

# THE ALABAMA BAPTIST.

HARRIS & DAVIS, Editors and Proprietors.

"SPEAKING THE TRUTH IN LOVE."

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## Duties of Church Members.

A sermon preached by Rev. Robt. H. Harris, at Leavenworth, Mo., and requested for publication in this Baptist.

Text: "Reprove, rebuke, exhort."—and Tit. 2: 15.

### INTRODUCTION.

Ministers of the gospel love to preach the word of warning, of encouragement to Christians. They delight in exhortation, and exhortation, but they dread to reprove, to rebuke and, sometimes, to present the *unmixed doctrine* of the New Testament. Some of you have stood in the line of battle when the order was given to charge the deadly battery on the crest of the hill, and you have noticed that pale cheek, the livid lip, and the glittering eye of the comrade at your side, when the stern command was spoken. But instantly that comrade sprang forward with the rest, and through the sheeted storm of grape and canister and plunging shells the devoted column swept onward, into the very smoke and flame of the cannon, leaving the acclivity strewn with the mangled forms of the dying and the dead, and the pallid cheek flushed with the consciousness of duty well performed, when the enemy's guns were weary. Ah! 'twas duty that impelled, the sense of duty that sustained the shrinking heart.

There are some things more trying to the moral courage than the storming of a battery. Christian ministers must not fail "to declare the whole counsel of the Lord"; they must "cry aloud and spare not"; but the duty is, sometimes, appalling. May I not shrink from the discharge of my duty to-day?

I offer no apology for what I shall say. I shall endeavor to "speak the truth in love," and my remarks will be intended for all those to whom they may apply.

I speak first of your

### DUTIES TO GOD.

"Ye are my witnesses, saith the Lord." The trial of the Lord Jesus did not end at Pilate's bar. He is still on trial before a grand jury of witnesses, and there are many false witnesses testifying against him. The world is judge, jury, witnesses and prosecuting attorney, and the world, at the instigation of the devil, who is "the power behind the court," is determined to secure a verdict against the prisoner at the bar. Christians are not left on earth, after their regeneration, to complete the work of their salvation. "Christ is the end of the law, for righteousness, to all that believe." Christians are kept in the world for a season, to bear testimony of Christ for the salvation of others—to influence a verdict in favor of the prisoner. There are many ways in which Christians should "bear witness" for Christ, but I shall speak of only a few.

I assume that church members are Christians, or, that none are scripturally, members of Christ's churches, except Christians. Without argument, on this occasion, and with the Holy Scriptures before us, I will not, here nor elsewhere, tolerate any other view. Now, Christians cannot deny their obligation to obey the apostolic injunction, in "forsaking not the assembling of themselves together" for the services of the sanctuary at the stated Sunday appointments, and in the prayer meetings. It is no more the duty of the pastor to meet you on those occasions than it is your duty to meet him. A slight indisposition that would not amount to a good excuse for him, would be an insufficient excuse for you. The effect would not, of course, be the same, in both cases, but there is no difference of principle involved in the two. Then as in your frequent assembling for worship you bear witness for Christ, so in your daily walk you should testify in his behalf. "Walk in the light, even as he is in the light"; you are invited to be "living epistles, seen and known of all men." Commit yourselves boldly on all occasions to your Christianity, even temporarily, with nothing else; indulge in no habit, social, or of a business character, that would indicate to the world a want of pronounced religion, in yourself.

Your duties to your church involve your mutual duties to each other. In all things Godly you must assist one another, observing all the commandments in social as well as in civic relations. And fail not to bear your full share in all the current expenses of the church. It is not fair to be inconsistent with integrity to those upon your brethren, money in law, the payment of this which you ought to pay.

Then there are your

duties to the world. They are your approved brethren, whom you have met upon the highway, and who are now in the same position as you are. They are your neighbors, and you are to love them as yourselves. They are your

world around you; but this prime duty to God does not end here. The Lord commanded, "Go, ye, into all the world and preach the gospel to every creature." At home, and abroad, you must promulgate the gospel; if not in person, then by proxy; if you do not carry it you must send it. Unleash your vaults and untie your purse strings. It is the Lord's money that you are hoarding. Pour it out and spend the percentage he demands, in "paying the way" of his preachers, for "how can they preach, except they be sent?"

But I pass on to your specific

### DUTIES TO THE CHURCH.

You must bear your full share of the burdens of your church. "Provoke the brethren to good works," and thus, brother, sister, perform a "good work" yourself. Insist upon their attendance on all the services. It is a delicate thing for the pastor to urge anybody to come and hear him preach, but you need feel no such delicacy. If your pastor's preaching is edifying all his flock ought to hear it; if your pastor cannot "teach" you ought to discard him.

Your duty to the church, as well as toward the individual members thereof, requires that you should "warn the unruly, comfort the feeble-minded, strengthen the weak." Oh, brethren! "bear ye one another's burdens, and so fulfill the law of Christ." That law is "love," the exercise of which "clarity" which is "greatest of all." "Faith unto salvation" appertains largely to self, and will culminate in "knowledge," when "we shall know, even as we are known"; "hope ends in fruition," belonging, in a large sense, to self, it will end when self shall have crossed the threshold of heaven's gate; but "charity" is altogether unselfish and God-like, for "God is love," and it is the great whole which includes all the parts of the Christian life in this world and in the world to come.

Do you care for your poor to the extent of their needs and your own ability? The Lord said, "the poor ye have with you always," and he spoke of the fact as if it were a blessing. Do you care for the poor to the extent of their needs and your own ability? The Lord said, "the poor ye have with you always," and he spoke of the fact as if it were a blessing.

Your duty to your church requires, too, that you give your personal support to every means of grace it employs to increase its power and augment its influence. The Sunday-school has been called "the nursery of the church." I deny it. The church itself is a nursery, and there is no such anomaly as a nursery of a nursery. But the Sunday-school is a means of grace, and as such it is the duty of every church member to foster and sustain it; not only to support it, but to join it, and attend it, and work in it. There is only one good excuse for a failure to take part in the regular exercises of the Sunday-school. That is sickness, or what amounts to the same thing, a very young infant in the family.

And, as with this institution, so with the other institutions of your church, your prayer meetings, conference meetings, and missionary societies. Your duty to your church requires your cordial support of them all. You have three prayer meetings per week, besides the weekly boys' prayer meeting. Attend them, brethren! Take part in them. Sisters, encourage the brethren. And, oh! wives, take care that you do not discourage your husband. Which would you prefer, to see your husbands making their feeble efforts, as you may call them, in the prayer meeting, or to know that they are lounging about the bar rooms and billiard saloons? These are the extremes, and it is easy to be driven from the former to the latter.

And, brethren and sisters, all, never, never cast a reflection, direct or indirect, upon our dear boys, in their little prayer meetings, are training and qualifying themselves to take the places, soon to be vacated, of their "fathers in Israel."

Your duties to your church involve your mutual duties to each other. In all things Godly you must assist one another, observing all the commandments in social as well as in civic relations. And fail not to bear your full share in all the current expenses of the church. It is not fair to be inconsistent with integrity to those upon your brethren, money in law, the payment of this which you ought to pay.

Then there are your duties to the world. They are your approved brethren, whom you have met upon the highway, and who are now in the same position as you are. They are your neighbors, and you are to love them as yourselves. They are your

"committees of ways and means." You must sustain them in enforcing the measures they may desire for the benefit of the church and pastor. If they manage wisely you are bound to sustain them, if they are unwise, you should substitute better officers in their places. People sometimes say they "don't like to hear so much talk about money in the conference meetings." Well, do your part in carrying out the plans, projected by the deacons and that detained word will not be breathed in conference again, except in reports that you will delight to hear, of pastor's salary paid and church debts canceled.

I come now to speak of your

### DUTIES TO THE PASTOR.

I shall speak freely, and unbiassed by any sense of false delicacy. It is your duty to supply all the reasonable wants of your pastor, and by reasonable wants I mean such as other men feel. The pastor and his family must be fed and clothed, and they should enjoy the shelter of a comfortable home, and he must be furnished with the means to educate his children and purchase books, and afford hospitality, and attend his great denominational meetings, and contribute to benevolent objects. The pastor is not an object of charity. He is a pauper. The money he receives from you is not alms. You owe it. It is a debt of honor, and failure to pay it, on the part of those who possess the pecuniary ability, is dishonest, and ought to be dealt with. It is the command of God, that you shall "minister in temporal things" to him that "ministereth to you in spiritual things." Other circumstances being equal, that church thrives most which takes the best care of its pastor, and vice versa.

Nor is the pastor your slave. He is not even your servant, except in the sense that he is the servant of the Lord's people. He is the servant of Christ's church, not of the community of ladies and gentlemen, as such, who compose that church. You are entitled to his services without consideration, "for the laborer is worthy of his hire." The Lord gives him "ability for his duty," but he cannot support his family on souls. The wages you are to pay must be of another kind. Preachers have been said to be "deficient in worldly wisdom and business tact." So much the greater reason why their church members should stand by them the more closely. Some one, however, has expressed the opinion that some preachers display the finest sort of business management, or they would never be able to "make ends meet," with the shamefully small salaries they receive. But be all this as it may, the pastor is certainly entitled to the substantial support of his people. And he is none the less entitled to their moral support. Stand by your pastor in this respect, my brethren. Remember that he is only a man, after all, and, as such, he is subject to human weaknesses. Help him in them. Don't be sensitive toward him. Don't pout. Don't treat him with coolness. Don't talk about his imaginary, or real, neglect of you.

If, in preaching the truth, he should offend outsiders—as he will, if he preaches the truth,—don't sympathize and condole with them, and say "he ought not to have done it." Don't make him unpopular by drawing invidious comparisons between him and other preachers. People attach too much importance to pulpit popularity, anyhow. The Savior himself was like a popular, and pure gospel is like its author, "there is no (carnal) beauty in it, that men should desire it." Sometimes we hear of people who go, or threaten to go, over to other denominations, because their pastors are not popular enough to suit them. I say that the Baptist whose fidelity to his denomination depends on the popularity of his pastor ought to go to some other denomination. We have no use in our ranks for people who are not Baptists on principle.

And now, finally, as the most potent measure of moral support, you should pray for your pastor daily. If you will pray for your pastor every day you cannot talk about him, nor otherwise ill-use him, but, on the contrary, you will find yourself willing and ready to discharge toward him all the duties of which I have spoken, besides others unmentioned.

A farmer goes into a ten or a twenty acre field of wheat. He does not plow every row at a time, and by constant perseverance he puts away until the last row is plowed. I think that I have said it is sufficient to show that the best way to get up money in our churches is to contribute something every Lord's day, and that it is much easier to raise a pastor's salary by doing this than wait till the end of the year, and then call for the whole of one's contribution at once. Now, upon the very same principle the best way to endow our beloved institution is to take the school of languages, or the school of mathematics, or some other distinct school of the college, and endow it, and then another until we shall have the desired end.

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ministers to "reprove, rebuke and exhort," also says, "Comfort, ye, my people," and I rejoice that I can conclude, in terms of lofty commendation, justly due the flock of this fold. There are large numbers of you, for whom the reminder I have given are not necessary, and to whom the uttered rebukes do not apply. Your consciences will tell you where you stand. Strong in numbers when I came among you, your numerical strength has been augmented by nearly eight score. Your spiritual power has been enhanced in still greater proportion, and your efficiency has been developed a thousand fold. "Comparisons are odious," and I hope we will escape one of designing to draw invidious contrasts, but facts demand a statement, and the figures of record will illustrate your progress in at least one direction. From less than \$500 per annum contributed by this church a few years ago, your contributions, for all purposes, have been increased to a total, within two years, to expire in December, of \$5,600 more than \$3,400, exclusive of the pastor's salary. This is progress, and means more than appears.

And then the quadrupling of the number of your prayer meetings, one of which, the boys' is without precedent, so far as I know, and the tremendous percentage of increase in attendance and interest, together with the multiplication of other institutions of grace, within the curtilage of your church, means more than mere words can express. You have reason, brethren, to "thank God and take courage."

But remember, and forget it not, that comparatively few have borne, and are bearing, the burden that all should carry.

The evils that I have rebuked exist. You know where, Oh! brethren, rid yourselves of them and work together, as one man, "to the pulling down of the stronghold of Satan and the up-building of the everlasting kingdom of the glorious Son of God."

## Endowment of Howard College.

A great debt is being said just now

This, I think, is as it should be. But I want to say a word or so while the subject is being agitated in regard to this praiseworthy movement. In the first place, to undertake to endow the College at one effort is, to my mind, like shooting a gun or rowing a boat in the dark. Well do we all remember the hard struggles through which we passed less than ten years ago in our efforts to get up a meagre endowment of \$100,000 for this college. It is true, as some will argue, that money is more flush now than it was then, but we must remember that the people have a greater array of argument against endowing the college now than they had then. To my mind, Howard College could have been endowed as easily in 1876, as it can in 1886. The question is not upon the financial condition of our country, as to whether the college can be endowed or not, but it rests upon the interest we feel in the matter, and the plan adopted for raising the endowment.

Most colleges which have an endowment have sought, in the first place, the very best plan to raise that endowment. They have not, with but few exceptions, undertaken the whole thing at one time. Now the plan that I want to suggest is just simply this. Let us take the different schools of the college and endow them, one at a time. This is to my mind working in harmony with nature and the principles of reason. The tree does not grow in entire trunk in one year, but year after year it takes on its growth until it stands with its stupendous trunk towering in the heavens. People will tell you that the best way to get up money in our churches is to contribute something every Lord's day, and that it is much easier to raise a pastor's salary by doing this than wait till the end of the year, and then call for the whole of one's contribution at once. Now, upon the very same principle the best way to endow our beloved institution is to take the school of languages, or the school of mathematics, or some other distinct school of the college, and endow it, and then another until we shall have the desired end.

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In the performance of the duties I have enumerated, as well as others, that, in addition, will suggest themselves to your minds, you will discharge a measure of your obligation to God, to the church, its individual members and officers, to your families, to society, and the world at large, and "prize, purchase, in grace and duty in the knowledge of the truth." But the same God who directs his

## The Seminary Trustees—Annual Meeting.

Dear Baptist: I did not intend to intrude upon your valuable space to some extent have news which I trust will be read with interest by all your readers.

The regular annual meeting of the Board of Trustees of the Southern Baptist Theological Seminary, was held at the ladies' parlor of Walnut Street Baptist church, Louisville, on Oct. 10th at 10 a. m. The roll was called and the following members answered to their names: President Jos. E. Brown, H. H. Tucker, D. D., E. L. Jordan, Esq., W. C. Hall, Esq., J. L. Johnson, Esq., Rev. T. C. Stackhouse, W. M. Pratt, D. D., J. W. Warder, D. D., Henry McDonald, D. D., W. F. Norton, Esq., Arthur Pettit, Esq., J. W. Weaver, D. D., and Theodore Harris, Esq.

After some few preliminaries, Dr. Manly's building plan report was read by Dr. Boyce. The report was very exhaustive, giving every detail, including architecture, estimates, etc. The plan selected was not copied from any one college, but was an admirable combination from many. It included dormitories, chapel, and library.

After a general discussion, the report was referred to a special committee composed of Drs. H. H. Tucker, W. M. Pratt, Henry McDonald, and Mr. W. F. Norton.

W. C. Hall, W. F. Norton, Dr. Boyce, Dr. Manly, and Dr. Broadus, were appointed a committee to raise sixty thousand dollars, to pay the debt of land, and to erect a Students' Hall, to be built in a comfortable and suitable form with due regard for sanitary regulations. J. H. Geo. W. Norton and W. C. Hall, agreed to start the subscription with five thousand dollars each, upon the condition that the whole amount should be raised. I wish some of our Alabama men would come forward and do likewise.

Dr. Boyce furnished an account of the real estate investments and assets of the Seminary.

The Seminary is now located in Texas, near Austin, where it is doing well.

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for success at his church, 22nd and Walnut streets, "more than one hundred additions in the few months he has been there. Asking pardon for taking so much space, I am

Yours in Christ,  
CHAS. E. NASH,  
Louisville, Ky., Oct. 31.

## Some Notes from Camden.

Dear Baptist: After an absence of ten years I am again in Wilcox county. Many changes greet my gaze. Many familiar faces have been removed from among the walks of men, yet I have met numbers of both old and young whom I knew when I was a boy. Warm hand grips have been given me by my father's friends. My heart is thrilled by the numerous expressions of tender remembrance to that father, who for twenty odd years lived and labored in this association, and I thank God that I am invited to occupy the hearts in which he dwelt.

I pray God that I may be found worthy of that position. I have taken hold of Rock West and Camden churches with minglings of hope and fear. I believe, however, that their prospects for growing are brighter than for years. Bro. W. B. Crumpton's name is held in love by all these people. In pain and sacrifice he visited these places during the past nine months, and the blessings of the Lord attended his work. Camden church was strengthened by the addition of several members who will be a great help. Rock West was aroused and several of the heads of families erected altars of prayer. The church now has a regular prayer meeting. I am sorry to say that only now and then a few brethren come. The sisters are there, though. I have organized a prayer meeting at Camden. It is well attended, considering all things. Thirteen of the boys of the different churches have organized themselves into a prayer meeting, held every Sabbath evening. I expect great good to result from this. I urge them to consider this meeting only a training school, make it secondary to their church prayer meeting.

Camden has a better religious feeling than it has for years.

Baptists, Presbyterians, and Methodist churches have regular preaching, and I feel that God is going to greatly bless the town.

This is a prohibition town and county and I see the blessed benefits. I have been here nearly a month and have seen only one drunken man. The saloon is about the only vacant store house here.

The mail and telephone accommodations are very good.

The public school is a decided success. There are over one hundred pupils in attendance.

Resolutions Concerning Rev. W. W. Kidd.

We, the Baptist church of Christ, at Macedonia, with regret having accepted the resignation of our beloved pastor, W. W. Kidd, who served us so ably for thirteen years past.

Resolved, therefore, that we tender him our heartfelt thanks for his kind and efficient services rendered us as a preacher of the gospel, and for his Christian walk among us.

Resolved further, that we do hereby offer our combined prayers to Almighty God to so bless his declining years that he may be happy while living, and in death receive a crown of glory.

Resolved further, that these resolutions be placed upon our church record, and a copy be sent to the ALABAMA BAPTIST for publication.

Done in church conference,  
D. C. DAVIS, C. C.  
St. Clair county.

Revival at Centerville.

Dear Baptist: We have just closed a meeting of five days at Mt. Zion church, three miles south of this place. We feel that we have many reasons to thank God and take courage, for indeed God was with us, and poured out his spirit upon us as lavishly that the membership of the church was greatly revived, and sinners were impressed and some turned to Christ. There were richer manifestations of a sure faith in Christ and of the joys of salvation, than have been experienced in our little church for many years. Eight united with the church—six by baptism, one by letter and one by restoration. Three of those who joined the church were members of the Presbyterian church here. Bro. S. M. Adams, our pastor, did all the preaching, and did it well. Bro. Adams is a growing man, and will, by the help of God, do much good in his day.

LAYMAN.

Centerville, Oct. 23rd.

## Resolutions Concerning Rev. J. W. Orme.

Resolutions adopted by Friendship Baptist Church:

Whereas, our Heavenly Father has seen proper in his allwise providence to lay his hand upon our much loved pastor, Bro. J. W. Orme, and afflict him so severely as to make it necessary for him to resign the care of all his churches for a time, in order that he may recruit his shattered health.

Resolved, That we bow ourselves in humble submission to the will of our Heavenly Father.

Resolved, That in having to give up Bro. Orme as pastor, Friendship church sustains an irreparable loss.

Resolved, That we extend to our afflicted brother our deepest sympathies, and commend him for the noble and faithful manner in which he has always discharged his every duty as a loving pastor, both in times of adversity and prosperity.

Resolved, That we will give ourselves continually to earnest, fervent, faithful prayer in his behalf, asking our Heavenly Father to speedily restore him to perfect health and to all his churches again.

Resolved, That these resolutions be spread upon our church book, and a copy be sent to the ALABAMA BAPTIST with the request to publish them.

Done by order of the church in conference, this Oct. 17th, 1885.

F. A. CURTIS,  
Moderator C. P. Tem.

F. M. SULLIVANT, C. C.

## The Country Pastor.

The simple annals of a country pastor's daily life are uniform and uneventful, and afford little scope for the biographer's pencil. Interesting and precious as any work done on earth in heaven's eyes, it is the obscurest possible in the world's regard. Angels look down upon it, busy, eager, bustling men heed it not. A calm routine of lowly, though sacred duties, a constant unvaried ministry of love, it flows on in a still and quiet stream, arresting no attention by its noise, and known alone to the lowly homes it visits on its way, and the flowers and fields it waters.

Your pastor of 100 was no exception to this. He preached the Word, dispensed the sacred Supper; warned the careless, comforted the sorrowing; baptized converts; blessed the union of young and loving hearts; visited the sick, the dying, buried the dead; pressed the hand, and whispered words of peace into the ear of mourners; carried to the poor widow and friendless orphan the chair of the church and his own, slipped in softly into some happy home, and gently broke the sad news of the sudden disaster far away; lifted up the fallen one from the ground, and pointed to him who received the publicans and the sinners—these things, and such as these, he did in that day; but that was all. There is much here for the records of the sky, but nothing, or next to nothing, for the noisy annals of time.—*The Pastor of Killybeg.*

Ministers.

Ministers are at the head of the Lord's cause in their congregations; they are like generals in the army, and it is their duty to try to put to the best use all the gifts and graces for work that belong to their people. Zeal for Christ, even when attended with but little discretion, is a very precious and beautiful gift; it is not to be produced to order, and it ought, therefore, to be gratefully recognized wherever it is found. If I fail to regulate and direct it, I come short in generalship. I fail in that function of oversight and employment of the spiritual forces of the church which belongs mainly to me as minister. If, disliking its irregularities, I simply snub it, or speak of its faults, I may destroy it, or I may divert it to other channels, but I am most unlikely to improve it. The first requisite to the effectual control of zeal is cordial sympathy with its excellent aims.—*Pastor.*

Appointments.

Eld. W. C. T. Mosley, missionary for the Newton Association, will fill the following appointments:

Antioch	Wed. Nov. 25	11 a. m.
Salem	Thurs. "	" "
Perini	Friday "	" "
Spring Hill	" "	" "
Pine Level	Sat. "	11 a. m.
Clifton	Sun. "	" "
New Hope	Mon. "	" "
Mt. Pleasant	Tues. "	" "
Felch	Wed. Dec. 1	" "

Pastors, ministers, deacons, brethren, and sisters please publish these appointments to the best advantage, and please attend yourselves.

W. C. T. MOSLEY.

The chief butler may forget Joseph's kindness, but the Lord will not forget any kindness shown to him or his.

Penitence in learning is like hypocrisy in religion—a form of knowledge without the power of it.—*Addison.*

## Temperance Column.

A BOY'S COWARDLY SHAME.

I know of a young man whose mother was very poor, and whose father was a great drunkard. The mother had to wash to take care of her four children. She got this boy educated in the high school, where he associated with young men who moved in higher society. One day he was in front of his mother's hotel, for the drunkard's home is always a hotel. As he stood there talking to his mother a schoolmate passed by and brought him along. His friend asked him who was that woman he was talking to. "Oh," said he, "she is my washerwoman." I am ashamed when I think of that young man. It is a thousand times worse for a man to be ashamed to confess Christ.

STRONG DRINKS.

Strong drinks are injurious to any man, woman or child. They are ruinous to the human system, but more so to the brain. They have made many a man poor and unhappy, who once was rich and as happy as a bird in the spring time. They have brought many a once happy wife to a cold and miserable end. Men who have been well off, owning farms, houses, stock, etc., have been brought to poverty, by being persuaded to go into these "low down dens," called saloons. Being treated to a glass of whiskey, wine, cider or brandy, they will get on a spree and spend all their money before they leave. Then they go home drunk, without one cent to buy anything to eat for themselves and families. And, from this time, they keep on drinking the poisonous liquor and become drunkards. Some times they are too drunk to walk, and are picked up out of the streets and gutters by the police, and locked up in the "jail house." Their weeping wives and helpless children are waiting for them to come home and bring them something to eat, but all in vain. Men will keep this downward road until they are below the brute creation.

Many of them have that fatal disease, delirium tremens. While under its influence, they imagine they are large persons and are sure to say things that scare them. Delirium tremens is caused by using too much alcohol, and consequently it hardens the brain. As the heat from a stove will harden the white of an egg, so will alcohol harden the brain.

Strong drink will get away with the strong as well as the weak. Therefore, beware of strong drink.—*The Tract Repository.*

A LARGE AREA OF PROHIBITION.

We sometimes hear of a stride in the cause of reform made by some far-off state or district that should bring a blush to the cheek of every conscientious resident of the older settled States of the Union. Massachusetts, New York, and other Atlantic States claim a much higher degree of culture in the arts and amenities of human life than Kansas, Indiana, Nebraska, and other far West States, but now and then we hear of a measure passed by the legislature in one of them that shows a disposition toward popular reform that is exemplary for the use of the East.

Lately a far-off land that within a score of years has been colonized and redeemed from savagery has illustrated the success that may attend zealous effort to promote the welfare of a community. In New Zealand three million acres of fertile land have been dedicated to prohibition forever. We are informed that this measure is founded upon a provision in the licensing act of the colony, that if the native owners of any land on which a license for the sale of intoxicating drink has not yet been granted make application to the governor to have their lands exempt from the operations of the license act, the governor in council shall make proclamation declaring that no license for the sale of drinks shall be granted within such areas.

The friends of the Maori race have done much toward bringing











