

Alabama Baptist.

MONTGOMERY, ALA., DEC. 7, 1886.

J. G. HARRIS, Editor and Proprietor.
S. HENDERSON, D. D., Associate Editor.

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Montgomery, Ala.

THE NEW YEAR.

THE PAST—THE PRESENT—THE FUTURE.

A wise and patriotic statesman will seek to preserve all the achievements and experiences of the past, as well as to improve all present opportunities as his best preparation to meet all future responsibilities. He will aim to link the past, the present, and the future into one scheme for the benefit of his country. We sometimes speak of the "dead past." Well, there is a sense in which this is true. We never can recover it. It belongs to the "years beyond the flood." But there is another sense in which it never dies. The past is the parent of the present, as the present is the parent of the future. They are parts of one grand whole, and are as vitally connected as cause and effect. And the Christian is as much bound to recognize the past as the statesman. The past has made the present possible, and the present is preparing him for the duties and responsibilities of the great future. God has bound them all together in unbreakable chains. Why has God endowed us with memory if it is not to preserve the recollections of the past—with reason, and judgment if they are not to be used for the present—with imagination if it was not to be employed in contemplating the future? The stores of memory are a kind of capital on which we operate to meet honorably present obligations, and these obligations promptly met consolidate with all our past achievements to carry us forward to new duties as the future may develop them. So that in any just estimate of human life, or indeed of the history of this world, we are bound, so far as in us lies, to view each as a whole, and measure our responsibility accordingly.

Standing upon the threshold of a new year, it is eminently proper that we review the past as the most fitting preparation for the duties of the hour as well as the opening prospects of a new lease of time. And can we not say with perhaps more of emphasis than we have ever said, "Hitherto hath the Lord helped us?" Taking our State as a whole, and indeed looking at our whole Southern Zion, we doubt if any year within a decade has witnessed more conversions and accessions to our churches. As a whole, we have made bountiful crops, and with rare local exceptions, we have been blessed with general health. We can truly say: "He hath not dealt so with any nation." O reader, let not the cloud of his descending mercies obscure the hand that confers them. For all these benefits, temporal and spiritual, appeal to us trumpet-tongued to use them wisely and promptly for the highest cause that can enlist our agency. Blessings abused may be, and often are, resumed by their divine owner. The way to secure a continuance and enlargement of these mercies is to use present ones as gratitude inspires. If, as stewards of the Lord, we would be trusted with more let us show ourselves the worthy custodians of present bounties.

Conceding the fact that progress is being made year by year in the great work of subduing this world to Christ, it is stating the simple truth that never before were the commands of the Master so imperative as now to do with our might what our hands find to do. On us devolve the achievements and responsibilities of the generations past. These have been gathering in volume and power for eighteen centuries. We are the connecting link between these generations, with all their accumulated treasures of moral, spiritual, and intellectual, and we may say, of material wealth, and it rests with us to decide how much we shall add to these treasures and capabilities as we transmit them to our successors. Can we conceive of any moral position more commanding, all-embracing and far-reaching than that which Providence has assigned to us? Has history ever recorded an era in which the gospel has had such access to "all the world and every creature" as now? What mean those voices that come to us from the old and new world "to send them the bread of life? May we not detect in the signs of the times evidences that the angel of the Apocalypse is now poised his wings to begin his wondrous flight, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people?" Doing our duty, can our faith expect too much from him who is "King of kings and Lord of lords?" A willing people, an Almighty Spirit, co-operating with the Head of the church, can make this the new year the brightest period of Christian history. And who will not labor and pray for this?

But, this supposes earnest, active, consecrated piety, both among our ministers and churches. Can this be counted on? Alas, that such a question need be asked. We know that some can be relied on. We know that there is a per cent of professing Christians who live in a spiritual atmosphere, and who will respond to the calls of the Master. Long habit has made it morally certain that they will meet their responsibilities just as sure as the day arrives. On this our Mission Boards project their plans and contract their obligations. It should be our effort to increase this number, and not abate our labors short of bringing the whole of our enrolled forces into line. The pastor that neglects his part of this service, (and it is a vital part), is dooming his ministry to a failure and his church to decay and death. The church that refuses its co-operation when confronted with the truth may write it down that it has only "a name to live." No Christian can afford to be idle when the Master's voice is ringing in his ears, "Son, go work in my vineyard to-day."

If our age is distinguished for any one thing above all other things it is in giving practical shape to all the achievements of philosophy, science, and religion. This appears to be a period in which the hoarded wealth of all past ages has suddenly effloresced, so to say, into all that is beautiful in art, all that is useful in science, and all philanthropic in Christianity. Nature opens her store house, and bids us enter and utilize her hidden treasures. Science points her magic wand to heights never yet explored, and bids us enter and possess the land. And the Book of books seems instinct as with new life, inspiring the Christianity of the age with a thousand activities. Possessing a fullness of meaning which has nourished the faith and piety of all past ages, it appears to have suddenly gathered fresh resources that are breaking forth in all directions with an impetus so irresistible that we must believe it will have every nation, and kindred, and people with its sweeping tide. And was not the prophet's eye fixed upon this when, following the stream that issued from the temple, he saw that it became a "great river that no man could pass over?"

We aspire to perform some humble part in whatever work the Master may assign to his followers in the year just opening. From our pulpits, we mean the press, we propose to address our brethren on all the topics which properly fall within our jurisdiction. We shall aim to keep our readers abreast of the times, especially in the religious movements of the age. And do we put it too strongly when we say that no intelligent Christian, no Christian who desires to observe the signs of the times and do his duty in the highest cause that can enlist his activities, can afford to deny himself of just the information which a live religious journal furnishes? Can any right-minded disciple of Christ meet his obligation to his Lord, who fails to avail himself of the very intelligence which is to fit him for the only work of his life that is worth preserving and that can survive him? Does he not owe it to himself as well as to the cause he represents to thoroughly furnish himself for his exalted mission? Is it selfish in us to express the hope that among all the objects that address our Christian sensibilities this coming year, the establishment of our denominational organ on a firm basis will not be the least? For in promoting its enlargement we increase and intensify the agencies essential to promote both church and denominational work.

S. H.

UTTER a kind word to your pastor.

He does not need adulation nor fulsome praise, nor empty compliment; but encouragement he does need, and should have. If he does you good, tell him about it occasionally. It gives buoyancy to his work and spring to his energy. It makes him feel that his work is not in vain, and a kind word becomes a tangible support to him when the darkness of discouragement begins to thicken about him. Help him and he will help you.

PLEASE do not address letters, whether on business or for publication, to either of the editors, but address them,

THE ALABAMA BAPTIST,

Montgomery, Ala.

BRO. CRUMPTON, in accordance with instructions of last Convention, furnishes a statement of liabilities of the State Mission Board. The condition of its treasury demands action on the part of its friends. Brethren, send up the money to Bro. W. B. Crumpton, Marion.

HAVE system in what you do. Nothing serves to measure human ability so effectually as system. If you can accomplish a thing in a series of efforts, you may carry it forward. If you cannot adjust it with your other duties after a systematic trial, you had better surrender it. If it can be done at all, it can be done through the medium of system.

OUR business office is No. 14 Dexter Avenue, on the main floor, neither up stairs nor down. There should be no trouble in finding it. The city authorities allow no projecting signs. Enquire for us and call when in Montgomery.—Alabama Baptist.

If your office is neither up stairs nor down, where is it?—Scottdale Citizen.

We are glad to know that Bro. Armstrong is so much interested in our whereabouts and hope his inquiry signifies an early visit.

When he gets to the Capital City he will find that when he is upstairs we are down stairs, and were he down stairs we would be up stairs, but as he enters from the sidewalk he will see that we are neither in the cellar nor in the garret, but on the main floor, and he will have the trouble neither of ascending nor descending stairs to reach us.

Call and see us frequently, brethren, at 14 Dexter Avenue, on the main floor.

FIELD NOTES.

Subscribers may send postal notes, registered letters, or money orders at our risk. We prefer money orders as the safest method.

Rev. F. C. David goes from Chattanooga to Gallatin, Tenn., to assume that pastorate.

Dr. D. W. Gwin has declined the call to LaGrange, Ga. We suppose he will remain at Hollins Institute.

Rev. G. J. Johnson, D. D., leaves De Land, Fla., to accept the care of the First Church, Burlington, Iowa.

Dr. John S. Wharton, now of Madison, Fla., a brother of Dr. Wharton, of Montgomery, has been called to Tuskegee.

Rev. A. W. McGaha received a handsome gold watch on Christmas from Huntsville friends. We tender congratulations.

Dr. J. L. M. Curry was cordially received by the Queen Regent of Spain, notwithstanding the attacks of the Roman Catholic press.

Rev. J. I. Stockton goes from Trinity to Hartsell, and will engage in mission work within the bounds of Muscle Shoals Association.

Rev. Philip T. Hale, formerly of Alabama, but now of Danville, Ky., was married last month to Miss Lena Bolinger, at Mayfield, Ky.

January 8th is the day set apart by the Woman's Christian Temperance Union as a season of special prayer for the success of the temperance cause.

Let every church, during this year, see to it that a Sunday-school is organized and kept in vigorous working order. Every community is the better for having one.

Dr. J. P. Houston, of Oak Level, pastor of the Baptist church at Edwinstown, has been there prospecting and thinks he will locate in Edwinstown in a few weeks.

Pastors of churches should be paid at the end of every month. They have to subsist like other people, and these are the days of cash payments. To credit is to crush.

Church improvement in the way of neatness and beauty is on a boom in Alabama. Let the good work go on. God's house should be swept and garnished and moderately adorned.

A new house has become a necessity at 22nd and Walnut streets, Louisville, Ky., simply because the people who press to hear Rev. F. D. Hale cannot be accommodated.—Ex.

The Statistical Secretary still lacks the Minutes of 21 associations to complete his file. See notice elsewhere. If you can furnish one please mail it at once to Wm. A. Davis, Montgomery.

Dr. L. R. Gwaltney passed through Montgomery Thursday night, on his return from Union Springs, where he married Miss Bennie W. Thompson to Mr. J. W. Pollard, of Newberry.

The Christmas tree at Bethany Baptist church, at Ware, Elmore county, was a grand success. The poor were generously remembered and received substantial expressions of Christian charity.

Rev. W. S. Rogers has moved from Clayton, Ala., to Cuthbert, Ga., much to our regret. Alabama has too few such valuable men. He will preach three Sundays there and one at Georgetown.

Rev. J. H. Griffith, D. D., exceeds Rev. A. P. Ashurst as editor of the Florida Baptist Witness.

Ashurst is at present unengaged, some Alabama church might write back to this State.

Eighty-three were received at the meeting at Evergreen Baptist church, of whom twenty-three were by baptism. Rev. F. F. Thomasson has left to engage in a meeting elsewhere.

Dr. T. E. Skinner will remain at Raleigh, N. C., having decided to accept again the call of that city. The Recorder questions the propriety of accepting the third call, as the church was not unanimous.

The carrier of the Birmingham Age-Herald great credit for his perseverance, one of the most interesting of our exchanges. The Age is a most valuable paper, well worthy of a generous support.

Bro. C. K. Henderson, of Tucky, has accepted the call of church at Gadsden, and will be working there about the middle of January. I will begin work in Birmingham Jan. 1st, where correspondents will please address me.—W. C. Cleveland.

We are glad to have a correct statement of the prohibition question in Talladega. Dr. Kenfroe states it clearly on the first page. We shall hope that the Supreme Court will let the election stand as the fact of a majority in the county being for prohibition is not disputed.

Hon. G. R. Farnham, a distinguished lawyer and zealous Christian worker, is superintendent of the Baptist Sunday-school at Evergreen. He has adopted an original system for the conduct of the lessons, which we regard as admirable, and we trust he will give it to the denomination at an early day, in published form.

Our meeting closed on the last day of the year. I baptized eighteen on Christmas night, twenty-two on the next Wednesday, and twenty-three the last day of the year, making sixty-three baptisms. Eighty joined altogether. There is "great joy in this city." Bro. Thomasson goes to Georgian. I will write again.—B. H. Crumpton, Evergreen, Jan. 2.

I am satisfied that the State Mission Board and Convention are doing great work as auxiliary to churches in building up the Master's cause and thereby promoting temperance, truth, honesty, and all those virtues which make people better and happier. No money can be spent better nor to produce greater returns than that used in sustaining this work.—B. Zachry, Opelika.

The sad news comes that Bro. Wm. Pritchett is dead, one of the best men I ever knew, and among the most faithful colporteurs the Board had in its employ. For many years he has devoted his life to selling good books and telling of the Savior he loved. Thank God for such a life. How many hundreds there are who will rise up to call him blessed.—W. B. Crumpton.

M. A. Rabb, Esq., a young attorney of piety, promise and ability, a partner of Bro. Farnham's, is superintendent of the Baptist Sunday-school at Brewton. Bro. Rabb is a zealous worker, filling any placed assigned him, in Sunday-school, prayer meeting, or church. Christian lawyers are coming to the front, working for the Master. There is room and place for more.

Rev. B. H. Crumpton, pastor at Evergreen, is superintendent of a large school at that place. He is not required to teach, but to guide and control. They have an excellent house, commodious and comfortable. They prepare boys and girls for college. The school is in a flourishing condition. Board can be had at moderate rates. The location is healthy, and the society intelligent and Christian.

Rev. M. M. Wamboldt has accepted the call for another year to the pastorate of the Adams Street Baptist church, Montgomery. As indicating the prosperous condition to which the charge has risen under his labors for the past year, the salary of Mr. Wamboldt has been increased from \$1,200 to \$2,000 as the minimum. The church has great hopes of largely increasing this amount before the year is over.—Advertiser.

The concert at Zion Baptist church that came off the evening of the 23rd inst. for the purpose of raising funds to paint the academy, was a grand success. Some \$40 were raised on this occasion for that purpose. The school is conducted by Prof. F. N. K. Bailly, Miss Eugenia Welch, of Alamucha, Miss, has charge of the music department, both filling their respective places with honor to themselves and credit to the community. Zion always makes a success.—J. K. Ryan.

Bro. M. G. Hudson, of Palmer Street Baptist church, Mobile, is one of the most successful, earnest, and forcible lay preachers in Alabama. He responds to every call to visit churches within his reach. His presentation of religious truths, and his pointed appeals to the consciences of men to take up the cross of Christ carry conviction to those who hear.

What a glorious day would it be if more of our Christian laymen would follow his example and come so manfully to the aid of the ministry.

In sending us his wishes for a "Happy New Year," the live pastor of the St. Francis St. Baptist church, Mobile, encloses a beautiful folder on card board which extends an invitation for people to worship at his church, and gives a list of its services with the various standing committees and the officers of the church and Sunday-school. The Baptist denomination is be congratulated on having such a fine worker and cultured orator as Dr. Eager at the head of so influential a church.

We hear that the saints at Marion have treated their pastor royally this Christmas; besides the turkeys and other good things lavished upon him, the teachers and Judson girls stormed him New Year's night, and when they retired it was found that every girl had brought a present. Such a pile of nice and useful things! Why can't something of this sort happen to all our pastors? What a charm there is about a modest token like this. How it helps the pastor! How glad he is to minister to such a people.

Rev. W. E. Lloyd, D. D., has received and accepted an indefinite call to the pastorate of the Baptist church at Auburn and the one at Cusseta. A distinguished minister remarked to us the other day, that "Dr. Lloyd was one of the most useful ministers he ever knew, cautious, full of piety and love, eminent in doctrine and eloquence, he was beloved by his members and the public; honored most where best known." This is a reputation, the possessor of which may well be proud. It is a record that will live.

At 4 o'clock p. m. yesterday in the Baptist church, by the Rev. J. T. Yerby, Rev. J. M. McCord was married to Miss Florence D. Pratt. This is one of the happiest marriages of the season. Mr. McCord is a promising young preacher of already some renown. He has been the pastor of the Baptist church here for nearly two years past, and is greatly beloved. The bride is a daughter of our townsman, Capt. R. H. Pratt, and is a young lady of sweet disposition, more than ordinary beauty, and the possessor of many rare charms.—Bible Blade.

The International Committee of the Young Men's Christian Association has recently issued a little book, entitled Prayer Meeting Topics for 1886, containing over three hundred subjects, with appropriate scripture references. These topic books have been issued regularly every year since 1877, and have proved very helpful and suggestive to the associations, as well as to pastors and other Christian workers. The price is five cents per copy, and they can be obtained by addressing the International Committee, 23rd St. and Fourth Ave., New York City.

Miss Lida Robertson, a devoted Christian young lady, presides over the infant class of the St. Francis Street Baptist church, Mobile. She is the grand-daughter of that grand man, and eloquent preacher, the late D. P. Bestor, D. D. Miss Della Roberts, another pious, zealous Christian worker, is assistant. This class numbers eighty-two pupils, what a responsible duty, the training of eighty-two children in the nurture and admonition of the Lord. These two young ladies are consecrated to the work, and are eminently qualified in every way for the task.

The sisters of the Baptist church at Fort Deposit will soon have new and elegant pews for their church, together with other improvements. Prof. W. P. Stott has a very flourishing and interesting school at that place, numbering 100 pupils. He is a progressive educator, assisted by a full corps of accomplished teachers. He uses charts for teaching penmanship and primary classes in reading; he uses also the Lunar Tellurian, which explains the revolution of earth, and also that of the moon and stars, &c. Fort Deposit is a fine location for a high school, being thickly settled, and he people in circumstances to justify one.

During the last illness of Mrs. Fannie Bailey Thompson, wife of Rev. J. L. Thompson, she directed that after her death her piano should be sold, and the proceeds be equally divided between Foreign, Home, and State Missions, and Ministerial Education. And now here is a check for \$125 as the result. She had spent her life in earnestly seeking to do her Lord's will, both while a girl and as a young woman here, and afterwards as a pastor's wife, and now, after she has been called home, she is to have some part in leading the world to love and serve her Savior. What a noble spirit! Would that others would follow her example. The Lord follow the gift and use it to his glory.—A. C. Dalton, Marion, Dec. 21st.

We pity the man who can travel from Dan to Beersheba, and cry, "Is barren"—and so it is, and so is all the world to him who will not cultivate the fruits it offers.—National Baptist.

State Mission Board.

The regular quarterly meeting of the State Mission Board will be held in Selma on Tuesday night, Jan. 12th.

W. B. CRUMPTON, Cor. Sec.

Liabilities of State Mission Board.

The last Convention passed the following resolution: "That the Board hereafter employ only such number of missionaries as they can reasonably expect to be able to pay, and that any deficit shall be a valid debt, to be liquidated by an appeal to the churches, and further, that the Board keep the churches informed in regard to such liabilities."

On January first the Board will owe nearly seven hundred dollars to its missionaries. The moneyed season will soon be over, brethren. The past month brought in from all sources for State missions only \$84.91. It would be the handsomest thing for us to pay every cent of this in the beginning of the new year. What say the pastors and the churches?

W. B. CRUMPTON, Marion, Dec. 21st.

The Working Classes and their Employers.

Fitz John Porter, in the North American Review for October, gives the following sensible advice:

The employer and the employee may be brought together in more intimate relations than those they at present sustain. Where lies the fault in the present system? Who is partly chargeable with the origin of this discontent? * * * The working classes can be educated up to a higher tone of feeling, a better appreciation of their duty to their employers, to a higher standard of morals and a nobler level of thought and action. May not the employers find something in the present condition of things for which they are responsible; and which they, in the exercise of the duty they owe to common humanity, may be able to better?

There is a factory, in one of the large manufacturing towns of the country, where one of the employers, imbued with true Christian philanthropy, brings himself down to a level with his hundreds of employees. He mingles with their families; finds out the social state and wants of all; gives a word of advice to one; imparts counsel to another; sympathizes with the mourner; puts his strong arm around the weak; and employs all of his ability to raise his working men in the scale of human existence. He provides a reading room for them, furnishes them with reading matter, and gives them lectures. Let this example be emulated by every employer in the land, and riots would be impossible.

Family Prayer.

There is one mark of a household in which God is known and loved which is too often wanting in our day—I mean the practice of family prayer. Depend upon it the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps, each evening too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that he is redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth and the whole tribe of evil thoughts—and make way for his gracious presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he, and he alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindreds and people and tongues which shall dwell with him, the "universal Parent of all eternity!"—Canon Liddon.

Not Time for Religious Duties.

It is just fifty years since a large dry goods firm was in active business in New York, when one day the head of the firm said to his partners, "We must restrict our operations. I find that the demands upon my time are such that I have not the requisite leisure for my religious duties, and I can not go on in this way." The other members of the firm consented, and the reduction was made. Just two years from that time there came a great financial storm which engulfed nearly all the business houses of the city; but the firm in question safely rode out the storm, and found that what they had done out of their religious convictions was really a matter of the soundest policy, though they were not aware of it at the time. The name of the man who proposed the restriction was James Snyder.—Intelligencer.

Nearness of life to the Savior will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affection towards him.—Spurgeon.

Feelings come and go like light troops following the victory of the present but, principles, like troops of the life, are undisturbed and stand fast.

Trust in God.

"Trust in him at all times."—Psalm lxxi. 8.

Faith is as much the rule of temporal as of spiritual life; we ought to have faith in God for our earthly affairs as for our heavenly business. It is only as we learn to trust in God for the supply of all our daily needs, that we shall live above the world. We are not to be idle, that would show we did not trust in God, who worketh hitherto, but in the devil, who is the father of idleness. We are not to be imprudent or rash, that we should to trust chance, and not the living God, who is a God of economy and order. Acting in all prudence and uprightness, we are to simply and entirely trust upon the Lord at all times.

Let me commend to you a life of trust in God in temporal things. Trusting in God, you will not be compelled to mourn because you have used sinful means to grow rich. Serve God with integrity and if you achieve no success, at least no sin will lie upon your conscience. Trusting God, you will not be guilty of self-contradiction. He who trusts in craft sails this way to-day and that way the next, like a vessel tossed about by fickle winds; but he who trusteth in the Lord is like a vessel propelled by steam; she cuts through the waves, defies the wind and makes one bright, silvery, straightforward track to her destined haven. Be you a man with living principles within; never bow to the varying customs of worldly wisdom; walk in your path of integrity with steadfast steps, and show that you are invincibly strong in the strength which confidence in God alone can confer. Thus you will be delivered from carping care, you will not be troubled with evil tidings, your heart will be fixed, trusting in the Lord. How pleasant to float along the stream of Providence! There is no more blessed way of living than a life of dependence upon a covenant-keeping God. We have no care, for he careth for us. We have no troubles, because we cast our burdens on the Lord.—Spurgeon.

The Lafayette correspondent of the Mobile Register says: The labor question has become no longer one of much anxiety. For the first time in years the darkey himself is anxious to find a home. The repeal of the crop lien law, and the stringency of the times, have brought about this improvement. Sambo is now ready to do a thing that he could not hitherto be induced to do, viz: Sign a contract. So in this respect our people find themselves in better shape.

Out of hearts ploughed by contrition spring flowers fairer than ever grew on the hard ground of unbroken self-content. There bloom in them sympathy and charity for other erring mortals; and patience under suffering which is acknowledged to be merited; and lastly, sweetest blossom of all, tender gratitude for earthly and heavenly blessings felt to be free gifts of divine love.—[Frances Power Cobbe.]

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts. It belongs to the nature of this Book that it is written for all men of every time, and for all the experiences of each single human heart.—Tholuck.

Spurgeon says: "Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness." How many of us even have a desire to forget an unkindness. Our words and actions indicate no desire. For this desire we should also pray.

Hope never affords more joy than in affliction. It is on a watery cloud that the sun paints those beautiful colors of the rainbow.

Every man has some peculiar train of thought which he falls back upon when alone. This, to a great degree, moulds the man.—[Dugald Stewart.]

While Reason is puzzling herself into her daily bread, and feeding on it itankfully in her heart of hearts.—F. D. Huntington.

We must have individuality of hearing as well as individuality of preaching. The true hearer is the man who supposes himself to be the only listener in all the sanctuary—who is absorbed in spiritual earnestness and attention, that he hears every word as if spoken to himself alone—a message just delivered from the great father to the one wandering child.—[Dr. Parker.]

A LORD IN THE FAMILY.—A pompous, silly school boy was one day boasting how many rich and noble relations he had, and having exhausted his topics, he turned with an important air, and asked one of his school-fellows, "Are there any lords in your family?" "Yes," said the little fellow; "there is one at least; for I have often heard my mother say that the Lord Jesus Christ is our elder Brother."

The boy was right; and as he grew up, it was his privilege to know more of his elder Brother, and to tell the perishing multitudes the tidings of his grace. Blessed are they who have one God in their family, and who know him as their elder Brother and their everlasting Friend.

Receipts of the State Mission Board from Nov. 21, to Dec. 21.

STATE MISSIONS.

Higbee Ass'n, Cuba ch, J. D. C. Co., \$ 7 80
" " Brownsville ch, J. R. Larkins, 6 00
Bethel Ass'n, Concord church, W. F. Setzler, 15 72
South Bethel Ass'n, T. J. Cowan, 24 16
Rev. J. L. Thompson for his wife, deceased, 31 25

Previously acknowledged, 84 91
Total, \$433 78

Home Missions.

Canadian Ass'n, N. F. and S. B. Wood, \$ 2 50
Brownsville ch, J. R. Larkins, 2 00
Concord church, W. F. Setzler, 5 24
South Bethel Ass'n, T. J. Cowan, 47 75
Deep Creek ch, T. J. Cowan, 10 90
North Port ch, W. W. Brown, 7 00
Rev. J. L. Thompson for his wife, deceased, 31 25

Previously acknowledged, 105 74
Total, \$717 51

FOREIGN MISSIONS.

Canaan Ass'n, N. F. and S. B. Wood, \$ 2 50
County Line ch, J. H. Johnson, 1 00
Ladies Miss. Society, Gadsden ch, Mrs. Kyle, 5 00
Brownsville church, J. R. Larkins, 2 50
Concord church, W. F. Setzler, 6 54
South Bethel Ass'n, T. J. Cowan, 50 15
Deep Creek church, 10 90
Rev. J. L. Thompson for his wife, deceased, 31 25

Previously acknowledged, 108 94
Total, \$1201 73

MINISTERIAL EDUCATION.

Concord church, W. F. Setzler, \$ 30 00
South Bethel Ass'n, T. J. Cowan, 12 00
Deep Creek church, T. J. Cowan, 10 00
Rev. J. L. Thompson for his wife, deceased, 31 25

Previously acknowledged, 83 74
Total, \$274 48

SELMA THEOLOGICAL SCHOOL.

Previously acknowledged, \$ 15 00
Bible Work Ass'n, Baptist Pub. Society, Unity Ass'n, Shady Grove ch, and S. S. C. A. Arnold, \$ 6 70
Randolph ch, T. M. Henley, 3 40
Bethesda church, N. M. Pool, 1 17
Lafayette church, G. E. Brewer, 3 00
Providence church, G. E. Brewer, 5 10
County Line S. S. J. H. Johnson, 11 00
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Young People's Miss. Society, Rutledge ch, B. F. & W. Wood, 2 50
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Much in Little.
It often happens that a few words tell quite a history. Such is the case with a statement which we quote from an English paper with reference to Mr. Ruskin.

In speaking of his early home, and his parents, he said: "In all my home life I never heard my father's and mother's voice once raised in any question with each other, or to us as children, nor did I ever hear a servant scolded." An editor, commenting on the statement, wrote "Ruskin learned early the meaning of perfect peace which is sought in vain by many persons throughout their lives!"

The picture brought before us by such a statement is a beautiful one, and almost as rare perhaps as beauty itself. It shows us a courteous, affectionate family; parents who did not forget their pleasant tones and kindness when they settled down in the routine of every-day work in married life. Emerson wrote: "The prose of life is quite as indispensable as the poetry, and about twenty times greater in quantity." But the gentle and loving attentions, the tender tones of voice, which so gratefully received and cherished during the romantic and poetic days of courtship, are not less welcome, although far less common, in the more prosy life that follows. Too often it is true that members of the family speak to each other in sharp, harsh, high tones of voice, reserving the soft and pleasant ones for company. Too often favors toward the household are done unwillingly and disagreeably, while to outsiders the manner is obsequious, respectful and more than obliging. A poet has expressed the thought very beautifully:

"We've out our own by our look and tone,
Though we love our own the best."
Many of us can recall without effort visits in homes where kind and loving tones of voice, and polite manners to members of the household were unknown and unheard, and where one's own sensitive nature was shocked repeatedly with the unloving address of those who claimed to love each other supremely. Said a little boy, corrected for speaking in a rude, disrespectful way to his mother who told him she did not think he would speak in that way to a lady friend, mentioning her name, "Well we don't have to be polite at home!" Are there not a good many boys of larger growth and better knowledge who act on that principle?

A servant, coming into a family the members of which were accustomed to speak with as much politeness and kindness to each other as to friends and strangers, remarked one day to one of the daughters: "I was never in a family before where they was all so pleasant and kind to each other. They was always decent to me, but they was hateful to each other!" And many a servant could testify to the same experience.

How beautiful, in contrast, the thought of Ruskin's peaceful home! Life is made up of little things, and the little daily kindnesses and attentions from those we love best are appreciated and enjoyed so thoroughly, and form so large a part of one's happiness, it seems strange that there should be such a lack of kindly expression, such a dearth of loving words and pleasant tones in so many of our homes.

If parents set a good example in such matters, as well as in others, they generally meet with a response in their children; while the reverse is quite as true, that husbands and wives who speak harshly to each other, and in high tones to their children, will receive harsh and unkind treatment in return. Love begets love; kind words call forth kind responses, gentle echoes, and as a rule, calm, happy, loving parents are rewarded with happy, polite, loving children.

How necessary, then, that fathers and mothers keep constant watch over themselves, and feel the responsibility that rests upon them, in their conduct toward each other, toward their children and toward all.—*The Standard.*

On the Bridge.
A broker, crossing one of the city bridges of Chicago was met by a stranger, an evangelist, who pleasantly greeted him, and they stopped to talk. "Are you a Christian?" said the stranger. "No, sir," cried he, and rushed on to the Board of Brokers. There he excitedly told what had taken place. "A man stopped me on the bridge, and asked me if I was a Christian. None of his business! I was never more insulted in my life," exclaimed he. A gentleman present, who was a friend of the evangelist, and knew of his remarkable success in preaching, mentioned to him what the broker had related. "I am sorry," said he; "I did not intend to be rude, and am willing to make amends." A few days after, meeting the same man, he addressed him pleasantly, adding, "If I spoke roughly to you that day on the bridge, I am ready"—the broker interrupted, and laying his hand on the preacher's shoulder, said with warmth, "Do not apologize to me, sir! I trust I have become a Christian, thanks to that word on the bridge." The evangelist was Mr. Moody.

The Japanese Postman.
The Japanese postman is thus described in a letter: "As in America, so in Japan, the postman wears his uniform. It consists of a suit of blue cloth, a wide, buttoned hat, and straw shoes. The mail-bag swings under his arm, or is pushed along in a little two-wheeled cart. He is always running or trotting along. You know that in Japan men do nearly all the work that we make horses do; here, so you see the Japanese postman hastens along from station to station, traveling on a quick run mile after mile, up hill, down dale, never stopping until he reaches the place where another postman is waiting to receive the mail and run on with it in his turn. So the mail is carried in great part by the Japanese Empire."—*Selected.*

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A Rolling Stone.
There is an old maxim,—"A rolling stone gathers no moss," which is applied to men who often change their business, going from one pursuit to another, successful in none. But the truth of the maxim depends upon the qualities of the man. Sagacity, decision, perseverance may turn the maxim into a lie, as it did in the life of the late Peter Cooper. His father was a hatter in New York, with nine children, Peter being the fifth child. With so many mouths to feed and bodies to clothe, Peter was obliged to pull, pick, and clean wool used in hatters when a mere child. He was kept at this work during his boyhood, except one year when he attended a poor school and learned something of arithmetic and writing. Then his father relinquished his business and removed to Peekskill, where he ran a brewery, and Peter mastered the art of beer making in two years. But, happily, he disliked the business; it was too low and mean for a boy of his aspirations.

With his father's consent he went to New York for employment of some kind. Entering a carriage factory he inquired, "have you room for an apprentice?"

"Do you know anything about the business?" the proprietor asked.

"No, sir, nothing," was Peter's frank reply.

"Have you been brought up to work?"

Peter's answer was a brief history of his life.

"Is your father willing that you should learn this business?" continued the man.

"He has given me my choice of trades," answered Peter.

"If I take you will you stay with me and work out your time?"

"I will, certainly," was the youth's assuring answer. So a bargain was struck—twenty-five dollars a year and board—and Peter learned the coachmaking business. Four years he spent at this shop, when, at twenty-one years of age, his employers offered to build him a shop and set him up in business, which offer he declined because he had a horror of being burdened with a debt. It was during his apprenticeship to the carriage-maker that Peter began to feel his need of education. He procured books, and spent his evenings and leisure moments and other times in mental improvement. He looked about for an evening school which he might attend but there was no such school in the city. Disappointed and somewhat discouraged, Peter resolved, and then there, that if he ever made money enough, he would establish an institution where intelligent and aspiring youths like himself might have an opportunity to learn—a resolve which he carried out forty-five years after in the erection of Cooper Institute in New York.

The war of 1812 began about the time Peter reached his majority, and it ruined the carriage-making business. At the same time the war created a demand for clothing; and Peter Cooper invented a machine for cutting away the nap on the surface of the cloth, for which the demand became so great, within a short time, that he found himself unexpectedly in a thriving money-making business. The return of peace, however, in 1815, destroyed the business as suddenly as it was created; the American manufacturer could not compete with the English in the absence of a tariff, and the market overflowed with English goods.

Next he bought out a grocer, doing business on the spot where Cooper Institute now stands. He prospered in this venture, but at the end of a year sold out and engaged in the manufacture of glue, a business to which he could stick, for in it he saw a fortune. The latter business proved so lucrative that, in a few years, it yielded him an income of thirty thousand dollars annually. His fortune was made.

Hatter, brewer, coachmaker, inventor, grocer, glue manufacturer, "A rolling stone gathers no moss." It gathered a pile of moss in this case. Cooper upset the maxim. While in nine cases in ten the maxim proves true, in this case Cooper proved it false. His sagacity, decision, application, and perseverance enabled him to swap a good chance for a better one successfully. His "rolling" was forewarned and forearmed by his observation, circumspection, and self reliance. No inefficient, shiftless youth could have accomplished so much by any amount of "rolling." Changing from one pursuit to another without reason or judgment—changing for the mere sake of changing; a jack-at-all-trades and good at none—that is the "rolling stone" that gathers no moss.

The Highest Life.
Beautiful is old age—beautiful is the slow-dropping mellow autumn of a rich glimmering summer. In the old man nature has fulfilled her work, and she rocks him softly away to a grave, to which he is followed with blessings. God forbid we should not call it beautiful. It is beautiful, but not the most beautiful. There is another life, hard, rough, and thorny, trodden with bleeding feet and aching brow, the life of which the cross is the symbol; a battle with no peace follows on this side the grave; which the grave gapes to finish before the victory is won; and—strange that it should be so—this is the highest life of a man. Look back along the great mass of history; there is none there to whom it has been given to do the really highest work on earth—wherever they are, Jew or Gentile, Pagan or Christian, warriors, legislators, "philosophers," priests, poets, kings, slaves—one and all, their fate has been the same—the same bitter cup has been given to them to drink.—*J. A. Froude.*

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