

THE ALABAMA BAPTIST.

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Is Pastoral Work "Manly?"

BY THEODORE L. CUYLER, D.D.,
BROOKLYN, N. Y.

A Western clergyman writes to me inquiring how much time I am able to devote to pastoral labor, and also whether Eastern ministers regard such labor "befitting an intellectual and manly ministry." What the opinion of other Eastern pastors may be I have no authority to affirm; but I have a very decided opinion that the ministry of Paul and of his Divine Master were both intellectual and manly. A study of their line of labors proves that while they did not neglect or underrate the public proclamations of the truth, they devoted a great deal of time and effort to personal interviews. Three of Christ's most precious and memorable utterances were delivered to a single auditor—Nicodemus, the Samaritan woman and the rich young ruler. Jesus made a great many pastoral (i. e., shepherdly) visits. If our Western brother means by the word "manly" to describe boldness and uncompromising fidelity to conscience, then it is a prime essential to a minister; but it is equally essential that he be womanly in sympathetic tenderness, and childlike simplicity and humility. Manliness is a good thing; godliness is still better. Intellect is power; but heart-union with Jesus Christ is a still greater power.

Now as to pastoral labors. Perhaps our brother had formed his estimate of such work from the remark of a certain famous preacher that he "had no time to gossip over a cup of tea with old women." This was his excuse for not being a pastor; but he has paid the penalty for it in the fact that while he has always attracted a crowd around his brilliant and orthodox pulpit, he has never built up a solid, compact, hard-working, money giving church. A crowd of hearers is one thing; an organized church is quite another thing. I hold that the upbuilding and perpetuation of a strong working church depends quite as much upon close pastoral oversight as upon effective preaching. In a solid wall each stone is handled; each has its place; and the soft "pudding-stones" must be kept out of places where the strain comes. The arguments for thorough pastoral work are these: (1) It enables a minister to know his people's faces, and everybody likes to be recognized. "I left Dr. —'s church," said a gentleman to me, "because he never knew me when I met him." (2) It enables a pastor to know his people's personal peculiarities and thus enlarges his knowledge of human nature. If he be a sagacious teacher, he will use this knowledge in the preparation of practical discourses. (3) It enables a minister to discover his people's spiritual wants. If he goes among them and talks with them he will soon find that they don't want cold intellectual treatises, or endless discussions about all the phases of "modern thought," "higher criticism," or scientific skepticism. They read enough about that during the week. They want simple, strong, practical instruction on the points of every day duties; how to combat sin, how to conduct their business honorably, how to train their families, how to bear trials, how to do good, how to save their souls, and how to grow in godly character and get ready for heaven. When you talk with your people at their firesides, you will seldom hear them praise what you consider your elaborate and "great sermons;" they will more likely thank you for the earnest direct words that came right home to them and touched the right spot. Such interviews help a minister amazingly; for the prime merit of good gunnery is to hit the mark.

(4) Pastoral visitation enables a minister to comfort the bereaved and the sorrowing. (5) It enables him to become acquainted with the children, who are, in one sense, the most important portion of his charge. If he loses them his church is doomed; if they lose their early years without conversion to Christ, their souls are in great peril of being doomed. (6) It enables him to get a great hold upon the hearts of his flock. You can do them very little good if they do not love you, as well as respect you. As long as you keep this personal hold upon their affections, they will stand any amount of close, personal, pungent preaching; they will "endure correction;" but if they do not like you, they won't stand anything. It takes but a slight breeze to blow a minister out of his pulpit, if he is not rooted in the affections of his people. (7) When you visit people in their homes you have the opportunity to converse with the unconvinced, and to direct inquiring souls

to the Savior. It is individual labor with individual hearts that tells. Men and women and children are saved or lost "one by one."

Now all this line of pastoral labor is rather a different thing from taking tea with old women, or gossiping about from house to house. It requires brains, and good sense, and patience, and consecration to the single purpose of saving souls. It consumes time; but how can that same time be spent more profitably elsewhere? If any minister of the Gospel fancies himself to be too "intellectual" or too "manly" to undertake such patient labors for his Master, then he has mistaken his calling. He had better take to the lecture-platform, or magazine-writing, or a "chair" of philosophy.

As to the amount of time to be spent in pastoral labors, my own custom has always been to devote four or five afternoons of every week. Sometimes the evenings may be used also, in order to reach the men who are busy during the day. I have never belonged to the "dining-out" fraternity; for it is apt to become a time-consuming habit and throws a minister rather disproportionately among the richer section of his flock. If we always used such hospitalities as our Master did, we might be trusted to accept them often. But our chief pastoral visiting must be where fine dinners are seldom seen.

Pastoral visits need not always be of the same kind. A brief friendly call often answers a good purpose. Every family ought to be visited at least once every year, and as much often as peculiar circumstances may demand. To some doors we must go often, when God's hand is laid on the inmates of the dwelling. Let us beware of having "running places" or lounging places. They breed jealousies and consume precious time like moths. When I entered the ministry of the Lord Jesus, I laid my account to surrender many literary luxuries and all hope of literary distinction; this was part of the solemn engagement; it has seemed to me the "better part" to live, study, preach, and visit simply for the salvation of souls, and the spread of the kingdom of Christ; and I humbly trust this "better part" shall never be taken away.

—The Pulpit Treasury.

Summary.

Our missionaries are in Mexico, Brazil, Italy, Central Africa, and Northern, Central and Southern China. Number of missionaries, 47; native assistants, 46—making 93 appointed laborers. Never has their work been so prosperous and so enlarging. Since last year missionary companies numbering 21—five of them children—have been sent, at heavy expense, to our several fields. Four houses, for missionary purposes, have been bought, renovated, or authorized to be built; and five others our missionaries are demanding persistently as necessary to their work. Aggregate cost for these buildings, \$38,368. Last year the churches contributed \$80,465.87. For the work of this Conventional year our Board asked \$100,000. To date, the receipts have been a little over forty thousand dollars. There is immediate need for ten thousand dollars. There should be received monthly, between this time and the meeting of the Convention, some sixteen thousand dollars. Sujoined are the amounts asked of the States, and the remainders to be contributed by them:

Asked.	To be given.
West Virginia.....	\$ 500
Florida.....	500
Arkansas.....	1,000
Louisiana.....	1,000
Maryland.....	4,500
Texas.....	2,475
Alabama.....	5,000
Tennessee.....	5,000
Mississippi.....	8,000
North Carolina.....	8,000
Missouri.....	8,000
Texas.....	8,000
South Carolina.....	8,000
Georgia.....	12,500
Kentucky.....	12,500
Virginia.....	12,500
Other sources.....	5,000

Will not the vice-presidents, corresponding secretaries, and agents of the States co-operating with the pastors, so divide these amounts among the churches that the full sums may be realized? Will not liberal men and women of God come to our relief? Will not every lover of Jesus ask: Lord, what wilt thou have me to do?

H. A. TUPPER, Cor. Sec.
Richmond, Va.

Let us begin our heaven on earth, and being ourselves tempted, let us be pitiful and considerate and generous in judging others.—John Page Hoppes.

The best advertisement of a workshop is first class work. The strongest attraction to Christianity is a well made Christian character.—[T. L. Cuyler.]

Our Worthy Dead.

REV. GORDON MYNATT.

Among the many names which the year 1884 has given to the sad registry of departed worth we have to record that of the Rev. Gordon Mynatt, a man who lived to a good old age without a stain, and who filled honorably an important sphere as a pastor and preacher. Mr. Mynatt was a native of East Tennessee, having been born in Knox county in 1811; professed religion and was baptized in 1832, by Rev. Samuel Love, perhaps the most cultured and eloquent Baptist preacher then in that State; entered the ministry, and was ordained the same year, when he was about twenty years of age; he was married to Miss Hillsman, a sister of Dr. Matt Hillsman, in 1833; moved from Knox county and settled in Talladega county, Ala., in 1857, where he died on the 4th of November, 1884, in his seventy-fourth year. He and his older brother, the late Rev. Wm. C. Mynatt, commenced preaching at the same time, they having professed religion at the same meeting, united with the same church, and were baptized by the same minister. From the year 1857 until the death of his brother, a few years since, they lived most of the time near each other, and often labored together in their several meetings, and two more earnest, zealous and effective preachers we seldom see.

Mr. Mynatt enjoyed but few educational advantages in early life, nothing beyond what a country academy afforded. But he had a fine native intellect that readily assimilated whatever came within his reach. He also possessed excellent powers of analysis, and this gave to his sermons an interest that never failed to arrest attention. His first pastor, already referred to, was of great service to him. I remember to have heard that worthy man, Love, preach in my first years, and as I think of him at this distance of time, though he has been dead over forty years, I can truthfully say I have never heard him surpassed in the melting tenderness and power of his preaching. In listening to brother Mynatt, in his palmy days, I have at times been reminded of the unctious and pathos of Samuel Love. Of all the men brother Mynatt ever knew he venerated most the memory of this great and good man.

Mr. M. had been in the ministry about fifty-two years at the time of his death, and through all those years he followed that calling with a persistency of purpose that never relaxed. By industry and prudence he always had a comfortable home, where he uniformly dispensed the hospitality of a true New Testament bishop. The meagre salary paid by our average country churches left him no alternative but to provide a living for his family by working with his own hands on his farm. We sometimes talk about consecrated ministers. For my part I say the sublimest consecration I have seen are those ministers who, like Bro. Mynatt, toiled the year round, five days in every week, for the privilege of preaching to their churches on Saturday and Sunday. For those are the men, under God, who have made our denomination what it is to-day, and opened up before us those sublime possibilities which now stimulate our zeal and animate our hope. May that day never come when we shall cease to venerate the memory of such men!

Mr. Mynatt, during the twenty-seven years of his ministry in Alabama, was successively pastor of most of the churches within reasonable distance around him—Blue Eye, Old Salem, (now Eastaboga,) Mt. Zion, Pleasant Grove, &c., &c. His ministry was attended with flattering results wherever he preached. With a temperament of unusual ardor, with a heart full of sympathy and love, with an utterance always fervid, and at times rarely sublime, and a piety behind all this to give force and effect to all he said, it is not surprising that his ministry left its mark wherever it was dispensed.

Some four or five years ago, Bro. Mynatt had an attack of nervous prostration, from which he recovered sufficiently to pursue his ministry with wonted vigor. But his end was nigh. The last time I met him was on the train between Anniston and Eastaboga, near where he lived, about a month before his death. He was quite feeble and we employed the time in talking over the vicissitudes of our lives, and especially the compensations of Providence. He mentioned several things that went to alleviate the sorrows, afflictions, bereavements and disappointments of this life, manifesting a degree of cheerfulness that, associated with old age, constitutes its most attractive

charms. I said to him, "Bro. Mynatt, you have left out the best thing of all—a good hope in grace!" His eyes filled with tears as he answered, "Yes, yes, that is the best of all!" Then we separated, I to give the little fragment of my life to my Master's cause, he to a few weeks of suffering, and then the home of the blest. To the society of the just we commit our brother, assured that in sublimity strains than earth ever knew he is now chanting the everlasting song!

S. H.
Northport, Ala., January, 1885.

Missionary Address to the Churches of Judson Association.

Having been appointed to write on missions, I am of opinion that I cannot do better than to earnestly beg our members to examine the ground of their hope in Christ with fervent and continued prayer. "If any man have not the Spirit of Christ, he is none of his." To know that a large part of our race is in darkness, and do nothing towards giving them the gospel is not Christ like. To hope for salvation for ourselves, and do nothing toward giving the word of life to others, is selfish, and Christ commands us to deny self, and follow him whose life was spent in doing others good. It was on purpose that Christ took his seat in the Temple, over against the treasury, and watched how the people cast their money into the Lord's cause. And he reproved the rich for their stinginess, and commended the poor widow, in that she cast in all her living. The church had its treasury then, and Christians were commanded, every one of them, to lay by in store as the Lord prospered them. And this laying up for the Lord's cause was to be done every week, and the collections must have been taken every Sabbath. If the week had been prosperous then the tenth was more. If unprosperous then the tenth would be less. The Lord required of the people then, as he does of us now, according to what they had. He chastised his people then for withholding his dues, just as he punishes the people now for the same sin of robbing him.

No man who neglects to search, and inform himself upon his duty to God, and to his fellow man, can be an active useful Christian, if a Christian at all. Nor is there a man in this Association who can read, that may not inform himself. And if he loves God, he can and will do something for his cause. It is strange that when with thirty-five cents a year, every Baptist can learn so much of what our denomination is doing for missions, yet so few in our bounds possess themselves of that knowledge. The Foreign Mission Journal comes every month laden with precious news from Foreign fields. And if there are professed Christians, so cold hearted as not to feel an interest in the great work of evangelizing the world, they should take the Foreign Mission Journal for their children, that they may learn to love the work of sending the light of gospel truth to a dark and perishing world.

If we would enjoy Christ's religion, we must like Christ care for the woes of others. And if we would lay by in store every week as the Lord prospers us, and as he commands us to do, and then cast into the Lord's treasury every week, then like the apostles who took nothing of the heathen gentiles in their mission tours, our missionaries in heathen lands would be sustained, and other fields opened. Before this is done there must be more earnest prayer; more reading to learn our duty; more knowledge of the work before us; more of Christ in us; our minds more upon the fact, that he upon whom we depend for eternal life, still has his seat near his treasury and sees whether we cast in regularly according to the ability he has given us, and if we do not, he may say to us, "Thou mayest no longer be steward;" and deprive us of the means of giving.

D. ROGERS.
It was moved by Bro. J. L. Fowler, and concurred in, that a copy of the above address be sent to the ALABAMA BAPTIST for publication.

IT'S ONLY FATHER.—It is related of three children, that during a thunderstorm they were asked each to choose a favorite text. One selected, "The Lord of glory thundereth," and being asked her reason said, "I once heard a great noise when I thought I was all alone in the house; and I was so frightened I screamed, and father's voice called out, 'Don't be afraid Maggie, it's only father.' And now when it thunders very loud it always seems as if I heard God say, 'Don't be afraid, little Maggie, it's only Father,' and I don't feel a bit frightened."—*Nellie's Mission.*

Prohibition a Necessity.

Inhabiting the fairest country under the sun, with a civilization that is not excelled, there is still a potent factor of destruction in our midst—nestling like a serpent among roses, and springing on its victims in their most unguarded moments. This element of demoralization is whiskey.

The body politic is in some respects similar to the physical body: once let an atom of poisonous matter ingratiate itself into the system of either, and in its ramifications it permeates to the extremities of organization. If left long to pursue its course, mild palliatives will not do, but the knife must be employed to perform its mission! In politics, as in medicine, desperate remedies must be applied to desperate diseases. And this is why it becomes the imperative duty of our Legislature to apply the knife to the cancer on the body politic, and annihilate the love of strong drink by taking from it the means on which it feeds. Some talk of moral suasion. Moral suasion is good in its way, but I once heard an eminent divine say, "Talk of moral suasion to the hot passions of men! you might as well talk of holding a camp-meeting in hell!" There is but one way to obliterate this evil and cast it behind us; that is by the legitimate powers of the government—to stamp it out with the iron heel of power, to trample it in the mire and rise on its ruins to a higher and purer life.

The relation of man to his fellow-man, and the relation he occupies to the government of which he is a citizen, are problems that have engaged the profoundest thought of statesmen and philosophers. These relations are important, comprehending in their widest application the duties of man to man, and the powers and duties of the government to the citizen. The history of the world is largely composed of struggles that have arisen on the forum and field for the adjustment and equalization of these duties and privileges, and in proportion as the adjustments have been in accordance with the still small voice of reason, has society been pure and progressive, and government wise and beneficent. The highest development of the mental and physical faculties of man are dependent in a measure on his social and governmental surroundings. The connection of mind and body, however mysterious and incomprehensible, nevertheless exists. Soundness of mind and soundness of body are, by the immutable laws of nature, inseparable; each is dependent on the other. It is the exercise of the authority of the government on man's social relations that the progressive spirit of the times demands, and the demand is that whiskey be banished from the body of the State, and man will become thereby sounder in body and mind, and more able to fulfill the duties he owes to the State and his fellow-man with intelligence and honesty.

It is a fundamental duty of government to provide for the development of these two things that are so essentially necessary for the protection of social order and good government. No architect can, with unsound material, construct a beautiful and lasting piece of work. Can statesmen, then, with unsound minds and bodies, hope to erect a government that will be a palladium of virtue, when its very foundation is rottenness? Whiskey is the most potent element of decay. It is essentially destructive, and therefore in a government that is formed for the better protection of life, liberty and property, it should be prohibited forever!

This sin of intemperance has attained to such enormous proportions and such hideous shape, that "humanity might well wait a prayer to heaven, and plead with the interceding angel to drop a tear upon the record of human sin and blot it out forever." If this government wants citizens that are perfect in mind and body it must prohibit the manufacture and sale of intoxicants. Why prohibition is necessary, is that the absence of temptation is needed, and then the social feature will not exist. Few become drunkards from an innate love of liquor, but by being habituated to its use by drinking in a social way. This power of whiskey to destroy with a Judas kiss should be prohibited.

Strong drink seems to exert a fatal attraction over the brilliant and gifted, and marks for its own earth's fairest and noblest! In all ages it has claimed for its votaries the grandest and mightiest of earth's intellects. In all ages it has made itself conspicuous by having for its followers minds that were formed to radiate with un-

dying glory down the mouldy avenues of the shadowy past and to carry down the darkened glades leading into the unborn future the light of the living present,—but, alas! "Ruined by strong drink!" can be inscribed on many a tomb!

It has not only broken hearts, and trampled on hopes,—defaced the home temple, and defiled the image of God,—caused moral and social ruin,—dyed man's hand in his fellow-man's blood,—corrupted all that was godlike in him,—but it has rendered man unfit for time or eternity!

JAS. B. DIGGS.
Origin and History of the New Testament.

BY REV. J. C. HIDDEN.

The following is a full report of Dr. Hidden's second lecture on this important subject.

We need entertain no fears as to the result of careful and candid investigation of the claims of the varying books of the New Testament. Some excellent, pious people have feared lest the whole New Testament should be destroyed piecemeal; but, apart from the overwhelming external evidence of the genuineness and authority of the sacred books, there would arise the unanswerable question, who could have forged those books? Bad men would not have written such books, even if they could, for they would have been writing their own condemnation. But they could not have devised such a system as the gospel teaches, even if they had desired to do it. The moral system of Jesus is thoroughly original and peculiar. Where could it have been found by men who were capable of committing forgery? That men ever existed who were wise and good enough to devise such a system, and at the same time stupid and wicked enough to forge these books, is a supposition too monstrous to be entertained by any sound and candid mind.

Scholars now generally agree that the books of the New Testament collection are all genuine and authoritative. True, there is still some doubt about the authorship of the epistle to the Hebrews; but this doubt does not extend to its authority as an inspired work. Its style and contents settle this.

Some doubts about the character of the second epistle of Peter have been entertained in certain quarters; but they probably originated from a comparison of the second chapter of this epistle with the epistle of Jude, to which it certainly does bear a most extraordinary resemblance. Still, this resemblance is really not so great as that which obtains between several of the Evangelists, in their accounts of the life of Christ, and when we review the relation which Peter and Jude sustained to each other, and the subject which they were treating, we do not see that the resemblance is more difficult of explanation than the similarity between Matthew and Mark, which we shall explain further on.

The speaker here made a critical comparison of the second chapter of Peter's second epistle with the epistle of Jude, and showed by the "theory of the probabilities" that it was almost incredible that the two compositions should have originated independently. He elaborately illustrated this point by relating a dream, in which some fourteen coincidences exactly corresponded with the reality. Upon the whole there are stronger evidences of the genuineness of the New Testament, than of any of the profane works of antiquity, so that those who reject the New Testament, and still accept Caesar's "Commentaries," or Cicero's "Orations," are acting inconsistently.

The New Testament collection was made, probably with a view to settling doctrinal disputes in the early church. It is a mistake to suppose that there were no doctrinal differences among the churches of the apostolic age. They were rife in the days of Paul, and his epistles were written mainly with a view to correcting doctrinal and practical errors in the churches of his time. Nearly all his epistles are controversial, that is aimed at existing errors, and this remark is, to some extent, true of most of the books of the New Testament, and of not a few in the Old.

Now, during the apostolic age, doctrinal disputes could be settled by appealing to the Apostles themselves. The "Apostolic council," which took place at Jerusalem, (Acts XV.) was called to settle one of the disputes which long agitated the early churches. But after the death of the last of the Apostles, and after the extraordinary manifestations of the Holy Spirit had ceased, it became

necessary to have some recognized standard of doctrine, faith and practice, and hence the importance of the New Testament collection.

The Apostle John probably lived to the age of 90 years, and died about the end of the first century, in the reign of the Emperor Domitian. The extraordinary gifts of the Spirit, incident to the apostolic age, may have lingered on for some time after this, but in the course of time, their object having been accomplished, they ceased, and then the necessity of collecting the apostolic writings became apparent.

These writings were read in the apostolic churches, but they were not the regular books for reading in the ordinary public worship. The Old Testament still retains its place, for the great object of the public reading of the Scriptures was to show that Jesus was the Christ promised by the Lord through the prophets.

The small amount of Apostolic literature would seem to be a striking phenomenon, especially when we consider the voluminous writings of many modern religious reformers, but we are to remember that the quality was, and indeed, still is, more important than the quantity; and when we remember the vast range of the subjects treated by these writers, and the difficulties under which they labored, we may see less reason for surprise at the small bulk of the books.

Besides, we must not forget the remarkably busy life which these men led; their missionary labors, performed under all the disadvantages of ancient travel among hostile people; and further still, that not many wise men after the flesh were among the called.

These facts taken together would appear to give a fair explanation of what might be regarded as a strange phenomenon. It might be well for our book making age to consider the fact, that the men who really had most to say to the world, of all the writers that ever wrote, saw fit to write very short tracts. The epistle to the Romans, itself an exhaustive treatise on theology, by that prince of theologians, Paul, may be read through in twenty-five minutes.

At the close of his lecture the preacher announced that he would continue the series on Wednesday nights until he completed the discussion.

For the Alabama Baptist.
From Pine Level.

At a late meeting of the church conference at this place a move was on "foot" to better adorn the house of worship, wherein a young male member suggested that the partition separating sexes (that is so common in the country) while in church be removed, and persons attending services be allowed to sit "where they pleased," as is the custom in the city and the progressive churches of the country; having for his reason that it would be for the convenience of all parties, and no possible harm in the least resulting therefrom. Before this suggestion could be put in the shape of a motion a good brother deacon arose and bitterly opposed the plan, saying that his main reason for opposition was "that the Bible firmly forbade sexes sitting together." I ask your opinion of this, Bro. Editor.

Bro. Bean, our pastor, is regular in his attendance on appointments, and continues to grow in popular favor with the people. The Sabbath-school still flourishes, and our church is gradually on the increase, for which we feel justly proud.

JAMES D. DICKSON,
Pine Level, Ala., Jan. 25.

Heroic Faith.

We must forsake the earthly props, but we must also believingly desire to be upheld by the heavenly arms. We make God responsible for our safety when we abandon other defense, and commit ourselves to him. With eyes open to our dangers, and full consciousness of our own unarmed and unwarlike weakness, let us solemnly commend ourselves to him, rolling all our burden on his strong arms, knowing that which we have committed to him. He will accept the trust, and set his guards about us. As the song of the returning exiles, which may have been sung by the river Ahava, has it: "My help cometh from the Lord. The Lord is thy keeper. The Lord is thy shade upon thy right hand."—Dr. Alexander McLaren.

Let me give you the history of pride in three small chapters. I. The beginning of pride was in heaven. II. The continuance of pride is on earth. III. The end of pride is in hell. This history shows how unprofitable it is. —[Dr. Newton.]

Temperance Column.

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

WORK FOR PROHIBITION.

The cause of prohibition is the cause of God and humanity, and therefore every man and woman should enlist in it. In this great field of labor there is something for every one to do. No one is so insignificant as to be without influence; let us not forget that our influence is either for or against prohibition. Neutral we can not be? if we are indifferent our indifference must be construed against the cause that demands our sympathy and support. How good people can be seemingly unconcerned when so many homes are made wretched through the cause of strong drink we cannot understand. The dram shop is the greatest enemy of the Christian church; between the church and the dram shop there can be no peace. In the dram shop men learn to curse the God whose providence supplies their wants, while it leads them to despise and hate the Savior who redeemed them. In the dramshop young men learn to disobey and dishonor their parents. In the dramshop men learn to neglect the wife and children whom they are bound to love, protect and cherish by every law of morals whether divine or human. The dram shop is a school for vice, a gate of ruin, a sink of iniquity and moral filthiness. The dram shop is the enemy of education, the foster parent of ignorance, and the promoter of everything that is low, brutal and devilish. The dram shop pollutes the heart, darkens the intellect and palsies the physical powers of our being. From the dram shop no good has come and no good can come, as an evil tree cannot bring forth good fruit.

It is strange any one can be found willing to advocate or defend an evil so terrible and devastating; and it is also strange that so many good people fail to help us in our efforts to destroy this monster of cruelty and crime.

What a glorious struggle is looming up before us! On one hand we see God and his people; on the other we see Satan and his followers. Within the ranks of one of these contending hosts we stand, and we are either helping or hurting the cause of God and Prohibition.

Would that all the young men who are growing up were enlisted in our army. Go and speak to that young man. A kind word may save him. Help to answer the prayer of his mother. Go and speak to that father who is a drunkard. Win him to total abstinence and prohibition. Send a tract or paper to that man who is just entering the way of ruin. Work, for the night is coming.—Temp. Gazette.

IN ORDER to impress more deeply the importance of beginning with the young, rather than depending upon reformation of adults who have gone into sin, Mrs. Kelley gave several startling instances which she had known within the last two years in her connection with the Martha Washington Home for intemperate women. One of a woman who had just left the Home, who, a few years ago was prominent in society, and an idolized wife and mother. Her home of luxury is now of necessity closed against her, her heart-broken husband is a wanderer on the face of the earth; her son in despair brought his mother to the Home, saying that all other means had been exhausted, and went away sobbing. In her intense craving for drink she stole away in the darkness and escaped.

Only a little more than a stone's throw from here, is a young wife and mother, once a beautiful, brilliant society woman. Now, the veriest sot that lies in the gutter is no worse than she. Abandoned by her husband, unclaimable by all efforts at the Home, a disgrace to her friends, she has now become hopelessly degraded. In the Home to-day are a gray-haired grandmother of eighty and a lovely girl of eighteen.

THE Illinois Baptist General Association at its annual session, unanimously adopted the following:

"Resolved, That since the liquor traffic, destroying alike our churches, our schools and our homes, is always and everywhere the enemy of God and man, we as Christians should lay the axe at the root of this evil tree, seeking to educate our people in the principle and practice of total abstinence and prohibition; that we welcome the W. C. T. U. in their work of prayer, persuasion, and personal effort, and that we most earnestly recommend all our pastors to encourage such temperance work."

It is figured up that the drink bill of Tennessee is \$2,000,000 more than the value of the entire wheat crop of the State.

Alabama Baptist.

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JNO. L. WEST, Editor.

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Write for specimen copies.

HELPING YOUR PASTOR.

In the issue of last week we published a very fresh and superior paper on this subject, from the pen of Dr. John A. Broadus, and were prevented from carrying out our purpose of calling special attention to it by the pressure of other matters. It was an extract from a sermon preached last summer in the Washington Avenue pulpit, Brooklyn, then published first in the *Homiletic Review* for January, and afterwards in the *Western Recorder*. It deserves to be kept on the wheel and passed around among the churches. If you missed it, you missed a good thing, and will be amply repaid if you go immediately, before finishing this article, and read what the best preacher on the continent has to say on a very important subject. Dr. Broadus has excellent vantage ground from which to view this subject. He is not a pastor, but he knows wonderfully well what a pastor needs, and is in fullest sympathy with him. He practices what he preaches; he is a help to his pastor. We have been informed that he was never heard in his family circle to make an adverse criticism on his pastor's sermons—and yet to criticize sermons is a part of his daily task. He can, but will not; others can not, but do. There are so many ways, negative and positive, in which you can help your pastor—if only you have it in heart. Only the will is needed, and you make yourself and him happier.

1. Give him always a pleasant meeting. Every one can do this. Whether at church, or in your homes, or on the street, meet him so as to leave no unpleasant recollection of the meeting with him. Will we ever know how much the happiness of this world is indebted to smiles? Smiles have made children happy, frowns have darkened their lives; smiles have made men, others have gone down for the lack of them. Do give your pastor your best and truest smiles—they cost nothing and are laden with sunshine. How often a pastor sighs for a kindly greeting of some particular member!—and perhaps you are that particular member and your pastor is the pastor. If you are in a sour mood, if you have "the blues," if you are full of complaint, do spare your pastor. Keep the sunny side of your nature to him—if your nature has a May side. Of course we do not refer now to the times of real trials, when sorrows gather on you, and the burden of the heart grows so intolerably heavy. Ah, the pastor is your man then! But the sunshine you have before thrown over him and his work has all the better fitted him for entering now into your sorrow, of standing under your burdens with you, of being some real service to you. So smile on him as you can. What thou sowest thou shalt reap.

2. Give him a kind word concerning his sermons. He who seeks for praise and he who gives flattery, are alike unworthy to be called men, and much more unworthy to be called preachers of Jesus Christ. But we are not speaking of that. If the sermon touches you, moves your heart, awakens new aspirations and resolutions, is a joy and a power to you, is there any harm in letting the pastor know it by a kindly remark? It is the almost universal testimony of preachers—preachers of every grade—that again and again their hearts have been refreshed and they themselves been guided for new efforts by kindly testimonials that their sowing has not been in vain. In these the influence of the sermon reacts on themselves. Go through year after year with your pastor, with no kindly words, and you will rest as a weight on his heart. If he be a true man, he will not complain—but we complain least about our heaviest sorrows; here as in other things the deep water is the quietest. Give your pastor a little stronger pressure of the hand—give him a smile—give him a kindly word—just, one word of appreciation. Ah! the mighty power there is in sympathy and love! Let a church give her pastor warm and tender affection, and day by day he will grow stronger and better, and dearer.

3. Do your utmost to increase his usefulness. Dr. Broadus suggests in his article several ways in which this can be done; and you will think of others; we mention one. Help him in his library and literature. We say nothing now of the need for this, on account of your pastor's necessarily meager supply of books and shortness of means. But here is a noble thought, a book which you give him may tell in many ways upon many sermons.

indeed upon all his future preaching; and so in your gift you link yourself with him in his great work, and reap largely from your sowing. We know a case in point. A pastor had held a four-weeks' meeting in his church, preaching every night. At its close, one of the poorest members approached him and quietly put into his hand a small sum of money. Not seeing how the gift might be becomingly declined, he used it in the purchase of Farrar's Life of Christ. That book, he says, told wonderfully, and is telling on his sermons. The old saint has passed into rest, but his works do follow with a constantly accumulating influence and power. Again and again she will reappear in that pastor's sermons. When the pastor of the Selma church announced that he wanted eighteen of them to contribute to the Theological Class at Howard College, each one a copy of Dagg's Manual of Theology, eighteen of them promptly responded and these eighteen books will be there to tell upon the present and future classes. And no one can calculate the good which will result from this; only eternity in its unfolding wonders will reveal it. Ah! how much may be done for a pastor in this simple thing!—and the giver receives more than he gives. Link yourself in every way you can to your pastor, and do as much as in you lie to increase his usefulness. Be a help, not a hindrance; be a wing, not a weight; be a joy, and not a care; and you shall have your reward.

PASTORAL VISITING.

We wish to call especial attention to an article on this subject, published on our first page this week. It was written by one of the most distinguished men of the American pulpit—distinguished not only for his great thinking capacity, learning and power as a public speaker, but also for real and wonderful success in the pastorate, in subserving and attaining the great ends for which both preacher and pastor were ordained. His words are words of wisdom and should have a telling force with all who desire to succeed in the ministry. He does not, either in his article or in his regular labor at home, exalt pastoral work at the expense of pulpit work; no comparison is instituted between the respective merits, efficiency and importance of preaching and visiting. Indeed no comparison should be made—they are the two sides of one great work, and together constitute its completeness. No one would ask the question, which is the more important in generating steam, water or fire? There is food for thought in the wise discrimination which Dr. Cuyler makes between having large crowds and attaining solid church prosperity, between true pastoral visiting and the chaffy stuff which is so often dignified with that name. We need not go far for illustrations of the truthfulness of the statement that large crowds, which for so many reasons are desirable and desired, are not necessarily solid church building, and seldom result in good at all proportionate with the seeming promise and opportunity.

If the pastor meets well his obligations to the church and the Master; if he accomplishes the great work entrusted to him and fulfills his noble mission, the pastoral work must be done. It cannot take the place of preaching, nor preaching its place; each has its own sphere and own demands. The plea for the want of time is no excuse, and by no means relieves him of the duty in this matter; it is as if a banker or merchant should say he did not have time to look after his family, or time to attend to his banking or merchandising. To do pastoral work is verily a part of the pastor's business, to which he is called, for which he is paid, and to which he has pledged himself in accepting a call from the church. The pulpit may be the preacher's throne, but his throne is insecurely founded unless the corner-stones of the foundations be firmly imbedded in the hearts of his people. And there is no greater power for doing this than faithful pastoral work. Your people may demand too much in this direction—no doubt they do; most church-members do—but that does not in the least remove from you the necessity which is upon you, to fill up as best you can the just measure of your obligations—before God and before your people. No amount of brilliancy in the pulpit can do the work which is to be done in this department. He who neglects his work, either in preparation for the pulpit or in seeing his people at their homes, will fail surely, inevitably. One of the most troublesome questions with which a true pastor struggles—and he does struggle with this one—is to devise some plan by which he may rightly combine his work in the study and in the field—pulpit and fireside ministrations. Magnify neither unduly; have more system; neglect neither; do both; combine successfully, and you open a way to the largest usefulness. The "personal interview" plan is a plan of great power; our Master used it with an influence and results which are still telling on the world's history, and if adopted and faithfully pursued by you, may give you pre-eminence in winning souls to him—the greatest work among men.

WELL DONE.

Our brother of the *Baptist Reflector* has been clearing away the mist from the mind of two or three of our prominent brethren, showing that even they sometimes nod. And Dr. T. G. Jones is rendering a similar service to certain distinguished orators, who, Dr. Robertson suggests, have never given much time to church history, and, therefore, perhaps, maintain that Baptists are a mere Protestant sect, sprung out of Luther's Reformation, like the rest. Dr. J. is sanguine that the New Testament type of church organization was never lost, that there have always since the days of the Apostles been Baptist churches in existence; and that the records proving the fact still exist; and so are we. We think some Gibbon or Niebuhr, will rise up some day, and write a real church history—not a mere history of a hierarchy—which we have never had; that God has preserved the materials in unexplored libraries.

Meanwhile, what is the animus of this terrible zeal in dissipating a supposed illusion upon the minds of some of us? what the source of gratification in proving that we are a mere Protestant sect? A passionate love of truth is a most admirable thing—this we know—of any truth, of all truth—but there are degrees in this thing; and we think the truth of history quite as important when it cheers and encourages our brethren as when it shows them that they date not very far back, and, by parity of reasoning, may have a very ephemeral history in the future. If there was no promise of certain perpetuity to apostolic churches, there is none to presently existing churches.

We are ready to concede to Pedobaptist churches—for such we regard them in many cases, however imperfect—all the recognition and all the honor their character vindicates for them, but not to concede equality. In organization, at least, we are clearly in advance of them. This they will concede, so far as they accept our theory of church organization, that we are absolutely to stop where we have not express instruction in the Word of God; that nothing in the matter is to be left to human wisdom. We have not, like them, come out of a corrupt church, but, as we believe, belong to a succession of men and women who have kept the faith even from the beginning. "Tactical" connection, we do not insist upon—though that needs to be disproved in some cases—but perpetuity of the faith through the darkest ages; perpetuity in form as well as fact, we apprehend.

CARL SCHURZ'S LECTURE.—A Montgomery brother quotes a number of things said by Mr. Schurz in his lecture at Montgomery, and takes us to task for endorsing the lecture. Most of these things were new to us. We did not hear them. We read them to a distinguished Baptist brother who heard the lecture, and they were equally new to him. However, we did not intend to endorse the lecture. Indeed, we had it in mind to protest against some things we heard, but concluded that it would not be worth while, as we have repeatedly attacked the same evils in these columns in no unmisgiving terms.

READERS are requested to note the following corrections in Bro. Wilkes' "Paraphrase of John 13": In the first sentence read "Matt. 26" for "Matt. 25"; in the 4th verse, "upper garments" for "upper garments"; in the 9th verse, "literal washing" for "literal washing"; also in the last line of the same verse, insert "also" after "but"; in the 27th verse, "thy will" for "the will."

FIELD NOTES.

The Texas Baptist Herald looks well in its new dress.

Dr. F. H. Kerfoot is suffering from rheumatism and is recuperating at Hot Springs, Ark.

Rev. B. W. Bussey, pastor at Shelby, N. C., baptized thirty-six members on the 26th ult.

The Record says that Rev. L. S. Piker, has been invited to hold a series of meetings at Columbus, Miss.

The number of the *Baptist Record* for Feb. 5th, begins the ninth volume of that sterling paper. Long may it live.

We never expect to be a D.D., but if we were honored with the title, we should not write the D's after our own name.

Dr. Jas. P. Boyce says, "The success of education depends on denominational colleges." In the highest, truest sense, it does.

Rev. Dr. W. A. Nelson was installed pastor of the Hargett Street Baptist church, Raleigh, N. C., on the first Sunday in this month.

Rev. A. E. Burns has accepted a call to Pleasant Grove Church, near Jemison, Chilton county. Bro. Burns is a promising young minister.—Z. J. Jones.

Mr. W. K. C. Richardson and wife of Quebec, are in Mobile, visiting General Lawler's family. We welcome them to their Southern home.—Mobile Baptist Union.

"The Inman steamship City of Montreal, sailing last week from this port, had a party of fifty persons, Methodist missionaries and their families, bound for Africa and probably for some section of the Congo region. The whole saloon of the ship was chartered by them for the voyage."—*Examiner*.

We regret exceedingly to learn that our esteemed brother, Rev. W. G. Curry, pastor at Snow Hill, has suffered greatly of late with acute rheumatism. He has scarcely been able to leave his room for two months. He is slowly improving now and we sincerely hope that he will soon be himself again.

Gov. Coburn, of Maine, who died recently, left \$200,000 to the American Baptist Home Mission Society, \$100,000 to the Baptist State Convention of Maine, for mission work with in the State, \$200,000 to Colby University and \$100,000 to the Academy, besides smaller bequests to other Baptist interests,—in all about \$800,000.

"The Central Baptist is authority for the statement that, for more than two years, two earnest Baptist brethren, who are heads of families, and with more than ordinary cares upon them, have met every morning in New Orleans at five o'clock for the purpose of praying together for God's blessing upon that city, and in all this time they have not failed to meet once."—*American Baptist Reflector*.

Mrs. M. B. Johnson, of Jackson, Miss., sends \$21.00 to the *Baptist Record*, and says: "Send me the Record for \$2.00, and place \$19.00 where you think it will do the most good." And the Record says: "This dear sister and her two Christian daughters keep a boarding house near the depot in Jackson, and give regularly and faithfully one-tenth of their income to the Lord. They say they love to do it, and it is easy to do."

"We see no need of changing the policy of the paper. It will maintain, with all the force possible, good doctrine and good works—the Siamese Twins of the New Testament. Mere novelties in doctrine will be properly rated. The editors believe very heartily in the old Articles of Faith, and have a very decided opinion that, with doctrine, the old is better."—*Baptist Record*. Here is our hand on that, brother.

"Those who wish well to this paper and the cause it supports, should do some real canvassing for it now. And all should lose no time in renewing. What a great good would result, if there could be a general effort now!"—*Baptist Record*. We quote this for the benefit of our readers. Think of the ALABAMA BAPTIST, however, instead of the Record when you read it. If you have \$2 to spare after you have paid for this paper, then take the Record.

Bro. R. G. Hewlett, of Mississippi, is opposed to Ladies' Missionary Societies, on the ground that they are wheels within wheels. We have known a great deal of good to be accomplished by these societies and never yet any harm. There may be harm in them, but we should like to see it before condemning them. We fail to see wherein those with whose workings we are familiar are unscriptural, except it be on the narrow view that their organization is not commanded in the Scriptures in specific words.

The *Biblical Recorder* says: "Hon. A. W. Graham, Senator from Orange, has offered a bill making the advertisement of lotteries in North Carolina a misdemeanor. We heartily approve such a law, and hope the bill will pass both houses of the Legislature. Of all the mean frauds and villainous schemes for making a living without work, a lottery company takes the lead. And now that men who were once honored and respected lend their names and sell their influence to such vile organizations, every State in the Union should take steps to suppress lotteries and gambling." To all of which we say amen.

"It is with sincere pleasure that we announce the fact that Bro. O. F. Gregory has accepted the appointment as missionary to New Orleans. His fitness and qualifications for the work will be recognized by the entire denomination. In the prime of life, with vigorous health and unusual physical energy, he brings to the position a well trained mind, large experience in pastoral work, and an entire consecration to the service of his Master, and we may confidently expect to see fruitful results from his labors, under the blessing of God."—*Baptist Courier*.

At the monthly conference meeting of Selma Baptist church last Thursday night, two young ladies joined the church by experience. After the sermon Sunday morning another joined. Sunday night the ordinance of baptism was administered to the three. One of these is a daughter of Deacon W. P. Welch; another, a daughter of Deacon W. C. Ward, and the third, a daughter of Newton McCraw of sainted memory and step-daughter of Dr. I. T. Tichenor, Cor. Sec. of the Home Mission Board. The service Sunday morning was deeply interesting and impressive. After the sermon two strong men and

an interesting boy came forward to ask an interest in the prayers of God's people. Thus is God blessing the labors of the church and pastor.

"Another marriage we note with pleasure. It took place in the Second Baptist Church, in St. Louis, on Thursday, January 15th, Rev. Dr. Boyd officiating. It was that of none other than our beloved townsman and brother, George A. Pearce, to Miss Helen West. Immediately after the ceremony a reception or general greeting was tendered the wedded couple in the lecture-room of the church, by large numbers of the church and Sunday-school. We extend to them our heartfelt congratulations, and will take pleasure in welcoming the bride to our sunny Southern city, to which she is not altogether a stranger."—*Baptist Union*. We wish to extend congratulations no less hearty than those of our Mobile contemporary. Bro. Pearce is to us a brother beloved, for his own sake and for the sake of many kindnesses shown us.

Our Correspondents.

Bro. John. R. Christian, of Alexandria City, has a way of writing most excellent and acceptable letters. Read what he says: "Enclosed please find \$3.50 for new subscriptions and back dues. I love our denominational paper; I love to read it, and I want every Baptist in Alabama to read it, and may God help them read it. I will send you another list in a short time."

"I send you the names of six subscribers to the ALABAMA BAPTIST besides my own. I think it is time for me to do something for our paper to prove that I feel a deep interest in it. Don't you think so, too? I have always taken it, but have not had much time to work for it. I take it, not only because it is a good paper and worth the money, but on principle. I secured these names in a half day."—J. R. Crumpton, Pleasant Hill.

Good for Bro. Crumpton. But then we might have expected as much from him. He is a son of Dr. U. J. Crumpton, a nephew of Rev. B. H. Crumpton and a cousin of Rev. W. B. Crumpton.

"I send you the name of three subscribers to the ALABAMA BAPTIST and will send you more soon. I think the ALABAMA BAPTIST the very best means of unifying our people. We certainly ought to be united in practice as well as in faith. Other denominations are united in their church work, both preachers and laity, and they exert themselves to circulate their religious journals. Do we not love our ALABAMA BAPTIST as dearly as other denominations love their papers? I think we do. Then let us rally to its support. I desire to see the time when we as Baptists shall be of the same mind, and all work together and aim at the same grand object—the glory of our Zion, the furtherance of Christ's kingdom and the salvation of souls."—S. M. Adams, Oakmulgee.

The Cause of Foreign Missions.

The "Summary" now sent out by Dr. Tupper shows that of the \$5,000 expected from the Baptists of Alabama during this conventional year, there remains yet to be raised \$3,480, and it is only three months until the Southern Baptist Convention will meet in Augusta, Ga. That is, we have only paid thus far for the year, \$1,520. And it will not be more than two and a half months until the report of the Corresponding Secretary will be made up for that Convention.

We made a very good showing at the last Convention, but we should not forget that a very large portion of that showing was the result of the Ellington and Headen bequests. Without those two bequests we could not have been very well pleased with the Foreign Mission report from Alabama; and unless we shall act promptly, wisely, and liberally, those bequests will stand on record to shame us. Surely all right hearted Baptists in our State will feel honored, and that we have honored our blessed Lord, if we succeed in the next two months and a half in raising our sum to the \$5,000. It can only be done now by special effort. In the name of the Foreign Mission Board, as its Vice-President for Alabama, I appeal to our churches and pastors, to make a special effort for Foreign Missions within the next few weeks. Pastor, it will do your people good to bring this grandest of all movements before them and give them an opportunity to contribute to it, and it will do you good. It is our duty, it is our privilege, it is our opportunity to honor our Savior and to bless the world.

"Despise not the day of small things." Give what you can though it be but a little. Place your church among those who sustain our consecrated brethren and sisters who have gone far hence to pagan lands and papal lands. In the name of our Master, I beg you, do not neglect this. "Ye know the grace of our Lord Jesus Christ." Let this grace—let his example move us. "Give and it shall be given you."

J. I. D. RENFROE.

By doing good with his money a man, as it were, stamps the image of God upon it, and makes both pass current in the merchandise of heaven.—[Rev. E. Rutledge.]

Howard College.

The following letter is strictly private. Its author expected to see no part of it in print. And yet its spirit is so excellent and the tribute it pays to the noble men named is so just, itself of course excepted, that we give it to our readers entire and beg our brother to pardon us for the liberty we take.—ED.

MARION, ALA., Feb. 5th, 1885.

Dear Bro. West: I thank you for your kind words in the last number of the ALABAMA BAPTIST; and I thank Bro. Worrell.

I feel quite unworthy of the good things you say; and whenever I am complimented for anything in connection with my college work, I feel that I am getting more credit than I deserve—feel that so many others of my co-laborers in the enterprise have been more indispensable than I have been. This Board of Trustees, Dr. W. W. Wilkerson, J. B. Lovelace, this talented and consecrated faculty, our students, yourself, the Baptist ministry, and our people—without their wisdom and aid what could I have done? But with these, I think the College is doing for the denomination a service which will be more appreciated the better it becomes known.

I simply write to express my gratitude to you for your kindness. Your words stimulate me to strive to be more worthy. I ask your prayers.

Your friend and brother,

J. T. MURFEE.

Bro. Davidson and the Theological Class.

The Lord puts burdens upon his children's hearts; they pray for their heart's desires, and do all they can to answer their own prayers, and in his own good time he grants their request; not always in the way they expected, but in such a way they are bound to acknowledge he did it. Only two years ago our people were praying for more laborers and better means of educating them. Especially were we anxious that they should have the companionship and instruction of a wise, godly preacher.

Link after link has been added in the chain of providences, and to-day we have almost everything the most ardent among us could wish. The Lord be praised for what has been done! I knew Bro. Davidson in his early manhood. He is eminently suited in head and heart to do the work assigned him. This, in addition to his pastoral duties, will give him all he can do. The denomination owe to the Board which has so wisely managed the matter, and to this good brother who, like the members of the Board, works for nothing, to remember this cause at a throne of grace, and see that the work be not hindered for the want of funds.

W. B. CRUMPTON.

The New Pastor.

Recently I asked a brother how they were getting along at his church. He replied, in substance, about as follows: "We have a new pastor. He preaches for us once a month, or rather twice a month, for he preaches on Saturday as well as Sunday, or will if anybody goes to hear him on Saturday. We are generally all very busy on Saturday. We never have time to go to mill, or go to town, or look after the stock, or see a neighbor on business, in the first or middle of the week. We have to put that all off till Saturday, so that many of us cannot go to the business meetings of the church. But then old Bro. Faithful and Bro. Promptly, and a few of the good sisters will go, and that will do."

"Well, the first time the new preacher came to our church he asked us at what time he should commence preaching? We told him at 11 o'clock. So he said he would commence at 11 o'clock sharp—wonder what he meant by sharp! But we never thought any think more about it. Our old pastor used to tell us that, but then he would wait till we all got there, if it was 12 o'clock. Last Saturday and Sunday was our regular time for meeting. There was not much crowd on Saturday. But Sunday most of us thought we would go. Our church never has a Sunday-school only in the summer; but the new pastor said, the first time he came, that if we did not keep up our Sunday-school this winter he would not preach for us, and as we did not know whom else we could get we decided to try to keep up the Sunday-school. But what a drag it is! So last Sunday we were to have Sunday-school at 10 o'clock, and then hear the new preacher. We were all tired Sunday morning and didn't get up right soon; then we had a heap of things to do before we could go; besides we had our lessons to get. We didn't have time to learn them in the week; so we had a good excuse for being late. The preacher said it was 11 o'clock when I got to Sunday-school; but the superintendent hadn't come, and there was only one teacher and about a dozen children there. I told the preacher that he would wait a while and the superintendent and the other teachers would come, and then we would open the Sunday-school. 'Sunday-school!' said the preacher. 'It is 11 o'clock now,

and I am going to preach.' And sure enough he went right into the pulpit and commenced, notwithstanding there was not twenty people there. I was glad I was there in time for preaching. But now, I felt bad about the Sunday-school. I'll be there early enough next time; see if I don't. Well, the people kept coming, old folks and young folks; big folks and little folks; pretty folks and ugly folks; so that by the time the sermon was preached, and the last song sung, the house was pretty well filled. I expected the preacher to reprove 'em for being so late, but he didn't. When he was done he just dismissed the congregation with a smile on his face, like they had all been there when he commenced. And such a sermon! I never heard it equaled. If the people had not disturbed me coming in, I believe I would have been electrified. But the most of the people did not hear it. More's the pity. At first I didn't know what to think of the preacher, but since I come to think about it I believe that he is right. If we say we will begin at a certain hour we ought to begin at that hour.

"Our new preacher was once a student at Howard College, and learned his training there. I have heard that nearly all the preachers who are educated there are prompt. Just that way I have come to believe that promptness, in itself, is worth a good deal. So let all our young preachers be sent to college, to make 'em prompt," and so the brother went on. At first he did not like his new preacher's promptness; but now he likes it.

A Few Plain Words.

It is known to the constituents of the Southern Baptist Convention that the Board of Foreign Missions has enlarged its work greatly. The large number of missionaries sent out this year has been published and republished again. Appropriations, made necessary by these reinforcements and other extraordinary expenditures, have been greatly increased. This, also, has been stated and re-stated, and reiterated in a variety of forms. Now the announcement must be made plainly and emphatically, that the ordinary receipts of the Board are not, and will not be, at all adequate to meet the drafts of the Treasurers of our missions, made quarterly in advance, according to the rule of the Board. This is a matter in which all our churches are interested, as well as every lover of the Southern Baptist Convention. There is no occasion for alarm, but there is occasion for prompt action. Pastors should stimulate their people to increase the number and the amount of their contributions, in the ordinary methods employed in their churches.

But there must be something more. Extraordinary gifts should be made to meet the extraordinary state of things. Our country is improving. God has blessed not a few with more than is needful for generous living. As such are prospered, shall they not give? Why shall not a goodly number of brethren, at the South, as at the North, constrained by the love of Christ, rejoice to give liberally and largely to the cause of preaching the gospel to the nations? The Board should have sixty thousand dollars before May, and must have ten thousand dollars immediately. Oh, that the Holy Ghost may come down with power upon us, and make us do, as we shall wish we had done, when we stand before the judgment seat of Christ! Rather, let us say, as we shall wish we had done, when we stand in our Father's house on high, realizing that we are "heirs of God and joint heirs with Christ."

H. A. TUPPER, Cor. Sec.

Richmond, Va.

At the last meeting of the Howard Theological Class a committee was appointed to express the thanks of the class to Dr. Frost and the Selma Baptist church, for their assistance in procuring for us the necessary books for the study of theology.

We, the committee, therefore, in behalf of the class, extend to Dr. Frost and the Selma Baptist Church our sincere appreciation of their deep interest in our advancement and success, and we would assure them that our class will endeavor, by diligent and prayerful study, to secure the greatest benefit possible from this course of theology in the brief time allotted us.

We further assure Dr. Frost and the Selma Baptist church that their liberality and Christian spirit shall always be remembered by us, and that as we succeed in our life's labor, by the grace of God, we shall look back to the days spent here as the most profitable of our entire course.

H. C. SANDERS,

W. J. ELLIOTT,

J. M. KAILIN,

Marion, Ala., Feb. 7.

God's people are to be not only "witnesses" for him, but workers also.

If they testify with their lips to his saving power, their conduct is to correspond with their confession, and to be governed by it; so that when men see a practical illustration of their testimony in their works, they will be led to "glorify God."

LITERARY NOTICES.

ART NOTES.—Frederick W. Freer, whose paintings are fair representations of progressive American art, has designed two ideal heads, brunette and blonde, which have been reproduced on satin by L. Prang & Co., Boston, Mass., and will be published as valentines. There is a growing tendency to accept as missives of this kind, genuine art productions in place of the exaggerated representations of Cupid and his victims which once appealed to popular taste. In the same way the comic valentines of the past are represented to-day by humorous but artistic productions from the brush of well known artists, as F. S. Church, Harry Beard, &c.

D. M. Ferry & Co., Seedsmen, of Detroit, Mich., have kindly sent us their Seed Annual for 1885. It is one of the most artistic publications ever issued by any seed house. It has been very carefully revised, and is more valuable than ever before. The Flower Seed Department is especially valuable, as they have taken the utmost care to insure correctness as regards names, classifications, descriptions and cultural directions. Their facilities for filling, promptly and satisfactorily, all orders entrusted to them are unsurpassed by any house in the country; and their long established reputation is an absolute guarantee as to the quality of seeds used. Their Seed Annual is sent free on application.

THE STORY OF BAPTIST MISSIONS IN FOREIGN LANDS.

From the time of Carey to the present date. By Rev. G. Winfred Hervey. With an introduction by Rev. A. H. Burlingame, St. Louis: Chancy R. Barnes. Price, \$2.50, \$3.00, \$3.75 and \$4.50.

This great work of 868 large pages is just published, and supplies a place in our denominational literature just at the right time. The Baptists with fewer men and smaller means, have done more to evangelize the world than all other denominations. But, till the appearance of this book, the ordinary reader had no means of knowing the work that we are doing. This book contains: "A series of charming biographical and descriptive sketches, in which, avoiding as far as possible all dry details, everything of an inspiring nature—everything of heroism, pathos, tenderness—everything of human interest has been preserved;" a description of the various false religions of Asia, Africa, Brahminism, Buddhism, Shamanism, Confucianism, Fetichism, and Mohammedanism. It gives a history of the work of the English Baptist Missionary Societies; of the American Baptist Missionary Union; of the Southern Baptist Convention, and of all other Baptist organizations. It is embellished with about 200 engravings—illustrations of heathen life and worship, scenes in missionary life, portraits, &c. The author's style is truly fascinating to both old and young, while the press work and mechanical execution of the book are all that could be desired. This is an inspiring book, and ought to have a wide circulation and an extensive reading—ought to be in the hands of every Baptist in the country. We most heartily commend it to our readers.

THE CENTURY MAGAZINE.—The February ("Midwinter") number of The Century, the first edition of which is 180,000 copies (the largest number of Centuries ever published), contains the usual rich and varied literary feast. That which gives special interest to the number is the articles in the War Series. First in importance is Gen. Grant's long expected paper on "The Battle of Shiloh," which is accompanied by a large number of photographs and illustrations drawn from photographs or minute descriptions. General Grant narrates circumstantially his own relations to the engagement, and gives estimates of general officers on both sides, together with personal reminiscences of the field. A supplementary paper from a Confederate point of view is contributed by Colonel William Preston Johnston, on his father, General Albert Sidney Johnston, and the Shiloh campaign, including a running description of the battle, of which the writer has made special study. Two excellent portraits of General Johnston accompany this paper. General Thomas Jordan, the Confederate assistant adjutant-general at Shiloh, makes record of his experiences in the battle. Four maps appear with these papers. Three brief articles are grouped under the convenient title Memoranda on the Civil War, the first being an account by General Fitz John Porter of the circumstances attending the offer to Sidney Johnston in 1861 of the command of the Union armies in the field.

Resolutions.

Whereas, Bro. W. N. Huckabee, who has been our pastor for the last two years, and served us acceptably, has offered his resignation,

Resolved, That we give him up very reluctantly, and would recommend him to the churches as a faithful and able minister of the gospel.

P. M. MOORE,

C. H. McBRIDE,

Committee.

