

THE ALABAMA BAPTIST.

JNO. L. WEST & CO., Publishers.

VOLUME 12.

"SPEAKING THE TRUTH IN LOVE"

SELMA, ALABAMA, THURSDAY, APRIL 16, 1885.

TERMS, CASH: \$2.00 A YEAR.

NUMBER 16.

Practical Suggestions to Young Preachers.

An Address Delivered before the Theological Students of Howard College.

BY REV. W. B. CRUMPTON.

My young brethren, if I should choose a text for this occasion it would be: Timothy 3:15, "How thou oughtest to behave thyself in the house of God." Timothy was a young preacher, and Paul, who had long experience as a preacher among many people, wrote him two letters telling him of the work of a minister, its responsibilities and duties.

But there are reasons why I will not use a text. One is the old adage that prevails in some quarters that a preacher must stay somewhere in the neighborhood of his text when he has one. Some of these days you will know how hard that is to do. If one is left free to go from Genesis to Revelations, to roam up and down in the earth, and take in the islands of the sea, and take a flight among the stars, if he likes, he can get on better, say more and talk longer, than if he were bound down to the narrow limits of a text. Then there is an objection to this particular text. There is some doubt about whom Paul wanted to be. Some think it ought to be, "How men ought to behave themselves." The new translation has it that way. May be it was left doubtful on purpose to give preachers a flexible text. You may find occasion to use this in both the ways suggested. If the people do not behave to your liking give them the new translation, "How men ought to behave." If you have occasion to lecture the preachers, give them the old version, "How thou oughtest to behave thyself." And some of them need it, I assure you.

The brother who first mentioned that the Board would likely want me to address you, suggested that it be something of a "practical character." So my subject tonight will be, "Some practical suggestions to young preachers." What I shall say may seem very commonplace to you; indeed, it has seemed so to me; so much so that I have been on the point of declining to address you altogether. But I have tried to be conscientious about it. On reflection I am persuaded that these are about the things I ought to have heard in my early ministry; it would have saved me much trouble.

If I descend to some very minute particulars, you will excuse me, I know, when you call to mind the many little things which Paul mentioned to Timothy. He told him how to treat preachers and old people, and young people and busybodies, and widows and slaves, and how he ought to pray and study, and how to take care of his health.

To begin, then, at the head of the list I will talk to you about preachers. They are your best friends to-day, and they will be your best friends to the end. When you get into trouble to them you will look to get you out, and they will do it—if you ought to be got out. They will advise you and criticize you, and when you need rebuke they will be the first to give it. Keep them your friends. You will not find this hard to do. They are the best natured people in the world. But they are human, and can be driven from you.

About the first protracted meeting you aid in, some weak members of the church will whisper in your ear that your sermons are wonderfully taking; that this church has greatly suffered for that sort of preaching; that the members are almost dying to call you for their pastor. Then he will add, in a very pious way, "The dear old brother who preaches to us is a good man, but he can't preach; he is a faithful man, but he don't study; he is a lovely man, but he don't visit; he is always at his place, but the young folks don't like him, and the old people are ashamed of him."

My brethren, the devil has caught many a young preacher in that trap, and the member he uses is generally the least trustworthy, and may be has often been admonished by his old pastor whom he is now seeking to get rid of. And many an old servant of God has been dislodged from a position of great usefulness, where he loved the people as his own children, and where that love was reciprocated. Then the young brother is astonished to find that old preachers are sour, and jealous, and suspicious, and not friendly towards young preachers, and are not interested about ministerial education. Johnny called on his mother to make Jimmy quit crying. The mother asked what was the matter. Johnny replied, "Every time I come on the stand with the hammer

he cries." He showed himself a boy of fine feeling. Of course he did; he cried because it hurt. That is why some old brethren seem lukewarm towards young preachers—they have been cruelly hit on the heart. Make it a rule of your ministerial life not to give the least intimation that your services can be had so long as the church has a pastor. No matter what sort of man he is, if he is there, the church put him there. If he is to be got out, don't you take a hand in it. He and the church for that. He may be a poor preacher, and a really bad man; it may seem a shame for him to be continued as pastor, but he has his friends, and if you help to get him out and take his place he will make it hot for you.

When you go into another preacher's field, do what you can to build him up with his people, don't tear him down. If he is so bad a man you cannot honestly do this you had better not be there. If you find fault-finders among his people give them no encouragement to talk to you. If they persist, you had better have business somewhere else. I have known some good men who really weakened the pastor when they visited his field by encouraging these miserable sore-heads among his flock.

Don't shun preachers who are more favored than yourself. If one can beat you preaching, thank God for it, and go to hear him preach as often as you can. I am sorry for the young preacher who has't ministerial associates who are his superiors as preachers. If he is called the "big gun" of his section, and is made moderator of his association, he will waste about ten years of his life trying to keep up his reputation for *bigness* as a preacher. If a man is better educated than you are, is more polished and has a better place, cultivate him, and you will get great good to yourself.

Give your people the best. Let your people hear the best preaching you can command. You needn't be afraid it will give them a distaste for your preaching. It will make you a better preacher, and your people will see it and be glad on your account. You have seen little children running from the orchard, one with a luscious peach, another with a mellow apple for mother. Mother sees that they remembered her and brought her the best. She loves them more for it and will make a better mother by it. So your people when they find you are thinking of them, and bringing them the choicest fruit you can find, will love you more and be better members. Just here, I would say, impress it upon your church to reward every preacher who visits them. You will find out two things: How little money preachers have, and how much of that little they give away. If their contributions were taken out of all that is given for benevolence it would greatly decrease the amount. Besides their gifts in money, they contribute time and labor outside their immediate fields, and often pay for the privilege. Poor preachers often remain at their homes from sheer poverty, when their hearts are burning to help carry forward the work, and they would be off if they knew it was the custom for the churches to pay their expenses at least. The churches do not think about this. The pastors can easily change all this by just whispering in the ears of some good brother and reminding him of it. I have got a great deal from agents and evangelists, and missionaries and editors who visited my field. They left more than they carried away. They are generally about the best men you can find, and any pastor can make their visits a great blessing to his people. The preacher who draws himself into his shell, to do his own preaching, and snaps and snarls at agents and traveling preachers, and goes nowhere, except to his association when it meets near him, is digging his ministerial grave, and his church will be glad when he gets into it.

Another thing I would call your attention to, is

Calls to the Pastor. When you are called to the care of a church, if the church has been properly instructed it will accompany the call with a pledge as to the amount it will pay you. If it has not been instructed on this point, then you should modestly give the instruction. I say modestly because this is one point you will have to guard most carefully. You may seem to make the money consideration the biggest point in the contract, then you would be greatly injured in the estimation of the people. But there is danger on the other side too; for fear of the people you may fail to say anything on this point, and thus do a great wrong to the church as to yourself also. The time

is past for preachers to seal their lips on the question of ministerial support, and then piously exclaim, "The Lord will provide." He will provide, there is no doubt about that. But he is going to provide for his preachers through the churches which they faithfully instruct as to their duty. I believe in predestination. I am very certain it was predestined before the foundation of the world that the preacher who does not instruct his church shall not have a support.

The duty of paying money for the support of the gospel and the spread of the gospel, is as plainly taught in the Scriptures as the immersion of the converts. You have as much right to be silent on one as the other. Don't be afraid to teach either. The whole teaching of God you are to declare. As to how men will receive it, or how the preaching will affect you, you have nothing to do with that. Be sure you preach the truth. God will take care of the rest. Some people think that poverty promotes humility. An old brother is said to have prayed, "Lord keep our pastor humble; he will attend to the matter of keeping him poor." If poverty brings humility, you will be humble enough I assure you, if you keep your mouth shut on the subject of ministerial support.

Give Value Received. But there is another side to this money question. Be sure you give the people their money's worth. The time spent in your study is given to your church. The time you spend on the road, the time you spend in visiting your people, and the time given to general denominational work, if you do not give so much as to rob your church, is all given to your church, and you should be paid for it. If you give all your time in this way then you have a right to demand a support from your church.

But suppose you spend half your time at some other business, in the farm or in the school room, or in loafing about the country, you would not have the conscience to quarrel if your church should fail to give you a full support. Keep an easy conscience about this—be sure you give value received. When you make up your mind to earn, by diligent work, all that is paid you, your support will not be uncertain. A great deal of complaint is made about the want of support by preachers when the fault often lies with them. They either did not instruct their church as to the duty of supporting the ministry, or they did not give the time the contract called for. Don't give half your time to other things and then whine about want of support. I honor the men who planted these churches and worked in the farm five days in the week. They did the best they could. In a new country where there were no churches, and no Mission Boards to support the work, they preached the gospel and God honored their labors with abundant success. Unfortunately for them, and the churches, and for us, they continued to preach for nothing after the churches were established. If they had given up their farming and thrown themselves upon the churches, giving faithful instruction, the work would have moved grandly forward, and to-day there would have been no need of my saying a word to you upon this subject.

I hear these old saints complained at because they did not train the churches in the grace of giving. How could they, when they were giving five-sevenths of their time to their own private business? We say they were afraid to talk about money to their people; of course they were, and they ought to have been afraid. Fancy one of these old brethren standing in the pulpit preaching from the text: "The laborer is worthy of his meat;" or, "Thou shalt not muzzle the ox that treadeth out the corn;" or, "They that preach the gospel should live of the gospel," and contending that the meaning was, the churches should give their preachers a support, when he knew, and everybody else knew, he was going to go from the pulpit to his horse, and ride till far in the night so that he might be between the plow handles by daylight on Monday morning. He would have had a hard face to do that. How could he dare to ask the churches to support him. It has been a long while since I have said anything to my church about ministerial support except in the most general way. Why? Because I have been doing just what I tell you young preachers not to do. I haven't been giving them the time which was due them. Fortunately for me they were tolerably well trained before I went into the farm, and the habit of paying has caused them to give me considerably more than I deserve. Of course at the end of the year I am a little sorry they didn't

make the pile bigger, but I haven't the face to grumble much about it. Occasionally during the year I preach a sermon which seems to me to be doing all the good, and I secretly think its worth a thousand dollars to them, but as I hear nothing from it, and nobody slips a roll of greenbacks into my hand, I conclude they put it down on the back-ratio account.

May be I will be called upon to assist at the ordination of some of you. And it may fall to my lot to deliver the charge to you. If it should so happen one part of that charge will be, "My brother, don't become secularized." Now, I am one of the secularized. Sometimes—and I would like to spin out that word as long as possible, so as to make it very doubtful in your minds—sometimes, about one time in a thousand, it may become necessary for a preacher to supplement his meagre salary with some sort of business. But about nine hundred and ninety-nine times the preacher is just mistaken, and if he will wait a little, and sacrifice a little, and study and pray a great deal, he will find a way out of the trouble, so that he can give all his time to the work to which he believes God has called him. Sometimes a move gets the preacher a support in a new field, and his old field supports a new man. This is a big world and the Lord has a great many churches, and I should certainly conclude the Master had another field for me if I could not be supported where I was. Does somebody say, "That means the poor churches shall not have preaching!" It means no such thing—for there are no two or three churches in Alabama which have any right to exist at all, that could not support a preacher if they would. If such churches can be found they either ought to disband or the State Mission Board ought to maintain them as mission stations.

We preach to the young people and tell them to watch the beginnings of evil. The first step is the most dangerous. Novel reading, and dancing, and profanity, and chewing, and smoking, and drinking, and card-playing, these are the danger in the beginning. We ought to preach some of this to ourselves. Here lies the greatest danger in a preacher's going into business. It will unfit him ever after for contented work in the ministry alone. They all begin the same way. "It's just for one year to bridge over a difficulty." He gets in that year, and spends the balance of his life trying to get out. If he does flounder out a year or two, the old habit flounders him back again. I am out this year—well, I hope I am out. When I am away from home I congratulate myself on being out, but when I get back home, it's hard to tell whether I am out or in.

And what of the preaching all these years? It is necessarily superficial and the most unsatisfactory business a man ever did, if he has a conscience at all—and it is presumed that a preacher generally has consciences. Now it will be the easiest matter in the world for you to call to mind preachers who are engaged in other business, who are to-day the most popular and useful preachers in all their section, and you may think that a sufficient reply to this that I have spoken. Let me dismiss the subject by saying most emphatically, "I know I am right about it." Besides all the above it grieves our Lord and is contrary to his teaching. I am going to say now to you what I have wished a thousand times some older preacher had said to me in the beginning of my work. Indeed all have been saying and will say is what I ought to have heard in my early days, and I guess somebody did say these things to me, but they were not said so as to abide with me. To you this is the most important thing I will say to night. Here it is: Your first years are the most important years of your life. If they are lost you can never make amends for them. I believe the best place to spend these years is in the country. You may think you are out of sight, that your talents deserve a better place, but it is a great deal better for your star to rise out of darkness and illuminate the world with its steady brilliancy, than to dazzle the world, like a meteor, for a moment, and then go out in blackness of darkness. If you will be content to give these years devotedly to your work, laying well the foundation and gathering material, you may have no fears for the future if everything else is right. Now the most of us spend our first years trying to get married, and we generally succeed. I believe I have seen bachelors in every walk in life except in the ministry; I have seen widows, but I didn't see them long. They are a lucky set, or men of good taste

had better say, and get off pretty early. That is all right. I advise the young preachers to marry, but put it till you are through school, and then marry and be done with it. Do not let your marrying interfere with the important work of your earlier years. For more advice on this important subject you may address me by mail enclosing stamp. I suggested that you gather material, I may I mean sermons, yes, sermons, but a barrel full of them, but be sure you have filled it not to turn it over and begin using it over and over, but go on to fill another. When you come to prepare sermons you will have a measure to preach. Some of your sermons you will continue to preach as long as you live. But when the drops fall on old material altogether his studies stop and that calls halt in every direction.

Your great aim should be to develop your church. I think, brethren, we are very much inclined to neglect the last part of the commission. "Go ye, therefore, make disciples of all nations, baptizing them, teaching them to observe all things whatsoever I have commanded you." I am afraid that we are content, and that the Lord is smiling upon our efforts, if we baptize a number every summer at the annual protracted meeting. I have seen churches actually weakened by these yearly ingatherings. An inactive, dead church to fifty more added, who are to be as lifeless as the old members, makes the church deadlier still, if possible.

These baptized disciples, if disciplined at all, are only babes, and it is no business to feed them; they are recruits for the army of your church, and it is yours to drill them. It is your privilege to see to their growth as men and women in Christ. It should be your highest aim to see them veterans in the Lord's service. A church full of babies, from one year old to fifty, would not be much of a church. An army filled with raw recruits, never drilled, never disciplined, and going as if at their homes, would be only a playing before the

Determine to see something more in your church, to see some growth, some advance. If you do not see it, after a patient effort, take it that the Lord has another flock for you to tend. If you will develop your church there is no danger but you will have people to baptize; they will have right ideas of church life, too; they will see all about them church members whose walk proves to them that church membership means something more than a mere form. They will be more likely to be converted people, too, because, added to your faithful instruction, will be the instructions and prayers and examples of pious men and women.

This craze for members has got hold of preachers sometimes. You know we Baptists insist upon a regenerated membership. That is the great difference between us and other people. But insisting on this keeps us from growing in members as fast as others, may be, and so some of our preachers are becoming as loose in their notions as other denominations. And unfortunately our churches are turning over the reception of members, so far as judging their qualifications is concerned, to the preachers, and the preachers, I fear, are yielding to the demands of the churches to take them in when they are in great doubt about their fitness. I have a rule, which I expect to observe as long as I live, unless the church will agree to share the responsibility in the matter; that is, to "open the door of the church," as we say, only when I know some one is prepared to join. I have advised many to wait. I do not baptize as many in this way, but it is much more satisfactory to me; it is better for the parties and better for the church. I may sometimes keep out some that ought to join, but they will come in after a while. I had rather keep out a dozen who ought to be in the church than to take in one who has no business there. I cannot help from thinking we have a great many unconverted people in our churches, and the preachers are to blame for it. We must quit talking about the distinctive features of our denomination, and our having a "Thus saith the Lord" for all of our practices, or show the world a better material, a more godly membership than others. If we do not then we will be arraigned as braggarts and blusters.

One Means of Developing Your Church. Preach about missions—get mission intelligence before your people. Study and pray over the subject of missions till your own soul is on fire of love for a lost world. Sprinkle missions all through your sermons. Lay the duty of praying and giving for missions upon the hearts of your people. You need not be afraid of talking it too much; unconverted members may not enjoy it, but the children of God hail it as good news from a far country. I have seen some preachers who were so miserably narrow in their views that they believed every cent contributed to missions lessened their already meagre salary by just that much. Hence they never advocated missions except in a most general way. I know, under the training of such a pastor as you have, and with all your advantages here, you will have more sense and religion than that. What are you to do, brethren, in the way of contributions have some system about it. But money is not all there is in church development. Preach to your people about works to show forth their love for the Savior. You will find plenty of people who will give you money for almost anything, if you will just let them alone after that. But you want some earnest work out of all your members. Find what work they like and get them at it. Especially your young members. I believe in young folks. The habit is to appoint the old members on all the committees, and expect all the work from them. If we give the young members nothing to do we need not be surprised if they drift away sometimes. Keep your hearts young if you would have the love of the young.

Many times a young man when he becomes a preacher is so stiff and dignified and offish he drives the young people from him. There is no need of that, nor is there any need of his running to the other extreme, and exciting their contempt by too great familiarity. Preach about the comforts of religion, rather than the differences between denominations. An occasional sermon on church government, or baptism, or communion, is all right. But let the people hear of the comforts of a religious life, is the best way to preach to saint and sinner.

Another thing which helps along greatly is pastoral visiting. How to make these religious visits as distinct from social visits, I cannot tell you. When to visit, where and how, are hard questions to answer. I have lately seen a brother's advice to another on this matter. It was this: "Visit your people not to please them, but to save them." That is my idea of a pastoral visit. But to do that always is the trouble. I think there are some forms of pastoral visiting which are nothing more than religious loafing. I don't know whether it ought to be called religious or not. When a preacher ought to be in his study preparing for preaching, if he is gadding about the country playing the agreeable just to keep the people in a good humor with him, I call that loafing. If you can't visit without neglecting your sermons, let the visiting alone. I believe that wisely managed the visiting will be most helpful to you in many ways—it will greatly help you in your preparation for the pulpit. But whatever you do, my brethren, don't neglect your sermons. If you believe you were called to preach why do that with all your might. I would say this much more about pastoral visiting. Don't neglect the sick, the old, the poor or the bereaved. You will be tempted to visit where the people are the most agreeable—where you will be most comfortable. But your Master's most distinguished attentions were given to the unfortunate and those who were not cared for by others. If you would be like him remember these things. You can carry sunshine into many a disconsolate heart by a visit, door of the church," as we say, only when I know some one is prepared to join. I have advised many to wait. I do not baptize as many in this way, but it is much more satisfactory to me; it is better for the parties and better for the church. I may sometimes keep out some that ought to join, but they will come in after a while. I had rather keep out a dozen who ought to be in the church than to take in one who has no business there. I cannot help from thinking we have a great many unconverted people in our churches, and the preachers are to blame for it. We must quit talking about the distinctive features of our denomination, and our having a "Thus saith the Lord" for all of our practices, or show the world a better material, a more godly membership than others. If we do not then we will be arraigned as braggarts and blusters.

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Be Baptist Preachers. If you should go the Seminary, and then be so unfortunate as to go to Germany, or if you should go nowhere, if you ever conclude you are not Baptists in sentiment, I beg you have the manhood to leave the Baptist fold. I don't mean for you to be such Baptists that you put on the war paint and go out in search of scalps. Live peaceably with everybody. You will not find this hard to do, if you attend to your own business and let others attend to theirs.

Keep out of these meetings which are gotten up to blot out denominations. Whereunto ye do well that ye take heed as unto a light that shineth in a dark place." The inspired psalmist said: "Thy Word is a lamp unto my feet, and a light unto my path." Such help in avoiding a wrong way can hardly be over-estimated. They who do not avail themselves of it are wronging themselves, insuring, as they do, their own condemnation. Searching the Scriptures and depending upon the enlightening influence of the Holy Spirit, they need not err.—Watchman.

What that Prayer Meant. GEO. B. EAGER. David prayed, "Restore unto me the joy of thy salvation." The fact is evidence, first, that joy, with him, was the rule, the loss of it the exception. All that we know of his life confirms this view. See it mirrored in the psalms that are certainly his—how predominant the tone of gladness! How pre-eminently jubilant and grateful their temper! If at times, as in this fifty-first, you find them pitched in the minor key and breathing a penitential spirit, it is but for a moment, so to speak. Such psalms represent but a transient phase of a life which for the most part was tense and musical with a sustained and sustaining joy. Such, surely, is the typical religious life. Again, the fact that he feels the loss of this joy is hopeful. It is a sign of remaining life. He has not fallen, then, into deadly lethargy. He is coming to himself. He is growing more keenly sensible of the value of what he has lost. Ah! when the patient lies in the darkened sick-chamber indifferent to the golden wealth of sunshine without, we may well be uneasy. When the prodigal lingers in the land of his wandering, content under the bewildering infatuation of harlotry, there is little hope. But, let the sick one begin to sigh for the sunshine, men exult; let the prodigal begin to long for his father's house, and there is joy among the angels of God!

O man! woman! children of the most high God! where is your joy? Lost? Then why do we not hear the voice of your mourning? Can it be that you have ever really known the joy of God's salvation? But you do feel the loss of it? Ah! thank God! Mourning an absent God is as sure evidence of love as rejoicing in a present one. Only go, like the royal penitent, confess your sins, cry to God for cleansing, trust in his mercy, and soon, like him, you may rejoice in his pardoning love and "teach transgressors his ways."

In the Furnace.—How often we pray, "Lord refine and purify me," forgetting the first which will become necessary for the accomplishment of the desired work or end. And our Father, desiring more the purity of our hearts than our happiness in this world, lays upon us some crucifying burden, some great cross, and startled we cry, "O no, not so;" but if intent on his image, we readily exclaim, "Even so; Father. Not my will but thine!" Yes, welcome rain or sunshine, only let me have thy presence, for with thy favor, loss is gain. I covet trial, adversity or any storm, so that the divine presence may be manifest in me. Why not, when he is constantly saying, "My presence shall go with thee, and I will give thee rest." Blessed rest! Jesus! Let me cling to thee "till the storm of life be past."—Christian Standard.

The natural affections of the heart are not at home in this world. The barriers of space separate us from those we love. Communication by mail or telegraph is meagre and unsatisfactory. Many of them have left this world, and we long in vain to hear one faint echo of their songs in heaven. Our religious affections find nothing on which to rest in this visible world, but cry out for the living God who dwells in "light which no man can approach unto."

There is nothing more to be esteemed than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it, who sees at once what is to be done in given circumstances and does it.—Hazlitt.

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Alabama Baptist.
 SELMA, ALA., APRIL 16, 1885.
 JNO. L. WEST & CO., PUBLISHERS.
 JNO. L. WEST, Editor.
 Entered at the post-office at Selma, Ala., as second-class matter, March 10, 1879, under post-office No. 100.
 TERMS: CASH, AN ADVANCE.
 One Copy, 5 months, \$1.00
 One Copy, 12 months, \$2.00
 One Copy, 18 months, \$3.00
 One Copy, 24 months, \$4.00
 Extra copy sent to the person sending 10 names, new or old, and \$1.00.
 Write for specimen copies.

A GRAVE QUESTION.

The *Western Recorder* says that "the refusal of so many of our members to honor the Lord with their substance must be made a matter of discipline," whereupon the *Tennessee Baptist* says: "The discipline we think should begin with the pulpit, the failure of pastors to instruct their charges in this duty. The great want of our churches is missionary pastors to instruct the churches as to this duty, and to exemplify the spirit of liberality in their work."

To our mind this is a very grave question. God enjoined in the Old Testament: "Thy shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." In the New Testament he enjoins: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate [that is, to give of your substance] forget not; for with such sacrifices God is well pleased." As love to God and love to man are inseparably connected, so prayer and praise to God and alms-contributions of money or its equivalent for the benefit of men are inseparably connected. The angel said to Cornelius: "Thy prayers and thine alms have come up as a memorial before God." Service, which does not include alms giving is not complete.

But what is to be done with those members of our churches who refuse to honor the Lord with their substance? If the refusal arises from covetousness, as it does in many instances, the question is easy of solution. Covetousness is idolatry, and no idolater should be tolerated in a church of Christ. But the refusal does not always arise from covetousness. There are many in our churches who do not recognize alms-giving as a duty. They look upon all benevolent enterprises as "institutions of man" and not of the Lord. That is their opinion and they seem to be honest in it; we have no doubt they are honest in it. What shall we do with them? Many of them are pious, praying people, and they should certainly not be dealt with hastily nor harshly. They need to be instructed more perfectly in the way of the Lord. But if they cannot be convinced and cling to their opinions, which were the opinions of their fathers and grandfathers before them, what then? A distinguished brother at our side, a large hearted, liberal and cultured man and a man who has had much to do with his fellow-men in all stations, both in an out of the church, suggests that some men are so "set in their ways," fixed in their opinions, that they are not open to conviction; as one such man said to him: "You can beat me talking, but you can't beat me believing, and I believe I am right," and that was the end of the matter. He honestly believed that he was right and persisted in his opinion, although he was manifestly wrong.

We know men—good men, godly men—who do not believe that it is their duty to contribute money to general objects of benevolence, and they can not be convinced that it is. Many of these men are liberal to a degree, willing to divide their last penny with a neighbor in distress. They may not be able to give any reason for their opinions on the subject of benevolence; still they have their opinions on the subject—opinions which they have entertained all their lives, and they cannot be changed. Shall these men be excluded from our churches because they refuse to contribute money to benevolent objects? No. Let them remain with us. They are good men and we may get much good service from them in other ways. It is too late now to change their opinions; but let us see to it that those who are rising up to take their places shall be properly instructed and properly trained in regard to this duty. This seems to us to be the only wise course to pursue.

It cannot be understood from what we have here said that we defend the opinions of these good brethren on this subject. Their views are unscriptural and hurtful. But from personal acquaintance with the men and in some instances from intimate association with them for years, we can testify as to their sincerity in this matter. The number, however, of those who are honestly opposed to works of benevolence is growing less year by year, by the death of the fathers and by the conversion of the sons to scriptural views. There has been a great revolution on this subject, in theory at least, if not in practice; and we look for the time not far in the future when the anti-mission spirit as the result of honest conviction will be a thing unknown among us.

We have nothing to say in defense of those who will not be convinced simply because they do not wish to be. There are such men in our churches, but they are of no service to them, and the sooner the churches rid themselves of them the better for all concerned. If the *Recorder* refers to those who know their duty and do it not, then we agree with it, that the refusal of such men to honor the Lord with their substance should be made a matter of discipline, but the discipline should be wisely administered in the spirit of the Master, with a view to winning the delinquents to a discharge of duty, and not to excluding them from the church. We have knowledge, however, of one notable instance in which the exclusion of a wealthy but close-fisted Baptist for refusal to contribute to the support of the gospel was attended with the happiest results. There are doubtless many instances in which this extreme remedy might be resorted to with advantage.

We agree with the *Tennessee Baptist*, that the discipline should begin with the pulpit. A man who is not a missionary in belief and in practice and who has not the courage of his convictions is not fit to be pastor of a Missionary Baptist church, and he should not be tolerated as such. Let him change his opinions and practice, or else let him seek connection with those who believe as he does.

AN EDUCATED MINISTRY.

In an article on "Our Colleges and the Ministry," the *Baptist Weekly* says: "Our denomination has suffered from illiterate men in the ministry. Undoubtedly, men lacking a scholastic training have in times past accomplished a noble work, but with the diffusion of education and opportunities of acquiring knowledge in these times, except in very rare instances, a council which ordains a man whose education is neglected, acts traitorously to the cause of Christ and is unfaithful and cruel to the candidate. Age demands, if not in every case, classical attainments, yet in all cases, in the older communities of our country, an intelligent and cultured ministry."

In some instances our denomination may have suffered from illiterate men in the ministry, but upon the whole these illiterate men have been under God the chief agents in the diffusion and growth of our principles. They have indeed "accomplished a noble work," a work which will endure as a monument to their self-sacrificing devotion to the cause of our Lord. These illiterate preachers of ours have been among the noblest men who have ever lived on the earth with their labors. If there be a class of men among us now whom we honor above all others, it is these men—men who have borne the heat and burden of the day, who have ever been in the forefront of the battle—scarred veterans, who are now ready to lay down their armor and receive their crowns. Noble men! fit representatives of "him who though he was rich, yet for our sakes became poor, that we through his poverty might be rich."

But the times have changed. Culture is extending its domain, and diffusing itself everywhere. The successful culture of the pulpit must keep in advance of the culture of the press. Our uneducated preachers know this as well as we do, perhaps better than we do. They value the education of the people, and they recognize the necessity of educating the rising ministry. Deeply conscious of their own deficiency in this respect, they are anxious that those who are to take their place shall be better equipped for the work than they themselves have been. Some of the best friends of universal education we know are among those who have enjoyed fewest educational advantages for themselves. We are aware that here and there among our uneducated preachers are to be found men who oppose a ministerial education, but they are a very small representative of a noble class. Like the dog in the manger, because they cannot eat themselves they will not suffer those who can to eat. If there were only such men as these the world would make no progress.

We rejoice greatly in the awakening on the subject of Ministerial Education which is manifest throughout our State. We are doing much more to be done. We are doing much more than we have done in the past, but we are doing very little compared with what eighty thousand Baptists ought to do. We are not meeting the demands. We ought to do more; we can do very much more. Will we do it? It is not too soon to begin now to look out young men among us who are worthy, and to devise means for their support at Howard College or the Seminary another school. Let those who have "understanding of the times to know what Israel ought to do," give earnest thought to this subject.

CHRISTIAN EDUCATION.
 In his recent report to the trustees President McCosh, of Princeton College, says:—
 "Being spared to this time, and, thank God, in good health, I mean not only to defend but to fight for what I believe to be a fundamental principle with this college, that religion is not to be abandoned in college teaching; and that what is great and good in the past is to be retained, along with the new, in the obligatory studies. The fight is only begun, and will last for years, and I think Princeton, with its trustees, professors and alumni, should take its part in the contest."
 These are many words, and they are timely. The time has surely come when Christian men must arm themselves for the battle, which may "last for years," but which ought to be fought and must be fought. We can not afford to yield or compromise the question. Eliminate religious teaching from the education of our people and demoralization and disorder will sweep over us like a flood. The field of politics will become one vast scene of confusion and strife; society will rest upon shifting sands; the home, the first and most sacred institution that God gave to man, will no longer be the sanctuary that it was. All that is glorious in liberty, all that is sacred in friendship, all that is attractive in the family, all that is generous and noble in character, all that is lovely and pure, in whatever connection it may exist, will go when religious teaching goes.

Education within itself will never make any people virtuous or happy. Something beyond mere intellectual culture is needed. Religious teaching alone will give character and stability to individuals, to the family, to society. It is not education simply, but Christian education that elevates a people in morality and virtue. The country where the people enjoy the greatest freedom from oppression, and the greatest security of life and property; where honesty and integrity are the rule in business, and where the rights of others are most sacredly regarded; where vice and crime are restrained by a nobler impulse than fear; where the great principles of civil and religious liberty are most highly developed; where the social virtues are most extensively cultivated; where the ties of home and family are strongest and most lasting, and where individual character is most securely fortified by virtue and morality, is the country where the people are most familiar with the teaching of God's word—the land whose hills and valleys are teeming with churches; the land of Sabbath schools and domestic altars; the land where the Bible is in every household and in every hand. The Bible alone is the source of all that is pure and good and virtuous and great, whether in individuals or in nations.

Christian parents make a sad, sad mistake when they send their children to colleges which are not distinctively Christian. We have Christian colleges of high order, and Christian parents who have at heart the highest interests of their children should patronize them. The only valid excuse that a Christian can offer for sending his children to secular institutions is that in the institutions education is cheaper. Cheaper? What are a few dollars that may be saved compared with a virtuous and noble Christian manhood and womanhood? Every reason worth considering is in favor of the Christian school for the children of Christian parents. We wage no war against secular institutions of learning. They have their place—an important place. But they are not the place for the boys and girls of Christian men.

CHAR. SIMON & SONS' CATALOGUE FOR 1885.—Messrs. Chas. Simon & Sons, Baltimore, Md., have favored us with a copy of their catalogue for 1885, in which will be found lists of the different varieties of goods they keep in stock—silk dress goods, woolen dress goods, cotton dress goods, shawls, white goods, linen goods, furniture goods, hosiery, gloves, crapes, handkerchiefs, embroideries, laces, flannels, shirtings, cottons, pillow cottons, cotton sheeting, cassimeres, cloths, cloackings, notions, umbrellas, parasols, neckties, ready made underwear, dress making, &c., &c. We wish to say in this connection, and we take great pleasure in saying it, that we have been doing business for a long time with Chas. Simon & Sons, and we have never had transactions with any firm that has been more prompt or more satisfactory. We feel therefore that we can recommend them with confidence, and we do so most cordially.

COST OF EDUCATION.

Rev. Chas. F. Thwing, in a tabulated statement printed in a contemporary, makes some interesting revelations in regard to the cost of college education. The comparison of expenses here given ought to furnish food for thought to some Baptist people who know in this State who withhold patronage from our own denominational schools and give it to others, which are really no cheaper, if not

cheap, and which are certainly no better. The expenses are for room rent, board and tuition, and there is as much difference in the price, as it is to be found in the stock market. The three colleges, Columbia, Harvard and Yale stand at the head of the list in the matter of expenses. The minimum annual cost to the student in Columbia is \$600; maximum \$3,000; Harvard, minimum \$450, maximum \$3,000; Yale, minimum \$400, maximum \$3,000. Next follow Amherst, Brown, Cornell, Princeton and Rutgers, with minimum cost \$300 to \$350 and maximum of \$1,000 to one \$1,200. Vassar girls get their incomparable education at a cost of from \$500 to \$1,000, including the well known Vassar reserve. These facts with the other statistics—the lowest average cost, that of Illinois University, being \$300—show that college education is a pretty dear article under the most favorable auspices; certainly the cost must prove a great hindrance, preventing many from being the possessors of the college degree. It will be noticed that endowment does nothing to cheapen the cost of college education; rather otherwise, enhances it.

POINTLESS PRACHING.

We quite agree with the *Methodist Recorder* that there is a great deal of pointless preaching at the present time. Many religious discourses are so aimless and pointless that one can not refrain from inquiring, "What is all this about? What is the preacher driving at?" We agree with our contemporary that such preaching has no object, no definite end in view. It cannot be intended to convert sinners, for there is nothing in it to alarm their fears, arouse their guilty consciences, and lead them to repentance. It cannot be the spiritual edification of believers, for there is nothing in it to quicken their newness of spiritual life, to encourage them amid trial, or to stimulate them to greater Christian activity. It is a sort of abstract, ethical theorizing, with scarcely any reference to the life and power of true godliness in the soul. No wonder that a person some time longs to hear one of the old-time trumpet blasts, when some son of thunder reasoned of temperance, righteousness and judgment to come, and sinners, like Felix, trembled beneath the power of divine truth. A man seldom accomplishes more than he aims to effect. A minister who does not aim in the pulpit and out of it to save souls, will have a barren ministry, and many fruitless regrets at the last!

REV. WM. R. WILLIAMS, D.D., DIES.

This distinguished Baptist divine died of pneumonia at his home in New York City April 1st, in his eighty-first year. He was born in New York Oct. 14th, 1804. His father, Rev. John Williams, was a native of Wales, and was pastor of Oliver Street Baptist church, New York, for twenty-seven years. The son graduated from Columbia College in 1823, and was subsequently baptized by Dr. Cone. December 17th, 1832, when the Amity Street Church was organized Dr. Williams was ordained its pastor, a relation in which he continued to the time of his death, more than fifty-two years. He was regarded as one of the finest scholars in the denomination. He has published several volumes, which are distinguished for scholarly excellence and pure and lofty English. His library contains over twenty thousand volumes, many of them rare and valuable theological works. Dr. Williams leaves a widow and two sons. Both sons are lawyers and both are active Christians. Thus has passed away one in whom great attainments were sweetly blended with lowliness of mind.

The tendency of the times is to eliminate religious teaching from college education—to secularize the colleges, even those colleges that were once distinctively Christian. It will be a sad day for us when there are no longer Christian colleges in our land. Harvard was founded "for Christ in the church." The chief object of the founding of Yale was the training of men for the ministry. Alas, how have they fallen from the noble object for which they were founded!

Dr. J. R. PARKER said in a recent address: "The tendency in college education now is to make every thing optional—even God and immortality. Might he not have gone a step farther and said that the tendency is to exclude 'God and immortality,' and make everything else optional. But the lesson to us is the same—we must sustain our Christian colleges, and sustain them as distinctively Christian, and not only as distinctively Christian, but as distinctively denominational."

Last Call.

The books of the Board of Foreign Missions of the Southern Baptist Convention close at one o'clock on Thursday, 30th of April. Agents, Treasurers, and all others having money for the Board, will please send it so that it may reach us before this time. Better a day too soon than a day too late.

FIELD NOTES.
 The urgent workers of Marion, Ga., during four mission Sunday schools.
 The Supreme Court of Iowa sustains the constitutionality of the prohibition law in that State.
 Rev. J. S. Samson, of New Haven, Conn., who has been laid aside since last July, has resumed his pulpit work.
 A Scandinavian Baptist church of fourteen members has been organized at Oakland, C. I., Rev. G. Liljerost, pastor.
 Rev. Dr. F. H. Kerfoot, who has been suffering with sciatica, has returned to Brooklyn from Hot Springs somewhat improved in health.
 "Blot out that which has come from the Bible, and you will destroy the best part of the intellectual life of the race."—Dr. H. J. Van Dyke, Jr.
 We are pleased to learn that Bro. Davidson has an excellent meeting in progress in his church at Marion. Thirty-five had joined to Monday night.
 The Baptist church at Berlin, Prussia, with 772 members, sustains eight Sunday schools and fourteen preaching stations in the neighborhood of that city.
 The Methodists of Baltimore, have raised the \$200,000 needed for a female university, in accordance with the recommendation of the Centennial convention. One gentleman gave \$60,000, and another \$50,000.
 Bro. G. A. Nunnally writes us from Bufaula, April 13th: "I have a promising meeting in progress. Two have joined, several are ready to join, and many are serious. Pray for us. I am expecting great results for the Master."

The Marion Standard says: "Great interest is being manifested in the protracted meeting now in progress in the Baptist church. The meetings are well attended each night, and especially gratifying to see so many of the young people present."
 Dr. E. W. Warren, of the First Baptist church, Marion, Ga., has had a good meeting, as a result of which twenty-eight asked baptism on profession of faith, twelve of whom were students of Mercer University, and four of these sons of Baptist ministers.
 The North Carolina Presbyterian says: "To delight in giving unto the Lord is as much to be cultivated as to delight in prayer, or in speaking for Jesus in a season of revival, or in knowledge of the precious promises and truths of God, or to be fervent in spirit, serving the Lord."
 Henry Ward Beecher is reported to have said in a recent lecture at Dover, N. H., that David "went whinnying about like a spoiled child—winning and then crying over it." A little such crying as David did might do Henry Ward Beecher good. He has done the sinning.
 The Methodist Episcopal church numbers in the United States 12,000 travelling preachers and 1,800,000 members, having 19,100 churches worth \$74,000,000; 7,000 parsonages worth \$10,500,000; 144 colleges and other school properties worth, including endowments, \$14,500,000; making a total property value of \$98,000,000.
 A little girl in Pennsylvania who had listened to a temperance address for the first time in her life was so impressed and rested that she went home and wrote out the following rather novel pledge: "I promise not to drink rum, or wine, or brandy, or smoke, or swear, or cider either." She signed it and got several of her playmates to sign it also. What do you think of it?
 "Bro. Thomas N. Johnson, of Buckingham county, is seventy-two years old, but he has not missed one of his appointments during the winter—though one of them is twelve miles and another is eighteen miles distant, and he travels on horseback. Let some of the dainty and timid preachers of tender years ponder this item and try a suit of sackcloth."—Religious Herald.

This from the *Christian Index* is worthy of the pen of the distinguished editor or chief of that paper. Let Christian mothers ponder it well: "We have seen a Christian mother who seemed to take delight in sneering at her pastor in the presence of her children! It was done thoughtlessly, of course, but we put this, our solemn protest, on record against thoughtlessness such as angels might be over, and as devils might delight in."
 The following from the *Western Christian Advocate* is worthy of the serious consideration of many Baptist people: "Do you commend your minister, or criticize him, in the presence of your children? There are parents who very freely censure their minister and their church, who wonder that their children never join the church to which themselves belong. But is it strange that the young people refuse to come into a church which is worthy of so much criticism?"
 The Montgomery *Advocate* of the 12th inst. says: "Messrs. Needham and Davis closed their labors in Montgomery last night at the First Baptist soon."

Baptist Succession—Landmarkism—Spirit of Intolerance—"Vox" and the Examiner.
 Mr. Editor: I notice in your paper of April and your felicitous correspondent, "Vox," brings before your readers a characteristic editorial from the New York *Examiner*, which I understand him to endorse as a fair and able representation of the views of "the other side," that is, of the "side" who oppose the doctrine of "Baptist succession" and kindred doctrines; and for the reason that it thus appears in the ALABAMA BAPTIST, I beg permission to say a few things in regard to questions which are called up or suggested by that editorial. I had seen the editorial in the *Examiner*, and am always ready to concede that that grand old New York sheet is abundantly able to represent any side which it takes. And it is not my purpose to discuss Baptist succession, but to answer the animus of that editorial, and that, too, because it is in keeping with the common feelings and sentiments of the "other side," as so often shown by editorials and articles from them when any of these questions are up for consideration before our denomination.
 And, first, there are but about two or three Baptist papers in the United States that have much to say in regard to Baptist succession. These happen to be in the South-west, and are rather intolerant in the spirit of their editorials on such questions, but beyond these it is not considered an essential thing that succession shall be maintained and believed. Still, if the vox populi of Southern Baptists could be obtained, seventenths of them would say that they believe the Baptists have existed from the first church to this time; but the "intolerant" spirit of those who differ from them has well nigh driven them into silence on that subject. There is a "certain type" of minds among the Baptists who affect to be wonderfully learned in matters of history. They assume to have discovered that nobody has discovered anything of importance as touching the antiquity of Baptists, and with all their learning this is all they claim to know about it; that is, they simply claim to know that nobody knows anything.
 A few years since a distinguished Baptist editor seated himself to the task of controverting Baptist succession in this learned way. In the course of his discussion he gave his readers a catalogue of his historical books—the wonderful books on which he relied—and so few and common were they that every intelligent reader must have been amazed at the meagerness of his sources of information. I think that men who begin with the determination to reject this doctrine show clearly that they give the subject very little attention. I say these things in reply to the assumption that all Baptists who are capable of considering the subject are against the doctrine of Baptist succession. The assumption is not true. Nearly all Baptist writers, until a comparatively recent date, who alluded to the subject at all, advocated the great antiquity of Baptists. This was true long before anything was said on the subject of old landmarkism, and it is insisted on yet by very many who do not believe in old landmarkism, and men, too, who are as learned and competent as those who reject succession. Those who reject it simply take the popular current of church history as held by Protestants, and from that standpoint they seem to think that a flout, a jeer, a tilt, and the insinuation of ignorance is good argument. It is as difficult for such brethren to tell where the Baptists came from as it is for Mr. Beecher to tell where man came from. The two are very much alike. They have no theory and seem to boast of the fact that they have no theory. They tell us that man is here, and that is all; and that Baptists are here, and that is all. Well, now, any blockhead knows that much. They must tell us something more than that before they can assume that wisdom will die with them.
 And what about the spirit of "intolerance"? Has not the reader been astonished to see so many times that men of a "certain type of mind," are much less respectful when they allude to succession and old landmarkism, than they are in alluding to any other sentiment in Christendom? After Mr. Moody's meetings in Richmond a few writers made very mild criticisms in some of our Baptist papers, and instantly the *Religious Herald* branded them as "porcupines." That is to say, unless we shall sink our church lines out of sight, and all Baptist churches and pastors sit down at the left of a non-ecumenical evangelist and become his mere servants during a great "revival," we are "porcupines!"
 In the Convention at Waco so great and good a man as Dr. Curry could afford to take advantage of a speech in a mass meeting to make a fling at old landmarkism, and at the Convention in Baltimore, on a similar occasion, he renewed the fling and assailed succession; and on both occasions it must have been known that a large per cent of those present held the sentiments which he was flouting.

THE RELIGIOUS HERALD LAMENTS THE FACT THAT TO DATE VIRGINIA HAS CONTRIBUTED ONLY ABOUT HALF HER QUOTE TO FOREIGN MISSIONS, THE AMOUNT CONTRIBUTED THUS FAR BEING ABOUT FOUR THOUSAND DOLLARS LESS THAN SHE GAVE LAST YEAR, AND MAKES AN URGENT APPEAL TO THE CHURCHES TO RAISE THE DEFICIT AT ONCE. ALABAMA HAS ALSO FALLEN FAR SHORT OF WHAT SHE WAS EXPECTED TO GIVE TO FOREIGN MISSIONS. THE SAME IS TRUE WITH REFERENCE TO HER CONTRIBUTIONS TO HOME MISSIONS. MUCH CAN BE DONE DURING THE NEXT TWO WEEKS. WILL NOT OUR PASTORS AND CHURCHES MAKE AN URGENT EFFORT AT ONCE TO RAISE FUNDS FOR THESE OBJECTS AND FORWARD THE MONEY TO BRO. BAILEY AT MARION?

The name of the *Christian Index* appears already several times in this paper, but the last issue propounds and solves a little conundrum in a way that we feel sure our readers will enjoy. Here it is: "If prohibition does not prohibit, why is it that this key men oppose the law so vigorously? And just now we happen to think of a little anecdote. A boy said to a man, 'You see that girl yonder? Well, she and I have the same father, and the same mother, yet we are no kin to each other.' Now, what is the explanation of this? Do you give it up yet? Well, the explanation is simple and easy. The boy lied! Suppose, now, that we revert in thought to our little conundrum, and see if we can make anything of it."

This time it is not we, but Dr. Tucker, of the *Christian Index*, who speaks: "We have a very good set of pastors, who are doing their work faithfully and ably. The gospel is preached to us in its purity, and with great acceptance by good men whom we know and love; what need we more? We most cordially invite the whole evangelist fraternity to stay away from us. If we were destitute, if we had no regular ministry, and could get none, we should be thankful to have somebody come and preach to us? But why carry coals to Newcastle? What will the contemporary that took us to task for what we recently said on this subject have to say now? Of course Dr. Tucker refers to the 'professional evangelists,' and not those employed by our Boards and termed evangelists."

Correction.

In my communication in the ALABAMA BAPTIST of April and, in speaking of the fact that Eld. S. R. C. Adams, of Danville, Morgan county, was building a house, instead of 'his home as well as others,' I tried to write: 'He is building for himself a residence in Danville,' so that he will soon have a material home in a house made with hands (his hands—not home—as well as others; while he has a home in the hearts of his brethren.' I intended, last month, a fifth Sunday meeting at Bethel church, near Harrell, Morgan county, at which I have been requested to give some account, and I shall probably do so soon.

M. L.

THIS WAS DISCOURTEOUS, FOR BEING IN A mass meeting for appointed speakers there could be no reply. Those who hold the sentiments assailed in the editorial furnished by "Vox," are well aware of the fact that Baptists of a "certain type of mind" have much more respect and fellowship for Pedobaptists than they have for those who believe in either succession or old landmarkism. They show it so often and in so many ways. The intolerance is with them, and they can hardly refer to either subject without manifesting intolerance.

It must have been observed that in a certain type of our papers, and in our large denominational gatherings, these brethren cut and slash and smear at that class of Baptists whom Dr. Curry stigmatized at Waco as "narrow, bigoted and contemptible," and with the same breath they become golden-mouthed and fragrant as a flower yard in alluding to other sects. It is not at all singular, when we think of these things, that our great denominational interests have so little hold on the "common people" among Baptists. The common Baptist is a Baptist in fact and a Baptist over the whole ground, and when the New Testament tells him the gates of hell shall not prevail against his church, and the Bible tells him in so many places that the kingdom established by the Son of God should stand forever, and then further finds that all Baptists assume that the New Testament churches were Baptist churches, and in his own reading of the word of God he sees all this very clearly, the wisecracks in ecclesiastical history and in biblical criticism makes very slow headway with him when he tries to explain this away, and makes far less headway when he taunts him on account of his beliefs.

Nothing has more seriously hindered ministerial education among Baptists, than the fact that very many whom we educate spend their force in trying to explain away matters which have been quite plain in the Baptist mind for ages upon ages. We have all seen very many times, that this explaining away process has been a chief exploit with Pedobaptists in their attacks on the Baptist position, and very many of our own brethren seem to have concluded that this is their learned mission in life.

I have said these things because I felt that the document placed before the Baptists of Alabama by "Vox" deserved just this sort of a notice. And as I am satisfied that the overwhelming majority of our people will agree with me in this, I claim to be

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