yet peradventure," says he, "for a good (benevolent) man some would even dare to die." Goodness wins the heart, and one is ready to die for the kind and generous.

Kindness also, working by the law of love, has often changed the most unworthy, and therein proved that it is not a factor of evil. We have often heard the story of the soldier who had been degraded to the ranks, and flogged and imprisoned, and yet for all that he would get drunk and misbehave himself. The commanding officer said one day, "I have tried almost everything with this man, and can do nothing with him. I will try one thing more." When he was brought in the officer addressed him, and said, "You seem incorrigible: we have tried everything with you; there seems to be no hope of a change in your wicked conduct. I am determined to try if another plan will have any effect. Though you deserve flogging and long punishment, I shall freely forgive you." The man was greatly moved by the unexpected and undeserved pardon, and became a good soldier. The story wears truth

on its brow; we all see that it would probably end so.

Hear another story: In the old persecuting times there lived in Cheap side one who feared God and attended the secret meetings of the saints; and near him there dwelt a poor cobbler, whose wants were often relieved by the merchant; but the poor man was a cross-grained being, and most ungratefully, from hope of reward, laid an information against his kind friend on the score of religion. This accusation would have brought the merchant to death by burning if he had not found a means of escape. Returning to his house, the injured man did not change his generous behavior to the malignant cobbler, but on the contrary, was more solicitous than ever. The cobbler was, however, in an ill mood, and avoided the good man with all his might, running away at his approach. One day he was obliged to meet him face to face, and the Christian man asked him gently, "Why do you shun me? I am not your enemy. I know all that you did to injure me, but I never had any angry thought against you. I have helped you, and I am willing to do so as long as I live, only let us be friends." Do you marvel that they clasped hands? Would you wonder if ere long the poor man was found at the Lollards' meeting? All such anecdotes rest upon the assured fact that grace has a strange subduing power, and leads men to goodness, drawing them with cords of love, and bands of a man. The Lord knows that bad as men are the key of their hearts hangs on the nail of love. He knows that his almighty goodness, though often baffled, will triumph in the end. I believe my point is proved. To myself it is so. However, we must pass on.

GRACE REVEALS THE EVIL OF SIN.

III. There is no fear that the doctrine of the grace of God will lead men to sin, because its operations are connected with a special relation of the evil of sin. Iniquity is made to be exceedingly bitter before it is forgiven or when it is forgiven. When God begins to deal with a man with a view of blotting out his sins and making him a new creature, he reveals to him the evil of his sin.

To see his evil ways in all their heinousness; he makes him look on sin with fixed eyes, till he cries with David, "My sin is ever before me." In my own case, when under conviction of sin, no cheering object met my mental eye, my soul saw only darkness and a horrible tempest. It seemed as though a horrible spot were painted on my eyeballs. Guilt, like a grim chamberlain, drew the curtains of my bed, so that I rested not, but in my slumbers anticipated the wrath to come. I felt that I had offended God, and that this was the most awful thing a human being could do. I was out of order with the universe; I had damned myself forever, and I wondered that I did not immediately feel the gnawing of dreadful emotions in my heart. Any man or woman here who has passed through that experience, or anything like it, will henceforth feel a deep horror of sin.

A NEW CREATURE.

IV. Remember also that not only is the forgiven man thus set against sin by the process of conviction, but every man who tastes of the saving grace of God is made a new creature in Christ Jesus. Now if the doctrine of grace in the hands of an ordinary man might be dangerous, yet it would cease to be so in the hands of one who is quickened by the Spirit, and created anew in the image of God. The Holy Spirit comes upon the chosen one, and transforms him: his ignorance is removed, his affections are changed, his understanding is enlightened, his will is subdued, his desires are refined, his life is changed—in fact, he is as one new-born, to whom all things have become new. This change is compared in scripture to the resurrection from the dead, to a creation, and to a new birth. This takes place in every man who becomes a partaker of the free grace of God. "Ye must be born again," said Christ to Nicodemus; and gracious men are born again. One said the other day: "If I believed that I was eternally saved, I should live in sin." Perhaps you would; but if you were renewed in heart you would not. "But," says one, "if I believed God loved me from before the foundation of the world, and that therefore I should be saved, I would take full swing of sin." Perhaps you would; but God's regenerate children are not of so base a nature. To them the abounding grace of the Father is a bond to righteousness which they never think of breaking; they feel the sweet constraints of sacred gratitude, and desire

perfect holiness in the fear of the Lord.

CLEANSEMENT OF THE ATONEMENT.

V. One of the chief securities for the holiness of the pardoned is found in the way of cleansing through atonement. The blood of Jesus sanctifies as well as pardons. The sinner learns that his free pardon cost the life of his best Friend; that in order to his salvation the Son of God himself agonized even to a bloody sweat, and died forsaken of his God. This awakes a sacred mourning for sin, as he looks upon the Lord whom he has injured. Love to Jesus burns within the pardoned sinner's breast, for the Lord is his Redeemer; and therefore, with a burning indignation against the heinousness of sin. To him all manner of evil is detestable, since he is stained with the Savior's heart blood. As the penitent sinner hears the cry of, "Eloi, sabachthani!" he is horrified to think that one so pure and good should be forsaken of heaven because of the sin which he bore in his people's stead. From the death of Jesus the mind draws the conclusion that sin is exceedingly sinful in the sight of the Lord; for if eternal justice would not spare even the Well-beloved Jesus when imputed sin was upon him, how much less will it spare guilty men? It must be a thing utterly full of poison which could make even the immaculate Jesus suffer so terribly. Nothing can be imagined which can have greater power over gracious minds than the vision of a crucified Savior denouncing sin by all his wounds, and by every falling drop of blood. What! live in the sin which slew Jesus? Trifle with that which laid his glory in the dust? Impossible! Thus you see that the gifts of free grace, when handed down by a pierced hand, are never likely to suggest self-indulgence in sin, but the very reverse.

DAILY HELP OF THE SPIRIT.

VI. Sixthly, a man who becomes a partaker of divine grace, and receives the new nature, is ever afterwards a partaker of daily help from God's Holy Spirit. God the Holy Ghost dwells in the bosom of every man whom God has saved by his grace. It is not that a wonderful power of sanctifying, by which process men are better kept from sin than by having the Holy Spirit himself to dwell as Vicegerent within their hearts? The Ever-blessed Spirit leads believers to be much in prayer, and what a power for holiness is found in the child of grace speaking to the heavenly Father! The tempted man flies to his chamber, unbosoms his grief to God, looks to the flowing wounds of his Redeemer, and comes down strong to resist temptation. The divine word also, with its precepts and promises, is a never-failing source of sanctification. Were it not that we every day bathe in the sacred fountain of eternal strength we might soon be weak and irresolute; but fellowship with God renews us in our vigorous warfare with sin. How is it possible that the doctrines of grace should suggest sin to men who constantly draw near to God?

Then, in addition to this, the good Spirit leads us into high and hallowed intercourse with God, and I defy a man to live upon the mount with God, and then come down to transgress like men of the world. If thou hast walked the palace floor of glory, and seen the King in his beauty, till the light of his countenance has been thy heaven, thou canst not be content with the gloom and murkiness of the tents of wickedness. To lie, to deceive, to feign, as the men of the world do, will no longer besem thee. Thou art of another race, and thy conversation is above them. "Thy speech betrayeth thee." If thou dost indeed dwell with God, the perfume of the ivory palaces will be about thee, and men will know that thou hast been in other haunts than theirs.

THE WHOLE MAN ELEVATED.

VII. The entire elevation of the man who is made a partaker of the grace of God is also a special preservative against sin. I venture to say, though it may be controverted, that the man who believes the glorious doctrine of grace is usually a much higher style of man than the person who has no opinion upon the matter. What do most men think about? Bread-and-butter, house-rent and clothes. But the men who consider the doctrines of the gospel muse upon the everlasting covenant, predestination, immutability, effectual calling, God in Christ Jesus, the work of the Spirit, justification, sanctification, adoption and such like noble themes. Why, it is a refreshment merely to look over the catalogue of these grand truths! Others are as children playing with little sand-heaps on the seashore; but the believer in free grace walks among hills and mountains. The

themes of thought around him lower upward. Alps on Alps; the man's mental stature rises with his surroundings, and he becomes a thoughtful being, communing with sublimities. No small matter this, for a thing so apt to grovel as the average human intellect.

New hopes come crowding on the man who is saved by grace. His immortal spirit enjoys glimpses of the endless. As God has loved him in time, he believes that the like love will bless him in eternity. He knows that in the latter days he shall behold him; and therefore he has no fear for the future. Even while here he begins to sing the songs of the angels, for his spirit spies from afar the dawn of the glory, which is yet to be revealed. Thus with joyous heart and light footstep he goes forward to the unknown future as merrily as to a wedding-feast.

From Choctaw.

Dear Bro. West: A very interesting meeting closed at Mt. Pisgah Baptist church on the 17th, that continued nine days. During this time sixteen able and instructive sermons were delivered by Bro. Geo. Parker, the pastor, and his brother, Elder Wm. Parker, of Octagon, Marengo county, and Bro. S. O. Y. Ray, of this place. Bro. Wm. Parker delivered a very interesting sermon on Tuesday Subject, "The immortality of the soul." It was deep and impressive. Bro. Ray, continued the meeting from Friday, the 15th, until Sunday the 17th, alone. I feel that much good was done throughout the meeting, and, especially on Friday, through the efforts of Bro. S. O. Y. Ray, and Walhalla, in trying to impress upon the minds of the young men and children the importance of accepting Christ as their Savior now. Only five were added to our number by baptism, one by letter and one by restoration, yet we believe that the bread cast upon the waters will be gathered after many days. Much interest was manifested up to the close of our meeting by the young.

A short time ago our Sabbath-school was bereft of its beloved Superintendent, Dr. J. D. Hurrell. It grieved all our hearts to part with him. Yet the Master called him. The vacancy has been supplied by one of our deacons, Bro. Judson Reeves, who is faithfully trying to discharge his duty. W. A. B. Melvin, Aug. 24th.

From Brother Waldrop.

Bro. West:—I am delighted with the zeal of those persons who have written for your paper in the interest of Ministerial Education. Gen. Lawyer, Judge Haralson and Dr. Cleveland's articles are worthy of the consideration of all our people.

I attended the Warrior River Association that met at Walnut Grove, Etowah Co., a few days ago. I went there in the interest of our Board, and while that Association has not the advantages of many other bodies, yet after I had explained our plans, etc., I took pledges, to be paid by 1st October, to the amount of about \$50, which will, the most, if not all, be paid. The reader may think this a small sum, but if he knew that I had to follow Dr. T. M. Bailey, he perhaps would change his mind.

The "Warrior River" has a grand future before it. The people are well to do in all that region. They raised funds to place Bro. Adams in the field for the next year as evangelist and colporteur. With God's blessings he will do a grand work.

Our Board must have the co-operation of our people, else our work will be a failure. We are in earnest in this matter. I used to think this work of ministerial education a grand work, but since I have been a member of the Board, the work has assumed grand proportions. It is no child's play.

A good meeting has just closed at Ruhamah. Over twenty were baptized. Bro. Pusey did most of the preaching. A. J. WALDROP. Woodlawn, Sept. 1st.

Query.

I wish to ask Bro. Cleveland, or Renfro, or any brother in Alabama who has time to answer a question: Does not the New Testament teach that each church had its elder, bishop, or pastor, and that they were members of the church they were called or selected to serve? Will they please answer through the paper what the Scripture teaches on this subject? L. C. COULSON.

For my own private satisfaction, I had rather be master of my own time than wear a diadem.—Bishop Berkeley.

To Each Baptist of the Carey Association.

Dear Bro. West: Will you be kind enough to allow this communication in the columns of the BAPTIST? It may be out of place altogether, but if so, I alone wish to be responsible, and bear the censure that may be imposed. If such an article as this is intended should appear at all, some good brother will decide it is the business of the Executive Committee, and not that of an individual whose membership is with a church of the Carey Association. But if this be the business property of the Executive Committee, I ask the committee to excuse me for attending to their business. Knowing that the time for our association to convene is drawing near, and feeling much interest in that to which I will presently allude, I offer this article.

Acute minds—a little anti-missionary in spirit—will decide that I mean to speak of missions. This conclusion is correct. It is of this I would write; and this article is intended as a "reminder" of our duties and obligations. Are we obliged to pay Mission money? Yes, it is a duty emphasized by an obligation to do something for that which Christ died to make possible. Remember, brethren, that at our last session our churches obligated themselves to try to raise amounts which I trust no church has forgotten. If so, please refer to the minutes. I only ask that we do that which we promised. You will remember that Rev. C. P. Sisson came over to our association at Salem church, in Clay county, in 1882, and seeing that the association which he and other brethren had constituted was doing so little, he introduced the "pledge system." It was a stimulus; because the next year (1883) we did much better. The amount was very small comparatively speaking; but I shall not complain of our actions in the past; I only want us to continue improving in future.

Some brethren were delighted with the understanding that each church try to raise the amount pledged, not for the sake of the money, but for the sake of the promise. Well, I am rejoiced that we were only to try; because it would seem a little singular to offer God a promissory note. We are under many obligations to God for His mercy, kindness, temporal and spiritual blessings, life, health; all we have and are owe to God. Were He to try to be unkindful of us, we would all soon be in eternity. But as our obligation was only to try, we accept it as presented.

First, I feel free to acknowledge that our church did not carry all of the amount pledged last year to the association; other churches can speak for themselves. How much money have we promised to try to give the cause this year? I find in looking over our minutes that \$224.00 are pledged for Missions, \$82.50 behind on our colporteur pledges, and then \$50.00 will print and distribute our minutes; aggregate \$356.50. We know these figures will stand very large in the eyes of a great many of our Baptist brethren, and without consideration they will exclaim, "Oh, we will have to do more than try!" Let us reason farther. I have made a calculation which I think is correct, and I find there is but little "trying" to be done. If each Baptist in the Carey Association will contribute 17.5 cents, we will have the \$356.50. What! so little as that? Yes, that is true. There is scarcely a Baptist in the association who would not be offended if asked whether he or she could not give seventeen cents for Missions, colporteur fund, and minutes! Brethren, pastors, deacons, sisters, let us all make just a little patient effort. May the Lord impress us all more and more with the truth, that "the Gospel is the power of God unto salvation to every one that believeth," with the shortness of time, the length of eternity, and the worth of immortal souls!

As some of the pledges on the colporteur fund were made by individuals who live in different parts of our boundary, and very likely will not be at the association, I suggest that Rev. M. M. Driver, W. T. Davis, J. D. Quarles, and Dr. W. M. Scarborough receive, and receipt to such individuals, and report at the association. Let us all do our duty. If so, probably Bro. Parker will not come down again and talk more about "Why all this waste." But for fear we are not fully enlisted in the work come again Dr. Renfro, Rev. S. Purser and Shaffer, and encourage and help us to get right, and stay right. W. J. L. HOOD. Wesobulga, Sept. 1st.

The Hopping Craze.

For months our whole country has seemed to be under some strange infatuation. The foolish Galatians seem to be bewitched. Some moon-struck ghost seems to be exerting its delicious influence with bewildering effect upon the adolescent portion of our populace, and to have produced an insatiable craze for "hopping." The evil genius of the "hop," or dance, seems to have possessed the soul of the multitudes. Nor is its influence confined to the young people alone. In not a few instances the middle-aged and the old may also be found at the "hop."

If all this crazy "hopping," had as its influences, were confined to the world alone, this craze would not have taken up his pen in this connection against it, believing that if the "hoppers" can stand it, he can.

But when those who call themselves the followers of Jesus, go down to the world's level and embrace the weird old ghost of the dance; and when Baptists, whose heads are frosting for eternity, take their children and cast them into the fires of this modern Moloch; and when dignified Baptist deacons draw their diabolical robes close about them, and take God in one hand and the world in the other, and slip down to the place of reveling animalism, and complacently and approvingly look on and chat away the hours, while the "hoppers" are dancing, and their feet are flying, and their arms are swinging and embracing, and their brains are whirling,—when all this takes place, it is time for those who have the cause of Christ at heart to speak out.

But they tell us that dancing is good exercise. Good exercise indeed! To spend a half or a whole night in reveling, in giddy excitement, in bewildering exhilaration, in noisy uproar and in exhausting effort, is anything more than good exercise. It has a strong tendency to a premature grave and destroyed the constitution of others and brought old age and bodily suffering in middle life. Parents sometimes say they want their children, especially their daughters, to be graceful in their movements, and the dance is the only way. Of course the dance has a sort of money-gracefulness that some brainless people may covet. But what thoughtful parent would be willing to purchase it at so fearful a cost? That the modern dance brings a troop of distressing perils no one can deny. It disregards all proper restraints to social intercourse; it breaks the safe social boundaries, and brings the dancer into the closest contact with some of the most dangerous elements of society. It brings about a spirit of familiarity that not unfrequently results in the loss of modesty and virtue. Want your daughter to be graceful? at such a risk as this? The most graceful, intelligent, and interesting people of both sexes are those who do not dance.

But some people who call themselves Baptists—people who have more of sickly sentiment than religion—people who have a low, miserable passion for their children to cut didos in the fashionable world, say their children must go into society; they must be like other people. And so they carry or send their children to the dance. From my heart I pity such Baptists. B. p.ists courting the society of the modern ball-room with all its lists of abominations! The round dance, the most fashionable modern dance, is a moral blot upon the society of this country. It forces the most indelicate familiarities between the sexes; it destroys modesty and virtue; it brings in its wake shame and disgrace. Every form of the dance brings the dancer down upon a vulgar with the low, the vicious, and the vulgar elements of society. Want your children in such society as this? Want to form an intimacy with such society? Well, do so if you like—if you have lost the power to blush; if you are dead to all the claims of decency; if you have lost all respect for pure and undefiled religion. But if you mean to sell yourself thus, be consistent, quit the church, and serve the devil without restraint, or hindrance.

The truth is the best society in this world is made up of the best people in the world. The best people in the world never dance. They would not go into a ball-room for any consideration. They recoil from the very thought of such a thing. They are filled with grief when other professors go to the dance. There are facts worthy of consideration. It is high time for the church of Christ to take a decided stand with regard to this giant evil, and let the world know on whose side she stands in this conflict. The world has no confidence in the religion of a dancing professor of Christianity, nor of those who encourage the dance by their presence. All such members are a dead weight to the church, an incubus on its hands, a cankerworm at the root of its vital powers. A pretty general turning out would be the best revival of religion some of our churches could have. P. R. R.

How unlike expectation, the events of life as we look back upon them in the past! We planned with the feeling that the execution might be counted on with something like certainty; but rarely did it so turn out even for a limited period. The very business adopted for life, has often given place to another totally different and not in all our calculations. We have not lived where we proposed; we have not had the surroundings expected; we have not been what our hearts were set upon being.

Perhaps one of the causes of these things—the great one—has been that we planned, and then, if at all, asked God's blessings upon our plans, instead of asking his direction, in the first place, and then putting forth our best energies to bring about what he seemed to indicate. As it is written, 'Lean not to thine own understanding, but in all things acknowledge him, and he shall direct thy paths.'

But however we may view the matter, some power above and beyond us shapes our destinies, roughs them as we will. They call it Nature, who are displeased with the God of the Bible, but cannot, at last, away with it. And ever and anon, a twinge of conscience, a sharp turn in moral events, a peculiar providence, whispers, says aloud, a God who is a Spirit true and just, and cognizant of affairs here below—supreme in the event of things. The story, now exploded, how Julian the apostate, mortally wounded, tossed a handful of the spouting blood toward heaven, exclaiming, "Galilee, thou hast conquered," has its analogies in real history oft repeated.

Experience, at length, teaches us to rejoice in the divine supremacy, if thereby made wise; piety exults in the minutest divine supervision. In his end the good man turns over his eternal destiny to him who rules on high, yea often long before.

There is much said every summer and fall about methods in "protracted meetings." The discussion not unfrequently approximates sharpness.

Speaking in general terms, one party advocate "revival sermons," confined to elementary teachings, and make large use of the "mourner's seat," and of propositions intended to distinguish the various classes of hearers, into those who have a comfortable hope, those who have a little hope, those who claim no hope whatever, and the like; though these methods and propositions are by no means exclusively used by those who hold to the expediency of elementary teaching.

Another party seek, on all occasions, to "declare the whole counsel." These, more commonly, make less use of extraordinary measures in protracted meetings, not perhaps needing the encouragement of anything more than the felt efficacy of the means of grace. If the word has power upon their own hearts they take it for granted that it reaches others.

Our own practice has been, if we imagined there were parties in the audience desiring to be specially remembered in prayer, or to be conversed with, or who needed personal instruction, to afford opportunity for them to distinguish themselves. If our plans were not deemed sufficiently far-reaching, we have indulged others, always anxious to leave earnest men unfettered in the matter, as perhaps having more of the wisdom of the Spirit than ourselves. To artificial means of stimulating the people we have always had objection; not have we seen the expediency of measures of unusual character, simply because it was a protracted meeting time. We have admired and coveted the gracious tact, in these things, given to some.

Brethren, let us realize that as there are diversities of operation on the part of the Holy Spirit, so there are diversities of gifts as to conducting services. Let all things be done decently and in order, but let each work in his own way.

Thus once poor cobbler, Carey, whom the Lord saw fit to make great in after years, elaborately said, "Attempt great things for God, expect great things from God. An infinitely Greater One long ago said, 'Open thy mouth wide, and I will fill it.' " "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The saying of the plain cobbler has set modern times on fire; and the various Christian denominations vie with each other in spreading the Gospel to the uttermost parts

of the earth. What hath God wrought in stimulating the preaching of the Word and the translation of the Scriptures into almost every tongue, in the last hundred years! We have spent years of agony over the condition of the nations of earth, mixed, it may be, with a meagre modicum of faith. Why shall not larger measures of labor and expectation be forthcoming? As the limit of production on our fields has never been tested, so, we apprehend, the limit of God's grace has never been imagined. Is there any greater authority for small than large requests? "According to thy faith, so be it unto thee," is the language of the Master. The Throne is honored by preferring the largest preparations. When Queen Elizabeth petulantly said to Raleigh, "Sir Walter, when will you cease to be a beggar?" he replied, "When your majesty ceases to be gracious."

EXTRAORDINARY meetings prevail on every hand. Demands on the ministry are overwhelming. The preachers are pressed beyond measure. Meanwhile an unusual amount of sickness prevails in some parts of the State, and funerals are to be attended, in addition to ordinary ministerial work. The most careless want ministerial attentions when bereaved of their friends. What with the intense heat, the necessity of performing these extra labors at their own charges, for the most part, the dilapidation of the best suit, often the only one, the work is no sinecure. We have known cases of a railroad trip to marry or bury, the loss of a day or two, exposure to terrible dust and heat, to wait on the wealthy, and not even railroad fare paid. The poor servant is never expected to be tired or out of money, when he is very rarely rested, or in the smallest amount of funds.

He said that the expectation of death "had caused him no uneasiness for twenty years." An aged sister, present, replied, "You have reached perfection then." Such construction of such statements is, we believe, quite common. And these avowals may sometimes be the evidence of spiritual pride and presumption—we know not how great the danger. But they are not always so. Dr. Mercer, from whom it would be hard to find a case more deeply penetrated with a sense of unprofitableness, made a similar statement in reference to his entire destiny; that he had given it up, long ago, into hands able to keep it, and was giving himself no concern about the matter. Just so. The most enlightened and spiritual Christians, know most of their sinfulness and unworthiness, as well as of the efficacy of the blood of atonement; most promptly regret the former and appropriate the latter; grow sanguine in their views of the "Satisfying One." They think less of themselves and more of their Savior.

We did not inspire the "communication of 'Pitt'" in regard to blank associational letters. We proposed to furnish the letters free to associations whose minutes are printed at our office, but we proposed to furnish them to the clerks of the associations with the minutes. We are quite willing to mail them to any church whose association has its minutes printed here, on receipt of a stamp to pay postage. Other churches should send 15 cents for a half dozen, or 25 cents for a dozen, or \$1.25 for a hundred.

We regret to learn that Frank, a son of Rev. T. M. Bailey, was thrown from a horse and seriously injured. He received concussion of the brain and has been very ill. When we heard from him Saturday Bro. Bailey had been at his bedside constantly for eight days and nights. The crisis is past, and it is now believed that Frank will recover. He is away from home, and this will account for Bro. Bailey's absence from his office and from associational meetings.

"The Lord is doing great things for us, whereof we are glad. His word is mighty and will prevail. Baal's altar has been standing for a long time, but the evening is here, and Elijah's God is about to show himself to be Lord of all the earth. Honor, praise and glory be to Him forever!"—Edwin Miss, Molino, Fla., Sept. 8.

OUR columns have been greatly crowded for some time. As we go to press this week we are compelled to leave out not less than thirty communications, several of which the authors were anxious should appear in this paper. We beg that brethren will be patient. We do the best we can and try to give all a place in due time.

We had the pleasure of baptizing three young gentlemen and three young ladies at Hopewell church, Perry county, last Sunday. Brethren Smith and Stewart recently conducted an excellent meeting at that church.

"I MUST have the ALABAMA BAPTIST. Its weekly visits are as those of a good old friend from the State of which I love to think, and it tells much that I am pleased to know."—P. Armstrong, Texas.

"THE Ladies' Aid Society of Providence church have contributed twenty dollars to furnish the third room of the mess hall rented for the use of the ministerial students at Howard College. I send the money forward for them to-day. What church will furnish the next room?"—B. F. Ellis, Orville.

Ministerial Education.

Bro. West: So much has been said, and well said, of late in the columns of the BAPTIST on the topic of ministerial education, that I hesitate in the attempt to add anything thereto, but it is a matter which so vitally concerns the prosperity of the Redeemer's kingdom, as well as our denominational progress, that I venture to press the subject yet a little further upon the attention of your readers. Let it be premised that there is no purpose in these remarks to reflect in the remotest degree on our brethren of the ministry who have been denied the advantages of a collegiate course; for in the providence of God, without the advantages of a liberal education, and denied the aid of systematic theological training, there has been developed some of the grandest spirits of the age among them, whose faithful and earnest labors have contributed in a large measure, under God's blessing, to the triumphs of the glorious Gospel of his Son, soon destined to cover the earth as the waters do the great deep.

Opportunities are opening up before the Baptists of Alabama for the extension of Christ's kingdom such as have rarely been offered a Christian people; broad fields are whitening unto the harvest, and smilingly invite the reapers to come and occupy them for the Master. In consequence our obligations and responsibilities are correspondingly increased. The sudden looming up into prominence of the vast mineral wealth of our State; her agricultural and manufacturing resources; her genial climate and generous soil; her mountains and valleys; her forests and streams; her varied productions,—all conspire to offer inducements to the enterprising and industrious, that are not surpassed by any State in the Union, and will ere long cause this land to teem with a thrifty, active and intelligent population. Even now in the infancy of our newly begun prosperity, towns and cities are springing up as it by magic, factories are being reared, and a multiplicity of enterprises are being projected in every direction, and a steady tide of emigration has set in which in a few years will swell and grow into a mighty torrent; education and a spirit of scientific investigation are on the increase, and a desire for knowledge and progress is everywhere manifest. The inquiry forces itself on us as Christians, how are we to keep pace with our responsibilities and meet this state of things? Shall we prove recreant to the great trust confided to us, by being laggards in the race? Shall we permit our brethren of other denominations to outstrip us? And shall we even allow the children of this world, wiser in their generation than the children of light, to labor more devotedly for their worldly interests than we do for His cause who gave his life a ransom for us?

If we say nay, how then, brethren, are we to meet these obligations and fulfill the solemn duties that God in his providence is imposing on us? In part the solution of this problem, I opine, lies in bringing to a successful issue the wise plans consummated by our late State Convention on the subject of ministerial education, and co-operating heartily and earnestly with the Board appointed to take charge of this noble work, and like one of old, let our contributions and our prayers go up together in its behalf.

In this age of cavilling and opposition to many of the truths of God's revelation on the part of scientists, so called, the *armamentarium* of Christ's ambassadors is incomplete without the powerful aid of a trained and cultivated intellect; views broadened and minds enlarged by a thorough course of instruction, such as the able and honored faculty of our own Howard College are wont to impart; and in pursuance of this purpose, let us place it within the reach of every devoted young brother in whose heart God has burned the feeling, "Woe is me if I preach not the Gospel," to attend that institution and enjoy its advantages.

To this end a liberal response to the call of the Board of Ministerial Education is necessary, not only to afford means to furnish a mess hall for use of our young brethren preparing for the ministry at the Howard; but a sufficient fund to provide for their maintenance and support while there. Many who will read this appeal, have, like the writer, passed the meridian of life, and the shadows of the valley towards which we hasten begin to gleam athwart our pathway; the wrinkling brow, unsteady nerves and whitening hair betoken but a few more years of pilgrimage, a few more opportunities to do the Master's work, for the night soon cometh when no man can work.

Let us then, brethren, resolve to bear a part in this noble enterprise, and by a generous aid through this Board to some worthy young brother whose soul is aglow with zeal for the cause of Christ, whose heart burns within him in behalf of the souls of his fellow men perishing for lack of the bread of life, and who is consecrated soul, body and spirit; and thus by our aid in preparing these devoted men of God for their life's work, long after our bodies have been mingled with their mother dust, we will perpetuate an influence that shall contribute towards ushering in that grand and glorious era when the "kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

H. W. CAFFEY.
For the Alabama Baptist.
Ministerial Education Again.
There is no object demanding the attention of the denomination at present which is of greater importance than that of Ministerial Education. It is essential to the well being of our cause in the State that our rising ministry be educated; and when I say this I fully appreciate the grand work that has been, and is still being done, by the noble band of faithful preachers who have never had the advantages of a collegiate course. Many of them will wear crowns of glory when they enter the realms of light and glory. The subject of universal education is being discussed in our legislative halls, both State and National. There seems to be a general awakening on this subject, and the present indications point to the education of the masses. Our Government, both State and Federal, is pouring out its treasures to forward the noble work of educating the people. When the people become educated there must of necessity be an educated ministry to preach to them. An intelligent people demand intelligent leaders, and inefficient leaders they will have. Every Baptist who keeps pace with the times knows that the demand for men of training and culture is becoming more general throughout the whole country. This proves that it is for the general good that the rising ministry be educated. But while it is of general importance, it also especially concerns us as a denomination. If we expect to maintain our present standing before the world and increase our power and respectability, we must have trained men to meet the present as well as the coming emergencies. Other denominations are educating their preachers. They are increasing their facilities in this direction. The time has fully come when we too must increase our facilities or be left fearfully behind. The Baptists of Alabama can not afford to wait longer.

I think every thoughtful reader can see the importance of this subject. The inquiry arises, "Can the present demands be met?" I answer most emphatically, they can. We have the ability to devise, as has already been shown by the progress made by the Board of Ministerial Education. I think no better plan could be suggested. The plan is economical and without complication. The brethren who compose this Board are men of large experience—men of business tact. They are wise and prudent. They are certain to succeed in this most noble enterprise, if the Baptists of the State will only open their hearts and their purses and give them the money. As they have the wisdom to devise a plan so have they the financial ability to carry into execution that plan. A Board possessing more ability and consecration cannot be found in the State, or out of it.

I now propose to show that the Baptists of Alabama have the financial ability to meet the present emergency. According to the statistical table published in the Minutes of the Convention there are 82,000 Baptists in the State. If every Baptist in the State will give one dime there will be an aggregate of \$8,200. One nickel per member will amount to \$4,100, while two and a-half cents per member will give the handsome sum of \$2,050. These are the figures and they speak for themselves. Will it hurt any Baptist to give two and a-half cents, five cents, or ten cents? Will any one say he is too poor to contribute such small amounts as these? Surely not. Let every pastor in the State bring the matter before his church or churches at once, and try to secure one of the amounts mentioned from each member. If the pastor will do so, let some active, energetic, consecrated brother or sister take it in hand, and success will be the result. Then when you go to your association, bring the matter before that body, and thus keep the ball moving. First, get enthused, and then enthrone every one you meet.

If the above suggestions are carried out, I am quite sure that the Board will not lack for funds, and no young minister who applies to the Board for aid will be turned away for want of means. I have suggested nothing visionary, as every one can readily see. God help us to act at once in regard to this important matter.

J. L. THOMPSON.
Verbena, Sept. 9th, 1884.
"All things are yours, whether life or death, or things present or things to come, all are yours."

Meeting of the Board of Ministerial Education.

The Board met in Birmingham September 11th and decided to meet September 29th and 30th at Calera to examine applicants for assistance. Brethren at Calera have kindly consented to entertain the Board and applicants.

Thirteen brethren have made application for aid. Two of the most energetic members of the Board are appointed a committee to look after provisions, fuel, and furniture for the "mess hall."

Furniture for four rooms has been provided for, and the crockery. Aside from furniture a No. 8 stove in which coal may be used is needed. We are informed that a first rate stove of the kind needed may be had for \$25.00. Who will furnish it? The young men must go to Marion in a few weeks. The hall must be ready for them. We would press our appeal most earnestly, and ask for prompt action.

We appeal to farmers around Marion and ask that they will send to the hall provisions that can be spared. A good cow would be a most desirable contribution.

Provisions of any kind will be acceptable. Brother and sister Sanders will be in the place in time to take charge of contributions of furniture, fuel, and provisions.

Brethren, sisters, let us hear from you immediately. The good work is going on; let us press it to a gratifying success. Brethren who intend to apply for assistance are requested to do so as soon as possible, and are requested to meet the Board at Calera on the 29th and 30th of this month.

W. C. CLEVELAND.

Ministerial Education.

Dear Bro. West: I have not in the past been addicted to writing articles for newspapers, either religious or secular, nor am I now afflicted with *caecoths scribendi*, but I feel that there are subjects appertaining to the church, as there are questions of policy affecting the State, upon which Christians as well as citizens should not hesitate to express opinions either favorable or adverse, approving or condemning. In the last issue of the BAPTIST I read with engaging interest and no ordinary degree of pleasure, the able and well-timed articles over the signatures of worthy and eminent brethren, devoted to the subject of aid to young men who desire, but have not the means, to educate themselves for the ministry. Having been at one time connected with a church which could not secure a pastoral supply, and for lack of it was almost lost in the gloom of Christian indifference and denominational apathy, I can heartily sympathize with any enterprise the object of which is to increase the supply of Baptist preachers adequate to the demands of denominational growth and progress in our State. From every section of the country we hear of destitute churches, of scattered flocks, of weak denominational organizations, of vice and immorality rampant and unrebuked, and of infidelity unchallenged, all because our denomination is alarmingly deficient in ministerial supply. Truly "the harvest is great and the laborers are few." These destitute churches should be supplied, these scattered flocks should be brought back to the fold, these weak denominational organizations should be made strong, vice and immorality be made to abandon their haunts and retreat before the crusade of an advancing and aggressive Christian civilization, and infidelity denuded of its sophistry through the instrumentality of an educated and enlightened ministry, no longer be permitted to lead captive the unwary, unsuspecting and uninformed.

Our denomination is strong in the State and powerful for good. Our local ministers and evangelists are accomplishing a grand work, but they are unequal to the herculean task of building up all the waste places that appeal to us as a denomination for aid. I am persuaded that we have the means at hand sufficient for every requirement if we will only develop them. Young men of strong minds, of bright intellects, of deep piety, of many integrity, of Christian zeal, but destitute of means to improve their talents, have been called and commissioned of the Master as heralds of the Cross, and are appealing to us to furnish them the facilities for acquiring an education in order that they may be better prepared in the arduous, unremitting and sacrificial lives to which they have consecrated themselves to carry the Gospel into the destitute places of our State, demolish the strongholds of Satan, vanquish the enemy of souls and contribute to making the Baptist denomination strong in all the essentials requisite for advancing Christ's kingdom, and ready, prompt and liberal in fostering every enterprise or object that looks to the spread of the Gospel and the conversion of the world to Christianity.

It is said that "genius delighteth to nestle her offspring in strange places," and without insisting that affluence and prosperity are not favorable conditions for the development of the highest order of piety, Christian reverence and devotion, I think I may safely and truly assert that very many, if not the majority, of our ablest ministers have been called to duty from the humbler walks of life. Many of them have attained, unaided, to eminence in their high calling over rugged ways and devious paths, surmounting obstacles in the energy of an extraordinary manhood. Some have perished in the struggle with adverse influences, and some have become renowned only in old age, and at the cost of constitutions broken and wasting under the ravages of disease induced by hardship, privation and exposure. Our Board of Ministerial Education, composed of competent gentlemen and zealous Christians, has been organized for the purpose of correcting this evil, and educating and equipping our young men for the conflicts incident to their high professions and supplying empty pulpits throughout the State with competent pastors. The Board in laboring for the accomplishment of such grand results ought to be sustained, and I fondly cherish the hope that as the roll is called every Baptist will promptly answer to his name, and testify his devotion to the profession he has made by giving of his means as the Lord has blessed and prospered him something to aid in the noble work.

JAMES CROOK.
Jacksonville, Sept. 7th.
Systematic Giving or Tithing.
In calling the attention of my brethren to this subject, I wish it understood that I do not propose to dwarf the benevolence of any, but will endeavor to enlarge the liberality of all Christian people. My only object is to so understand our obligations to God and to our fellow man as to reflect the most good to the donors, and the greatest benefit to those who may be the beneficiaries of our charity.

My position is that requiring a tenth is ceremonial and without life. No motive is stated for giving that would stimulate the Christian sympathy; therefore it is faulty and does not suit the gospel or Christian dispensation. I hold that the tithing, in common with the balance of the ceremonial law, has served as a school master to bring us to Christ; that its mission has been accomplished; that it has passed away, and that it has been supplanted by the gospel on laws better and more congenial, the gospel which is written in the heart and imprinted in the mind. Read the eighth, ninth and tenth chapters of Hebrews, where the subject is fully discussed.

As to whether the tenth is too much or too little, I cannot say. That should be adjudged by the laws put in the heart and written in the mind. Of course we will have to guard against the selfishness of human nature, which will ever be our Christian duty. Our pecuniary condition and the character of the demand for charity has much to do with a right decision. Many of our obligations assume the character of a debt, which should be met if it took all of our income and a portion of our principal. (That is why it is right for us to lay up a surplus to meet emergencies.) For instance, we promise to pay so much to our minister. He has supported his family on the promise; he has no other source to look to for means to liquidate his obligations; our obligation to him could not depend on any portion of our income. There are many similar obligations, such as building churches, colleges, high schools, &c.

There are many objects presented to the public that only a few would reasonably be expected to contribute to, while other objects are presented that demand assistance from those who are in straitened circumstances; even the widow's mite is required.

I regard it as folly for us to think that all the varied calls on our charity can be met by any specific portion of our income. If you will read Matthew 25:35-41, you will see what the Savior considered as being worthy to mention. The gospel of Christ fits and qualifies men to feed the hungry, to clothe the naked, and to visit the fatherless in their afflictions, but not a word is said about the tenth; so I consider the motive to feed the hungry is just as far superior to the motive to comply with the Jewish law to pay tithes as the gospel is superior to law dispensation. If the first had not been faulty, the second would not have been substituted, which does away with the first.

I believe it is always conceded that the motive which prompts to action makes it either criminal or innocent. Let us inquire what it was that influenced those on the right to administer to those little ones. Was it to comply with the lifeless ceremonial law given to the Jews to bring them to a more spiritual covenant? or did it arise from a renewed heart that had drunk from that living fountain which springs up to everlasting life? Was it that Christ-like benevolence

which was moved by seeing suffering humanity, to feed the hungry and clothe the naked? There are many varied conditions that require our prayerful consideration. We may live in an unfortunate neighborhood and have given the tenth and yet have plenty, while others around us are suffering for the necessities of life. What are we to do? Shall we not go beyond the tenth. Yes, could you not imagine conditions of a community that would make it your duty to consume all your income and a part of the principal? On the other hand, under more favorable circumstances, the seasons may be propitious. In view of the changing condition of the masses, with their general inclination to consume all they have, suppose there were not a demand for so much as a tenth, would it not be well to hold it over; at the same time it was the Lord's and all the balance you have, and yourself also. "Ye are bought with a price."

I might introduce many conditions in life that the tithing system does not suit. Two brothers might be partners in business; they might be prosperous; one might have a large family, probably a dozen children to raise and educate; the other might not be married. While one on the same income would be able to assist in building churches, colleges, and contributing to all other benevolent purposes, the other would be hard up to educate and place his children in society.

I have seen but one reference to the New Testament for proof, Matthew 23rd, and that is very far from establishing anything concerning the system of tithing. That was the introduction of the gospel. The Pharisees considered themselves under the law, and of course it was right for them to observe the law they were under; but what they did was from an improper motive, or, I might say, without motive, only to comply with the external requirements of the law. They complied without any regard to mercy, which was one of the chief objects of charity.

We should observe the difference between the law and the gospel dispensation. When Cain and Abel offered their first sacrifice, the offering or gift was the only motive to show their allegiance to God. As there was no use for their gift it was burned up. In process of time those burnt offerings ceased, and tithing seemed to take the place; but the giving was the grand object of tithing, to school them to allegiance to their Lord, and bring them to a more perfect knowledge of the character of God. All through the law dispensation, the giving was the motive. The use made of the gift in feeding the priests, and every use made of the tithes, was a secondary consideration, which grew out of the tithes being collected.

"But in the fullness of time Christ came." A sufficient schooling had been accomplished. It was necessary for God to be presented in a different light; not that God had changed, but that he had not been understood by man. So it is said that "God so loved the world that He gave his only begotten Son," &c. From this time forward Love is the moving cause to action. Christ so loved the world as to give himself to die, that we through His death might live. It was a great sacrifice. He prayed to the Father, "If it be possible, let this cup pass from me" [that is if man's redemption could be accomplished without this bitter sacrifice]; "nevertheless, not as I will, but as thou wilt." Love was the moving cause. Love was so strong that it predominated over death. Here now we have the example. Love is at the first and last and in the heart of all our devotions.

Without charity (which is love) it is impossible to please God. James says, "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." "A sacrifice where the heart is not found is an abomination." Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." The proper motive of all our devotions to God is to love God; and the proper motive to all our charity is love to man.

Love is the moving cause in relieving suffering humanity. Giving is necessary to accomplish that object. This makes it a consequence growing out of a necessity, and of course it is not a cause for action. Then, instead of saying we should give without ceasing, we ought to say we should love without ceasing.

As Christ's love for us predominated even over death, so our love should be so strong for suffering humanity as to predominate over our selfish or avaricious nature. The man who is restrained by the demands of the law alone is a slave. The woman who performs the duties of a wife and mother from no higher motive than to comply with her marriage obligation and the legitimate obligations as a mother is a slave. It is true it is better for a wife or mother to do her duty from motives, not the highest or most pleasant than not to do them at all, but I pity the wife or mother, or the husband and father

whose affectionate feelings are not sufficiently strong to cause them to forget other obligations than the strong desire to serve those they love. You may call it passionate or spasmodic. That is the only motive that makes us free, which is a pleasant feeling to have. The man who gives from no higher motive than to comply with the ceremonial law given to the Jews does better than not to give at all, but he is a slave to the law. A man to live amidst the necessities of the world both temporal and spiritual (behold the fields already white unto the harvest), that can find no motive of Christian benevolence strong enough to eclipse or supersede his ceremonial obligations is much to be pitied. He may be saved as by fire, but his religious liberty and enjoyment is very much dwarfed. May we not attribute much of our cold and lifeless and pretended devotions to sacrifices where the heart is not found.

I see over the signature of Layman, 310 Ashland Ave., Chicago, many certificates testifying to the many advantages both temporal and spiritual from giving one tenth of their income. I believe in liberality. As a general rule the liberal man is the most prosperous and happy because liberality is most congenial with the object of our creation. Every principle of our better nature revolts at selfishness. The liberal deviseth liberal means, and by liberal means they stand is a logical conclusion, but that God will especially control the seasons and the common pestilences, in favor of a particular class of men I have not so found it, neither was it in accordance with David's experience. Those numerous testimonials very much remind me, of the testimonials that I have seen of patent medicines. They all look very fair and unselfish, so plain and satisfactory that I have frequently been influenced to try them, but have been just as often disappointed. There is one thing I will say, if he can get the masses of the people to believe the financial view of the subject, he will have many followers; but I fear much of those sacrifices will be where the heart is not found.

In conclusion, giving is comparable to labor, it is indispensable, and when we become accustomed to labor, it is pleasant, at least not very unpleasant. Some say they love to work. As we do not work for the glory of labor, but for the benefits arising from it, so with giving; it is very pleasant; it is attended with many pleasant results that make it more blessed to give than receive. Still, like labor, we do not give for the pleasure of giving, but for the satisfaction of relieving those who are in want.

J. M. THORNTON.

Barbour County.

Livingston Baptist Church.

On the 24th of August Rev. B. F. Riley began a protracted meeting in this church which lasted eight days. From the very first there was a decided interest manifested among the members. It was evident that the prayers of the good people were earnest and continued. A blessing was desired; a refreshing season was the anxious wish of the church, and God answered their prayers. For a portion of the time Bro. Riley preached two sermons each day, held prayer-meeting at 9 a. m., and an enquiry meeting at 4 p. m. Each of the four services was attended with good results. Congregations at 11 a. m. and 7:30 p. m. were large, exceedingly attentive and devotional, not a single incident occurring to disturb or mar the delightful services. All denominations attended and vied with each other in the good work.

As to the sermons preached, they were most interesting and effective. It was the unanimous verdict of all with whom the writer has conversed that they were the most excellent and eloquent series of sermons ever delivered in Livingston. Other Christians than Baptists, and those who are not Christians, are outspoken in high commendation. The preacher may be satisfied as to his services and the effect of his discourses. We do believe that he sowed the seed that will spring up and bring forth much fruit. Not only were the young moved to tears and joy, but the aged also. The number added to the church was seven, among them a very intelligent widow lady who has been a member of the Presbyterian church for twenty-five years. Her convictions were so great that she could delay no longer. The baptismal service in the river near by was as beautiful and impressive as I ever saw, and was witnessed by four hundred people or more. Our hearts are full of joy, and as one of the young converts said, "We feel so happy." We are assured that others will join us perhaps at our next meeting, as a result of the services alluded to. There was no spasmodic excitement, no effort made to create or awaken an undue interest; the judgment and conscience were addressed, and the truth of the Gospel forcibly presented. Our prayer is that God will bless all other churches as he has ours.

A MEMBER.

Livingston, Sept. 10th.

Alabama Baptist.

SELMA, ALA., SEPT. 18, 1884.

Time and Place of Meeting of Alabama Associations for 1884.

Prepared for Insertion in the Minutes.

BY B. D. DAVIS, STATISTICAL SECRETARY.

1 Alabama—Rev. David Lee, moderator, Mount Willing; E. F. Baker, clerk, Colli-
rene. Meets at Ft. Deposit, Oct. 10.

2 Antioch—J. J. Mason, moderator, Es-
cambia; S. F. Tucker, clerk, Silas. Meets
with St. Stephens church, Oct. 29.

3 Arisacoche—Rev. T. A. Camp, mod-
erator, Lamar; J. M. Hix, clerk, Silas Hill.
Meets at Wedowee, Randolph county, Octo-
ber 10.

4 Bethel—John W. Jones, moderator, Jef-
ferson; J. F. Cowan, clerk, Coffeeville. Meets
with Bethel church, Coffeeville, Mo-
nroe county, September 20.

5 Bethel (South)—R. C. Cowan, mod-
erator, Coffeeville; Rev. J. H. Craighead, clerk,
Grove Hill. Meets with Peniel church, Jack-
son county, October 2.

6 Bethlehem—Rev. B. J. Skinner, mod-
erator, Bartlett; Rev. C. W. Wiggins, clerk,
Monroeville. Meets with Bethany church,
Monroe county, September 27.

7 Big Bear Creek—Rev. F. M. Jackson, mod-
erator, Frankfort; W. M. Chaffin, clerk,
Franklin county. Meets with Dunbar's Creek
church, Franklin county, October 11.

8 Bigbee—Rev. J. K. Ryan, moderator, Yan-
tey Creek; Rev. J. D. Cook, clerk, Pushmataha.
Meets with Friendship church, For-
est, Greene county, September 13.

9 Boonville—Rev. T. H. Howie, mod-
erator, Delta; J. C. Bean, clerk, Oxford.
Meets with Bethel church, September 27.

10 Cahaba—R. V. Wood, moderator, Car-
thage; J. P. Harris, clerk, Harrisburg. Meets
with Bethel church, October 14.

11 Canaan—Rev. A. J. Waldrop, mod-
erator, Woodville; Rev. J. H. Howie, clerk,
Woodlawn. Meets with Salem church, Oct. 1.

12 Carey—Rev. W. M. Scarborough, mod-
erator, Mellow Valley; James A. Bailey,
clerk, Mellow Valley. Meets with Sardis
church, Gibsonville, Clay county, Oct. 10.

13 Centennial—A. J. Slaughter, mod-
erator, Union Springs; F. B. Tompkins, clerk,
Pittsburg. Meets with Mount Zion church,
September 26.

14 Central—Rev. J. H. Colley, mod-
erator, Equality; Rev. D. S. Martin, clerk,
Equity. Meets with Shiloh church, Coosa
county, 5 miles east of Rockford and 5 miles
southwest of Kellyton, October 4.

15 Cherokee—Rev. J. B. Appleton, mod-
erator, Collinsville; T. N. Appleton, clerk,
Collinsville. Meets with Bethany church,
September 16.

16 Clear Creek—Rev. S. Henderson, D.
moderator, Woodlawn; Leila Law, clerk,
Crownell. Meets with Childersburg church,
September 16.

17 Elm—J. A. McDavid, moderator, Mc-
David; F. W. Brooks, clerk, Williams
Station. Meets with Hay Minette church,
Baldwin county, October 4.

18 Eufrasia—Rev. W. H. Patterson, mod-
erator, Eufrasia; W. A. Davis, clerk, Eu-
frasia. Meets with Prospect church 9 miles
south of Clayton, October 24.

19 East Harmony—Rev. J. P. Houston, mod-
erator, Tallapoosa; G. T. J. Burton, clerk,
Edwardsville. Meets with Bethany church,
2 miles north of Tallapoosa, Har-
lowsburg, Ga., September 24.

20 Harmony (West)—Rev. N. H. Wil-
liams, moderator; Scottsville; Jas. N. Hayes,
clerk, Clement's Depot. Meets with Cedar
Grove church, Bibb county, October 11.

21 Indian Creek—Rev. J. M. Corbin, mod-
erator, Houston, Tenn.; A. O. Mon-
aghan, clerk, Sordley, Tenn. Meets with Rock
Springs church, Giles county, Tenn., Sep-
tember 27.

22 Judson—J. W. Foster, moderator, Abbeville;
Rev. D. Rogers, clerk, Shorter-
ville. Meets with Shorter church, Octo-
ber 2.

23 Liberty (East)—Rev. F. Bledsoe, mod-
erator, Camp Hill; Rev. W. F. Bledsoe,
clerk, LaFayette. Meets with Bethel church,
Lee county, September 24.

24 Liberty (North)—Dr. J. P. Hampton, mod-
erator, Meridianville; R. A. Petty, clerk,
Hayes Store. Meets with Poplar Creek
church, Liberty, Tenn., September 18.

25 Liberty (Southwest)—Rev. J. D. Stone, mod-
erator, Meridian, Miss.; J. L. Slay, clerk,
Meridian, Miss. Meets with Elm church,
Clarke county, Miss., October 4.

26 Macedonia—Rev. J. L. Touchstone, mod-
erator, Buckatanna, Miss.; J. C. Wil-
liams, Sr., clerk, State Line, Miss. Meets
with Macedonia church, Washington county,
October 11.

27 Mobile Baptist Union—M. G. Hudson,
Pres., Mobile; George A. Pearce, clerk, Mo-
bile. Holds sessions quarterly.

28 Mud Creek—
35 Mulberry—F. M. Holston, moderator,
Hagler; R. M. Honeycutt, clerk, Clear
Creek. Meets with Union church, 16 miles
west of Centerville, Shelby county, Sept. 27.

36 Muscle Shoals—Rev. J. C. Gunn, mod-
erator, Trinity; Rev. Jos. Shackelford, clerk,
Trinity. Meets with Hillsboro church, Octo-
ber 3.

37 New River—Rev. J. B. Ferguson, mod-
erator, Buckatanna; Rev. J. C. Wil-
liams, Jr., clerk, New River. Meets with
Shady Grove church, 14 miles southeast of Fayette, October 9.

38 Newton—Rev. J. M. Poyner, mod-
erator, Newton; Rev. Ransom Deal, clerk,
Echo. Meets with Clintonville church, Octo-
ber 10.

39 North River—Rev. D. Manasco, mod-
erator, Jasper; J. W. Rogers, clerk, Toledo.
Meets with Bethany church, 16 miles east
of Fayette, September 25.

40 Pea River—Rev. Jesse M. Rowe, mod-
erator, Elba; A. J. Wise, Jr., clerk, Victoria.
Meets with Bethel church, Coffee county,
October 30.

41 Pine Bluff—D. W. Ramsey, mod-
erator, Pine Apple; O. J. Burson, clerk, Buena
Vista. Meets at Snow Hill, Wilcox county,
September 17.

42 Rock Mills—Rev. Wm. McCarter, mod-
erator, Roanoke; H. J. Prichett, clerk,
Rock Mills. Meets with Central church,
Hatchee, Heard county, Ga., October 4.

43 Salem—T. J. Carlisle, moderator,
Brundidge; O. P. O'Brien, clerk, Brundidge.
Meets with Union church, Henderson, Fla.
county, October 3.

44 Sandy Creek—Rev. J. E. Albright, mod-
erator, Geneva; Rev. J. C. Coleman,
clerk, Geneva. Meets with New Hope church,
Hugues county, Fla., families south of Gene-
va, October 25.

45 Shelby—Rev. I. U. Wilkes, mod-
erator, Brierfield; Rev. C. W. O'Hara, clerk,
Wilcoxville. Meets with Summer Hill church,
3 miles northeast of Shelby Springs, Oct. 11.

46 South Eastern—Rev. B. R. Jackson, mod-
erator, Mobile; R. Powell, clerk, Citron-
elle. Meets with Mount Moriah church,
October 18.

47 Sulphur Springs—Rev. W. B. Palmer, mod-
erator, Parrish; Rev. C. C. Burns,
clerk, Besong. Meets with Union church,
September 26.

48 Tallapoosa River—Rev. J. H. Norton,
moderator, Nottulsa; Rev. E. Parker, clerk,
Nottulsa. Meets with New Harmony
church, October 23.

49 Tallahassee and Ten Island—Rev. John
A. Scott, moderator, Davisville; Rev. W. H.
Burton, clerk, Howell's Cross Roads. Meets
with Liberty church, near Anderson, Octo-
ber 4.

50 Tennessee River—Rev. J. J. Beeson, mod-
erator, Piquette; R. A. Coffey, clerk, Ste-
venson. Meets with Mount Zion church,
Jackson county, September 26.

51 Tuscaloosa—Rev. J. T. Verby, clerk, Northport.
Meets with Big Creek church, September 18.

52 Tuskegee—Waddy Thompson, mod-
erator, Tuskegee; Rev. W. H. Buck, clerk,
Crawford. Meets with Brownsville church,
October 16.

53 Union—Rev. J. C. Foster, moderator,
Foster's Rev. H. J. Pleasant, clerk, ar-
rillon. Meets with Pleasant church, Lar-
mar county, September 23.

54 Unity—Rev. J. Falkner, moderator,
Mountain Creek; Rev. H. E. Longier,
clerk, Unity. Meets with Harmony
church, Antioch, Sept. 17, September 30.

55 Wagonwheel—Rev. R. S. Streeby, mod-
erator, Marble Valley; James Martin, clerk,
Fayetteville. Meets with Pine Grove church,
Coosa county, October 18.

56 Yellow Creek—Rev. A. Markham, mod-
erator, Pikeville; Rev. J. W. Peters,
clerk, Yellow Creek. Meets with Antioch church,
Lamar county, October 11.

57 Zion—Rev. E. L. Money, moderator,
Red Level; Covington Co.; Malachi Riley,
clerk, Andalusia. Meets with Sardis church,
14 miles southeast of Greenville, October 27.

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and 32; Friday 5, No. 32; Wednesday 10,
No. 11; Saturday 13, No. 8; Tuesday 16,
No. 17; and Wednesday 17, No. 41;
Thursday 18, No. 28; Saturday 20, No. 43;
and 21, No. 27; Thursday 23, No. 55; Wednesday
24, No. 27; Thursday 25, No. 30; Friday 26,
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Thursday 18, No. 28; Saturday 20, No. 43;
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30 and 31; Thursday 9, No. 37 and 38; Friday
10, No. 2 and 3; Saturday 11, No. 28;
No. 17 and 19; Wednesday 17, No. 41;
Thursday 18, No. 28; Saturday 20, No. 43;
and 21, No. 27; Thursday 23, No. 55; Wednesday
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STOWING OLD.

association, the conclusion is finally reached that it is no use to try, and the consequences on the conduct are likely to be bad. The faultfinder demands his own object, if he can be said

...trying the friend we love
fail to visit us, the letter we ex-
may not arrive; but if we can
ve our tranquility of soul and
abor, we shall get through ev-
ing creditably.

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