

THE ALABAMA BAPTIST.

INGO. L. WEST & CO., PUBLISHERS.

"SPEAKING THE TRUTH IN LOVE."

TERMS, CASH: \$2.00 A YEAR.

Vol. 11.

SELMA, ALABAMA, THURSDAY, OCTOBER 30, 1884.

No. 44.

Unstaggering Faith.

BY REV. WM. T. C. HANNA.

That was a very high commendation which the apostle Paul gave of Abraham, when he said of him, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." The patriarch's confidence in God is doubly approved; negatively, "he staggered not at the promise," and positively, "but was strong in faith;" and then the ground of this unshaken trust is added, "Being fully persuaded that what he had promised, he was able also to perform."

The unstaggering character of Abraham's faith is abundantly attested in the Old Testament narrative of his life. He approved himself as the father of the faithful; against hope he believed in hope; and although throughout his life he was a wandering pilgrim, he believed himself the heir of the world, and looked with confidence for a God-built city. We are told of three special occasions when Abraham's faith was tested, and its steadfastness made manifest. First, in the call to leave Charan and go out under divine guidance to be a sojourner in a strange country; second, in the promise of a son made to him when his wife was far past the age of childbearing, and his own body was "now dead;" and third, in the command to take that son upon whom rested all the promises, and in whose seed all nations of the earth were to be blessed, and offer him for a burnt-offering upon one of the mountains of Canaan. On all these occasions Abraham showed himself strong in faith; when God said, "Go forth," he went out, not knowing whither he went; when God said, "Thou shalt have a son," "he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb," but confidently expected the birth of the child of promise; and when God said, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt-offering," even then his faith staggered not. "He that had received the promise," as his only-begotten son, accounting that God was able to raise him up, even from the dead." And by this strength of faith "he glorified God." Walking by faith, instead of by sight, he honored God before angels and men, while, like Noah, "he condemned the world, and became heir of the righteousness which is by faith."

The faith thus displayed by Abraham was not only remarkable for the age of the world in which he lived, but it is still lustrous, and has seldom since been paralleled; there have been but few of whom it could be said, they believed God with an unstaggering faith. The most of men, and I speak of professing Christians, are of wavering and doubtful mind; they halt between two opinions; they limp between faith and distrust like a restless bird from bough to bough, or vacillate like a pendulum between belief and unbelief. Many are carried like a feather in the wind, now borne aloft by faith in the promise of God, and now downward by the gravity of an evil heart of unbelief; they are like a wave of the sea, driven with the wind and tossed; or like a ship which can find no moorings; the anchor of their faith has been cast out, but its flukes have not gripped the bed rock of God's omnipotence; their faith is rather a notion, or a faintly trusting of "the larger hope," than a firm, steadfast principle, or a full persuasion of the mind that nothing which God has said is impossible or uncertain. What many men call their faith in God is but a religious sentiment, a sort of heaving, billowy emotion of the soul; a sort of mercenary element which rises under the warmth of prosperity's sun, but falls when the cold winds of adversity are blowing, and days are dark and friends are few. Numberless treatises on the "Evidences of Christianity" have been written, and others are still in demand; but the market for these is not found among men of the world inquiring into the truth of the Gospel, but among those who already profess Christianity, and who read these books to bolster up a faith confessedly weak.

The condition of the man whose faith staggers at God's word is not to be envied; his holdfast is gone; the rock under his feet seems changed to quicksand; the hope of glory that brightened his future fades like a rainbow from a darkening sky, and all the verities of the Gospel become as unreal as a dream. Alas for the man whose faith is a bird of broken wing! His soul can neither fly nor go to rest eternal joys.

It is difficult to see why the faith of

so many men is staggered. An evil heart of unbelief finds no difficulty in justifying what it calls its "honest doubts." The faith of many is shaken by the very largeness and freedom of the promises of God; his excessive bounty and grace is made a stumbling stone over which their faith falls. Such bounty as his seems to them incredible; had he promised less, they would believe him more. The faith of others is staggered by the natural improbability of the promise coming true; they see obstacles in the way which are apparently insurmountable, and their faith weakens and swerves. Like Sarah, they laugh at the idea of a son coming forth from a dead womb; like the spies, they are disheartened by the height of the walls around the cities of Canaan, and at the stature of the Anakim; like the Syrian lord, they revile Elisha's prediction of plenty, and say, "Now, behold, if the Lord should make windows in heaven, might such things be!" and, like Naaman, they despise God's instrumentalities as being unfit to accomplish the promised results, saying, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" The scientist, considering only the fixedness of natural law, staggers at the promise of Christ, "Whatsoever ye ask the Father in my name, he will give it you;" the philosopher, vainly attempting to reconcile the free promises of the Gospel with his notion of the eternal sovereign decrees of God's predestinating foreknowledge, stumbles and falls; and thus each man, from his own standpoint, sees difficulties and obstacles arise like impassable mountains between the promise of God and its fulfillment, and his faith is staggered. With very many the root of the evil is in the carnal unbelief of the heart; faith is unsettled, because, in spite of evidence, the heart is unwilling to believe. Unbelief of God is the natural attitude of the fallen soul; the sinner is unwilling to be convinced of God's truth; belief must be wrought in us by the Holy Spirit. The carnal heart gravitates toward distrust of the divine promises.

There are no real difficulties, it would invent them. As the earth exhales from her own bosom the vapors which becloud and darken her, so the natural heart exhales from itself the clouds of doubt and the miasma of scepticism which so often overshadow the soul. Men shut their eyes, and then say it is night. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Happy is he whose steadfast eye beholds the fruition of the promise with an open vision undimmed by carnal distrust.

That a staggering faith is the rule, and an unstaggering faith the exception, furnishes no excuse or justification for one being of doubtful mind. He who halts at the promises of the Scriptures forgets, or is willfully ignorant of, the basis upon which those promises rest, namely, the faithfulness of God. The promises are so many divine pledges, and are guaranteed by both God's word and God's oath: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." It should always be remembered, also, that God is able for his work. Nothing can be too hard for God. No matter what the difficulties are, Omnipotence can overcome them. Before this Zerubbabel the great mountain of apparent impossibility shall become a plain. It was upon this attribute of God's almightiness that Abraham rested with unstaggering faith in the promise of a son, "Being fully persuaded that what he had promised he was able also to perform." It becomes us to remember that "all power is heaven and earth" has been committed unto Christ, and therefore we may accept and hold with an unstaggering faith all the promises of the Gospel; they are "yea and amen in Christ Jesus," the faithful and true witness, and their certain fulfillment is guaranteed by Omnipotence.

"His very word of grace is strong. As that which built the skies; The voice that rolls the stars along Speaks all the promises."

"What is there," said Dr. Owen, "in heaven or earth, but God and his ministering spirits, that hath not at one time or other stood up to its utmost opposition for the frustrating of the word wherein the saints of God have put their trust? Devils in their temptations, baits, subtleties, accusations and oppositions; men in their counsels, reasonings and contrivances; interests, dominions,

combinations, armies, multitudes and the utmost of their endeavors; the whole frame of nature, in its primitive instituted course,—fire, water, day, night, age, sickness, death, all in their courses have fought against the accomplishment of the promises. And what have they obtained by all their contentings? All disappointed, frustrated, turned back, changed, and served only to make the mercy of the promise more amiable and glorious!"

Let every Christian, therefore, see to it that he is grounded and settled in the truth, and having once, for all accepted the Gospel of Christ, let him hold it with an unstaggering faith, setting in his seal that God is true.

Balston Spa, N. Y., 1884.

Big I, Little u.

Personal reference is getting to be very common among some public speakers. Self-importance, self-esteem, crops out very frequently, to the detriment of the speaker and his discourse. The hero of his own illustration, the principal actor in the scene, is the big I. We sometimes hear men, boastfully tell what I did, and how I acted on a certain occasion. Sometimes the speaker will say, "as for myself, I never speak evil of any one. If I can't say any good I won't say any harm." Well, that is all right. That is as it should be. But when I hear men say, "I thank God, that I am not as other men. I obey every law, I comply with every command," then I think—I think. Modesty bespeaks, oftentimes, a man's merit. Discretion is the better part of valor in many things. To think twice on doubtful questions before you speak one, is a safe rule.

To try to gesticulate and enunciate like another, unless it be in declamation of some memorized piece, in the drama, etc., is to destroy the very effect intended. Public speakers must be as natural as possible; they must study the subject rather than mannerism. It is too often the case, that young men conclude themselves Webster, Clays, Spurgeons, Robinsons, Halls, when they are only themselves. One's self, is to be natural. I saw a preacher not long since who threw so much mannerism to a short exhortation at the close of a meeting, that he killed, absolutely slaughtered, all the solemnity of the occasion. He not only studied, as he thought, beautiful sentences, but overdid the thing by a manufactured gesture.

Vanity where humility ought to be, is another trouble with some people. You sometimes find men, who think and actually believe they can do many things much better, more impressively, than this or that man, when the success is in his estimation, and not the estimation of others. Egotism and vanity are twin brothers. They are parallelograms. When the great I shows itself, vanity looms up. But the sad thing about all this, is, you can never make a vain man see himself as others see him. Even if he looks in a glass, he immediately goes away, forgetting how he looks.

Say, reader, have you not seen these big I's and little u's? I know you have.

Christ like, humility is what we love to see.

Paul Amongst Prisoners.

The ship is a prison. The list of prisoners is not a long one: "Paul and certain other prisoners." When was Paul ever hidden in the crowd—tailed off in the dim distance? Here is still the chief figure; put him where you will, he comes naturally to the head and naturally assumes the sovereignty whatever the occasion may be. A marvelous thing is this destiny. It is a pressure which cannot be explained in words; it is the inexplicable force by which our life is compacted together. It cannot be ruled; it cannot be modified; it cannot be transferred; it cannot be sold for mountains of silver. A man can only get rid of destiny as he gets rid of God. "Paul and certain other prisoners." Here is sovereignty strangely and subtly shaded by humiliation. The very fact that the others were not named throws a kind of shadow upon Paul himself. He was one of the herd; he was head of the mob; he was the accent of the anonymous—the mere emphasis that gave it boldness and articulateness. A singular thing is this admixture of the great and the small, the light and the cloud, the sovereignty and the abjectness of position. We belong to one another, and are advanced by one another, and are kept back by one another; and a most singular and educative process of restraint and modification is continually proceeding among us.

—Rev. Joseph Parker.

South Bethel Association.

The first annual session of this body convened with Peniel church, in Clarke county, Oct. 2nd.

Bro. J. H. Fendley preached the introductory sermon, from the text, "Be ye enlarged."

Bro. J. R. Cowan was elected Moderator, and Rev. J. H. Creighton, Clerk. The afternoon was spent in business pertaining to our future work as an organization.

Friday was spent in discussing the subjects of Colportage Work, Woman's Work, Aged and Infirm Ministers, and Temperance.

Saturday the subject of Missions was discussed. Our brethren showed that they were interested in this subject. Good, timely, well-directed speeches were made on it. Ministerial Education was also discussed with enthusiasm. South Bethel Association will do what it can for this great and important enterprise. Surely this is the way to lay the foundation for every other worthy enterprise. Educate men, and they will understand what they are to teach.

Bro. A. J. Hearne preached to a congregation under the arbor, near the church, at this hour. Preaching is one of the best works in the world, but the writer questions the propriety of a committee taking one of our useful ministers, and putting him up to preach, thus drawing off delegates, during a session of an Association. At night a devotional meeting was held, in which various brethren engaged.

Sabbath morning the report on Sabbath Schools was read, and discussed. Sabbath School work is not what it ought to be in the South Bethel. Brethren, let us do better. After this report was adopted, miscellaneous business was attended to.

At 10 o'clock Bro. J. W. Dickinson preached the missionary sermon, from the text, "Ye are God's Husbandry." Bro. H. Adams preached under the arbor. A collection was taken up in both congregations for missions, amounting to about \$170. We agreed to try and raise the amount apportioned us by the Board; with an additional \$100, for ministerial education. Brethren who read this, remember the expense of ministerial education is going on now; somebody must furnish the money or it must stop. Let us pay at least half the amount at once.

The next session of our Association will convene with the West Bend Church, Thursday before the 1st Sabbath in October, 1885.

This should have appeared before, but the writer went from the Association to Southeast Alabama, and Florida, and had not time to write. I found what I considered much destitution in Zion Association. When you find a good, active man, such an one, for instance, as Rev. B. H. Crumpton, be sent to that part of our "State as an evangelist to stir up those indifferent churches to a proper discharge of their duties."

W. B. WILLIAMS.
Old Spring Hill, Oct. 18.

The Cahaba Association.

Dear Bro. West: The sixty-seventh annual session of the Cahaba Association met with Bethel church, five miles southwest of Centerville, Bibb county, Tuesday, Oct. 14th.

In the absence of the regular appointee, the writer preached the introductory sermon from Romans 12:5: "So we, being many, are one body in Christ." The association was organized by electing Bro. J. T. Murfee, of Howard College, moderator, and Bro. J. P. Harris, clerk.

There were several visiting brethren present—Bro. W. B. Crumpton, Bro. Lowery, Dr. Williams and others. Dr. A. C. Davidson, the pastor of Siloam church at Marion, was with us and helped us very much by his talks and a fine sermon. We congratulate the brethren of Marion and vicinity on having secured the services of such a man. The contributions of most of the churches were liberal, and I think the association raised one hundred and forty-five dollars in less than five minutes from Ministerial Education. It was indeed a harmonious meeting. There was a spirit of brotherly love from beginning to end. Bro. W. B. Crumpton helped us by his speeches and a good sermon. He says we would not have done so well if he had not been with us, and I think he is about half right.

Bro. J. L. Thompson, of the Unity Association, says I visited his association to grind a new ax. I don't deny the charge; but Bro. Thompson, we had such a pleasant session in the old Cahaba, that I do not know but that the steel has jumped out of the new

ax, and that it will not be worth grinding. We closed by singing, "Way all to heaven is gone," and meeting each other the parting hand at Pine Flat church, East Perry county, on Wednesday before the Sabbath in Oct., 1885.

S. M. ADAMS.
Ozark, Oct. 21st.

Unpraised Graces.

"Humility," says Jeremy Taylor, "consists in hearty and real evil or mean opinions of thyself." If Jeremy Taylor were right, humility would be a vice, not a virtue. He who begins by having evil opinions of himself is liable to end by deserving them. Not thus does the Scripture counsel. Paul was not lacking in the grace of humility; he entertained no mean opinion of himself; on the contrary, he declared that he was not a whit behind the chiefest of the apostles. John was not lacking in the grace of humility; but John did not entertain mean opinions of himself; on the contrary, he declared of himself, "Now are we called sons of God." Jesus Christ was not lacking in the grace of humility; but Jesus Christ did not entertain mean opinions of himself. The Scripture gives far better counsel than that of Jeremy Taylor. Humility consists in thinking not too highly of ourselves, but soberly, as we ought to think. A right, wise, true judgment of one's self is a prerequisite to a right, wise, and efficient use of one's self. There is evil in an exaggerated opinion of one's abilities. Self-conceit is a fatal vice. He who is encased in it is impervious to criticism. But to entertain a degraded, unworthy, or belittled opinion of one's self is also a vice, as fatal to efficiency, if not to character. Self-conceit is a vice; self-esteem is a virtue. It needs cultivation. We give our readers—especially our younger readers—two counsels, which are two only in form, in reality one:

Count not work too small for your great abilities.

Count not work too great for your small abilities.

Whosoever continually who are waiting for a work worthy of them, and therefore remain idle. They are not willing to take off their kid gloves in order to go to work; they live, therefore, on charity. Whatsoever thy hand finds to do, do it with thy might. Moses, the statesman, did not refuse to be a herdsman for forty years. Paul, the preacher, made tents, and made them so well that a very little work sufficed to give him a support and enable him to devote most of his time to preaching. Christ worked at a carpenter's bench till he was thirty years of age. The way to prove yourself worthy of great work is by doing well work that is not great. If you cannot write letters to interest the family at home, you cannot write leaders for a newspaper. If you can not talk to edification in the prayer-meeting, you cannot be a great preacher. If you cannot do something to purify politics in your village, you cannot reform the politics of a nation.

But we also meet men and especially women, who could do much more and better for the world if they had more and better faith in themselves. The herdsman begged off when God called him to become the emancipator of his people; he was not eloquent; Aaron would do better. But God knew whom he wanted for the work. Paul begged off when God called him to be the apostle to the Gentiles. I can do better, said he, here in Jerusalem, among my own people where I am known. But God drove him out of Jerusalem, and compelled him to take up the work which, once taken up, no earthly inducement, no difficulty or discouragement, could induce him to abandon. Even Christ was drawn by the Spirit into the wilderness to learn there his powers and receive there his preparation. Whatever work is offered you, God offers you. He knows. Try him. Erase "cannot" from your dictionary. You never can tell what you can do till you have tried. Trial develops power as well as tests it. The idle mill pond can do nothing for the mill; but when it gets into the mill-race it drives the great water-wheel without difficulty. Have faith in yourself because you have faith in God; take what work he gives you; believe that you can succeed; be willing to fail if he wills to give you the discipline of failure. The balky horse is the most useless horse in the stable; a balky man is the most useless man in society. He gives up before he begins, because he has no faith in himself. Do not praise yourself. Just do the work that comes to your hand; and let others judge of its fruitfulness. Self-confidence and self-reliance are the two shoots which grow out of self-esteem. They are virtues not praised in pulpits; but they are valued in life; no man has force who lacks them. They are unpraised graces.—Christian Union.

A Good Meeting.

Dear Bro. West: I desire to report through the columns of the ALABAMA BAPTIST a good meeting just closed with Damascus church. This church is located about eight miles south of Brooklyn, in Escambia Co. It is a member of the Bethel Association, but has not been represented for several years. They have had no regular preaching for sometime, and the church had dwindled down to about 13 members. I began a series of meetings with this church the 2nd Sunday, Oct. 12th, and continued until the 1st Sunday. On that day I had the pleasure of baptizing eighteen. Five were received by letter, making twenty-three accessions in all. The little church was greatly revived. They meet next Sunday to organize a Sunday-school and prayer meeting.

Bro. West, the course I pursued at this church has been the course I have thought the State evangelist ought to pursue—go to a broken down church and stay there until an interest is worked up. This church is ready to raise a salary of \$75 or \$100 for a pastor. One week ago they would not, perhaps, have raised \$25. I preached in this meeting 13 sermons. I had no help, but an willing to give God all the honor and glory. I expect to go back to this church the 2nd Sunday in November. I think I shall get some subscribers for the ALABAMA BAPTIST.

I. SPENCE.
Evergreen, Oct. 21st.

Knowing and Doing.

Christianity is more than a belief; it is a life. It furnishes not only truths to be believed, but things to be done. And the doing of them is by no means a secondary consideration. The truth which we believe is to be exemplified in our life. The life that we live is to be "by the faith of the Son of God," who hath loved us and given himself for us. Well does a writer remark:

"It is a perilous thing to know any truth which we do not live. We have no business to teach or preach a truth of which we cannot say, 'I know it.' And 'if ye know these things, happy are ye if ye do them.' 'If ye continue in my word, then are ye my disciples indeed.' It would add a new emphasis to every sermon, and a new earnestness to every life, if we would really say, 'I will not henceforth preach anything which I have not experienced, and I will not profess to know anything which I do not live.'"

The great decisions of eternity rest upon the results of faith carried into action. The word of joy and blessing with which the Master shall gladden the hearts of his children is, not "Well thought," or "Well said," but "Well done." A faith that is worth having is worth shaping into words; and a faith that is worth confessing is worth translating into acts. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—Armory.

Never Too Soon.

Why do young people so frequently put off thoughts of religion till a future day? Do they imagine that they are too young; too young to be delivered from the guilt of sin, too young to be happy in the love of God? Do they consider that the present time is too soon? Too soon to be doing right, and serving one's Creator and Benefactor! Whence can such an idea have arisen? Would any young man exclaim, "It is too soon for me to be honest and truthful; too soon to be loving to my parents, and kind to my friends?" How, then, can it be too soon to be true to God, and grateful to our Maker? Few ever think it too soon to gain the favor of men, much less of men who can do them great service; how is it that they talk of its being too soon to be in favor with God? The hand of the enemy of young men's souls is in all this.

If a fortune were to come in a young man's way to-morrow, we do not believe that he would refuse it on the plea that it was too early for him to be rich. If he could be promoted to an honorable situation in Her Majesty's service, we do not believe that our young friend would decline it because it came to him too early in life. We have heard complaints of the slowness of promotion in the civil service, but we never yet heard any man say that he had risen too rapidly. Truly good things can hardly be obtained too soon; for the earlier they come the longer time remains in which to enjoy them. In spiritual things we may fitly use the world's old proverb, "A bird in the hand is worth two in the bush." True godliness is best with the dew upon it.

Those who begin with God betimes shall see cause for gratitude in this matter as long as they exist.

We advise those who have long been hoping, to decide at once for Christ and holiness. You have halted too long between two opinions. Decide! Decide! It is ill to stand by the hour together looking at a feast: why not sit down and enjoy it? Who wishes to postpone happiness, and put off peace? They do this who delay the seeking of pardon, and tarry long before accepting the blessings of free grace. "It is better late than never," says one; say rather that "it is better in such matters never to be late."—C. H. Spurgeon.

Power of Christ's Blood.

"He that committeth sin is the slave of sin." Every wrong thing that we do tends to become our master and our tyrant. We are held and bound in the chains of our sins. The awful influence of habit, the dreadful effect upon a nature of a corrupted conscience, the power of regretful memories, the pollution arising from the very knowledge of what is wrong,—these are some of the strands out of which the ropes that bind us are twisted. We know how tight the grip. I am speaking now, no doubt, of people who are as completely mastered and bound by evils of some sort—evils of flesh, of sense, of lust, of intemperance in some of you, of pride and avarice and worldliness in others of you, of vanity and frivolity and selfishness in others of you—a completely manacled as if they were iron gables upon your wrists and fetters upon your ankles.

You remember the old story of the prisoner in his tower, delivered by his friend, who sent a beetle to crawl up the wall, fastening a silken thread to it, which had a thread a little heavier attached to the end of that, and so on, and so on, each thickening in diameter until they got to a cable. That is how the devil has got hold of a great many of us. He weaves round us silken threads to begin with, slight, as if we could break them with a touch of our fingers, and they draw after them, as certainly as destiny, "at each remove" a thickening "chain," until at last we are tied and bound, and our captor laughs at our mad lunges for freedom, which are as vain as a wild bull's in the hunter's nets. Some of you have made an attempt at shading off sin; how have you got on with it? As a man would do who, with a file made out of an old soft knife, tried to work through his fetters. He might make a little impression on the surface, but he would mostly scratch his own skin and wear his own fingers, and to very little purpose.

But the chains can be got off. Christ looses them by his blood. Like a drop of corrosive acid, that blood, falling upon the fetters, dissolves them, and the prisoner goes free; emancipated by the Son. That death has power to deliver us from the guilt and penalty of sin. The Bible does not give us the whole theory of an atonement, but the fact is seen clear in its passage that Christ died for us, and that the bitter consequences of a sin in their most intense bitterness, even that separation from God, which is the true death, were borne by him for our sakes, on our account and in our stead.

His blood looses the fetters of our sins, inasmuch as his death, touching our hearts, and also bringing to us new powers through his Spirit, which is shed forth in consequence of his finished work, frees us from the power of sin, and brings into operation new powers and motives which free us from our ancient slavery. The chains which bound us shrivel and melt as the ropes that bound the Hebrew youths in the fire, before the warmth of his manifested love and the glow of his Spirit's power.—Rev. Dr. A. M. Larn.

A Word to Boys.

Many people seem to forget that character grows—that it is not something to put on, ready-made, with manhood or womanhood, but day by day, here a little and there a little, grows with the growth and strength with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities? When was a boy. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man.

The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot, I didn't think," will never be a reliable man.—Religious Herald.

Temperance Column.

Selected for the Alabama Baptist by the Rev. Superintendent of Press Work of Gadsden, W. C. T. U.

Rhode Island is one of the fourteen States and Territories in the Union in which there are no whisky distilleries.

The three States (Iowa, Maine, and Kansas) in which there is the least illiteracy, are the three States that have constitutionally banished the liquor traffic—though there is a hitch in the matter in one of them, Iowa.

Many call Christ King at church, but at the ballot box they make party king. By the votes of this very class the liquor traffic is tolerated to-day with all its nameless and multitudinous crimes and horrors. The liquor traffic dishonors the church, endangers society, jeopardizes the State, and betrays the Master himself in the persons of multitudes for whom he died.

It is gratifying to see how well the temperance agitation is being kept up in England. It is stated that there were 6,126 petitions with more than half a million signatures sent up to parliament this year in favor of the Sunday closing bill, and there was not a single petition against the bill. It will be remembered that Scotland secured a Sunday closing law many years ago, so that if the English bill is passed, Sunday drinking will be largely put a stop to throughout Great Britain.

Chicago has 300 churches against 5,242 liquor saloons; 400 clergymen, evangelists, and lay-readers, and 5,000 bartenders; only a half dozen art galleries, and 350 variety theaters. Out of 100,000 buildings, 8,000 are used for immoral purposes; \$1,500,000 is spent for schools, and \$15,000,000 for liquor; \$800,000 for police, and perhaps \$1,000,000 for religious worship and charity; \$15,000,000 for that which destroys both soul and body. How would the other great cities of the Continent appear, if a similar indictment was drawn up against them with candor and accuracy?

At the recent meeting of the Social Science Association at Saratoga, Carroll D. Wright, Chief of the Massachusetts Bureau of Statistics, made a report to the effect that sixty per cent of the convictions in Suffolk county, which includes the city of Boston, were for destructive rum offenses, such as drunkenness, liquor selling, liquor nuisances, and liquor keeping; twelve per cent of the sentences were for other offenses committed while the perpetrators were in liquor, making altogether eighty-four per cent of the convictions in Suffolk county traceable to liquor. Politically, Mr. Wright would have common drunkards disfranchised until a satisfactory evidence of reform is made. In this we think he is right.

All attempts to reform drunkards come to nothing which do not recognize the necessity of entire abstinence. Gough, Moody, Reynolds, Murphy, Miss Willard, and every other successful laborer for the reform of inebriates agree on this point. But beyond this lies still another principle, and that is that prevention is a thousand times better than attempts to cure. To save a confirmed inebriate is a prodigious "job," and commonly an impossibility without Divine aid. But to keep the sober from becoming slaves to the bottle is a very simple and easy thing. To get ten boys to sign and keep a total abstinence pledge amounts to more in the long run than to move heaven and earth in trying to rescue twenty sots.—[Theo. L. Cuyler.]

It does not by any means follow that because a man is never intoxicated he may not be drinking too much. Men employed in the great breweries in London, especially the draymen, consume an enormous quantity of beer. The daily allowance which their employers give them is a very large one, but they rarely confine themselves to that; and the draymen, in addition, get much gratuitously from the customers to whom they are always delivering the casks, so that ten or fourteen quarts is no exceptional consumption for one man; yet they are not drunkards in the ordinary sense of the term. The very nature of their work necessitates the employment of none but steady men, strength being also a sine qua non. But if one of these men should break a limb, or get confined to bed from any other accident, he is almost sure to get delirium tremens, and a scalp wound frequently kills him. Brewers' men are notorious in hospitals as being the worst cases for operation, because they are so intemperate. But if one of these men should break a limb, or get confined to bed from any other accident, he is almost sure to get delirium tremens, and a scalp wound frequently kills him. Brewers' men are notorious in hospitals as being the worst cases for operation, because they are so intemperate.

The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot, I didn't think," will never be a reliable man.—Religious Herald.

HYMN BOOKS.

Goldsmith once said to Dr. Johnson, with gratified vanity, "I have seen my works complete in gilt binding in the library of a nobleman; that is what I call fame." Johnson: "Why, sir, it would look much more like it if you had found them dog-eared like a schoolboy's Virgil, in the hands of the populace." The great critic was right. The ultimate test of literary talent is the acceptance of the mass of readers. What puts ideas and sentiments in shape to go home to the feelings, and to reach the understanding of our common humanity, is successfully done. So wrote Homer and Herodotus and Xenophon. Hence the fascination of

And Virgil's lay, and Livy's pictured page.

For this reason Goldsmith and De Foe and Irving are read, while more pretentious authors are being forgotten. We have had occasion before to suggest that a hint might be derived from such facts in relation to the character of our religious literature generally.

We wish, at present, to apply the thought to hymnology. We trust we may do so without arrogating any special acquaintance with the subject.

Confessedly amid great wealth of material we have no good and convenient collection for the pulpit or the social meeting. The late collections, quite numerous enough surely, are too massive, abound with new hymns, few of which have any decided merit, and omit many that have commended themselves to the common consciousness of Christians for scores of years, while they, in common with almost every collection, old or new, contain a great many hymns that nobody ever sings, and that few ever read. The analysis of subjects is exceedingly unskillful and artificial, so that it is often impossible to find in a reasonable time three or four hymns sufficiently germane to the preacher's subject to aid in bringing it before the people. The "Service of Song," when presenting several good hymns on any given topic, constantly gives from four to six of them consecutively in the same metre! One does not wish to tax a choir to select three or four airs the same hour to the same metre.

The best book upon the whole we have seen is the now somewhat disused Manual of Psalmody—a little too large, however,—containing a number of hymns never used, and lacking variety and copiousness on some subjects. Its analysis and arrangement of subjects is luminous, simple and natural, and it has preserved in tact most of the hymns that ought never to perish.

But our ideal would be a small book—say three or four hundred hymns—above criticism as to doctrine, sentiment, literary finish and poetic merit. That number could easily be found in our own language. The Episcopal collection comes nearest to our standard of any we know.

INVIDIOUS.

A contributor to an exchange makes Sydney Smith's celebrated sneer—"Who reads an American book?"—the text of what promises to be an interesting series of papers in vindication of indigenous American literature; but in his first paper turns aside to say in effect that the South has produced no literature until since the war, ante-war conditions being entirely unpropitious to intellectual activity.

Where were the statesmen of whose overweening influence such complaint used to be made in those times? Indeed, has the world never heard of the writings as well as the speeches of Grimke and Chancellor Harper and John C. Calhoun, the use of whose work on the Constitution as a text book in a Southern University so "disgruntled" the Examiner a few years since? Of the writings of W. Gilmore Sims, Caroline Lee Hentz, Mrs. Augusta Evans, Edgar Allan Poe, Richard Henry Wilde, A. B. Meek, St. George Tucker, and many others though not quite so conspicuous? And what has been produced since the writer's era of Southern intellectual activity? Stephens has written a great book, indeed, but Stephens lived in ante-war times as well as after. Besides his we do not at this moment recall a single extraordinary book from a Southern pen of late.

Why these pertinacious flings at a state of society no longer existing? What else is to be accomplished by this than the infliction of a little pain upon the few survivors of that day, mostly accepting their lot, and consenting to the control of those who used carnal as well as spiritual weapons for their overthrow?

TOUCHING.

The offer of herself for Mission work on the part of Miss Mary C. Tupper, daughter of Dr. H. A. Tupper, Secretary of our Foreign Mission Board, will touch thousands of hearts with the tenderest emotions. All who know Dr. Tupper have conceived for him a regard and a reverence that nothing but the highest Christian character added to the highest culture and gifts can inspire. We know his family connections and family history, and are therefore acquainted with the social surroundings of a member of his family. Honored man—two sons given to the ministry, and now a dear daughter to co-ordinate work.

What an immense amount of female loveliness of person and character has been laid on the altar of Foreign Missions, the last half century! The very blossom and fragrance of consecrated humanity. Whosoever this Gospel shall be preached it shall be told as a memorial of them. Oh, blessed Savior, Thou art worthy to receive glory and honor and riches and dominion!

THE REASON WHY.

The Baptists have the vantage ground of all other Christians, without a question, in their terms of membership and their preservation of the faith once delivered to the Saints. We think many who do not unite with them have an uneasy consciousness of these facts. Why, then, do they not go with us? There is but one potent reason: We do not surpass others so much in practice as in faith. They often surpass us in zeal and liberality.

Now when people propose to join the Church they are not generally instructed in relation to the things that divide denominations. They do not know that we have the advantage in faith any more than in practice; and pious feeling naturally inclines them to go where they seem to see most of the spirit of the Master. If we surpassed other Christians as much in practice as we do in faith, we would take the world. No doubt of it.

There is nothing of which we more constantly stand in need than a quiet spirit. The wear and tear of daily experience is, in many cases, fearful. The question, "What shall I do?" is coming up perpetually. And yet, we only need to remember that God doth not afflict willingly nor grieve the sons of men; that there is a necessity for every affliction, and that whatever peace is compatible with this necessity may be had by leaning on the Lord for direction in everything. "In all thy ways acknowledge him and he shall direct thy paths." Andrew Fuller said he carried about with him all the while this precious assurance, and found it a constant and sufficient support. Whoever tried casting all his care upon the Burthen-bearer, and was disappointed? Whoever trusted the Lord, in submission to his way of peace, and did not find it?

We too often devise our own ways and then ask God's blessings upon them; whereas, we should first consult him in the teachings of his word and the indications of his providence—prayerfully consult him—and then ask his blessing upon the course of conduct and in the things that appear to be his will.

But, at last, this world is not the place of rest. "There remaineth a rest for the people of God." The rest to be enjoyed here below is only comparative and transient, and its depth and permanence depend very much upon getting our consent to bear the toil, endure the pain? So we may be weary in the work and not of the work given us to do. That may be our meet and drink. If to submission and reliance be added activity, all will go well enough. We shall be satisfied.

"If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not, and it shall be given unto him."

Not in answer to the mere prayer, we opine, but to the prayer connected with the effort to find the wisdom sought in God's Word and providence. God is accustomed to place things in our reach, not to thrust them upon us.

"TRAIN up a child in the way he should go, and when he is old he will not depart from it."

Not every utmost effort, perhaps, is successful; but the actual training having been accomplished, its effects will certainly be seen in after years. The effort to bend the twig which actually bends it will be seen in the tree into which it grows, and not the effort that leaves it as it was, however earnest.

There is too much impromptu statesmanship, touch-and-go legislation, half-baked sermonizing, happy-go-lucky financiering, and haphazard enterprise in this country.—[Christian Register.

I would sooner walk in the dark and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—[C. H. Spurgeon.

Divine confidence can swim upon those seas which feeble reason cannot fathom.—[W. Secker.

FIELD NOTES.

The sum of \$151,752,000 is expended annually in China for the worship of ancestors.

A Baptist church has been organized at Silesias Victoria, Mexico, a town twenty-five miles north of Monterey.

Rev. A. B. Cabanis, of the Western Recorder, has found a man who was too lazy to shake when he had a chill.

Rev. E. E. Sullivan, a graduate of Rochester Theological Seminary, sailed last Saturday week to join the Ongole Mission.

Prof. E. F. Gould, late of Newton Theological Seminary, has accepted the unanimous call of the Berean church, Burlington, Vt.

Rev. W. R. L. Smith, pastor of the First Baptist church of Lynchburg, Va., was married on the 14th inst. We extend our congratulations.

"The best advertisement of a workshop is first-class work. The strongest attraction to Christianity is a well made Christian character."—T. L. Caylor.

"From the grave of a dead hope we may rise to a newness of life. Let us be thankful for the pang by which God brings us to himself."—Herrick Johnson.

"The best of men that ever wore earth about him was a sufferer,—a soft, meek, patient, humble, tranquil spirit; the first true gentleman that ever breathed."—Deiker.

The sum required to restore St. Michael's church, Coventry, England, is \$175,000. \$60,000 have been expended in the restoration of one of the doors of Westminster Abbey.

The large and elegant buildings of the Union Theological Seminary on Park avenue in New York City have just been completed at a cost of \$725,000, and they are now occupied.

The Catholic Examiner, of Brooklyn, says: "Ananias was stricken dead for lying. Were that sin punished in the same manner at this day, what a frightful mortality would exist among campaign orators and editors."

"From the ranks of the children there are 60,000 doomed each year to the fate of the drunkard, if the liquor traffic is continued." What answer do you make to this, ye mothers who have no interest in the temperance cause? ye fathers that vote license? ye young women who marry moderate drinkers?—Christian Statesman.

"There is nothing that so enlarges and expands the soul as an active interest in Foreign Missions. The idea compasses the globe and lifts the thoughts out of the region of selfishness into that of universal benevolence; besides, the sanction and the command of Christ is its impelling impulse."—C. H. Spurgeon.

Elder R. M. Parks, now in his 68th year, tells us that he has been able to preach 240 times the past year, to deliver forty Sunday-school addresses, twenty temperance addresses, to baptize eighteen persons, and was present at the baptism of seventy-five where he had aided in the meetings, and feels anxious to do more the coming year.—Indiana Baptist.

"The Baptist Union of England held its annual meeting during the second week of October at Bradford. A reception was given to the members of the Union on the first evening by the Nonconformist ministers of the town, at which an address was presented, signed by forty-eight ministers, representing eight denominations. Over nine hundred delegates were present."

It is no wonder that the Seminole Indians are puzzled with the white man's method of dealing with strong drink. Nobody else can understand it. They say: "He first licenses a man to distil it, then he licenses another to sell it, then he licenses a policeman to catch those who drink it and take them to jail, and when they come out, they drink and are put in again. Don't understand."

"Bro. J. E. Bell, at Carrizo Springs, has abated not one whit of the fervent zeal with which he was laboring for the children when we found him years ago at Johnson City, amid the mountains and picturesque scenery of Blanco county."—Texas Home and Sunday School. Bro. Bell is a native of Fayette county, Ala. He is one of the men that we could not afford to lose, and yet we lost him.

Several years ago Dr. Mark Hopkins occupied the pulpit of a rising young minister not far from the city of New York, and preached one of his characteristic sermons. The next day one of the church members who had heard the sermon said to his young pastor, "Why do you not give us the same kind of simplicity of preaching?" "Ah," said the young minister, "there are fifty years of thinking behind that sermon."

"Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet

some who are doing what God will think a great deal more of at last, never saw their names in print."—Spurgeon.

"I have just closed a very interesting meeting of six days at Zion church, Sumter county, Ala., assisted by Elder C. C. Vaughn, of Cuba, Ala. Large, attentive and appreciative congregations, day and night, were in attendance, and the meeting resulted in an accession of six young converts by baptism, two young ladies and four young men, together with a large number of penitents. To God be all the glory."—J. K. Ryan, Vantley Creek, Ala.

"It is wonderful, is it not, how closely the discipline of home corresponds to the discipline of life. God is our Father. He loves us; he would help us to the utmost, and pain us only for our good. We may say we do not need his chastisements. That is what the children think concerning theirs. The parents from their higher outlook decide for them. God from his still higher outlook decides for us. 'I am glad,' said a child, who had observed the discomfort of an unruly household, 'I am glad that our father makes us mind.'"

"Blessed," said the Psalmist, "the man whom thou chastenest, O Lord! and teachest him out of thy law."

During the last decade Protestantism in this country has contributed for missions, home and foreign, \$56,136,636. In the decade beginning with 1870, the amount of contributions for these objects was \$206,210. Every ten years shows a large and steady increase. Last year the women of the United States gave \$600,000 towards Christianizing the heathen. Of this large sum Presbyterian women gave nearly \$200,000; Baptist women \$156,000; Southern Methodist women \$108,000; and Southern Methodist women, \$26,500. The Methodist Church Extension Board has received \$2,500,000 in its twenty years' history, with which it has built 4,500 houses of worship, with 1,000,000 sittings, that are now worth \$3,000,000.—From Rev. Dr. Deems, in Christian Thought.

The splendid Baptist sanctuary on Broadway never had such an assemblage as that of last Sunday evening, at the great farewell mass-meeting given by the Baptists of Louisville to their six new missionaries. Every pew was packed, the aisles filled with chairs, 200 camp-stools were brought in from the Sunday-school room, and people stood around the doorway. Late comers were turned away. The pulpit was decorated with flowers. On the front seat were the bright-faced young missionaries, Rev. Elijah E. Davault and wife, Rev. J. M. Joiner and wife, and Rev. Frederick Hickson and wife. In the pulpit rostrum sat President James P. Boyce and Prof. Wm. H. Whitsett, of the Theological Seminary; Rev. Dr. H. Allen Tupper, Secretary of the Foreign Mission Board, and Rev. Drs. T. T. Eaton, A. C. Caperton, Jos. M. Weaver, and Gen. Green Clay Smith. The Rev. Dr. T. T. Eaton presided."

—Louisville Courier-Journal. These missionaries were to sail from San Francisco direct for China to-day, Oct. 30th.

The Hickory Grove Church.

Bro. West: Prof. Fonville has learned that a certain resolution which was passed by a few members of the Alabama Association after adjournment, and which found its way into the minutes of the association, was passed before its adjournment, and had not sneaked into the minutes, but was there legitimately. By inference he is glad it was passed on the last day just before adjournment, when very few members were present. I do not know how many were there at the time, but I do know some of the best men in the association were present, and made remarks. Among the brethren present were Bishop, McQueen Burt, Baber, Fortune, Fountain, Forrester, and last but not least, the venerable Lee, the honored moderator of the association.

Prof. Fonville in his letter of Oct. 14th, says: "It is quite interesting to notice that the association rejected the letter but retained the fifty dollars sent up by the 'unchristian church.'" Now, he knows there is quite a difference in disapproving of the spirit and phraseology of a paper and in rejecting the paper. If he will read the resolution carefully, he will find the letter was not rejected, but that the association did "emphatically disapprove of the spirit and phraseology" of said letter. As to the justice of said resolution I have nothing to say. The letter has been given to the public and speaks for itself. All who think the association acted unjustly toward Hickory Grove church, are requested to give the letter emanating from said church, a careful perusal. G. W. TRIGGEM, Greenville, Ala.

Dullness is, after all, a relative term; it expresses only a want of correlation between the mind of the writer and that of the reader.—[Prof. Seelye.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—[Drift-Wood.

That Jug Item.

Bro. West: I see a news item in your last paper taken from the Mobile Register, stating that the steamer Mary took over 200 jugs of whiskey for the prohibition counties. This jug business is a great weapon which anti-prohibitionists are using to show that prohibition is a failure. And strange to say, some people are influenced by such arguments. I doubt not the item referred to above will be eagerly seized and used with effect in many localities. I have this to say about the matter: The number of jugs is generally greatly exaggerated. A colporter, who was on all the boats at different times last year for a number of months, says that he was careful to notice the number of jugs—at no time did he see exceeding one dozen. No doubt many more than that number were carried at some time, but not the hundreds often reported. I was on a train not long since and stopped off in a prohibition county. About half a dozen jugs were put off. An anti-prohibitionist talking to me afterwards, said every train was loaded down with jugs.

But granting that the number of jugs is not exaggerated, we must remember that while jugs now "line the upper deck," barrels used to line the lower deck. It would be impossible to carry as much whiskey into the country in jugs as used to be carried in barrels. Then the people who send for these jugs are generally old toppers or dram-drinkers of the wealthy or well-to-do class of society, while the boys and young men and poorer class of whites, and almost all the negroes are protected from the temptation. Again, it must be remembered that prohibition does not propose to prevent a man's drinking whiskey. Under the law he can send off and get as much as he wants, and kill himself with its use, but he cannot sell or give it away, without violating the law. If he claims his liberty to do as he pleases with his own life the law does not interfere; but if he claims the right to murder others, the law stops him.

Again, the whiskey brought in these jugs is used in a few miles of the place where it is landed, while the great bulk of the territory is entirely free from it.

And lastly, more than half this jug traffic is in violation of the law, and is carried on only because the friends of prohibition do not see the law rigidly enforced. It is hoped that the next Legislature will so amend the prohibition laws, that it will be more difficult to carry on the jug business.

The Religious Newspaper.

We let an exchange speak our mind: The Religious Newspaper has taken a decided and well defined place in current literature and church agencies. At the present time when periodical literature is so potent an influence in forming opinion, and awakening interest in all departments of thought and action, any church that fails to use the press as a means of propagating its views of truth and promoting its work, neglects a powerful auxiliary to success. The main purpose of a religious newspaper is to supply sound and instructive reading, presenting right views of life and duty. In all questions as to what Christian people should believe and do the religious paper should give forth a certain sound, and exercise a commanding influence. We consider this the chief function of such a paper, in view of the extent to which sensational, misleading and unsound literature, of various degrees of corruptness, is spread before the young in books and papers. Parents should remember that no mere condemnation of improper reading matter is enough, without supplying young people with entertaining and wholesome reading. On marriage, temperance, social amusements, the relation of faith to character, and many other topics, plausible and false views are constantly presented that undermine religious faith and weaken character.

Another great purpose served by a religious paper is the diffusion of information respecting the operations of the church, and the enlistment of the sympathy and co-operation of the people in all important religious enterprises. There cannot be intelligent liberality in support of the missionary, education, or literary work of the church, without information regarding these interests. Whatever its excellencies may be, no other paper can supply the place of the church paper. If the political parties cannot trust the advocacy of their interests to neutral papers, why should the church do so? We have a message for the world, or we have no right to exist. As long as we have sufficient denominational conviction to build churches, and place preachers in our pulpits, who are loyal to faith, we must have some medium of speaking to the people through the press. Those who do not take our church paper, are likely to become narrow and local in their ideas; and to have no broad, liberal, sympathy with co-nexional interests. We can hardly comprehend how any family, not in absolute poverty, can be satisfied to

live on from year to year without our church paper, in ignorance of the interesting religious intelligence, the discussions of living issues, and choice selections in prose and verse which it contains from week to week.

The religious paper demands no donations for its support; it only asks the patronage of the people, and promises them good value for their money. The people who are so wonderfully liberal that they like the papers and preachers of some other church better than their own, are not the kind of people by whom it is safe to be guided, or on whom one can depend to sustain the interests of the truth. The way in which all readers can help this important interest is by renewing their own subscriptions, and doing what they can to induce others to subscribe. We ask the sympathy and help of every reader in this work.

The Alabama Association recently met at Fort Deposit. The attendance was good of both delegates and visitors. Correspondents were treated with kindly regard. The different reports from committees appeared to give such general satisfaction that they were discussed very little. The Association seemed to be pleased with the present organization and methods of the Board of Ministerial Education. The brother who spoke in behalf of the young preachers forgot to take a collection for the Board. He pleads guilty, and asks for the lowest fine or other penalty. The David Lee Colportage Fund was completed by the collection of \$14.50. The body seems more united and in better working order than before it lost so many of its churches; it is compact and harmonious. The Association appointed an executive or mission board of its own, but will work in harmony with the State Mission Board. The churches sent up good sums for our various enterprises. The officers elected were—David Lee, Moderator; W. P. Rice, Clerk; H. W. Caffey, Treasurer. Meets next year with Spring Creek church, ten or twelve miles east of Fort Deposit. It was the most pleasant session of the Association that I ever attended.

E. F. BABER.

Collins, Ala.

From North Port.

Bro. West: I have just closed a ten-days' meeting at one of my churches. The meetings were well attended and a good interest manifested throughout. Fourteen were received and others expected at next

A convention was recently held a few miles from here, at which it was decided to organize a new Association from churches now in the Tuskalooza, Union, New River and North River Associations. One of the pleas for a new Association is the great distance that some churches have to go to reach the Association. Another plea is, "too much is said about money." When I think of the kind of money speeches made by a large number of men in this field, I feel satisfied that the brethren who make this complaint are right. They only hear complaints about calls for money, "big salaries," "fat places," etc., etc. If the ministers of this field would only investigate our mission work, and find out what is being done for the spread of the Gospel; what the influence of the Gospel is doing for those who receive it, and what it is doing for those who send it, and thereby assist in its spread, I think they could find something of interest to tell their people about this good work. No Christian can read the Bible and the reports from our missionaries without having his heart drawn to the work.

Dr. Henderson has taken hold at this place and is delighting everybody with his fine preaching. M. M. WOOD, North Port, Oct. 23d.

The Barking of Infidels.

As I noticed among the "editorial briefs" that Ingersoll had issued a circular in which he threatens "the utter destruction of the Christian religion," I was reminded of the infidel lawyer and Christian judge who sat on the opposite sides of the table at a public dinner. The sceptical and conceited sprig of the law monopolized the conversation by a tirade of abuse against the Christian religion and its votaries, appealing every now and then to the judge for the truth of his invectives. At length the judge laid aside his knife and fork and said: "I want to tell you of the strange conduct of a little cur that my neighbor owns; on some moonlight night he will go out behind the barn and bark at the moon, and he never ceases yelping until break of day." The judge then began to eat again without making any comment upon the circumstance, when after a short and oppressive silence, one of the company asked: "But what about the moon, judge?" "Oh, it keeps on shining all the same," was the significant reply. The application was so stunning to the bombast of the skeptic that he was not heard from any more at that dinner.

LITERARY NOTICES.

THE BAPTIST SUPERINTENDENT. C. R. Blackall, Editor. Published by the American Baptist Publication Society, Philadelphia, Pa. Subscription price, 25 cents a year. This is a quarterly journal, designed exclusively for Sunday-school superintendents, and no wide-awake superintendent of a Baptist Sunday-school ought to content himself without it.

TEACHING AND TEACHERS; or, The Sunday-school Teacher's Teaching Work and the Other Work of the Sunday-school Teacher. By H. Clay Trumbull, D. D., Editor of the Sunday-school Times, Philadelphia, Pa.: Jno. D. Wattles, Publisher. Price, \$1.50.

The special characteristic of this volume on the Sunday-school teacher's work, in contrast with the many other books on the same general subject, is its attempt at completeness in a systematic order, with the avoidance of purely technical terms. Its style is adapted to the ordinary teacher's comprehension, and its aim is to be readable; while the whole structure of the work is based on sound philosophical principles. The author has had large experience in this line of work, and his book is the matured result of that experience. There are 390 pages in the book. It is well printed on excellent type and is neatly bound. Sunday-school superintendents and teachers will find it an invaluable aid to them in their work.

LITTEL'S LIVING AGE. The numbers of *The Living Age* for October 18th and 25th contain, The Younger Pitt as an Orator; The Philosophy of John Inglesaut; Lord Lyndhurst; Sport and Travel in Norway; The Darwinian Theory of Instinct; Ralph Bernal Osborne, and On the Reading of Books; The Sanatorium of the Southern Ocean; Modern Cathedrals, A Small-pace Camp, and Gambling on Atlantic Boats; Book-selling in Russia; Raphael as an Architect; Moorish Ambassador in Spain; Curious Newspapers; with "Mr. Pudster's Return," "The Hermit of Saint Eugene," and installments of "At Any Cost" and poetry. A new volume began with the number for October 4th. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$3) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

BRIEF NOTES ON THE NEW TESTAMENT.

Baptist Publication Society, 1420 Chestnut Street, Philadelphia, Pa. Price, \$1.00.

The design of this work is to furnish a brief commentary on the New Testament that would present the result of the most careful study without the various processes by which these results are reached. The great object of the authors is stated in the preface: "The Scriptures were given as a means of the believer's spiritual growth; and this has been borne continually in mind in the preparation of these Notes." It might justly be said that their paramount aim has been to prepare matter for Christian meditation—just such matter as abounds in the books of the New Testament, so as to give the sincere milk of the word for younger disciples, and the strong meat of the Gospel for Christians of riper years. The Maps and the Harmony of the Gospels that precede the Notes, as well as the varied matter embraced in the appendix, will be found of general interest and utility.

THE FENTON FAMILY; or, FOR MOTHER'S SAKE. By Rose Hartwick Thorpe, author of "Curfew will not toll to-night." Price, \$1.25. Philadelphia: American Baptist Publication Society.

This is a work that will interest many a family that has been called to pass through a similar experience to that of the Fenton Family. The story opens with the death of Mr. Fenton, by which his family were left in very reduced circumstances. There were four children—Bertha, Tom, Fay and little Teddie. The narrative shows how the children set out with the aim to be kind, considerate and helpful for mother's sake; and how their efforts were carried out, and what degree of success attended them. Some of the arts by which young lads are lured to ways of sin are indicated; and the need of divine aid, in order to escape the various snares, is clearly and forcibly presented. Patient and persevering Bertha; self-confident, but sometimes heedless Tom; and loving and thoughtful little Fay, will prove very interesting and instructive characters to the young lads and lasses.

CASSELL'S FAMILY MAGAZINE. Price, 15 cents monthly. \$1.50 a year, Cassell & Company, Limited, 739 and 741 Broadway, N. Y.

The frontispiece of *Cassell's Family Magazine* for November is a capital drawing by Mr. Sydney P. Hall, to illustrate the amusing sketch, "The Proctor and his Bulldogs," by an Oxford graduate, and one evidently who has had some bitter experience with the Proctor and his two-legged

dogs. The out-of-door articles this month are: "A Canoe Voyage Down the Wharfe," pleasantly described by the one who wielded the paddles; "Life in old Virginia," the interesting experience of an Englishman, who tried farming in "Ole Virginia," and who seems to have suffered, as the saying is, from "too much climate," and "The Garden in October," in which the luscious tomato is scientifically discussed. In the way of fiction we have the two serial stories, "Within the Clasp," and "John Ford," each hurrying to its denouement. "Gretty's Trust," a romance of the Swiss mountains, by Gordon Stables, M. D. "His Life's One Holiday," by Lillias Campbell Davidson, and "A Modern Pygmalion," by Catherine Childer. The miscellaneous papers of the number are exceptionally interesting. The illustrations are abundant and excellent.

THE CENTURY MAGAZINE. Century Company, New York. \$4.00 a year.

The November Century marks the beginning of the fiftieth year of the magazine (the fourth under the present name), and also the beginning of the most extensive enterprise yet undertaken by its conductors—the recently announced series of papers on the civil war, by Generals Grant, McClellan, Rosecrans, and others in high rank. The first paper, on the "Battle of Bull Run," is contributed by Gen. Beauregard, who adds to his description of the engagement a postscript on the subsequent conduct of the war on the Confederate side, and his own relations with Jefferson Davis. The illustrations, some twenty-five in number, are largely from photographs made during the war, or from recent sketches of the battlefield. The first part of the "Recollections of a Private" begins with the enlistment of the soldier, and continues the description of his life down to and including Bull Run, thus supplementing Gen. Beauregard's account of the battle. That the variety of the magazine is not likely to be sacrificed to the war series, is evident from the other contents of this issue. It is rich and varied as usual.

The Two Purse.

One for the Lord and one for myself. Let every one provide two purses, or boxes, or banks, made of no matter what, and no matter where. Only be sure to have two places for money, one of which shall be consecrated to the Lord, and the other for personal and business purposes.

A young man once started out from his father's house with eighteen dollars tied up in an old stocking leg. It made a good purse, and from that beginning he made a handsome fortune, always being noted for his benevolence and Christian gifts. Anything for a purse, only be sure and have two.

A young lady said to her father, "I would like to put something into the box as it is passed around on the Sabbath."

Her father willing gave her part of his donation, and thus she added the influence of her example to the custom, but nothing to the increase of the collection. This did not satisfy her, for she felt more and more that she wanted to give something of her own. She had positively of her own only about six or eight dollars yearly of interest money on a small invested capital. This she had been accustomed to use for Christmas and birthday gifts among her friends.

She resolved to have two purses, and put into one for the Lord at least one-tenth of her income. Although it made but a small sum, she had more satisfaction in giving than ever before. But the delightful part came when from one cause and another, wholly unexpected, she received the next year a far greater sum for her own disposal than she had ever had before, and a good portion of it went into the Lord's purse.

"I never think of touching what is in the Lord's purse for any but religious purposes," said she, "and never borrow from it for my own use. It is sacred to the Lord. It is in his purse, and I never enjoyed my money before as I do now."

Another young lady who was listening said, "I also keep two purses and conscientiously put one-tenth of all I receive into the Lord's purse. It is not much, but I am glad to do it, and in consequence always have a little money ready for every good cause."

Ah, it is a good way. If you have not tried it, begin now and learn its blessedness by your own experience.—*Christian Giver.*

Demopolis Church.

The following accounts have been received from the Macon church: C. W. Collins, \$100.00; J. T. Collins, \$100.00; Ivie Westbrook, \$5.00; total \$215.00.

The house is covered and the work progressing rapidly. We borrowed \$100.00 last week to keep the work going on until the subscriptions are paid in. We are in pressing need now, and kindly ask the brethren to help us. We hope to complete the house by the first of January next. G. S. ANDERSON.

