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Does the Southern Baptist Convention Need More than One Mission Board?

Had this question been asked a few years ago, without much hesitation it would have been answered in the affirmative, but now it can be as readily answered in the negative. There were no efficient local agencies in the States embraced in the territory of the Southern Baptist Convention to look after home destitution. It needed attention. The work of looking over all this vast and diversified field, added to the work among people of a foreign tongue, was too much for one Board; therefore two were created, one for the home and another for the foreign field. This was wise at the time.

Now a different condition of things is presented. In each State there is a well organized "State Board" looking energetically after the work in its own borders. The area over which each of these has to look is so very much smaller than the whole territory of the Convention than no one can doubt that such State or local Board is a far superior agent to a general Board at attempting to overlook and supply the whole field.

Almost every State is able to do and is doing its own work. That which appears from the Report of the Corresponding Secretary for 1884 as exceptional, is so nominally rather than really. Take, for instance, Florida reported as having 28 missionaries employed by the Home Board in its borders, and over \$3,000 of the funds expended in their support was raised by Florida, expended except about \$67, by Florida agencies, upon Florida appointed missionaries, and only reported through the Home Board. Texas, with its 39 missionaries reported as employed by this Board, paid out for their support through its own local agencies, to these missionaries appointed and controlled by them, \$10,335.93, none of which ever touched the Home Board any more than the nearly \$3,000 from Florida. The same is largely true of Louisiana and Arkansas. These cover all but 14 of the missionaries employed by the Home Board in the States. The 14 are properly at State work, in States like Alabama, Georgia, Virginia, &c., which could, of course, employ them through their own State Board without additional agency expense, since their contributions to the Home Board far exceed the amount paid out to these missionaries by that Board.

These statements being true, and they can be easily established, it leaves no work done now by the Home Board that cannot be as well if not better done without it, except the "Indian Department," and "Church Extension." Both of these could be transferred without much increasing the work now done by the Foreign Board, especially since the Church Extension work has an especial agent or secretary.

Louisiana, Florida, and perhaps Arkansas are the only States not fully self-sustaining. Whatever supplemental amount of funds might be necessary to enable these to do the work in their borders, could be asked for of the Sister State Boards by the Corresponding Secretaries of these States, and who doubts a ready response as cheerfully rendered as if asked for by the Home Board? Or, if desirable, application might be made to the General Board, and by it the appeal to the other State Boards.

The Convention, in the opinion of many of us, needs but one Board, to be called the "Mission Board of the Southern Baptist Convention," because

1st. The State organizations are the best agents to work up an interest and collect funds.

2nd. It would simplify the work, and remove much of what mystifies the minds of many Baptists.

3rd. It would save expense of maintaining one of the Boards, and thus give an increased amount of funds to be applied directly to mission work, accomplishing an incalculable amount of good. This expense last year amounted for the Home Board to \$7,454.73, for the Foreign to \$10,358.31.

4th. It is our duty as God's stewards, to use his funds both economically and wisely.

5th. The multiplication of Boards confounds the simple; furnishes weapons to the hands of opponents among us with which to fight missionary work; and increases expense without corresponding advantages.

6th. The local agencies doing their own work and simply reporting through the Home Board, gives to their States an undue advantage in representation in the Convention, for they thereby have five representatives

where should be only one upon the true basis. Such showings are not strictly right, being a semblance of work done by one, whereas it is done by another.

I hope the *Index* and *Reflector* will copy this and stir up an investigation before the next meeting of the Convention. Let brethren speak out on the subject, and let us come to a right conclusion. Geo. E. Brewster.

LaFayette, Ala., Oct. 13th.

Self Help.

It has for many ages been universally admitted that some learning is highly important to fit men for the world; and however diversified the opinions of many eminent writers may have been respecting the manner of conducting education, all of them concur unanimously in its salutary effects. Now, it is evident that without this necessary cultivation the mind is like a barren desert, overgrown with weeds of ignorance, and covered with thorny briars of error.

The exercise of our reasoning powers is a duty that devolves upon every station in life; not an hour of existence but calls for our judgment upon ten thousand occasions; whether we regard the intimate and relative duties which we owe to our family and connections, or the more distant or scarcely less indispensable obligations to a neighborhood and society at large. What is it but education that imparts this power of discrimination? What but the cultivation of the mind can enable us to discharge our moral and social duties with advantage to ourselves, benefit to those around us, and honor to our country.

Such are some of the arguments which may serve to point out the necessity and advantages of self-improvement; and would many now who so frequently complain that they have no time to pursue it, only apply themselves with but half the zeal they do to frivolous amusements, how soon they would be obliged to confess their mistake!

The chief means of attaining self-improvement, are conversation, reading and study—without the last nothing, indeed, can prove of any essential service. And, as a step toward this, reading is of the highest value. Reading, indeed, is such an inestimable benefit that none but the most frivolous can regard it as being merely the source of amusement, for when judiciously conducted, it is the chief vehicle of information and instruction; it enables us to become acquainted with the most memorable transactions, inventions, manners, etc. of the remotest ages; by reading we are put in the possession of the sentiments and experienced remarks of the wisest men of every civilized nation, all exhibited in the ablest manner and best dress. It equally instructs the king and the peasant, the statesman and the citizen, the scholar and the mechanic; it is a word from the press, that invaluable school for all ranks, that best of public monitors, we desire so many inestimable benefits; and, thanks to the present cheap mode of conferring its blessings, there is hardly any one so poor who may not be enabled to reach some of the brightest gems of literature.

To conclude—the best employment for vacant time is self-improvement; and he who deserts his books, from an idea that he is already sufficiently proficient, will find that his books will ultimately desert him.

LEONORA.

Elim Association.

Rehoboth, Oct. 12.

I attended the last sitting of the Elim Association, which met with the Bay Minette church Saturday before the first Sabbath in this month. The churches were not very well represented, still it was a very pleasant and profitable session. Brethren seemed to dwell together in unity. Bro. J. L. Bryars was made Moderator, and Bro. Priget, Clerk. The brethren seemed to be in sympathy with all the enterprises fostered by the Alabama State Convention, notwithstanding a large number of the churches are in Florida. Deacon Hudson, of Mobile, was there. He does not claim to be a preacher, but says that he sometimes takes a text and acts like one, and this was one of the times that he acted like a preacher, and brethren who heard him said that he acted very much like one. The ALABAMA BAPTIST was represented by brethren S. W. Jones and S. C. Johnson. The people of Bay Minette are a good, clever people. J. E. DEER.

Brewton, Oct. 11th.

The Scriptures were written not to make us astronomers, but to make us saints.—[Matthew Henry.]

Retribution as Seen in its Biblical Atmosphere.

We note especially four great catastrophic illustrations of the retributive element in the divine government which made a profound impression on Hebrew character. They are, the Noachian deluge, the volcanic destruction of the Cities of the Plain, the miraculous burial of the Egyptian army in the Red Sea, and the extermination of the original tribes of Canaan. We find these facts recorded with the calm dignity of history. They are imbedded in the national annals of the Hebrews as symbols of the character of the God they worshipped, and as memorials of the faith of their fathers which they were to teach to their children. Not so much as a mark of interrogation appears in question of their rectitude, not a syllable in vindication of the divine benevolence. The writer never has the bearing of a defendant or an apologist.

That a world wallowing in the filth of moral putridity should be indignantly buried from the offended eye of the universe by avenging waters; that cities steeped in vices to which language could give no other name than theirs, should be swept off the face of the earth by a storm of fire; that nature herself should stay the operations of her laws, that the oppressor or God's people, the representative of the oppression of four hundred years might be engulfed in the sea; that idolatrous races, whose stock was already rotting in their corruption, should be crowded to their doom to give place to a purer blood, and a nascent theocracy,—all these things are recorded simply as monumental tokens of God's righteousness. The doomed ones were monuments of guilt; they must be made monuments of retribution.

This is the story and the whole of it. It is left to later times to raise tangled questions in the ethics of the story, and to pile up volumes of apologetic criticism. Not a word seems to have occurred to the contemporaries looking on, or to the analysts recording the tragic history. The ancient wisdom saw no mystery which needed solution. It was enough for the ancient ethics that retribution was visited on sin. Penal justice was right; the wrong was ultimate; and Hebrew philosophy held her peace. The author of Ecclesiastes, for instance, indulges in a great deal of sceptical comment upon the ordinary vicissitudes of human life, but has not one word to say in doubt of the rectitude of these monumental records of God's justice in the sacred books of his countrymen. Those he seems to have accepted in believing silence. But Hebrew piety was not content with silent acquiescence. It gave to the retributive decrees an approval vocal with praise. Prophets foresaw them with complacency. The people exulted in them at the national festivals. The popular songs rehearsed them in the temple worship. Inspired poets poured forth imprecatory hymns without stint, and the people chanted them. God's enemies were their enemies, and they appeared their own retributive in-laziness in celebrating the retributive achievements of Jehovah.

Such is the atmosphere in which the idea of retribution shines out from the Hebrew Scriptures, and there is no question what the ancient faith did with it. Devout men rejoiced in it as cordially as they enjoyed the element of beauty in the hills and valleys of Judea. The man of Hebrew faith who should have looked on the lyric poetry of his people with repugnance because of its imprecatory songs would have been false to his ancestral blood.

We pass on to the treatment of the idea of retribution in the New Testament. We are now in a new world. New ideas are dawning. New institutions are struggling to the birth. New truths are ripening into minds which are one day to sway the thinking of the world. We might plausibly ask in the way of hypothesis, Is not the retributive feature of the divine administration among the old things which have passed away? Is not a portion of the theological debris which the world has cultivated and which is buried in the gulf of revolution which separates the modern from the ancient faith? We look back on dismantled cities, and disintegrated empires, and enslaved nations, and exterminated tribes, and dead races, and a depopulated world, and we might ask, is not scroll of history rolled up and put away forever? Is it not time for the ingenious love of God to express itself in the invention of some more amiable policy of administration than that by which retributive justice has held the rod of iron over the past?

We find no such innovation as this borne on the atmosphere of the new

world. No, only the old, old, old elemental idea of retribution re-enforced and intensified. The furnace is heated seven times more than it was wont to be heated. Heretofore it has dealt chiefly with temporal pains. Its look into eternity has been shadowy and uncertain. Now, as immortality looms up in human destiny, the punishment of guilt rises in lurid accompaniment. A world is discovered where undying guilt is hedged in and weighed down with undying woes. Literal utterance cannot compass it. Therefore, emblems the most appalling that bodily sense can realize to the imagination, are invented to paint it. A more intense thought of retribution than was ever conceived by comminatory prophet or avenging angel is thrown out into the theology of the future. That is God's ultimate idea in his dealing with guilt. Hell henceforth assumes place in the map of the universe. It passes into the world's literatures. Dante and Milton write poems upon it, which the world will not let die. It pervades the dominant religion of nations. It dwells as a thing real and familiar in the thoughts of everyday life. Its murky atmosphere hangs over deathbeds. And the teaching which works out this terrific duplication of the retributive idea in human thinking, comes from the lips of one who is God's supreme expression of love.

How does the great Teacher himself seem to handle his message? Does he apologize for it? Does he vindicate it? Does he philosophize about its necessity? Does he dilate upon the intrinsic excellence of it? Does he even condescend to prove it? Does he attempt to refute the objections and forestall the cavils of coming ages against it? Does he betray by word or deed the shadow of a cloud of doubt about it in his own mind, or of a suspicion that it needs proof or vindication?

Not a syllable of all this. He simply says the word which it has been given him to say, "As my Father has taught me I speak these things." With the serenity of God he pours out the fiery symbols of indignation against evil, and of his swift destruction, with no word of comment or attempt to explain or soften. He unrolls the scroll of judgment on which is written in fire what he will do with the guilty, and leaves it there. Such is the atmosphere in which the teachings of our Lord envelop the idea of punitive justice, pure and simple. It is an atmosphere of sovereignty. Other elements of his message reveal other aspects of his character. But this threat of retribution to incorrigible guilt is the forecast of a righteous sovereign, just that and nothing more.—Prof. Austin Phelps, D. D., in *Congregationalist*.

Poisonous Beverages.

It is a notable fact how large a place intoxicating drinks have always had in the history of crime. In the old smuggling days on English coasts, it was the wines and brandies, and other inebriating drinks of continental manufacture which nearly monopolized the list of contraband. And now that the practice of smuggling has again made its appearance on the northeastern coast of England, the same thing holds true. There is the landing of tobacco and brandies is the great object of the trade. There is something in commodities of this sort that seems to associate them naturally with the violation of law. Their very existence is a violation of law—natural law—since they are the turning to purposes of indulgence what nature forbids to any such use, punishing the violation of her statute in that regard by the infliction of some of the worst miseries men are ever called to suffer. Neither can a man use or sell the poisonous beverages against which nature thus warns all men, without a certain demoralization which makes him just so much less a man than he was before. In some of the world's oldest literature, and not simply that of the Bible, intoxication is condemned and warned against as what always imbrutes a man, and degrades him among intelligent beings. For thousands of years the warning has been sounded—yet how vainly! Meanwhile does any other such institution to crime exist? The whiskey-glass and the pistol—how almost inseparable! Where is the haunt of murder save in the haunt of drunkenness? And how essential a part of criminal education is the poison of the cup! How strange that modern civilization should cling as it does to that of which even ancient barbarism was ashamed and afraid.—Standard.

He that is unwilling to serve God in pain and patience is unworthy of so good a Master.

An Absentee List.

Some persons seem to hold the idea that getting into the church should be as hard, and getting out as easy as possible.

This is not the approved principle of other associated bodies. It is no easy matter—too easy, by half—to become a citizen of our country, or a member of our church, or a man deprived of his citizenship. All sorts of organizations and societies—some incoming and hedge up the way against out-goers, except when there is good and sufficient reason for wishing to be rid of them. The family, the best type of the church, and the member is long and patiently borne with before he is disowned.

A case like the following came to my knowledge, and is by no means a rare example. A young man joined a Baptist church of which he was for two years a worthy and active member. When he went out West, and for a long time was unsettled, his business kept him from place to place. He was in spite of difficulties to lead a Christian life, attending church, and always the Baptist church if he found one, but the places where he staid the longest there were no Baptist churches. Meanwhile he did not communicate with his church. There had been heard, two or three changes of pastors and he did not appear—how few are taught to appreciate—that it was his duty to report himself to the church through the clerk. Finally he went back to the place of his youth, taking with him his wife and two or three prominent children. He expected to find a warm home ready for himself and his family. He was told on the street that he had been excluded five years ago. Excluded! There must be some mistake; he had done nothing to be excluded for. Why, he had been in the church was "fixing up" his name, clearing the list of useless names, and he with others had been doing it. They did not know when he came to him to tell him of the church's action. Is it strange that he was so indignant, that his friends shared his resentment, and that he and his family identified themselves with another church? Alas that the children of light will not do as their Lord bade them, and use wisdom—tact, I think he meant—in their dealings with their generation.

As I understand it, baptism is the door to the church; but at the same time, with our Baptist organization, church membership requires connection with some special church. Has any one a right to deprive a baptized believer of his church membership, and to attach to his name the odium of exclusion, except upon the ground of proved irregularities, and after he has been dealt with according to the rule of the eighteenth chapter of Matthew? But, says one, we ought not to report a membership larger than we really have; it misrepresents facts and puts the church at a disadvantage. True, but this difficulty can be met by what churches of other denominations call the *absentee list*. Upon this list could be kept the name of every member absent and unaccounted for. No name should be erased except in case of death, or in the case of a member, who, having been guilty of some grave offence, has been arraigned, examined and excluded. Such, it seems to me, is the only right course for a church to pursue. As a pastor, I will never give my sanction to the exclusion of any person, tried, nor would I even willingly drop a name, although that is the least of evils which rightfully belongs upon the List of Absentees. J. M. B., in *Biblical Recorder*.

"He Callesth Thee."

These cheering words are addressed to blind Bartimeus, who sat by the wayside, begging. He heard that Jesus was coming. He thought not of the high character of the personage approaching, nor of his own position as a common beggar upon the highway. He thought only of his affliction; He was blind and desired sight. Felt want always produces earnestness. It is said he cried out, "Jesus, thou son of David, have mercy on me." Seeing he had faith to be healed, Jesus called him. He did not stop to parley with unbelief. Mercy was near at hand and would depart. He, therefore, threw away his tunic, or outer garment, that he might not be impeded in his progress, and, guided by the sound of the Savior's voice, came, or rather, we may suppose, ran to Jesus. He came not with a rambling petition, asking many things, but being specific about none. He had asked for mercy. Jesus would know from his own lips what special favor he would have. And there was no circumspection in

this man's answer. It was simply: "Rabbi, that I may see."

Physical blindness is a very sad affliction, and is, in some small degree, a counterpart of that great malady, spiritual blindness. There is, however, a very striking difference in these two forms of blindness. The physically blind knows that he cannot see; the spiritually blind thinks that he can see when they do not. This latter class Jesus is calling out to him, saying: "Come and be healed." He is calling them by his Word and his ministers. Sabbath after Sabbath, and day after day. He is calling them from his seat at the right hand of the Majesty on high. He is reaching out to them that hand which was lacerated for their sins, dripping with mercy, for their acceptance. He is calling them by his Spirit; knocking at the door of their hearts in the solitude, even of the midnight hour, in patient, though aggravated patience, until his locks are wet with the dew of the morning, saying: "Why will ye die?" "Oh, Ephraim, how can I give you up?" "Come unto me . . . and I will give you rest." Oh, that you might be constrained, like blind Bartimeus, to cry out for mercy, and casting away your senseless tunic of unbelief, and your tight-fitting garment of morality, run to Jesus. Myriads have come and are at this moment clasping glad hands around the throne of God in heaven! Myriads more are on the way thither, having upon their banners "Unto him that loved us and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever." Reader, if you have not already come, Jesus is calling you to him? Will you not come?—S., in *Christian at Work*.

The Rum Shop Photographed.

FRANCIS WILLARD.

The grog shop is a two edged sword and cuts both ways at once. It is a rotating machine for the snaring of souls. It catches our young men and boys before they reach the Sabbath-school—while they are on their way and they never reach its door, or else it catches them as they return, and marts or neutralizes the blessed lessons there imparted. Between the two there is the old "irrepressible conflict" over again. It is war to the knife, and knife to the hilt, and only one can win. And in this warfare we of Christ's army are outnumbered. There are twelve saloons to every church; twelve bar-keepers to every minister. The church opens its doors two or three days in the week. The saloon grinds on and on with its mill of destruction all the days of every week, all the months of every year. That we are outnumbered is not all. We are outgeneralized as well. The people of the rum shop in their hearts not only mar and neutralize, but obliterate and displace the lesson with which our International series cannot at all compete. They have studied carefully the tastes, tendencies and preference of boys and young men, their natural and innocent taste for variety, and fondness for amusement, preference for young company and they pander to all these in ways that take hold upon death.—Ev.

Faith and Fanaticism.

Faith listens to God's voice, and follows where scripture leads it by the hand. Fanaticism has inward lights, and mystic voices, and new revelations, and scorns the sober ways, the good old paths of the written record.

Faith compares Scripture with Scripture, and with docile patience gathers from its sundry places the entire mind of the Spirit. Fanaticism, when it designs to consult the Word at all, is proud and precipitate, and pronouncing on the text which serves its turn, has no tolerance for any other which would restrict or expand its meaning.

Faith has a creed of many articles, and its catalogue of ten commands. Fanaticism resolves morality into a solitary virtue, and its orthodoxy is summed up in a single tenet. Such a fanatic, had he heard on the temple roof a whisper in his ear, "Cast thyself down hence," would scarcely have waited to ascertain whether the voice came from a good spirit or a demon; or had he paused for a moment, and then been reminded of the promise, "For he shall give his angels charge concerning thee," he would find it a crime to hesitate. But he that believeth will not make such haste; and after hearing both the suggestion and the Scripture proof, that greater believer to whom it was addressed held up to the proposal the torch of truth, and declared it presumptuous and heaven provoking.—Baptist Weekly.

Use of Silent Prayer in Churches.

I have a word to say, and I wish I might make it an *urgent* word, in behalf of the introduction of silent prayer as a part of the worship of our churches. I do not underrate the value of the general petition and confession offered by the minister for the whole congregation, in which those wants and dispositions are expressed which are common to all. This could not be dispensed with, but must ever form an essential part of our social worship.

But when this is over, when the singing has stirred the heart and quickened aspiration; when the words of Scripture have moved the depths of infinite hope, and at the same time caused an oppressive sense of present short-coming; when the sermon has made its appeal to the conscience, and finished its word of monition, there is still an instinct of devout expression that is only met by the solemn invitation that sometime, though very rarely, is given, "Let us unite in *silent prayer*." I know of nothing that makes such a demand upon the individual soul as this, for the utmost sincerity of expression. Here, in the midst of his fellow-worshippers, each solitary soul is called upon to search his own breast for its truest needs, its most earnest desires, and lift them up in prayer. There is the consciousness of the presence of the congregation, inspiring a sense of social participation in the offering of devotion, and at the same time a feeling of the separateness of each unit of them all before God, and a faith in his special access to each soul. No better testimony need be given to the value of this part of public worship than the reverent hush which always follows the invitation, and remains unbroken through the period allotted to it. When, at its close, the organ breathes out its low, sweet strains, or the choir chants slowly and solemnly the Lord's Prayer, there is a sense of refreshment and rest to each heart present, as if its secrets were no longer hid, but its real desires had been indeed made known.

Knowing, as we all do, how much the poverty and insufficiency of our congregational worship is to be lamented; feeling how often we leave the church unsatisfied and unrefreshed, I have been induced in this poor way to give an individual experience, which, from its sincerity, may serve as an expression for many others beside myself.—Exchange.

The Christian Unity.

While reading the subject of the Ministerial Education in your columns this morning, I was forcibly impressed with the need of more unity among Christians in prosecuting the Master's work. What a great and glorious work for the advancement of the Master's kingdom might be accomplished by the Baptist denomination of Georgia, with her 200,000 members, and her millions of dollars, if the brotherhood were a unit on every enterprise for good, and to the Master that rises up before us and calls for our support. O, for the glorious days of the millennium, when the kingdoms of this earth shall be subdued and overcome by the kingdoms of our Lord and his Christ! Then, brethren, let us be more united in our efforts to evangelize the world, and finish the work our Saviour left for us to do. Christ declared that he came not to do his own will, but the will of Him that sent him, and He is our great example. He has called us to labor in his vineyard, and it should be the language of every Christian, that "I came not into this world, (which is the vineyard), to do mine own will, but the will of Him that sent me." Our Saviour said just before he left this world, speaking to his Father, "I have finished the work which thou gavest me to do." I fear that there will not be many of us that can follow his example in that, and say as He did, when we come to die, "It is finished." The subject of Ministerial Education is one that should claim the attention of every Baptist in this whole country. It is essential that a man who practices law should be an educated man, in order to present the law in all its purity and force before courts. It is essential that a man who goes in to almost any business should be an educated man, in order to make him a successful man. These are the facts that all are willing to acknowledge, and if it is necessary to educate men to attend to earthly matters, is it not much more important to educate men to attend to spiritual matters? Of all men on earth that ought to know what they are doing, it is the man that fills the sacred stand as the ambassador of Christ, breaking the

bread of life to perishing souls. I know that many of our most successful preachers are, comparatively speaking, uneducated men; but, then, brethren, suppose that these very same men had the advantages of an education to assist their natural powers in fitting them for the pulpit, would not their usefulness be increased, and their opportunities for doing good and imparting spiritual knowledge be largely advanced? We do not want to educate men for the ministry, and then make preachers of them; O, no, for in that attempt we would fail, for we recognize that God is the only source that can make a preacher. But what we want is to take up men who have been called by God to the work of the ministry, and is made to feel that "woe is me if I preach not the gospel," and educate them for the work, and start them out while young with a knowledge that it would take them a life-time to acquire by their own efforts! Now, brethren, the appeal has been made time and again, through the columns of the *Index* for help in this direction, and my heart's desire, and prayer to God is, that every Baptist that reads this article may be impressed to give something for Ministerial Education; and, having the impressions, may God grant to make us a willing people to do our duty. The grace of God be with all that love our Lord Jesus Christ. Amen.—W. R., in *Christian Index*.

Vulgar Shows.

With the approach of winter the show-men begin to come along. Their flaming posters are on walls and fences, telling of the wonderful agility, the exquisite taste, the graceful acting, the heavenly beauty of the *dramatis personae*. The pictures of these prodigies of grace and beauty are also on exhibition, some blacked like negroes, some half-dressed like savages in the torrid zone, some walking ropes, some riding horse-back, standing on one foot with the other at right angles with the line of the body. About these pictures are to be found little negroes and bad white boys going in rapt admiration, with occasionally a grown person in the delighted group. And these are the shows and these are the men and women who will take away hundreds of dollars from every town and city cursed with their presence this fall and winter.

Young man, if you have any sense, save your money for something more profitable than such degrading theatres and circuses. Give it to people of better character, if you wish to give it away. To patronize such low shows is to degrade your taste, to enfeeble your conscience, and to corrupt your morals. And young woman, if you wish to keep your modesty and retain the power to blush, if you desire not to be classed with the low and frivolous, if you wish to be cultivated and refined, refuse to attend the low show and the obscene circus. Stay at home with your mother, read good poetry, sing beautiful songs, and make elevating music at your piano. Keep away from the vulgar show, no matter who else may go.

You are now making character for life. Every time you go to such a place you return tinged more or less with the moral atmosphere of the occasion and the company, and every time you resist the temptation to go you add something to the strength of your will and to the force of your moral nature. These results cannot be prevented. They follow as effects follow causes. If, therefore, you would be strong in virtue, incorruptible in the love of the truth, refined and useful in all the walks of honorable life, keep your hearts and minds from the entertainments of low shows, as you would keep your bodies out of sinks and sewers that are the receptacles of garbage and filth.—Alabama Christian Advocate.

Good Meeting at Six Mile.

Bro. West, on Saturday before the second Sunday in September, I commenced a meeting with my church at Six Mile, Bibb county, and continued till the next Friday night—Purging the time the church was greatly revived. Sinners were convicted, and mourners comforted. Seven were received into the fellowship of the church by experience and baptism, and one by restoration. Bro. Langston was with us in the meeting and preached some excellent sermons.

At our last meeting (October) four were added to the church by experience and baptism, and one by vouchering. The cause at Six Mile is more hopeful now than it has been for several years. J. M. McCORD.

Stasburg, Oct. 15.

Alabama Baptist.

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A PERIL AND A REMEDY.

So far as our information extends, schools and colleges have opened this fall unusually well. The exceptions are very rare. The people seem intent upon educating their children, despite the failure of the main crop in a large part of our State. The general estimate placed upon education has wonderfully increased of late years, prodigiously in a quarter of a century.

While rejoicing in the fact, it is constantly connected in our mind with a peculiar peril: that unless moral and religious culture keep pace with intellectual, we shall be arming unsanctified intellect with weapons of destruction most fearful. The effort to meet this not unrecognized peril we know is great, but needs to be increased tenfold. How shall it be done?

The attempted practical answer has been: Educate the young in institutions of learning pervaded by strong Christian influence. Let these consecrated schools come to the aid of the churches and the ministry. Under the influence of this idea, denominational schools and colleges have sprung up all over the land. Some have so far succeeded as to compete on equal footing with State institutions. But these are comparatively few, and not likely to be numerous in long years to come. Most of them linger on for long periods without respectable endowment, and cannot possibly compete in the end with endowed institutions. Meanwhile, State institutions are seeking to invoke every influence they can control to keep their vantage ground among the rest, Christian as well as other. True, they must always be more or less embarrassed by the necessity of anti-sectarianism, pushed to the extreme of eviscerating the Christian religion of a great part of its vital force. In plain terms, nothing must be taught in these institutions that can possibly be construed into preference of one Protestant denomination above any other of like importance. While "evangelical" denominations alone are concerned, the evil may not be seriously felt, but what will be the result when they are not in the ascendant? If denominational—decidedly Christian schools, let us say—are to be maintained, there is a necessity for liberalities toward them on the part of our rich men undeveloped as yet; and for bringing Christian influences of a higher and more intense character to bear on the instruction given in them than we have ever before witnessed. They cannot longer ignore Biblical instruction of the most effective character. With only a literary aim, they have little or no advantage of the most circumscribed State institutions; the conciliation of general patronage, upon which their very life may depend, will superinduce a timidity that shall quail at its own shadow. A theological adjunct, no way interfering with their literary sphere, might secure such Biblical instruction to those whose parents or guardians desired it, as to counterbalance the unhappy effect of leaving out an element of education the most important of all. A school of the prophets, headed by men of Christian weight, in the vicinity of any college, would prove a leavening power difficult to measure, in a form that could not be criticised. Examples of this thing are not wanting, a notable case in South Carolina, where the State College is permeated by Christian influence undesigned but most potent.

THOROUGHNESS.

There are few things more satisfactory to the human mind than a clear and complete account of any matter of sufficient importance to engage its attention. There is a sense of annoyance if a confused account be given. Whatever topic, therefore, be touched by speaker or writer, should be fully put before the mind, at least in its great outlines—rounded up and finished. We do not mean that a preacher, for instance, should hold himself bound to exhaust his text, but any particular subject or topic drawn from it on which he may discuss. Many a brief passage, even, fairly suggests almost an indefinite number of themes. Thoroughness in what is undertaken, is our meaning.

We very often hear a misty superficial treatment of a subject apologized for by alleging the want of learning, or an opportunity of learning. This, indeed, may be a misfortune, but it does not justify a slovenly use of the Word of God. A speaker is responsible only for what he knows or may know. He may possess himself of

thorough views of his actual knowledge and present them. That is all he should attempt. Unbeaten oil is for no reason to be brought into the sanctuary. This view of the matter accords with the homely but just saying: "What the humblest man actually knows, he knows as well as anybody."

An ignorance, we believe, has been indulged in the pulpit which is indulged nowhere else—not at the bar, in medicine, in the school-room—scarcely on the hustings; whereas, toleration is less admissible nowhere else.

Now let it not be understood that we would condemn men "unlearned and ignorant" in science and literature, who feel called to preach the Gospel of reconciliation; we only insist that they go not beyond their depths; that they confine themselves to what they know and understand and have thoroughly considered. This and nothing more.

We may add that we have heard men of no mean opportunities or acquirements apparently unconcerned about clearness, presenting dim and misty outlines of truth, undefined and vague, careless of "sound speech that cannot be condemned." Perhaps some of them do not believe in the absolute precision of the "words which the Holy Ghost teacheth;" that the sacred writers were not left to the uncertainty of their own skill in the choice of terms employed to convey divine truth. In any event, the times are not remarkable for caution and precision of statement from the pulpit. Let us go back to the articulateness and angularity of the fathers. This we may do without assuming that theological terminology may not be improved, that in its fossilized form it is too perfect and too sacred to be touched.

We are glad to subjoin that many examples of outrightness and thoroughness are appearing among our younger and better trained men.

"A man will find his level, first or last." So said an eminent man to us years ago. As a rule, we presume it is true. We have frequently thought of the remark as we have seen men taking the places assigned them, especially when complaint has been made of the superseding of elderly men in the ministry. Some of these are superseded by men of less ability, but it is often due to some lifetime infirmity, grown more conspicuous through the lapse of time; or to impaired voice or presence, or changed tastes with which they have not kept pace, or physical inactivity. True, it might be well to overlook these things for the sake of ripeness and experience, but such will not often be the case.

And yet, what these veterans lose in popularity as preachers, may be, often is, compensated by a peculiar kind of weight and influence, unrecognized except in crises, and matters of magnitude. Then, people instinctively turn to them and ask, What shall we do? They wish to know what men who have borne the heat and burden of the day have been wont to do, when people's hearts failed them, and schemes of earthly joy were broken up. No mean place of service this.

THE YOUNG MISSIONARY, published hitherto by Eld. R. N. Hall and Mrs. E. C. Hall, at 57 Magazine Street, New Orleans, has been delayed since the first of August issue on account of the death of Mrs. Hall, and the necessity for Bro. Hall to move his family to Moss Point, Miss., which will be his home in the future. The paper, for convenience and economy, has been moved out a few miles from New Orleans, and will be published at Moss Point, Miss., hereafter, where all correspondents may address their communications. This little paper fills a space unoccupied before, and since the commencement of its publication has grown into a circulation of nearly 4,000 real subscribers. The object is to develop the mission spirit—especially adapted to the young. We commend this enterprise to the brotherhood. Write to Elder R. N. Hall, Moss Point, Miss., for sample copies, but what is better, just send fifty cents and get a nice semi-monthly mission paper for a year, with which the whole family will be pleased.

It is rumored that Mr. J. M. Etheridge will lecture in Selma Friday night on the subject of prohibition, and in favor of the prohibition candidate for President of the United States.

Nothing so cemented and holds together in union all the parts of a society as faith or credit; which can never be kept up, unless men are under some force or necessity of honestly paying what they owe to one another. —[Cicero.]

We can be thankful to a friend for a few acres, or a little money, and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health and reason, we look upon ourselves as under no obligations. —[Seneca.]

Because Christ loves us he claims us, and desires to have us wholly yielded to his will, so that the operations of love in and for us may find no hindrance. —[R. F. Haverhill.]

FIELD NOTES.

Rev. B. F. Riley is aiding the pastor, Rev. J. M. Fortune, in a meeting at Oak Grove church, Cahaba Association, this week.

"We are expecting to organize a new association at Orion, embracing the third Sunday in November. We should be glad to have you and Bro. Bailey with us." —J. S. Yarbrough, Orion.

We regret to learn that Rev. T. M. Bailey, Secretary of our State Mission Board, has been unwell for more than a week until the last few days. He went to the meeting of the Eufaula Association this week.

We are indebted to Bro. Lewis E. Kline, who has in charge the interests of the American Baptist Publication Society at St. Louis, for an invitation to be present at the Semi-Centennial of the Missouri Baptist General Association, which convened at Marshall, Mo., on Tuesday of this week.

"The session of our association, the Sulphur Springs, has just closed, having met with our church near Bangor. There was a good representation from the churches, and a good report of additions by baptism, but not much was done for missions and not much interest was manifested on that question. The body showed a lively interest in the question of Sabbath schools and temperance. Take it altogether, however, it was right much of an Omission Baptist Association." —C. A. Burns, Bangor, Oct. 13th.

"Have just got back from Cahaba Association. Had a most interesting session. \$145 raised for ministerial education. Bro. Davidson was cordially welcomed by the brethren. He gave us a splendid sermon and talked well on other subjects. The church at Marion have a working pastor, and our schools will feel the good effects of his ministrations. The young preachers are most pleasantly situated in their new home, and give promise of rapid improvement. The Howard has opened with a large attendance." —W. B. C.

"The results of the work of grace among the Telugus, are without a parallel in the history of modern missions. The conversions since the great awakening in 1877-78 have averaged more than two thousand a year, the number of church members now being near twenty-five thousand, gathered into twenty-four churches. The work of educating and training this large number from the most degraded heathenism so suddenly cast upon the care of our denomination, is being met with commendable zeal. A great deal has been done; but much remains to be done." —Baptist Weekly.

We have received from the American Baptist Publication Society a full set of the material prepared for the observance of the "Children's Bible Day" by the Baptist Sunday-schools of our country, on the second Sunday in November next. The Publication Society is earnestly hoping for such a response from the Sunday-schools that there will be a much needed relief to the treasury in our new Bible Department, and that the Society may thus be enabled to favorably answer many and pressing calls, from every portion of our land, for the Word of God. We hope for the cordial co-operation of the schools in Alabama in this movement.

"Germany is becoming alarmed, as well she may be, on account of the rapid progress and terrible ravages of intemperance among the people. The government, realizing that something must be done to arrest the overflowing scourge, is seeking by some means to restrain the sale of liquor to a certain extent. The wonder is not that such an action is contemplated, but that it has been so long delayed. The 'hideous plague' of drunkenness must be arrested, or it will ruin the nation. According to the *Cologne Gazette* not less than 10,000 perish wretchedly in the horrors of delirium tremens every year in Germany. There are 11,000 saloons in Berlin. In Prussia the average quantity of beer annually consumed is from twenty to twenty-five gallons per capita, and of ardent spirits about three gallons. In 1869 there were 120,000 saloons in Prussia, in 1880 there were 165,000, or about one for every ninety-two inhabitants. Of the crimes committed in Prussia during the last five years, forty-one per cent were committed under the influence of liquor, and it is estimated that half of the pauperism is attributed to the same cause. Now let us hear no more from apologists of the liquor traffic about the example of Germany in favor of the 'safe and wholesome use of beer and wines.' Let the awful picture of wretchedness and woe tell its own story." —*Evangelical Messenger*.

From Greenville.

Bro. West: For several years past our church at this place, though efficient in many respects, and only occasionally a wanderer coming back to the Father's house, has not enjoyed an abundant refreshing from the Good Shepherd until within the past three weeks. By earnest solicitations Dr. Chambliss, of Eufaula, came over to visit us, and began to preach on Sunday morning, September 28th,

and continued to preach until Thursday night, October 16th, during all this time presenting the truth with such earnestness, simplicity and power, as to enlist the thoughtful attention of all, both saint and sinner, and so touching and tender were his appeals, and so clear and simple, yet so forcible and grandly eloquent, were his arguments, that the church was abundantly enlightened, revived and built up, and sinners brought to see their real condition before God and to cry for mercy.

As the glorious results of this most precious meeting, there were added to the church six by letter, and on the night of the 16th of October our much esteemed and loved pastor, C. P. Fountain, buried with Christ in baptism twenty precious souls, and we hope the end is not yet.

This baptismal scene was impressive and beautiful beyond description. Thirteen sweet and interesting young ladies and maidens, and seven strong young gentlemen and youths, all with so much promise, and possessing such grand possibilities for good, putting on Christ by baptism, was certainly an occasion of profound and most thankful. And we all need to ourselves sweetly rejoicing in the glorious light of that dawn which has dispelled the darkness and indifference which overshadowed us, and praising God for this, another expression of "that love which is life, and of that loving kindness which is better than life."

We all feel devoutly thankful to God for this visit of Dr. Chambliss, than whom there lives not a more earnest, consecrated and forcible minister of the Word of Life in all this land. May the years hang gently upon him, and may God in mercy spare him yet many years for good and usefulness. JNO. GAMBLE.

Fault-Finders.

There are persons in this world who seem to have hawk's eyes where anything evil is concerned, and especially if there be faults among good people. These are comparable to the eagle mentioned in Job: "From thence she seeketh her prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she." I do not mean to insinuate that these keen-eyed folks are all of them feminine; on the contrary, some of them are exceeding masculine. They are equal to any emergency in the matter of defamations. Do you talk to them of a minister who is distinguished by his gifts and usefulness? They at once inform you of an extraordinary action on his part, which has done much to damage his work; or, failing to fabricate a slanderous story, they hint that the good man is vain, or eccentric, or too impulsive, or something or other. Speak of a holy woman, who has been moved to a special enterprise, and has been eminently successful in it. In a moment you are informed of her crotchets, her masterfulness, her egotism, her want of tact, her lack of gentility. Praise the members of a family distinguished for their benevolence and amiability, and you will speedily learn that they are the meanest and most irritable persons in the parish. Dear kindly-disposed creature that you are, you are quite in the dark, but you will soon be enlightened, and will then discover that what you thought benevolence is mere ostentation, and what you judged to be true amiability is the cunning instrument of selfish ambition. You will be shown into many a Bluebeard's cupboard, and find out many hidden "chambers of horror" before you have done with your new acquaintances. It is a calamity to be forced to spend a day in the society of these destructive beings. As children break toys, and jackdaws tear up all things within their reach, so do these people rend up reputations and crush up characters. These are your iconoclasts—see how your idols are broken! They are your disenchanters—how many charming visions melt into thin air! Had one of these been in Eden, it would have withered within an hour. Stop! There was one of them there, and through his slanderous voice that paradise was blasted. —Spurgeon.

That Criticism.

Mr. Editor: I was not a little surprised at the criticism in your issue of the 16th upon the phrase, "It goes without saying," as repeatedly appearing in the columns of the *New York Examiner*. I am in no wise the champion of the paper; and am concerned only with the criticism. You are pleased to denigrate the expression already quoted as a "slang phrase." That it is not amenable to the criticism offered is abundantly proved by its current use among all writers of English literature. Slang is the language that is in vogue with some class in society, as when we say, "the slang of the theatre," "the slang of the race-course," "the slang of the college," etc. Illustrations could be freely given, but they are not demanded. The phrase, "it goes without saying," is no more slang than that of a "well-established fact," "it need not be repeated," "it is obviously true," etc. B. F. RILEY.

The Unity of the Faith.

BY REV. J. W. HOSMER.

The spirit of unity pervades Christianity and tends to bring the disciples of Christ into unity with one another. Under the influence of this tendency churches are formed, and there opportunity is given for the display of brotherly love. By this display Christ is honored and the world becomes convinced that his religion is divine. For the sake of Christ, therefore, and the sake of the world, every church should labor to promote brotherly love. The churches are the glory of Christ, not only in the brotherly love which they exhibit, but in their purity and devotion to the service of God. They are but small, yet they may reflect the glory of Christ to the view of an admiring world. As pure dewdrops reflect the brightness of the sun, so to honor Christ should be the constant effort of the churches, and to effect this care should be exercised over the spirituality of every member. The pastor should devote himself with incessant toil and prayer to the spiritual good of his flock; the deacons should unite their efforts with his for the attainment of the great, end in view, and the members should watch over one another and exhort one another to love and good works.

God has given the Christian ministry for the good of his people, and every church ought to avail itself of this divine gift and use it to the best advantage. For this purpose the minister should be supported by cheerful contributions from the members of the church, that he may devote himself to the promotion of their spiritual interests. He should be encouraged in every possible way to diligence in his duties. His imperfections should be treated with tenderness, and if at any time he should become remiss in his work or turn aside from it to secular purposes, the church ought in gentleness and love to address him with such language as Paul directed to be used to Archippus. And such an address can not be made with good effect by a church which does not sustain its minister and free him from the necessity of worldly care.

Punctual attendance on the ministrations of the Word is necessary to the spiritual improvement of the church. It is necessary to encourage the heart of the minister. He cannot be expected to preach with earnestness and persevering zeal if his people manifest no pleasure in listening to the truth which he proclaims. Let him know that they drink in the Word with delight; that their souls are refreshed by it; and that it greatly increases their fruitfulness in holiness. With this knowledge he will be stimulated to go forward in his work with boldness and to endure all his toils with the sustaining assurance that his labor is not in vain in the Lord. Regular attendance on the ministrations of the Word is necessary that the hearers may grow in grace and in the knowledge of Christ. Food is no more necessary to the body than spiritual refreshment is to the soul, and the Word of God is the appointed medium of spiritual nourishment. It is the sincere milk which babes in Christ desire, and by which they are nourished; and it is the strong meat they can use who have attained to maturity age in the divine life. Nor can spiritual health be expected if the spiritual nourishment which God has provided be received at far distant and irregular intervals. A regular return of one day in seven has been wisely appointed by the Great Author of our being, who knows our frame and perfectly understands what is best for the promotion of our highest interests. Those who neglect this provision of his benevolence reject the counsel of God against themselves and bring spiritual leanness on their souls.

It is not enough to receive the spiritual food, but it ought to be inwardly digested. The truth which is heard on the Sabbath ought to be a subject of meditation through the week, and its influence should bring the actions, the words, the thoughts into obedience to the Gospel of Christ. Thus the process of nutrition will be carried on until the next Sabbath brings another supply of the heavenly food. Thus the soul will grow in strength and attain the stature of spiritual manhood in Christ.

Besides the public ministrations of the Word, other means of promoting religious knowledge ought to receive the attention of the churches. The study of the Bible ought to be encouraged. It is a great fault if the work of instructing is entirely given up to the young. Let the heads which have grown gray in the service of the Lord bow with pleasure to impart instruction to the opening minds of the rising generation, and sow in this promising soil the seed which produce a rich harvest when the gray-haired instructor shall have gone to his eternal reward. Let men be taught both by the words and deeds of those who claim to be Christ's that religion is the chief concern.

The health of the body requires exercise of the body as well as food, so spiritual action is necessary for the health of the soul. Churches should

exhort their members to be diligent in every good work, not only for the benefit of those around them, but also for their own spiritual improvement. In this course of active service, their own souls will become stronger in the Lord, and their personal experience will verify the words of Christ. It is more blessed to give than to receive. The great work which demands the energy of all God's people is the spread of the Gospel. Every church member should labor for this by his personal efforts within the sphere of his personal influence, and by co-operating with others to extend the blessings of the Gospel to every part of the world. The precise mode of co-operating the Word of God does not prescribe as it does not prescribe the precise mode in which the church member shall travel to and from his place of public worship, but the thing to be done is prescribed, and if the heart is in the Lord's work it will employ its energies in devising the best method of accomplishing it, and in laboring to effect the object with prayerful reliance on the divine blessing. The Gospel is to be preached to every creature, and he who loves Christ ought to feel a holy pleasure in helping those who are willing at his command to bear the word of salvation to those who need it.

Union in religious effort not only promotes the spiritual growth of individual Christians, but it also conduces greatly to the harmony of the churches. When coldness in religion prevails, the members of the churches are like pieces of metal which are not only separate from each other, but may be employed to inflict blows on each other; but where spiritual warmth has melted them, they flow together and become one. Feuds and unprofitable controversies cease when men are actively engaged in the service of God, and they strive to provoke one another to nothing but love and good works.

Prayer-meetings are an important means of spiritual improvement. It has been said that the prayer-meeting of a church is the thermometer by which its spiritual temperature may be known. When Christians love to meet that they may pour forth their united supplications to the throne of grace, the Savior, in fulfillment of his promise, meets with them and bestows blessings which infinitely transcend all earthly good, and are a beginning of heavenly bliss.

New Church Constituted.

Dear Bro. West: According to previous invitation brethren J. H. Norton, David Horn and myself met about eight or ten miles southwest of Dadeville, Tallapoosa county, for the purpose of constituting a Missionary Baptist church, on the 12th day of October, 1884. Bro. J. H. Norton was called to the Moderator's seat, and myself as Clerk. After an appropriate sermon by Bro. Norton, fourteen with letters presented themselves and were constituted into a Baptist church. Bro. Horn led in prayer. According to arrangement I presented the Bible and delivered the charge. This was a destitute place worked up by Bro. J. H. Norton, and from what I could see, the church is planted where a rich harvest may be expected. They petition to unite with Tallapoosa River Association. Friendship is the name given it. By request I preached to them the same evening, a very interesting congregation being present. One more united with them after the constitution. May God bless and prosper them.

W. A. ROBERTSON, Clerk.

Loachapoka, Oct. 16th.

State Mission Board.

The regular quarterly meeting of the Board will be held in Selma on Tuesday, Nov. 11th, at 7 p. m. The following persons compose the Board: W. C. Cleveland, President; T. M. Bailey, Corresponding Secretary and Treasurer; B. B. Davis, Statistical Secretary; J. N. Haralson, W. C. Ward, H. S. D. Mallory, W. G. Curry, W. B. Crumpton, J. P. Shaffer, D. I. Purser, J. M. Frost, W. P. Welch, R. C. Keeble, H. A. Haralson, Abner Williams, T. S. Bowen, J. Shackelford, G. B. Eager, T. L. Jones, J. G. Harris, J. W. Inzer, Robert Frazer, B. F. Riley.

Communications for the consideration of the Board should be forwarded to me at once.

T. M. BAILEY, Cor. Sec'y.

Marion, Ala., Oct. 18th.

Correction.

Bro. West: My attention has been directed to a mistake in my letter recently published in the BAPTIST. It gives me pleasure to correct it. I stated that the resolution disapproving the letter from Hickory Grove church was passed by a few members of the Alabama Association after that body had adjourned. That is an error. It was adopted just before the adjournment, when, as a general thing, very few members are present. I should be very sorry to learn that the resolution was adopted by the vote of a full Association. W. D. FENVILLE.

Faith puts a strengthening plaster to the back of courage. —[Spurgeon.]

Duty of Pastors to Their Churches.

The following Essay was read by W. C. Goodwin, before the Union Meeting of the Second District of the Warrior River Association, and by that body requested for publication in the ALABAMA BAPTIST:

First, it is the duty of the pastor to feed the flock of God. Our Savior asked Peter three times if he loved him, and each time commanded him to feed the flock. And St. Paul charged the elders of Ephesus to take heed to themselves and to all the flock over which the Holy Ghost had made them overseers, to feed the church of God which he had purchased with his own blood. In order that the pastor may feed the flock of God to good advantage, it is necessary that he be attentive and regular in the administration of the food. He must do all in his power to keep the sheep in the fold, because if they stray away they will fail to receive that food which is so necessary for their growth in grace and in the knowledge of the Lord. It is also very necessary that he have good, wholesome food to give them. I sometimes fear that some of our pastors deal out poison instead of good and wholesome food. The pastor should go to the Word of God for all the food which he gives his flock, and give them nothing that is not in accordance with the Bible. It is also very necessary that the flock of God have a change of diet. The pastor should not feed them on the same thing all the time—not preach election all the time, nor baptism, nor any other one doctrine,—but he should lead the flock from one green pasture of God's Word to another.

Second, to be an example to the believers. St. Paul said to Timothy, "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." Here we see the awful responsibility resting upon the pastor. Whatever the pastor is in word, in conversation, in charity, in spirit, in faith, in purity, he may expect his flock to be, at least to some extent.

Third, to rebuke the unruly. St. Paul said to Timothy, "Them that sith rebuke before all, that others may fear." How seldom do we hear the pastor rebuke those that sin in such a manner as to make others fear! If some members have been drunk or committed other gross sins, and the pastor says anything about it he very often includes himself and all others in the crime, or he will say it is no worse than many other things that are done, and thus smooth it over the best he can for them. The pastor should remember to rebuke before all, not privately.

Fourth, it is the duty of the pastor to combat erroneous doctrine. St. Paul says to Titus: "For a bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate. Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and convince the gainsayer; for there are many unruly and vain talkers, and deceivers, specially they of the circumcision, whose mouths must be stopped." They should always meet error with the Word of God.

Fifth, it is the duty of the pastor to study the Word of God to learn what is his duty. St. Paul said to Timothy: "Till I come give attendance to reading, to exhortation, to doctrine." Again: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Finally, it is a duty that the pastors of this association owe to the churches that there shall be among them less envy and strife and more unanimity, more oneness. What good can they expect as a result of their preaching against envy and strife and backbiting, when they are so full of it themselves?

The Sower's Diligence.

Allusion is often made to sowing by the inspired writers, and the figurative language thus employed is rich in suggestiveness. There is much implied by sowing, and the lessons thus taught are too important to be disregarded. Sowing implies diligence. Much labor is demanded of him who sows, in the preparation of the soil, before the seed is committed thereto with hope as to a harvest. Various processes of cultivation must be resorted to in due time and order. The field that is to be made productive must be cleared and plowed in connection with other methods of adaptation which cannot be omitted without seriously interfering with reasonable expectation. In this preparatory labor great activity and industry are required. No negligent sower can be an abundant reaper. He who meets the imperative demands of this avocation must be "diligent in business."

So in spiritual husbandry, there is much to be done which renders constant labor indispensable. The sower of the good seed of the kingdom of God should be "always abounding in the work of the Lord." In this kind of sowing there is, ordinarily, much

preliminary work to be done before the seed can be committed to the ground with authorized hopefulness. Obstacles to its reception and production must be removed. Access must be gained to the heart. Attention must be secured, interest engaged, emotions stirred, energies aroused, activities enlisted. "Truth must be communicated in various ways. It must be brought to bear upon the intellectual and moral powers, so as to come directly in contact with the thoughts and feelings, the intellects and affections, the convictions and decisions.

In all this agency there is much activity required. Seed-time is always a busy time. None of this precious season is to be lost by inaction. The constant appeal is, "Whatsoever thy hand findeth to do, do it with thy might." There is an unceasing enforcement of an inspired apostle's charge to "be instant in season and out of season," "with all long suffering." The appropriate motto of this supremely critical period of sowing is, "Work while the day lasts." Sowers must be incessant workers, giving no place to indolence, the arch foe of all success. The want of diligence is inevitably fatal to achievements of any kind. It was a most truthful utterance of A. T. Stewart, the merchant prince of New York, that "no abilities, however splendid, can command success without intense labor and persevering application." Some one else has pertinently said: "It is less after lesson with the scholar, blow after blow with the laborer, step after step and mile after mile with the traveler, that secures what all desire, success." When Martin Luther was asked how he had found time to translate the Bible, he said, "I did a little every day." The motto of him who would excel should be, "Little by little."

The triumphs of diligence may everywhere be seen as an encouragement to its exercise. They abound in all the realm of nature, and surely they should not be wanting in the realm of grace. Of all mankind, the Christian should be an example of diligence in the work given him to do, as a "laborer together with God." As a worker, God never ceases in His activity, and those working with and for him should never be inactive. John Eliot, the apostle to the Indians, writing to a friend, said, "Prayers and pains, through faith in Christ Jesus, will do anything." The "pains" are no less needful than the prayers, and without the pains the prayers will be unavailing. Much homely truth is contained in the saying of Dr. Benjamin Franklin, "Diligence is the mother of good luck, and God gives all things to industry."

There is not only vast mightiness but real blessedness in diligence, and therefore the appeal of C. F. Orne may be enthusiastically accepted:

"Ho, all who labor, all who strive!
We've a field a lofty power;
Do with your might, do with your strength,
Fill every golden hour."
The glorious privilege to do
Is man's most noble power.
"Oh, to your birthright and yourselves,
To your own souls be true;
A weary, wretched life is theirs
Who have no work to do."

In Memoriam.

Died, in Tuscaloosa, Ala., October 13th, 1884, Miss Carrie Bealle Foster, oldest daughter of David L. and Maria B. Foster.

Carrie Bealle was born the 4th day of May, 1866, and at the time of her death had completed her 18th year. Rapidly blooming into womanhood, she developed in a marked degree the best characteristics of the true Christian woman. Her graces of person, mind and heart drew to her many friends, and all hearts mourn the sad Providence that has called her from earthly scenes. Before she had rounded her fifteenth year she had given her heart and life to the Savior. With her this meant something more than an outward profession. It meant prompt attention to private devotions and the public service of the sanctuary. It meant deep enlistment in the Sunday school and prayer-meeting, and earnest concern for the advancement of God's cause. Her accomplishments of mind and character will abide as sacred memories as long as life shall last; and we will ever think of the deceased as a vision of piety and loveliness passing before us for an example. We all had hoped that a life so full of promise would be spared to long years of usefulness. But God knows best. He never makes a mistake, and he knows whom to call to the higher and better service. We can only pray and trust that the dear family so deeply crushed by this dispensation of Providence, will join with us in drawing from God's Word and promises all its sweet consolation. May we from so great an affliction rise to a higher trust in that God that "doeth all things well." J. S. DILL.

GOLDEN THOUGHTS.—The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall behind us, and the world seems but a dim reflection of itself—a broader shadow. We look forward into the lonely night; the soul withdraws itself. Then stars arise, and the night is holy. —[Longfellow.]

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