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Winter and How to Meet It.

Temperance, Sermon, Preached Sunday Morning, Dec. 20, 1885.
By J. M. Davis.

The inhabitants of the old cities were here told that they would have to fly for their lives. Such flight would be painful, even in the flush of spring-time, but superlatively aggravating in cold weather, therefore they were told to pray that their flight be not in the winter.

A TIME OF TRIAL.

There is something in the winter season that not only tests our physical endurance, but, especially in the city, tries our moral character. It is the winter months that ruin morally and forever many of our young men. We sit in the house on a winter's night, and hear the storm raging on the outside, and imagine the helpless crafts driven on the coast; but, if our ears were only good enough, we could on any winter night hear the crash of a hundred moral shipwrecks. Many who came last September to town by the first of March will have been blasted. It only takes one winter to ruin a young man. When the long winter evenings have come many of our young men will improve them in forming a more intimate acquaintance with books; contracting higher social friendships; and strengthening and ennobling characters. But not so with all. I will show you before I get through that at this season of the year temptations are especially rampant, and my counsel is, Look out how you spend your winter nights!

THE DEVIL'S HARVEST.

I remark, first, that there is no season of the year in which vicious allurements are so active. In warm weather places of dissipation win their tamer triumphs. People do not feel like going in the hot nights of summer, among the blazing gas-lights, or breathing the fetid air of assemblages. The receipts of most grog-shops in a December night are three times what they are in any night in July or August. I doubt not there are larger audiences in the casinos in winter than in the summer weather. Iniquity plies a more profitable trade. December, January and February are harvest months for the devil.

The play-bills of the low entertainments then are more charming, the acting is more exquisite, the enthusiasm of the spectators more bewitching. Many a young man who makes out to keep right the rest of the year capsize now. When he came to town in the autumn, his eye was bright, his cheek rosy, his step elastic; but before spring, as you pass him you will say to your friend: "What is the matter with that young man?" The fact is, that one winter of dissipation has done the work of ruin.

FATAL PARTIES.

This is the season for parties, and if they are of the right kind our social nature is improved and our spirits are cheered up. But many of them are not of the right kind, and our young people, night after night, are kept in the whirl of unhealthy excitement, until their strength fails, and their spirits are broken down, and their taste for ordinary life corrupted; and by the time the spring weather comes they are in the doctor's hands or sleeping in the cemetery. The certificate of their death is made out, and the physician, out of regard for the family, calls the disease by some Latin name, when the truth is that they died of too many parties.

Away with these wine-drinking convivialities! How dare you, the father of a household, trifle with the appetites of our young people? Perhaps out of regard for the minister, or some other weak temperance man, you have the decanter in a side-room, where, after refreshments, only a select few are invited; and you come back with a glare in your eye and a stench in your breath that show that you have been out serving the devil. The excuse which Christian men often give for this is, that it is necessary, after such late eating, by some sort of stimulant to help digestion. My plain opinion is that, if a man have no more control over his appetite than to stuff himself until his digestive organs refuse to do their office, he ought not to call himself a man, but rather to class himself among the beasts that perish. I take the words of the Lord Almighty, and cry: "Woe to him that putteth the bottle to his neighbor's lips!"

THE LIQUOR FRIEND.

Young man, take it as the counsel of a friend when I bid you be cautious where you spend your winter evenings. Thank God that you have lived to see the glad winter days in which your childhood was made cheerful by the faces of fathers and mothers,

brothers and sisters, some of whom, alas! will never again wish you a "Happy New Year" or "A Merry Christmas." Let no one tempt you out of your sobriety. I have seen respectable young men of the best families drunk on New Year's Day. The excuse they gave for the inebriation was that the ladies insisted on their taking it. There have been instances where the delicate hand of woman hath kindled a young man's taste for strong drink, and that same woman, after many years, when the attractions of that holiday scene were all forgotten, has crouched, in her rags and her desolation and her woe, under the uplifted hand of the drunken monster who, on that New Year's morning so long ago, took the glass from her hand. And so the woman stands on the abutment of the bridge on the moonlight night, wondering if down under the water there is not some quiet place for a broken heart. She takes one wild leap—and all is over!

THE PAWN-BROKER'S SPOILS.

Oh, mingle not with the harmless beverage of your festive scene this poison of adders! Mix not with the white sugar of the cup the snow of this awful leprosy! Mar not the clatter of cutlery at the holiday feast with the clink of a madman's chain! Stop and look into the window of that pawnbroker's shop. Elegant furs. Elegant watches. Elegant scarfs. Elegant flutes. People stand with a pleased look gazing at these things; but I look with a shudder, as though I had seen into a window of hell. Whose elegant watch was that? It was a drunkard's. Whose furs? They belonged to a drunkard's wife. Whose shoes? Whose scarf? They belonged to a drunkard's child. If I could I would take the three brazen balls hanging at the doorway and clang them together until they tolled the awful knell of the drunkard's soul. The pawnbroker's shop is only one eddy of the great stream of municipal drunkenness.

NOBLE ARTISAN.

Stand back, young man! Take not the first step in the path that leads there. Let not the flame of strong drink ever scorch your tongue. You may tamper with these things and escape, but your influence will be wrong. Can you not make a sacrifice for the good of others? When the good ship London went down the captain was told that there was a way of escape in one of the life-boats. He said: "No, I will go down with the passengers." All the world acknowledged that heroism.

THE BRAND OF THE BARREL.

Can you not deny yourself insignificant indulgences for the good of others? Be not allured by the fact that you drink only the moderate beverages. You take only ale, and a man has to drink a large amount of it to become intoxicated. Yes; but there's not in all the city to-day an inebriate that did not begin with ale. "XXX"—what does that mark mean? "XXX" on the beer barrels; "XXX" on the brewer's dray; "XXX" on the door of the gin shop; "XXX" on the side of the bottle. Not being able to find any one who could tell me what this mark means, I have had to guess that the whole thing was an allegory; "XXX"—that is, thirty heart-breaks, thirty agonies, thirty desolated homes, thirty chances for a drunkard's grave, thirty ways to perdition. "XXX" If I were to write a story the last chapter would be "XXX," the last the pawnbroker's shop. Be watchful! At this season all the allurements to dissipation will be especially busy. Let not your flight to hell be in the winter.

PUBLIC AMUSEMENTS.

I also remark that the winter evenings, through their very length, allow great swelling for indulgences. Few young men would have the taste to go to their rooms at seven o'clock and sit until eleven reading Motley's "Dutch Republic" or John Foster's "Essays." The young men who have been confined to the store all day want fresh air and sight-seeing, and they must go somewhere. The most of them have on a winter's evening three or four hours of leisure. After the evening repast the young man puts on his hat and coat and goes out. "Come in here," cries one form of allurements. "Come in here," cries another. "Go," says Satan; "you ought to see for yourself." "Why don't you go?" says a comrade; "it is a shame for a young man to be as green as you are. By this time you ought to have seen everything."

Especially is temptation strong when business is dull. I have noticed that men spend more money when they have little to spend. The tremendous question to be settled by our great populace, day by day, is

how to get a livelihood. Many of our young men just starting for themselves are very much discouraged. They had hoped before this to have set up a household of their own. But their gains have been slow, their discouragements many. The young man can hardly take care of himself. How can he take care of another? And, to the curse of modern society, before a young man is able to set up a home of his own, he is expected to support in idleness somebody else, when God intended that they should begin together and jointly earn a livelihood. So many of our young men are utterly discouraged and utterly unfit to resist temptation. The time when the pirate bore down upon the ship was when the sails were down and it was making no headway. People wish they had more time to think. The trouble is, in dull times, that people have too much time to think. Give to many of our commercial men the four hours of these winter nights, with nothing to divert them, and before spring they will have lodgings in an insane asylum.

UNATTRACTIVE HOMES.

I remark, further, that the winter is especially trying to the moral character of our young men, because some of their homes in winter are especially unattractive. In summer they can sit on the steps or have a bouquet in the vase on the mantel, and the evenings are so short that soon after gas light they feel like retiring. Parents do not take enough pains to make these long winter nights attractive. It is strange that old people know so little about young people.

Many of you have the means—why do you not buy them a violin or a picture? or have your daughter cultured in music until she can help to make home attractive? There are ten thousand ways of lighting up the domestic circle. It requires no large income, no big house, no rich wardrobe, no chased silver, no gorgeous upholstery, but a parental heart awake to its duty. Have a doleful home and your children will not stay in it, though you block up the door with Bibles, and tie fast to them a million catechisms. I said to a man: "This is a beautiful tree in front of your house." He answered, with a whine: "Yes, but it will fade." I said to him: "You have a beautiful garden." He replied: "Yes, but it will perish." I found out afterward that his son was a vagabond, and I was not surprised at it. You cannot groan men into decency, but you can groan them out of it.

A PICTURE OF THE DEVIL.

"Pray ye that your flight be not in the winter." Arm yourself against the special temptations of this season. Poets and painters have represented Satan as horned and hoofed. If I were a poet I should describe him with manners polished to the last perfection; hair flowing in graceful ringlets; eye a little bloodshot, but floating in bewitching languor; hands soft and diamonded; step light and artistic; voice mellow as a flute; boot elegant; shape; conversation facile, carefully toned, and Frenchy; breath perfumed until it would seem that nothing had ever touched his lips save balm and myrrh. But his heart I would encase with the scales of a monster, then fill with pride, with beastliness of desire, with recklessness, with hypocrisy, with death. Then I would have him jolted with some rod of disenchantment until his two eyes would become the cold orbs of the adder; and on his lip would come the foam of raging intoxication; and to his feet the spring of the panther; and his soft hand would become the clammy hand of a wasted skeleton; while suddenly from his heart would burst in crackling and all devouring fury the unquenchable flame; and in the affected lip of his tongue would come the kiss of the worm that never dies. But, until disenchantment, nothing but myrrh and balm and ringlet and diamond and flute-like voice and conversation aromatic, facile, and Frenchy.

Oh, it is beautiful to see a young man living a life of purity, standing upright where thousands of other young men fall! You will move in honorable circles all your days, and some old friend of your father will meet you and say: "My son, how glad I am to see you look so well. Just like your father, for all the world. I thought you would turn out well when I used to hold you on my knee."

THE PATH DOWN.

But here is a young man who takes the other route. The voices of sin charm him away. He reads bad books, lives in vicious circles, loses the glow from his cheek, the sparkle from his eye, and the purity from his soul. The good shun him. Down he goes, little by little. They who

knew him when he came to town, while yet lingering on his head was a pure mother's blessing, and on his lip the dew of a pure sister's kiss, now pass him and say: "What an awful wreck!" His eyes bleared with frequent carousals, his cheek bruised in the grog-shop fight, his lip swollen with evil indulgences. Look out what you say to him: for a trifle he will take your life. Lower down and lower down; until, outcast of God and man, he lies in the almshouse a blotch of loathsomeness.

Sometimes he calls out for God, and then for more drink. Now he prays, now curses, now laughs as fiends laugh, then bites his nails to the quick, then runs both hands through the shock of hair that hangs about his head like the mane of a wild beast, then shivers until the cot shakes with unutterable terror; then, with uplifted fists, fights back the devils or clutches the serpents that seem winding him in their coil; then asks for water, which is instantly consumed by his cracked lips. Going his round some morning, the surgeon finds him dead. Straighten the limbs. You need not try to comb out or shove back the matted locks. Wrap him in a sheet. Put him in a box. Two men will carry it down to the wagon at the door. With chalk write on the top of the box the name of the destroyed. Do you know who it is? That is you, O man, if, yielding to the temptations to a dissipated life, you go out and perish. There is a way that seemeth bright and fair, but the end thereof is death.

Devote these December, January and February evenings to high pursuits, innocent amusements, intelligent socialities, and Christian attainments. Do not waste this winter. We shall soon have seen the last snow-shower, and have passed up into the companionship of him whose raiment is exceeding white as snow—as no fuller on earth can whiten it. To the right-hearted the winter nights of earth will soon end in the June morning of heaven.

The river of God from under the throne never freezes over. The foliage of life's fair tree is never frost-bitten. The festivals and hilarities and family gatherings of Christmas times on earth will give way to the larger reunions and the brighter lights and the gladder scenes and the sweeter garlands and the richer feasts of the great holiday of heaven.—Herald.

Resolutions Concerning Rev. T. M. Bailey, D. D.

The application of Rev. T. M. Bailey, D. D., for letters of dismission for himself and family affords a suitable occasion to express our sense of the loss we sustain in the separation, and our high estimate of his work in the Master's vineyard.

For twelve years he has been a member of our communion here, and during these years we have had ample evidence of his excellence as a man, and his faithfulness as a minister. When not kept away by official duty as Corresponding Secretary of the State Mission Board, he has regularly attended all our meetings, whether for business, prayer, or the worship of the sanctuary, and his work and bearing have called forth our sincerest Christian regard, and our highest admiration for him as a man of enlightened mind and devout heart, of firm resolution and wise judgment, of strong faith and earnest piety, a man ever ready with good words and always abounding in the work of the Lord.

For nearly a year, when we were without a pastor he ably filled our pulpit as a labor of love, without the hope of pecuniary reward. In all our intercourse with him he has been found faithful, a man to be relied on in any emergency and under all circumstances. Therefore,

Resolved, 1st. That we here record our grateful recognition of Bro. Bailey's valuable services among us, and offer him the assurance of our best wishes and prayers for his prosperity and usefulness in his new field of labor.

2nd. That the foregoing preamble and these resolutions be written in our minute book, and a copy sent to Bro. Bailey and to the ALABAMA BAPTIST and Baptist Courier.

Siloam Church, Marion, Ala.

Straw hats and linen dusters will not be so very popular as heretofore; Dr. Bull's Cough Syrup, however, will be as popular as ever.

The prohibition sentiment is growing and spreading rapidly and is the live issue of the day. It must be kept out of politics and be allowed to stand upon its merits. In that way it will accomplish more good and be further removed from corrupt practices.—Tuskegee News.

Days in Marion.

I have been in Marion ten days, but have not time to get about much, but I want to see that the Baptists of Alabama have great reason to be proud of their institutions of learning here.

The buildings belonging to the Howard and Judson, or rather belonging to the denomination, are of the most substantial character, and beautifully situated. Within the last year an addition has been put to the Judson at a cost of \$8,500, which makes it a most imposing structure. It is a look one-sided and out of shape, but now it stands embowered among evergreens, a complete and beautiful edifice.

There can be no question about the character of work done in these schools. The Christian men and women in charge of them are of the best type, carrying their religion into their work. From the students I learn that they are crowded with work, having no time to idle. With near a hundred boys in the Howard, and over a hundred boarders in the Judson, these two Baptist schools show that they have a warm place in the hearts of the denomination.

THE YOUNG PREACHERS.

I was especially pleased to be present at the meeting of the young preachers on Friday night. Bro. Davidson is doing a work here which will tell through the ages. They take a subject from Dagg's Hand-book, read it over as they have time, and then Bro. D. draws out their ideas about the subject. Then follows their meeting, managed by themselves and governed by their own laws. You who have been young preachers remember your first efforts at sermonizing, or skeletonizing. You racked your brain to get skeletons out of texts where no sermon could be found; it remained a skeleton forever, and now you ramble among your old papers and find it to laugh over your first efforts. Well, our boys at the Howard are travelling over the same road. But who will say they are doing a foolish thing. There it is upon the blackboard, the result of tremendous mental effort, and there are near a hundred eyes to gaze upon it. I enjoyed my evening with our boys, and I tell you, they are a fine lot. The man who puts his money in the brains of young preachers is putting it where it will be oftener turned over and yield the biggest per cent.

THE SILOAM PASTOR.

If Davidson was not so modest I would say the Baptists of Alabama have a treasure in this man. With-out hope of reward, but from pure love of the Master, he serves the denomination as theological instructor to the young preachers, and as pastor for the two schools. When your boy or girl starts for Marion commend them to God, and write to Davidson. He will do all he can for them.

PLANS OF BENEVOLENCE.

Brethren, it seems to me Siloam has a most efficient plan. Every two months, during the moneyed season, a collection is taken for one of the Boards. This is done by distributing envelopes. Some of the young men manage it. The envelope used when ministerial education was the object of the collection had printed on it:

"SILOAM BAPTIST CHURCH.

Annual collection for Ministerial Education.

Our Lord said: "The harvest truly is plenteous, but the laborers are few; Pray, ye, therefore the Lord of the harvest that he will send forth laborers into his harvest." The Savior desires the world to know of his life, death and resurrection. It may be yours to preach, as if it is you have but one voice, but by helping to fit others for their work, you may multiply the glad tidings.

Last year \$2,044.09 was raised for this object.

The Ministerial Board asks for a liberal contribution this year.

Our Plan: Something from every one. Name \$

Put the money in this envelope and bring it to the church the fourth Sunday in October (25th).

If this envelope is not found in the basket, it will be called for by the committee.

H. H. HURT, Jr., Chairman.

Over one hundred dollars came in. Last Sabbath the envelopes were returned for State Missions. Without a word of appeal from anybody, probably the amount will foot up, when all in, between one hundred and twenty and one hundred and fifty dollars.

Siloam church, by this plan will, this year, give to our four Boards as much as \$600, and remember this is not a rich church. Their motto, "something from every one," brings the money with but little effort. Besides this, last year they raised for other purposes about \$2,300.

But this is enough. Writing to the

paper may not be the proper thing for a Secretary to do, but the brethren will pardon me, knowing my weakness; then they must know that the extreme modesty of the saints of Marion keeps them from telling what they are doing. In my tramps over the land, if I see anything good, you will be sure to hear of it, brethren, if I have time to write it up.

W. B. CRUMPTON.

Marion, Dec. 25.

More Men for the Sunday-School.

As we cast our eyes all along down the ranks—especially of our great Sunday-school army—and see what a multitude of Christian women are enlisted for the war, and are pressing bravely to the front, we cannot help asking, What has become of all the men, that the women so largely are left alone to fight this battle for God and for humanity? Are they hidden away "among the stuff," as was Saul, the son of Kish, when all Israel was looking for a leader, or are they quaking in craven fear, as was Barak, when called to battle; and so must Deborah arise to take the place that a man should fill, and to bear away all the honors?

Far be it from us to disparage woman's work or worth. Christianity has called her to the enjoyment of a height of privilege, and to the occupancy of a place of power from which she can never be dislodged. But shall the men go basely backward because the women go bravely forward? Shall the women be allowed to endure the burden and heat of the day, to carry the banner, and bear the brunt of battle, while husbands and brothers and fathers stand loftily aloof, as if it were only woman's war? They smilingly applaud, indeed, and sometimes generously contribute for the furtherance of the work; but their whole attitude seems to indicate that they scarcely consider that the occasion is one that is worthy to summon their masculine vigor to the field. We desire to iterate and reiterate, with the utmost emphasis, that the crying want of our time, especially in Sunday-school work, is—more men! And yet, not merely in Sunday-school work, but in secular schools similar principles apply. It would, indeed, an audacious crusader, who should insist upon the banishment of female teachers from our public schools; but it behooves us to consider as to whether the female monopoly of the function of teaching does not tend—in the case, at least, of youths verging on to manhood—to the association in their minds of education and effeminacy; and so they early break away, and all unredeemed, they plunge into the whirlpool of life's activities. We profoundly appreciate woman's spell of power; but we doubt if any woman ever lived who could get such a grip on a company of boys as did Arnold of Rugby, just by virtue of his own magnificent manhood. A boy may love a woman; but, after all, a boy's ideal is not womanhood, but manhood. And hence, in the matter of education, whether it be secular or religious, manhood holds him, commands him, inspires him, as womanhood cannot.

What we want in our Sunday-schools is not fewer women—we have not a single one too many,—but more men—business men, professional men, successful men, educated men, the very bone and sinew, the very brawn and brain of our churches, whose very presence would be an inspiration, and a declaration to all beholders that the Sunday-school was worthy of the heartiest co-operation of the sturdiest men.—Baptist Teacher.

Redeeming the Time.

If the Master has given you unoccupied leisure, he has along with it given you some talent or other, and says, "Occupy till I come." Find out what it is that you best can do or what it is which if you neglect it is likely to be left undone. And, whatever you select as your sphere of usefulness, make it your "business." Pursue as earnestly that though it were only in that one field of activity you would show yourself no common Christian. Make the most of your time. Some have little leisure, but there are sundry expedients, any one of which if fairly tried, would make that little leisure longer. When you say, "I have no time to pray, no time to read the Bible, no time to improve my mind or do a kind turn for some young man," you may be saying what you think, but you should not think what you say, for if you have not got the time already you may get it by redeeming it.

God is the light, itself unseen, which makes everything visible and clothes them in colors. The eye does not perceive the ray, but the heart feels the warmth.—Jean Paul.

How to Advertise.

A contemporary, in some "hints on advertising," says: Another thing which publishers have to contend with is that the results of advertising are not always visible to patrons, many of whom cannot understand why custom cannot be directly traced to the source where they expended their money to obtain it. Business is like a river with many tributaries, and in which it is impossible to trace every individual drop of water to the spring from whence it came. But if a journal is selected for advertising purposes that reaches time and again the persons most likely to be interested in the solicitation, that paper is certainly a sure fountain-head of profitable trade in the stream of patronage far below. Temporary advertisements in a small way will not produce an immediate or permanent increase of business any more than a light shower will affect the depth of water in a well, but by persistency in the use of printer's ink in the right direction, the results sought will be gained in the end with interest.

Robert Annan, the Christian hero, was one of the most successful workers for the Master. His remarkable growth in grace is not to be wondered at when we reflect that the key-note of his Christian life is found in the following extract, pasted on the fly-leaf of his well-worn Bible: "I will therefore just name a few of those things which every true Christian can safely pray for—the knowledge of our complete acceptance in Jesus; a more decided growth in grace; increase of holiness; greater spirituality of mind; more devotedness to God; stronger faith in his word; more habitual reliance upon Christ for all things; a spirit of grace and supplication; a conscience increasingly tender; a greater regard for God's glory than our own advantage; a more grateful heart for our numerous unmerited mercies; the enjoyment of every new covenant blessing; a more growing hatred to sin and more steady resistance of it even in its first approaches; to be enabled to bear a more decided testimony before the world of the truth and importance of religion, and

the children and servants of God." Will any reader of this paper seek to use the same key, for a more useful life in the Master's work?

The Pillar of Love.

In a certain district in Russia there is to be seen in a solitary place, a pillar with this inscription: "Greater love hath no man than this, that a man may lay down his life for his friend." That pillar tells a touching tale, which many of us must have heard. It was a wild region, infested with wolves, and as a little party traveled along, it soon became plain that these were on their track. The pistols were fired; one horse after another was left to the ravenous wolves, till, as they came nearer and nearer and nothing else remained to be tried, the faithful servant, in spite of the expostulations of his master, threw himself into the midst of them, and by his own death saved his master. That pillar marks the spot where his bones were found; that inscription records the noble instance of attachment. But there is another pillar still. There is another pillar, and on it I read, "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." That pillar is the Bible—the noble pillar of Scripture—written all over with loving words, and telling of salvation.

Gospel Love.

All things are to work together for good to those that love God. It is a familiar fact that substances unite chemically in certain exact proportions that are unvarying. If too little of a given element is introduced, only a partial union will take place. If an excess of any element is present, the surplus will not be taken up. In the chemistry of Christian life, the element in danger of deficiency is love. This element can never be in excess. If the trials of life are not combined in the soul so as to bless it, it is certain that more of the love of God is wanting. If you find all things working good to you, if you would be able to glory in tribulations, you, like Paul, must have the love of God shed abroad in your heart. We cannot have too much of this universal solvent, this all-dissolving, all-combining gospel love.—Monday Club.

Salvation Oil, the greatest cure on earth for pain, has no equal. Persons suffering from rheumatism, neuralgia, or from cuts, bruises, sprains, &c., should not be without it. Cures are effected in an incredibly short time. Price only twenty-five cents a bottle. For sale by all druggists.

Temperance Column.

NO UNCERTAIN SOUND.

While as a church we do not propose to enter into any partisan or political contest, yet as this great moral question enters into the politics of our country, it is the bounden duty of all Christians to VOTE AS THEY PRAY; to take the government from the control of the saloon; to demand that drunkards and rakes and libertines and bar-room bullies no longer make laws for a Christian people, but that men of sober habits and temperate lives shall fill all positions of public honor and trust; and to require the rigid enforcement of all temperance and prohibitory enactments.—Resolution of Methodist Conference, at Union Springs, in December, 1885.

Never before in the history of this country has there been such a temperance sentiment as now exists in all parts of the United States, and sooner or later the manufacture and sale of whiskey will be entirely abolished.—Evergreen Star.

The prohibition question is now agitating the minds of the thinking people of the State more than any other question now before the people. It is the one theme of universal interest in this State, and is talked of more than any other.—Opelika Times.

THE PROHIBITION QUESTION IN THE SOUTH.

The result of the recent struggle over the prohibition question in Georgia attracts a good deal of attention in Washington. Statesmen and politicians see in it some important suggestions regarding the political future of the country, and especially of the South, an issue which will break up old party lines, and divide the colored vote between contending factions, is looked upon as likely to be very advantageous. In nearly all parts of the South this condition of affairs seems to obtain. That the prohibition sentiment is gaining strength in the North, also, is very evident. Every year's experience in politics proves that, and there comes with every year a still stronger conviction that the temperance question is to prove a very prominent one in the politics of the country at a very early period.

Cor. Advertiser.

In the course of an eloquent address delivered in the Opera House, Atlanta, on the eve of the recent election which resulted in the surprising triumph of the prohibition party, the Rev. Dr. Hawthorne said: "Would the people of this city vote to license a gambling house? No. They would bury beneath their bitterest execrations the man who should dare to insult them with a proposition so base. But to-day they are asked by a godless whiskey ring to perpetuate a traffic, in comparison with which gambling, even in its worst forms, is angelic in innocence. Shall we grant their request? That is the question which we are about to decide. Christian women of Atlanta, how would you have us vote? You need not reply, for I know what your answer is. I know something of the depth and intensity of your convictions. I know what you are ready to do and suffer in this sacred cause. You are ready not only to petition the men of Atlanta to be loyal to the right, but if it would make your petition more potent, you would get upon your knees and write it with your own heart's blood."

JAY GOULD AND WHISKEY.
It is more than a quarter of a century since Jay Gould tasted whiskey, and the first drink was the last. In the days when he was a surveyor in a small way and was mapping a county on the practical plan of getting lodging and meals of the farmers in exchange for marking correct land rights on their door steps, he became tired one hot, dusty afternoon. He came to a country tavern. In his pocket was a five-cent piece. It suddenly struck him that, as a medicine to relieve faintness, he ought to buy a glass of whiskey with the half-dime. "I was ignorant of bar usage," he is quoted as saying, "and so, when a glass and a bottle were set before me, I filled the tumbler chock full. The bartender made no protest and I swallowed the big horn. Then I went my way, trundling my wheelbarrow-like measure of distances, and occasionally taking bearings with my sextant. Never in my life had my work gone off so blithely, and for a while I thought of making a map of the starry heavens instead of a very dusty portion of this mundane sphere. After an hour or more of exaltation I grew sleepy and took a long nap under a tree in a field. I awoke with an awful headache, and found that the figures entered in my note book during the time of extra steam were quite incoherent. I was fully convinced that whiskey was a bad surveyor, and I have never tried it for any other purpose."—Albany Journal.

Alabama Baptist.

MONTGOMERY, ALA., Jan. 14, 1888.
J. G. HARRIS, Editors and Proprietors.
W. A. DAVIS, Associate Editor.
S. HENDRICKSON, D. D., Associate Editor.

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"THE HIGHER LAW."

We all know that there are two acceptations of law as used in our books and in conversation. Primarily it means a system of rules prescribed by competent authority for the regulation of human conduct, whether moral or civil. Our constitution contains what is known among us as the supreme law of the land. Congressional and legislative enactments are laws passed in accordance with the Constitution, whether State or national. But then there is another sense in which the term law is used. It is often used to denote the "eternal fitness of things," the relation which all the agencies of the universe sustain to each other—so that given one thing, we know that another will follow as a matter of course.

Thus we know that if a rock is thrown from the top of the Washington monument it will descend until it reaches the ground. This is in accordance with the law of accelerated velocity. Throw a block of wood into a lake of water, and it sinks until it displaces its equivalent of weight in water, and then it swims. This is in accordance with the law of hydrostatics. And these laws are far more unchangeable and inviolable than any laws of statutory enactment. No human laws can set them aside. We know that a violation of them brings a certain and swift penalty, so that all our calculations are based on their uniformity. If the law of prescriptions, as embraced in the Word of God, or as contained in our human jurisprudence, was as rigidly enforced as this great "lex non scripta," this "unwritten law," there would be no use for court houses, jails, or penitentiaries. The penalty of a misdeed would tread so closely upon the heels of the transgressor as to leave nothing for our courts to do. This is what we call the "higher law," because all pre-scripture laws presume its existence, and are passed in conformity to it.

Now, there are occasional references to this higher law in the Bible which are quite significant, and we propose calling attention to one eminently worthy of the reader's attention. In the 8th chapter of Romans, second verse, we have these words: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." It can scarcely admit of a doubt that Paul uses the term law in this verse in this higher sense. The force of it is this: The law of the spirit of life in Christ Jesus, in its very nature, frees us from condemnation and secures salvation with the same certainty with which any effect follows its cause. And on the other hand, there is in the law of sin that links it with death as with the rigidity of fate, or rather as with the rigidity of a divine decree, irrespective of all written laws, human or divine. God has linked the one with salvation and the other with damnation by an eternal, irrevocable decree, so that it is not more certain that the sun will rise tomorrow than that the one will land in heaven, and that the other will fall into hell, in default of repentance and faith. The spirit of life in Christ Jesus is the germ of heaven—the law of sin is the germ of perdition; and they will each reach their maturity by an inevitable law.

But we desire to make some use of this principle, this higher law, in the development of Christian character. And let us observe that where the Spirit of God has made a permanent deposit of eternal life in the human soul, that life will expand to its final maturity just as certainly as any cause can produce its corresponding effect. There is something in the life of Christ

as thus imparted to man that is absolutely indestructible. Peter affirms of such that "they are partakers of the divine nature." In proportion as we come under the dominion of this higher "law of the spirit of life in Christ Jesus" are we emancipated from the law of prescriptions, because it inspires holy delight in the service it prescribes, thereby superceding the law of pains and penalties. It is what Chalmers happily calls "the explosive power of a new affection." This is what the Apostle calls "the glorious liberty of the children of God." Do angels need a law prescribing pains and penalties to bind them to the service of God? Does our glorified Immanuel need such a law to exact his obedience? Why, our almost recoils from asking such questions. True, Christ was made under law, but it was to "redeem them that were under law," and not for himself. We all say it is the nature of angelic intelligences to do the Divine will, and as to the Triune God, he cannot do wrong. Now, our approximation to this holy standard measures the extent of our emancipation from prescriptive law. We rise to a higher plane, and catch the true spirit of Christ who is represented as saying, "I delight to do thy will, O God." A cheerful, willing obedience is our highest happiness. And this, dear reader, is all the antinomianism that the Bible teaches. This marks our transit from an exalted to a willing service. The happiness derived from obedience is the atmosphere in which the highest type of piety is matured that earth can yield to human.

For this we pray every time we utter the expression in our Lord's prayer, "Thy will be done on earth as it is done in heaven." None other but the law of love is needed in heaven to bind angels to the throne of God, and no other law than this will be needed on earth when this prayer is fully answered. The very perfection of heaven consists in swallowing up the human in the divine will, as the consummation of hell will consist in absorbing the human in the satanic will.

We all have occasionally known some Christian men and women whose piety had reached that maturity in which no prophet was given to tell what they would do at any given time in the future. We know that they will be at the time and place to do the right thing about as well before as after the occurrence. The law that sends water down hill is not more uniform than is that law which brings them to their obligations. Any pastor will tell you, reader, that he can pick out a few members in his church, (and oh! that there were more of them) whose absence from their place in the sanctuary, or anywhere else that duty calls, he accepts as an evidence of sickness, or some other insuperable providence. So long have they accustomed themselves to obey the mandates of duty that it is just as natural for them to meet these demands as to go to their regular meals. Dead to sin, they no longer obey its motions; alive to righteousness, they are as true to its behests as the needle to the pole. While alive and free to obey their spontaneous impulses they are to be counted on with about the same certainty as the rising and setting sun.

In conclusion let us say, that no Christian man can read the life of the matchless Son of God, as detailed by the four evangelists, and not feel that the character therein developed, in its moral aspects, is just what he ought to be. He must feel that as the appeal comes to him from the apostolic pen, "Let this same mind be in you that was also in Christ Jesus," it addresses his deepest consciousness, and demands nothing more nor less than a reasonable service. And just as he rises and places himself under the dominion of this higher spiritual law will be find his moral capabilities expand to meet its sacred demands. Then, then can he feel that he "is no more under the law but under grace." There is a manifest difference between doing a thing because it is commanded, and doing that thing because it is right, and he who reaches this stage of spiritual life enjoys preeminently the "peace of God that passeth all understanding." It is the privilege of such to "rejoice evermore." In everything to give thanks." S. H.

RABBI HECHT.

We thank this learned Rabbi for the kindly terms in which he refers to a little editorial we published some time since, noting the "striking fact" that he mingled with the Christian denominations of Montgomery. He thinks the conclusion we drew from the occurrence was a non sequitur. Well, he may be right. But if he will turn to the 7th chapter of Acts, and the last passage of that chapter, and contrast it with the Montgomery service, and indeed with the spirit of his own article, called out by our editorial, we can appeal to him to say whether some approximation has been made on the part of the Jews "towards the Christianity of the age." As to whether that remarkable Personage who was crucified in the days of Pontius Pilate

is the true Messiah, we do not propose to discuss. So far as Christianity is concerned, that question was settled nearly nineteen centuries ago amid the "signs and wonders and divers miracles" that marked his eventful history—settled by the verification of his own prophecy in regard to the Jewish nation, of which their present scattered condition is a triumphant vindication. And we must continue to say in great kindness, that all that shuts up the Jewish people to their present scattered condition is to "vill upon their hearts" to which Paul refers, and which hides from their eyes the splendors of the "godhead that dwelt in him (Christ) bodily." All we aimed to say in the article our Jewish friend reviews was that the occurrence in Montgomery, which the Rabbi himself acknowledges was the first of the kind there, and which must therefore have been a "striking fact," indicated approximation on the part of the Jews toward Christianity, whether that approximation was in faith or charity we did not say. The Rabbi alleges that it is the growth of charity. We accept the allegation, and affirm that where charity leads the way, truth will soon follow in its wake. And he will excuse us when we say that the very charity on which he prides himself is the growth of that very Christianity which his people have been rejecting for more than eighteen centuries.

Whether there is "more than one way to heaven" is an experiment too hazardous to make. Our learned friend is too wise not to know that no amount of sincerity, however long it may be cherished, either by Jew or Christian, can change a delusion into a reality. If Christianity be true, it is tremendously true; if it be a delusion, it is a fatal delusion. S. H.

FT. DEPOSIT, EVERGREEN, MOBILE, BENTON, AUBURN, OPELIKA.

A most pleasant visit was made by us to these places just before the holidays. We found the people of Fort Deposit busily engaged in their daily business. The ladies of the Baptist church were arranging for a church supper, to raise funds to adorn the inside of their house of worship. It was our pleasure to visit the school of Prof. W. P. Stott. His methods of teaching penmanship and the primary classes in reading by charts, it seems to us, are just the thing. He has several boarding pupils from this and adjoining counties. From the appearance of the school we congratulate our neighbors on having so excellent a high school for boys and girls. We met several good brethren, Gunn, at whose house we were so kindly cared for, Jones, and others whose names have escaped us.

From this point we went to Evergreen, where we were met by Bro. Crumpton, and others, who gave us a most cordial welcome. This is indeed a lovely place; so full of good people. Here we found Evangelist Thomason, who was just beginning a protracted meeting. This young preacher has made a brilliant record in this section of the State as an earnest, zealous, attractive preacher, and his works do follow him. Our dear Bro. B. H. Crumpton is the director of a most excellent high school, numbering over a hundred pupils. He has under him a select corps of fine teachers, and from information his success is gratifying. We will not mention all the kindnesses shown us. Suffice to say, our stay among the good people of Evergreen was exceedingly delightful. We cannot fail to mention the generous hospitality shown us by Bro. Farnham and his noble Christian wife, at whose home we stayed.

Our next point was Mobile. Here we were placed under many obligations to our aged brother Thomas P. Miller and family. Our dear brethren Eager, Pearce, Hamberlin, Knight, Hudson, Maupin, Besor, and others. Mobile is a most charming city, beautiful for situation, noted for its refined and intelligent Christian men and women, and its prosperous Sunday-schools. Quite a number of the old as well as the young add their presence as pupils and teachers. On the Sabbath we were there it rained almost incessantly from early in the morning until noon, but still the number at the Sunday-school of St. Francis Street Baptist church was large. We found both the churches at this place in good working order. Brother Eager is pastor of the St. Francis Street church, and Bro. Hamberlin of the Palmetto Street church. Pastor Eager was too unwell to make the rounds with us, but Bro. Hamberlin kindly went with us. It was desperately cold, so we did not accomplish much, but some of the good brethren promised to work up the paper interest.

From Mobile we came to Brewton. It will be remembered that only a few years ago this town was visited by the yellow fever, and numbers of her citizens died during that fearful epidemic. The place has scarcely recovered from the sad gloom cast upon it by the many deaths in its midst. There is quite a show of improvement. They have one of the neatest and prettiest court houses in the State. These enterprising people are now building a large two story academy out of brick,

which, when finished, will do honor to the town. The church here is in a flourishing condition, evidenced from the large number that attended the weekly prayer meeting the night we spent there. A church whose members attend the prayer meetings will always prosper.

Our next stop was Auburn, the home of that dear brother who recently had the misfortune to lose his beautiful home and fine library by fire; we allude to W. E. Lay, D.D. Some generous hearted brethren in different parts of the State have sent him his books, and are still sending him such books as he needs. This is an important place for the Baptist cause, for here the Agricultural and Mechanical College of the State is located, and many of the young men attend our church. Everybody is pleased with the pastor. We spent a delightful evening with Bro. P. H. Mell, Jr., and his charming wife. Oh, if she could only see her way clear to link her religious destiny with our people. Bro. Mell is a great factor in that college, earnest, conscientious, learned. He is also one of the pillars of that church. We were the guest of Bro. L. and wife, who spent the evening with us after our comfort.

Our last point was Opelika, the home and pastorate of Bro. Roby. Here we found a sure but silent work going on against the whisky traffic. No speech making of any consequence, but every Christian man and woman considered the responsibility rested upon them individually.

FIELD NOTES.

The Baptists of Talladega are raising funds with which to build a parsonage.

Rev. J. S. Wharton declines the call to Tuskegee, and will remain in Florida.

The temperance people published the list of signers of applications for liquor licenses in Tuscaloosa.

Rev. F. C. Plaster is stirring around rather lively as evangelist in the bounds of the Alabama Association. Dr. J. E. Chambliss is doing a good work in Union Springs. On the young especially he is taking a strong hold.

Bro. I. P. Cheney will preach two Sabbaths at Hartsboro, one at Seale, and one at Hatchechubbee during 1886.

Bro. J. J. Porter has reconsidered and will go to Kentucky, to the disappointment of the Baptists of Fort Deposit.

The colored preachers of Montgomery united in requesting that no intoxicating liquors be sold on New Year's day.

Rev. Mr. Hornady, of Georgia, was expected to preach in the Baptist church at Tuskegee Sunday morning and night.

Dr. Frost has begun a series of sermons to the young men of Selma, the subject of the first one being "A Royal Standard of Life."

Rev. J. A. Howard, of Seale, called on us several times, much to our gratification, during a recent visit to relatives in Montgomery.

Rev. Tresvant Thomason, revivalist, will remain in the State at least for the present. Churches wishing to correspond with him will address him at Montgomery, Ala., P. O. Box 143.

Rev. D. I. Purser was the only pastor among the New Year's callers in Birmingham. He had his card inscribed with two appropriate verses from the Bible. He was gladly welcomed.—Age.

I think it would be well for Bro. W. B. Crumpton to visit the Central Association at an early day, there is no Missionary or Colportage work being done there now.—D. S. Martin, Equality.

Bro. John C. Orr writes that Hartsell's liquor dealers are casting about for a new location. He says that the indications are that Morgan county will hereafter have no use for whiskey dealers of good moral character.

We have enjoyed pleasant calls from numerous brethren during the week. Bro. F. C. Plaster, of Fort Deposit; T. W. Hart, of Tuskegee; and Dr. Geo. W. Thomas, President of Alabama Central Female College, dropped in to see us.

Rev. J. A. Mitchell writes us that he has reached his new home at Woodville, Tenn., and finds a nice country. He finds the Baptists at work for the Master. The pastor of the Baptist church at Woodville is Rev. D. C. Yeargin.

The young folks assembled at the Baptist church in Belleville, where all had a gala time around the Christmas tree which kind friends had prepared to make the young people happy. It was a pleasant occasion indeed, and one long to be remembered.

I have lately held a meeting at Fairfield, Covington Co., which resulted in 26 accessions. I baptized a household, the youngest being seventeen years of age. The church has called Rev. J. A. White of Brooklyn, Ala., for this year.—E. M. Wilson Station.

In labors abundant, Rev. T. H. Stout, of this city fills the position

most acceptably. In Stewart, Quitman and Clay counties in Georgia, he has in each a church, the pulpit of which he fills, besides, he has ministerial duties with a church in Barbour county. The Baptist denomination has a faithful worker in Mr. Stout.—Eufaula Bulletin.

The resolutions on Temperance adopted by the Methodist Conference in Union Springs concluded: "Therefore, in view of our responsibility to God and our obligations to humanity, let us present a solid and unbroken front to this our common enemy, and rally around the standard of temperance, which is entire prohibition of all that is evil."

The paper seems to be gaining a stronger hold on the brethren. We are delighted with the change to Montgomery. We enjoy Dr. Henderson's editorials very much. Bro. Crumpton's appointment as Corresponding Secretary of the State Board meets with general approval. I will try to send a list of subscribers soon.—J. A. Glenn, Asheville.

"I am still at work trying to introduce the ALABAMA BAPTIST into every family in my field of labor." So writes Rev. N. C. Underwood, and we predict when his purpose is accomplished he can show the best organized churches in Alabama, liberal in contributions and zealous in all good works.

Is there a church in Alabama which can show the ALABAMA BAPTIST in every family?

A few days ago, a Pedobaptist minister said to Dr. A. B. Woodfin: "Now, that you have gotten into your new parsonage right on the water's edge, I should be afraid to visit you, lest you should put me under against my will." Dr. Woodfin replied: "Come along, brother, Baptists don't put them under in that way. We leave it to others to baptize without the knowledge or consent of the subject."—Herald.

My prospects for a Merry Christmas were gloomy until on the evening before Christmas on entering the depot I found a box, which upon opening I found to contain coffee, sugar, cheese, dry goods, etc., which the good brethren and sisters of Hephzibah church, forty miles away, had sent to their pastor. Christmas morning a good lady relative sent a basket of cakes and sweetmeats and so we had a good Christmas dinner.—W. S. Griffin, Weaver's Station.

I have travelled about 1500 miles on horseback this year, and have received 60 into the churches under my charge. My churches are not organized as they should be though they are among the best in the country. On Christmas day I received a nice box of Christmas presents from the good sisters of Mt. Zion church for my family and myself and also found a five dollar bill from the Ladies Aid Society of the Centerville Presbyterian church.—S. M. Adams, Oakmuley.

Decatur, Hartsell, Attalla, and Troy will sell no liquor hereafter. Livingston will cease selling May 1st. Clayton will have only two saloons in place of four. Eufaula will probably have about one-third her former number. Clanton and Opelika are contesting the probate judge's refusal to issue license. Pickens county defeated prohibition by 1,400 to 700. Tuscaloosa liquor dealers secured licenses by a gross fraud. The outlook certainly could not be more encouraging to temperance people.

The annual report of the Treasurer of the Eufaula church shows that the pastor's salary had been paid in full to date and all the current expenses for the past year promptly met. The church is mourning the removal of Dea. J. A. B. Besson and family who have gone to Montgomery to live. Bro. Besson has lived in Eufaula for over 50 years and has been identified with the church and Sabbath-school since their organization and his loss will be seriously felt. Bro. Nunnally grows more and more in favor with us.—X.

During the recent discussion of the rules in the United States Senate, Mr. Sausbury, of Delaware, declared that liquor selling in the Capitol was a disgrace to the nation, the Senators should not suffer the Capitol to become a grog-shop. Mr. Cockrell, of Missouri, caused a sensation by asserting that he had never seen one half as much drunkenness among the Senate employes as among Senators on the floor, and he reminded them that on certain occasions the condition of some Senators had been such that other Senators found it time to stop trying to transact business and adjourn. He said he could name Senators who had been drunk on the floor. Nobody asked him to do so. Mr. Fry offered what consolation and encouragement he could by declaring that matters were not so bad as they used to be.

It is impossible to please every one. What pleases one displeases another. A man who seeks to be governed by the opinions of others will soon find that he pleases no one, and is despised by all. If a man can succeed in pleasing God and himself, he is a happy man, it matters not what others may think of him.

The Evergreen Meeting.

Dear Baptist: There are many things of interest I might write in connection with our late meeting, but I propose to write only such things about it as relate to Bro. T. F. Thomason, one of my former pupils, and, at present, an independent evangelist. Two weeks had already been spent in preaching by myself, preparatory to his coming. The first week was spent with a series of sermons from the text: "Remember from whence thou art fallen and repent and do thy first works," the second week, in appeals to the unconverted, looking every day for the evangelist, with no special effort for action, but chiefly to arouse consideration. Failing to come by Friday night of the second week, I went to fill an important appointment with another church expecting he would arrive on Saturday and preach on Sabbath. He failed to get here until the following Tuesday, leaving an interim of four days. The press of business in the town, the coldness of the weather, and my other duties suggested the impropriety in the minds of many of the brethren of recommending the meeting, but I was so deeply impressed with the fact that God had a great blessing for us then, that I announced preaching for that night, and then commenced the services which will ever be memorable with this people for the grand results which will require eternity to unfold. For more than three weeks continued the services, with Bible readings by day and preaching by night, deepening and widening in interest, and pregnant with fruits. The results have already been chronicled—80 accessions to the church, 63 by baptism, if I remember correctly.

THE MAN T. F. THOMASON.

He is a slender young man of about twenty-seven years; not quite five feet ten inches in height, with a brown, sparkling eye, dark hair and dignified mien, wearing spectacles from injuries by the Missouri snows. He looks like a man of God as he walks and much more as he talks. He laughs when occasion demands it and God is glorified by it, but a needless joke or frivolous conversation is never indulged in by him. He impresses all as a man of constant communion with God.

HIS METHODS.

He first inspires all with a perfect confidence as to success, saying: "This is the Lord's battle, the Lord never fails." He then draws a blank book with numbers from one to any other, upward. Calls upon persons to come up at close of services and take a number, henceforward a synonym of his or her name, with request for prayer for a brother or two brothers, or a sister, or friend, &c., withholding the name. This is repeated every day, eliminating brother, sister, or friend, as fast as he or she may be converted, and supplying the next nearest one. He gets volunteers to agree to work with him and do whatever he asks. After some days he orders them to go into the congregation and bring up any and all over whom they have influence for prayer. All the while he suppresses animal excitement, yet these people move when commanded, and men remain to his after-meetings and respond to these invitations. In a few days there is scarcely room for the eager inquirers, albeit, many at first laugh his plans to scorn. They seldom go up more than twice before conversion, and frequently arise and testify for Christ the first time. All are requested to take their Bibles to every meeting and turn with him as he turns, and he rebukes most sharply if they do not carry and open and read the same. It soon becomes delightful to all to do so. He has silent prayer occasionally from all, and occasionally asks some brother to lead in a short prayer. His own prayers are tender, simple, short and believing. He has parties visit him at his room, generally convenient to the church. He talks to any man, and all soon love to talk to him.

HIS STYLE.

His sermons, delivered always on the floor, are generally quiet and in a conversational manner, yet at times, upon some subjects, he becomes quite animated and he fulminates vengeance. Says he, if he means it, and every thing else in like manner. If he wishes to counteract an old scriptural, should be effete, sentiment or practice, he comes out with such vehemence, and in such unqualified condemnation of them, as to make him appear to swing over to the opposite extreme. These things, for a time chill some of the orthodox brethren, and not until some days after, when he is discussing the other side of the same question, do they become satisfied. He uses expressions and administers reproofs sometimes which shock many cultivated, and all nervous sensibilities, yet they seem to accomplish the end, and he leaves all desperately in love with him. He speaks with authority and one can see God in him. His style, on the whole, is quite pleasant. Sin, the duty of repentance, faith and obedience are never neglected. Christ as a suitable and efficient Savior is held forth every day.

THE EFFECT OF HIS PREACHING.

It is deep, unmistakable and abiding. He impresses upon all the terrors of Sinai, yet spurs them as a motive to true religion. The love of God in Christ, he makes the basis of Christian character. Any community will be benefited by a stay of a month with them, if they will be patient, never become offended, and hear him through. The most profligate, unbelieving, and obdurate gamblers and drunkards profess religion and go immediately to work for the Master in public. He puts a church to work, and if they do not continue, it is not his fault.

Now, I do not wish to be understood as endorsing all our dear brother said or did, nor am I writing this to herald him, but simply to let all know what to expect, and ask them to receive him as a messenger of the Lord. I love Bro. Thomason, and I thank God for the good work he has done in our country. He is doing so much more than I ever did, that I am afraid to utter any disapprobation of anything. The Lord be with him and bless him as in the past.

B. H. CRUMPTON.

Evergreen, Jan. 8th.

Lotteries and the Mails.

In the United States Senate on Friday, Wilson, of Iowa, reported favorably from the committee on post-offices and post roads, the bill introduced by him to prohibit the mailing of newspapers and other publications containing lottery advertisements. The report accompanying the bill says that several States have acted resolutely and with marked unanimity in their endeavors to suppress the malign presence of the lottery. Louisiana stands almost alone in her toleration of the evil, and she has pronounced against it after 1890. Vermont and Delaware qualify their prohibition by allowing such lotteries as may be authorized by their laws, while denouncing those recognized by the laws of other States, and it seems to the committee that this almost unanimous movement of the States to defend themselves against the demoralizing effects of the lotteries ought to be recognized. "At all events," the report says, "the postal system ought not to be degraded to the condition of an instrument for the promotion of crime." The report says it is the purpose of the bill to aid the States in their efforts to suppress a crime which they have denounced with almost entire unanimity. It is intended to close the United States mail against the transmission of lottery advertisements of every kind. "Without some law," the report says, "the insidious temptations contained in the cunningly devised lottery advertisements will continue to evade every State, family, shop, office, or other place of business or of pleasure, or public and private resorts, in spite of the efforts which the States have made to prevent it." The committee says the bill is undoubtedly constitutional, and quotes a decision of the Supreme Court upholding the right of Congress to pass such laws, and concludes its report by saying: "The freedom of the press was not guaranteed for the purpose of entrenching on our system of morals and as an enemy to its better conditions. On the contrary, it was established for the purpose of promoting such conditions. If it be prostituted to the base purposes of crime and demoralization of the people, to the swindling devices of the manipulation of lottery schemes, surely Congress may say that it shall not be entitled to use the instrumentality of the mail to effect its needs. Evil agencies in society are sufficiently active and effective of harmful results in spite of all that is done to restrain them, without being reinforced by a doctrine and practice which would entrench them in the constitutional guarantee of the freedom of the press and assure them immunity in the use of the mails."

District Meeting.

The next district meeting of the South Bethel Baptist Association will be held with the Deep Creek church on Saturday before the 5th Sunday in January, 1886.

Eld. W. B. Williams to preach introductory sermon; J. H. Creighton, alternate.

The following subjects are proposed for discussion:

1. The action the church should take relative to members who habitually absent themselves from public worship without reasonable excuse. Elders W. H. DeWitt and C. J. Miles.

2. The baneful influences of the discrepancies between Christian profession and Christian conduct. J. H. Creighton and W. N. Nichols.

3. The relative duties of individual Christians and individual churches in regard to the use and sale of spirituous liquors.—T. J. Bettis and J. W. Dickinson.

Elder J. H. Fendley to preach a doctrinal sermon at 11 o'clock on Sunday, Eld. A. J. Hearne, alternate.

W. N. NICHOLS, Moderator.

J. H. CREIGHTON, Clerk.

Were you building a monument to remain for ages, how majestic and substantial would be its construction! How much more august and solemn is life!—(Rev. Dr. R. S. Stoen.)

Association Minutes Wanted.

I need the following Minutes for 1885:

to-wit: Bethel, Mud Creek, Mount Carmel, Chatham Valley, New River, Carey, Pea River, Clear Creek, Rock Mills, Eufaula, Sandy Creek, Town Creek, Evergreen, Harmony, West, Warrior River, Macdonia, Weogufka, Yellow Creek.

Will some brother in each association please favor me with a copy of Minutes of 1885? Don't wait for somebody else. W. M. A. DAVIS, Statistical Secretary, Montgomery, Ala.

Bro. W. B. Crumpton needs the following Minutes for 1885 to complete his file. Please mail him a copy at once to Marion, Ala.

Bethel, Macdonia, Mount Carmel, Boiling Spring, Mobile Baptist Union, Chatham Valley, Mud Creek, Canaan, Rock Mills, Carey, Salem, Sandy Creek, Clear Creek, Selma, Eufaula, Town Creek, Eufaula, Troy, Indian Creek, Warrior River, Liberty, north, Weogufka, Yellow Creek.

Cahaba Valley Association.

The meeting of 1st district will be held with Gum Spring church, commencing Friday before the fifth Sabbath in January, 1886.

Friday 10 o'clock a. m. Devotional exercises.

10 1/2 o'clock. 1st Query. What is a Scriptural church? H. E. Harris.

1 1/2 o'clock, p. m. 2nd Query. What are the duties of Christians in regard to the support and spread of the gospel? J. A. Glenn.

SATURDAY.

10 o'clock a. m. Devotional exercises.

10 1/2 o'clock. How may we best promote the mission interest within our bounds? J. W. Inzer.

1 1/2 o'clock p. m. What are the best methods of utilizing the membership in church work? P. S. Montgomery.

SABBATH.

9 1/2 o'clock a. m. Sabbath-school address by S. J. Hare.

11 o'clock. Preaching by J. S. E. Robinson.

The brethren of Gum Spring church invite the brethren of surrounding churches to attend, (they will be glad to extend to all that will come their hospitality), and to have them take part in the meeting, to contribute their part to the interest of the meeting, and to enjoy the same. Come brethren, prepared to discuss all the subjects well, that we may derive all the benefits from the occasion possible.

N. A. HOOD,

Cain's Com. on Programme.

Enthusiasm.

Says Dr. Maclaren of a class of people who are afraid of the least "excitement" in spiritual matters: "There are some religious teachers who are always preaching down enthusiasm, and preaching what they call 'a sober standard of feeling' in matters of religion, by which, in nine cases out of ten, they mean precisely such a tepid condition as is described in much less polite language when the voice from heaven says, 'Because thou art neither cold nor hot I will spew thee out of my mouth.' That is the real meaning of the 'sobriety' that some people are always desiring you to cultivate. I should have thought the last piece of furniture which any Christian church in the nineteenth century needed was a refrigerator. A poker and a pair of bellows would be much more needful for them."

What men want is not talent, it is purpose; in other words not the power to achieve, but will to labor. I believe that labor, judiciously and continuously applied, becomes genius.—Lytton.

MARRIED.

At Felix, at 10:30 a. m. on Sunday, Dec. 13th, by L. M. Bradley, Mr. G. F. Waters and Miss Delia Vanderville.

At the residence of John Mozley, in Dallas county, on Dec. 27th, 1885, by Rev. W. B. Crumpton, Lewis W. Mozley and Della A. Prescott.

At the residence of the bride's mother, in Elmore county, Ala., on the 20th of December, 1885, Mr. John S. Graham and Miss Julia Yarbrough. Eld. D. S. Martin officiating.

At the residence of the bride's father, at 4 o'clock p. m., Wednesday, Dec. 9th, 1885, by Rev. J. M. Fortniece, Mr. C. D. Walker to Miss Mollie Walker, both of Dallas county.

At the residence of the bride's mother, near Brookline, Conecuh county, Ala., on the 11th Nov., 1885, Estelle, the youngest daughter of Dr. A. J. Robinson, deceased, to Mr.

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Alabama Baptist.

MONTGOMERY, ALA., JAN. 14, 1886.

The Children of the Church.

(Gilderoy, in the Sunday School Magazine.)

The time was, and not far back either, when the conversion of children, particularly young children, was regarded as something remarkable; but now children are converted by scores, hundreds, and thousands, every year in our protracted revival meetings, in prayer and class meetings, in love-feasts and Sunday-schools, and at home. The conversion of children, is coming to be looked for as a matter of course. The conversion of middle-aged and old people is getting to be quite remarkable, so much so that attention is called to it in revival notices. Unfortunately, however, the value of a new convert to the church, and the cause of Christ, is too frequently estimated by his age, wealth, and social position.

So far as good influences go, and usefulness, present and prospective, most of us underestimate the power of children, and we just as often over-estimate the power of men who have wasted more than half their lives in sin. While the conversion of children is looked for as a matter of course, too many people, far too many, speak of it, and call attention to it, with some added word of depreciation, as if religion were not as real a factor in child life as in the life of those of mature years. The man or woman who has lived many years in sin, and in open rebellion against God, is much less likely to hold out faithful than a child under proper religious influences. It is much easier to maintain unswerving fidelity to God from the start, than it is after many bad and vicious sinful habits have been formed. The formation of religious habits while young—the younger the better—is one of the greatest safeguards against sinful habits in after life. So far as intrinsic value to the church is concerned, real life force, the emphasis ought to be placed on the conversion of children. They enlist at the right time and for the whole war.

As soon as children join the Church, they ought to be organized into classes, under competent teachers, headed by the pastor, for thorough training in the doctrines of Christianity and in the work of the Church. Under a system of this kind, the power and influence of the children would be increased more than a hundred-fold, and their security against falling away would be strengthened fully as much. The church is, or ought to be, a real mother to every child under its care. The proverb about "training up a child in the way he should go," is just as applicable to the church, the bride of Christ, as it is to parents. Indeed, the functions of motherhood, including both birth and training, belong to the Church by divine appointment. Zion must train to bring forth, and then she must train the children God has given her. In one sense—in the highest sense—every newborn soul is a child, subject to the motherly training of the church. In the matter of training, in both doctrine and work, the church is far behind the measure of her duty and privilege. If we utilized and rendered useful for every year from the world, "one would soon chase a thousand, and two put ten thousand to flight." Too many of our converts are born to nothing, and they are not trained to do anything. They are "drones" and "hangers on," real "deadheads" in the Church. In this way, by these careless and unthrifty methods, the Church becomes overburdened with a large surplus of useless material. If all who eat were made to work then "Zion would put on her strength" and come forth "terrible as an army with banners." A wise system of training, such as is indicated in the divine Word, would be alike helpful to the teachers and to those who are taught. It would best a community of interest that would weld into one solid mass the whole working power of the Church.

This would be, comparatively, an easy work with children and young people—those in the plastic and formative period of life. It would develop a strong race of Christian men and women, capable of enduring "hardness as good soldiers of the cross." In any vocation, in any profession, undertaken as a life-work, is thought to be of vital importance, and why not so in the highest of all callings—a life of service to God? In many of our churches, so far as home and family training are concerned, the children of the Church, both young and old, are only orphans and waifs, left to shift for themselves as best they can. Even in our pulpits ministrations we "stuff" the old sheep in high racks, while the lambs are left to pick up a precarious living, both summer and winter. The Peters, specially charged with "feeding the lambs," are few and far between, and their work is often greatly discounted, as if insignificant and unimportant in the work the Church has been sent to do in the world. If we can only save the children, the crop of old sinners will be greatly cut off. It is about time we had quit depreciating child life and child piety, as if religion were not intended as much, if not more, for this period of life than any other. It is high time we had ceased to underestimate "lamb preaching" as part and parcel of the preacher's calling. In nearly all our General Conferences, especially in the Southern, the question is asked over and over, year after year, "What do you understand by the pastoral instruction of children?" This question seems to puzzle pastors. Who will answer?

The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequalled.

Wouldst thou see a reason for all that God said? Look into thine own understanding, and thou wilt find a reason why thou seest not a reason.—Augustine.

Lead Pencil Making.

We first enter a large basement room containing two rows of huge vats placed in a descending series, like steps. One row is devoted to the purification of the graphite, the other to that of the clay, and the process is the same for both substances. The raw material is thrown into the first vat and a quantity of water added; the mixture is then thoroughly stirred and afterwards allowed to settle, when the valuable ingredients rise to the top, or remain in succeeding strata, while the earth and stones sink to the bottom. A plug is then withdrawn about midway in the vat, and the thickly impregnated water falls into the second receptacle, while the mass of mud remains in the first. In this manner the material passes through water five times, when it has become sufficiently pure to be poured into a bag of thick cloth, which is subjected to a heavy press until the water is drained away, and the lead or clay is left in a solid mass, when it is placed in iron pans and dried in a furnace.

IN THE MILL.

After the lead and clay have been dried and mixed in suitable proportions, water is added, and the mass is put into a mill consisting of rows of separate stones, occupying the whole length of a large apartment, and connected with the steam engine by bands running along the upper wall. Under each mill-stone is a tub to collect the mass which slowly escapes from the tremendous pressure, and falls in thick gray drops from the wooden trough beneath the stone. This process is repeated ten or twelve times, when the mass is again dried in the open air, and is then laid upon a flat surface and hammered for a considerable time, then shaped into a cake and sent to the second press, from beneath which it falls in spirals of different sizes corresponding to the aperture through which it is pressed. These long spirals are collected and handed to operators, who sit before a table and busy themselves in straightening the still flexible cords by laying them into boards grooved to a corresponding size. The boards when filled are laid upon shelves just below the ceiling where the warm air of the room will have most effect.

After a day or two the leads are placed in other hands to be cut to the length required for pencils, and carefully selected in perfect specimens and then laid in boxes and sent to another room, where they are enclosed in larger boxes of iron hermetically sealed and subjected to the intense heat of a furnace; fire for five hours when the lead is sufficiently tempered for writing purposes, and passes into the care of the workmen who furnish the wooden enclosure, though it must bear the scrutiny of the faithful proprietor, who personally makes trial of a specimen of the contents of each box before he allows it to go forth under the stamp of his honest name.

WORKING IN CEDAR.

We may now leave the lead manufactory and enter the long building appropriated to the workmen in cedar. We ascend the stairs to the air and heat with spicy perfume, and great blocks and slabs of the pink and white wood, just as they were hewn in their native American forests, are lying in the passage. On opening the door which leads into the first work-room, we find ourselves in a cloud of dust and amidst heaps of soft shavings; the work of the many fine saws which are revolving so rapidly in their frames as to appear stationary, while the hoarse growl of the machinery below is exchanged for a sharp buzz, as though gigantic bees and flies were endeavoring to escape from spider-webs as strong as ship's cable.

Here we see the whole process of cutting the wood for pencils. One workman holds the block under a saw which works with frightful force, and prepares the slabs for a more delicate machine, which saws them to the proper thickness; another set of tools, also worked by steam, gives the requisite angles to each half of the form; another makes the groove for the lead.

The next room is furnished with tables, around which the workmen sit, each performing a special task according to a systematic division of labor, and then giving what he has finished to another until it thus passes from hand to hand through the successive stages of development. One lays the lead into its groove, another glues it over, a third applies the cover of wood and glues the halves together. In the room devoted to the final process—the polishing, coloring, gilding, stamping, arranging, and packing of the pencils—only women and girls are employed.

Keep Near Unto God.

Would you be quiet and have peace within in troubled times? Keep near unto God; beware of anything that may interpose between you and your confidence. It is good for me, says the psalmist, to be near to God; not only to draw near, but to keep near, to cleave to him and dwell in him; so the work of a soul under storm! Thus, once trusting and fixed, then no more fear, he is not afraid of evil tidings, nor of any ill hearing. Whatsoever sound is terrible in the ears of men, the noise of war, the news of death, or even the sound of the trumpet in the last judgment, he hears all this and is quiet. Nothing is unexpected. Being once fixed on God, then the heart may put cases to itself and suppose all things imaginable the most terrible, and look for them not trouble before trouble comes, with dark and dismal apprehensions; but satisfied in a quiet unshaken expectation of near, the heart is not afraid of the news of the Lord. Nothing can shake that foundation, nor dissolve that union, therefore no fear. Yes, this assurance stays the heart in all things. All are foreseen to my God on whom I trust, yet, are foreseen and ordered by him. This is the impregnable fortress of a soul. All is in the disposal and command of my God; my father rules all; what need I fear? This is the blessed and safe estate of believers. Who can think they have a sad, heavy life? O, it is the only lightsome, sweet, cheerful condition in the world.

My brethren, my desire is to stir up in your hearts an ambition after this blessed estate of the godly who fear the Lord and trust in him, and so far no other thing. The common revolutions and changes of the world, and those which in these late times we ourselves have seen, and the likelihood of more and greater coming, seem dreadful to weak minds. But these persuade us the more to prize and seek this fixed and unshaken station.—Robert Leighton.


Some ten years since, my family and I were seated in front of our house in Ohio, at the close of a very hot day, enjoying a refreshing breeze, when a humming-bird came to a flower-bed that was near us, to feed upon its sweets. After dipping its bill into several flowers it came nearer to us, and attempted to draw the sweets from a flower whose stores lay so deep that its bill could reach them only under the most favorable circumstances. The bird seemed to be fatigued, and as there was nothing on which it could alight, it was obliged to sustain itself on its wings while trying to feed from the flower. It made many unsuccessful attempts, plainly showing its unwillingness to give up what appeared to us useless efforts. Just then our youngest daughter, a girl in her teens, arose and moved gently towards the bird with one hand and its forefinger extended. It alighted on the finger and my daughter moved it near the flower. The bird, still perching on her finger, thrust its bill far into the nectar, and to all appearance, extracted its final meal for the day, and flew away evidently satisfied. "THE PRIEST HAD NOT REPAIRED THE BREACHES."—If this means that the priests had appropriated the money to their own private uses, it represents a characteristic phase of Oriental official life. An Oriental official values his office for what he can make out of it. When a tax is imposed, the tax collector extorts from the fellow three or four times the amount that is really due; subtracts a share of the cash for his own private purse, and passes the remainder to the next higher official, who also subtracts a portion, and passes it on, to be dealt with in the same manner by everybody else who handles it. An Oriental official is always willing to receive money for any public purpose; but the average Oriental official will postpone the fulfillment of that purpose indefinitely, in the meantime quietly turning the money to his own use. Bribery and embezzlement are with our Western officials the exception, not the rule; in the East they are the rule, not the exception.

LEMON ELIXIR.

A Prominent Farmer Writes: ROBERT STATION, Jones County, Ga., June 20th, 1884.—By the recommendation of Rev. C. C. Davis I used Dr. Mosley's Lemon Elixir for indigestion, debility, and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made a new man of me and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me. Your friend, Wm. B. ESTERSON.

Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Lemon Elixir and Lemon Hot Drops. Sold everywhere. Price, Cutsures, 50c; Soap, 25c; Resolvent, \$1. Prepared by H. MOZLEY, M. D., Atlanta, Ga.



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It is not the men who have abandoned themselves to the gambling tables and the dram shops who are doing most to retard Christianity. Not those who struggle through a miserable existence with blotched faces, haggard brows and palsied hands, scolded, shunned and laughed at. The worst enemies of our moral sensibilities and show by contrast the beauties of the Christian life. Church members who profess the religion of Jesus Christ and violate every principle of their dealings with the world, these are they who inflict the deepest wounds on the cause they pretend to espouse. So called Christian men who practical manner of dishonesty under the names of "smartness," "shrewdness," and "business" tact are the deadliest violators of the Christian morality. Deception in business transactions is nothing but dishonesty. The taking of money because of the necessity of your fellow man meets the strongest condemnation of God's holy word. Contracting debts with no visible means of discharging them, is another form of dishonesty. In the realm of politics are thousands of men who have forever forfeited their religious influence by practices that are radically and absolutely dishonest. A man who so acts may live as a politician, but not as a Christian; men may applaud his political tactics, but they will despise his pretences to religion.—Rev. Dr. Hawthorne.

The Labor of Authorship.

David Livingston said: "Those who have never carried a book through the press can form no idea of the amount of toil it involves. The process has increased my respect for authors, a thousand-fold. I think I would rather cross the African continent again, than undertake to write another book."

"For the statistics of the Negro population of South America alone," says Robert Dale Owen, "I examined more than a hundred and fifty volumes."

Another author tells us that he wrote paragraphs and whole pages of his book as many as fifty times.

It is said of one of Longfellow's poems that it was written in four weeks; but that he spent six months in correcting and putting it down. Bulwer declared that he had written some of his briefer productions, as many as eight or nine times before their publication. One of Tennyson's pieces was re-written fifty times. John Owen was twenty years on his "Commentary on the Epistle to the Hebrews," Gibbon on his "Decline and Fall," twenty years; and Adam Clark on his "Commentary," twenty-six years. Carlyle spent fifty years on his "Frederick the Great."

A great deal of time is consumed in reading before some books are prepared. George Eliot read one thousand books before she wrote "Daniel Deronda." Allison read two thousand books before he completed his history. It is said of another that he read twenty thousand, and wrote only two books.

The cry for short sermons is never heard in Japan. Although it would be a mistake to attribute the fact solely to a love of Christian truth, yet it is, nevertheless, a fact, and a very significant one, that often the same audience will listen to seven sermons in succession, each one nearly an hour long, with only an intermission for tea after the third. When but one sermon can be had, the missionaries tell us, an hour is considered short, and even after two hours many will still call out: "Go on!" Although the hearers of the Word are by no means all doers thereof, yet it is a most hopeful sign that the hearers will through the largest buildings night after night, so that the buildings will be packed and crowds standing at every window.

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THE FIRST-CLASS DIRECT ROUTE To all Eastern Cities. 308 Miles Shorter to New York than via Louisville. Close connection made with Piedmont Air Line, Atlantic Coast Line and Cincinnati Southern.

Only 30 Hours and 20 Minutes Montgomery to New York.

| Nov. 29, 1885. | No. 51. | No. 53. |
|---|----------|----------|
| Lv. Selma | 6:10 pm | 6:10 pm |
| Ar. Montgomery | 7:55 am | 2:20 am |
| Ar. Columbus | 11:38 am | 5:45 am |
| " " " " | 1:52 pm | 7:22 am |
| Via Central Railroad. | | |
| Lv. Atlanta | 2:45 pm | 6:30 am |
| Ar. Macon | 6:25 pm | 10:00 am |
| " Savannah | 6:30 am | 4:45 pm |
| Via Georgia Railroad. | | |
| Lv. Atlanta | 2:45 pm | 8:00 am |
| Ar. Augusta | 8:15 pm | 3:35 pm |
| " Charleston | 7:15 am | 9:40 pm |
| Via W & A R. | | |
| Lv. Atlanta | 1:30 pm | 7:50 am |
| Ar. Chattanooga | 6:50 pm | 1:00 pm |
| " Cincinnati | 6:50 am | |
| Via Piedmont Air Line to New York and the East. | | |
| Lv. Atlanta | 6:00 pm | 8:40 am |
| Ar. Washington | 9:25 pm | 8:00 am |
| " Baltimore | 11:30 am | 9:35 am |
| " Philadelphia | 3:00 am | 2:45 pm |
| " New York | 6:30 am | 3:40 pm |

SELMA DIVISION.

| No. 6. | No. 5. |
|----------------|------------|
| Lv. Montgomery | 8:00 pm |
| Ar. Selma | 10:45 pm |
| " Meridian | 6:35 am |
| " Vicksburg | 12:40 pm |
| Ar. Montgomery | No 1 No 53 |
| From Atlanta | 6:55 pm |
| From Selma | 11:00 am |

Pullman Sleepers on all trains between Montgomery and Washington without change.

Through coach between Montgomery and Meridian without change, on trains 50 and 52.

Trains 50 and 52 connect at Chehaw with Tuskegee Railroad.

General Manager, CHAS. H. CROMWELL, Gen'l Pass. Agent.

FORBES LIDDELL

117 Commerce Street, Montgomery, Ala.