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THE RACE FOR 1886.

A New Year's Sermon by Dr. M. B. Wharton.

Of the First Baptist Church, Montgomery, From Hebrews, 12th Chapter, 1st and 2nd Verses.

The old year is dead. The sun hung in the great belfry of the skies has tolled out the departure of 1885. The numerous bells of our city that a few days ago wildly rang their midnight chorus, found a strange repose in many of our hearts, and we said:

"Ring out wild bells to the wild sky,
The flying cloud, the frosty light,
The year is dying in the night,
Ring out the false, ring in the true."

God grant that it may appear that 1885 was but a period of preparation for the glorious race we are going to make in 1886. Hence I have adopted as my theme on the present occasion

THE RACE FOR 1886.

The apostle compares life to a race, taking his figure from that principal feature of the ancient Olympic games; 1886 is but a stage, a part of that race. Let us obey his injunction and "lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

I propose to consider what we shall lay aside; what we shall take with us; to whom we shall look as we run; and the motive that shall inspire us to run well.

1. Notice the things that we shall lay aside. The beginning of the New Year is a time when men often "swear off" from evil ways, and lay aside in-jurious practices. The apostle tells us we must "lay aside every weight." One of the first things I would have you to leave off is idleness. As a minister, I have never been able to have much success with idle people. An idle brain is the devil's workshop. The whole teaching of the word of God is opposed to idleness. "Seest thou a man diligent in his business he shall stand before kings, he shall not stand before mean men." Idle men are placed below the insects that crawl on our feet. "Go to the ant, thou sluggard, consider her ways and be wise." I address myself particularly to young men when I say, have some good occupation and stick to it. It is a bad thing when a young man belongs to Street, Walker & Co. It will not do to say that you cannot get anything to do. That may happen for a time, but if you are made of the right stuff, plans will soon open to you. A gentleman in this city, a large dealer, told me he had rejected many applicants highly recommended, and employed a young man whose address and movements suited but without recommendations; and he made him one of the best clerks in the world. Lay aside idleness. The devil tempts every man, and an idle man tempts the devil. Secondly: Lay aside extravagance. There is no denying the fact that too much money is spent in this country in eating, drinking, and dressing, and on the part of people without means in "keeping up appearances." The result is, many have bills due on the first of January which they are not able to pay. Avoid extravagance that you may avoid debt, one of the greatest curses that ever afflicted any man. Horace Greeley says: "Hunger, cold, hard work, contempt, suspicion, unjust reproach, are disagreeable, but debt is infinitely worse than them all." If it had pleased God to spare either or all of my sons to be the support and solace of my declining years, the lesson which I should have earnestly sought to impress upon them is, never run in debt. Avoid pecuniary obligation as you would pestilence or famine. If you have but fifty cents and get no more for a week, buy a peck of corn, parch it and live on it, rather than owe any man a dollar.

"John Randolph, the eccentric Virginia statesman, once said in the House of Representatives of the United States: 'Mr. Speaker, I have found the philosopher's stone, it is 'lay as you go.' Benjamin Franklin says: 'Lying rides on debt's back. The second vice is lying, the first is running in debt. Creditors have better memories than debtors, and creditors are a superstitious sect, great observers of old days and times.' If you would avoid debt, be industrious and frugal. Do not squander your money, whether you have much or little, with senseless extravagance. You must lay aside bad habits. These may curb the things already named. It

has been said that every man is a bundle of habits, and unfortunately many of his habits are evil and ought to be at once abandoned. First of all, lay aside evil speaking. Guard well your tongue or you will be ruined. Among the habits that ought to be laid aside is one that can, alas! never be left out of the list—drinking. I can see (although I would not be understood as endorsing the practice) how men can drink wine at the table, or take a little for the stomach's sake, or to benefit the health, or when depressed in spirits, but I have never been able to understand why men in health should be all the time bobbing in and out of bar-rooms putting "an enemy into their mouths to steal away their brains." Each one of these places has its appropriate name—Bar. It is a bar to religious thought, a bar to domestic happiness, a bar to business prosperity, a bar to decency and refinement, a bar to Christian civilization, and those who have contracted the habit referred to should abandon it at once. So with the habit of gaming, whether it be under the seductive name of licensed lottery, or a "church" raffle, or playing for a prize in "progressive euchre," to say nothing of the baser forms of this terrible practice. These are social sins to be laid aside or man can never run well the race of life. Many men have contracted the horrid habit of profane swearing, never offering a prayer to God except one that he may damn themselves or others, using more lightly the revered name of God than that of anything in the universe. Remember at the beginning of the new year that God has said, "Thou shalt not take the name of the Lord thy God in vain." Sabbath desecration is another thing that must be laid aside. "Six days shalt thou labor and do all thy work. The seventh is the Sabbath of the Lord; on it thou shalt not do any work." If Sabbath sports are to be condemned, how much more the "taking of stock," preparation of briefs, the balancing of books, the selling of goods! I thank God that we have gotten at least far enough here for the saloons to be closed on Sunday! If any of you have fallen into other bad habits not named (and some of them nameless), lay them aside. You are to lay aside "every weight." The ancient athlete was trained with great weights tied to his feet. When the race commenced he laid them aside. Imitate his example. As well might a convict in the city chain-gang run well with a ball and chain at his feet, as you, borne down with idleness, extravagance, and bad habits. There is one thing you must put off, and that is your predominant passion. "Lay aside every weight and the sin that doth so easily beset you." Every man has some darling sin, some weakness that invites the Devil, as to a rich prey. It may be one of these already named; you know what it is. Lay it aside, or it will be a weight—a millstone to drag you to perdition. You may give up all other sins, but if you hold on to that you are lost! By one single hole a ship will sink. One stab into the heart will kill as effectually as the twenty-one gaping wounds that took Caesar off. "One cord of pride will strangle the soul as effectually as all the cart ropes of iniquity." Your besetting sin resembles the strong current in nature, which takes the otherwise smooth sea and lashes it into a raging tempest over rocks and quicksands. If you do not guard it; if you do not turn from it, however tranquilly you may seem to be sailing now, you will be borne to your destruction. Behold a noble ship as she leaves New York harbor on a fine March or September morning. She streams out with colors flying while New York and the adjacent heights slowly fading from view suggest visions of Jerusalem the golden. Passing Sandy Hook the vessel enters the open sea, which as far as the eye can reach presents the appearance of a beautiful and gently waving harvest. Next morning it reaches the banks of New Foundland, dangerous on account of its shoals and quicksands. Keeping to her course the ship sails on peacefully along. It takes more than a day to cross the banks, and soon night sets in and all retire to rest hearing no sound save the throbbing of the engine's great heart, while the air feels "as if murmuring to the murmuring keel." But at midnight there is a cry made, "a storm! a storm!" The sea has been struck by the equinoctial gale, and the ship, driven from her course, is thrown first into the trough of the sea, and then upon the rocks, when she is dashed in pieces, while all on board go down to rise no more. So will it be with you who do not guard your current passion, your besetting sin. It will wait you first into wretchedness and then into destruction. "Lay aside every weight and

the sin that doth so easily beset you."

3. In the second place let us notice what you are to take with you in the race. First of all I say good resolutions. At this season of the year men not only swear off, but they form new resolutions. To resolve to succeed is to accomplish more than half of your purpose at the start. All things are possible to him that believeth. Unfortunately many of the resolutions made are worthless, resembling a resolution I once heard introduced into a Baptist association by a rural brother: "Resolved that we endeavor to attempt to try to raise a little money for foreign missions." Still I am a great believer in resolutions. It was resolution that made Alexander the conqueror of the known world; Hannibal for fifteen years the conqueror of Italy; Caesar the master of Rome; Napoleon the autocrat of Europe; Wellington the conqueror of Napoleon; Washington the father of a whole country; and Jefferson Davis for years the terror of three-fourths of this Union, the one unique character in our history who, though defeated in his purpose, clung to his principles and opinions in the prospect of the bayonet or the halberd. "Who loyalty he kept, whose zeal, whose numbers nor example wrought to swerve from truth or spoke his constant mind." It was resolution that caused Wycliffe to go to the stake in defense of his Bible, his ashes being thrown into the Avon, and borne by the Severn to the sea, so that his ashes, like his doctrine, have gone to the spacious earth around. Then men of resolution, resolve that you will be better, that you will do better, that you will "quit yourselves like men." Secondly, adopt suitable maxims for your government during the race. On the poets of the ancient amphitheatre mottoes were placarded for the encouragement of the racers, such as "Hasten," "Finish thy course," "Be bold," "To the victor belongs the crown." Let these be your mottoes. Hasten! "Whatever thy hand findeth to do, do with thy might, for there is no work, nor knowledge, nor device, nor wisdom in the grave whither thou goest." The years are speeding by, 1885 has gone with its record to the judgment seat of Christ.

"The year rolls round, and steals away
The breath that first it gave,
Whatever we do, wherever we be,
We're traveling to the grave."

"Finish the course." He that having put his hand to the plow, and looking back, is not fit for the kingdom of God. Strive to secure for your tombstone the noble epitaph of the apostle: "I have finished my course, I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord will give me in that day."

"Be bold." There is no greater sin than cowardice; and moral coward is worse than physical ones. A traveler into the ruins of the ancient city of Buzgram, gives an account of the strange inscriptions he read on the gates. On the first gate he read this inscription: "Be bold." Proceeding some distance he came to the second gate, on which he read, "Be bold, be bold, and evermore be bold." Proceeding still further he came to the third and last gate, on which he read in conspicuous characters, "Be bold, be bold, be not too bold." There was great wisdom in these inscriptions, while we should be bold we should not be "foolhardy." All such boldness comes of grief. But bold in the highest and truest sense let us enter the race for 1886. "To the victor belongs the crown." Blessed and encouraging truth, Jesus has said, "Be thou faithful unto death, and I will give thee a crown of life." Lastly, let us take along with us patience, "run with patience the race that is set before you." Patience means suffering, or the grace of bearing suffering. However well we may run, suffering we must have during this year, and the best provision we can make for adverse circumstances, or toilsome work, is patience. "Patience maketh experience, and experience hope, and hope maketh one not ashamed." Patience, says one, "is lying to and riding on the gale." Pray and stand are two blessed monosyllables. Hold on, hold fast, hold out! An eastern proverb says patience is power, with time and patience the mulberry leaf becomes satin.

3. To whom shall we look as we run? The ancient athlete looked to the Judge at the other end of the race, the Judge who had been over the same ground. We are to look unto Jesus the author and finisher of our faith who for the joy that was set before him, endured the cross, despising the shame. You are not to look to yourself, for "it is not in man that walketh

to direct his steps." You are not to look to others, for "vain is the help of man," but you are to look to Jesus for two reasons. First, he is the author and finisher of your faith, has begun the work and will carry it on to completion, and second, he has made the race before you in a higher and nobler and severer sense, having "endured the cup, despising the shame."

4. Lastly, notice the motive by which we are encouraged to run well. "Seeing that we also are compassed about by so great a cloud of witnesses." References have been made to the spectators on the elevated seats in the amphitheatres. In Corinth it is said they seated 10,000 people. In the Flavian amphitheatre 77,000 people were seated comfortably. In the Circus Maximus 350,000 could secure seats. As the combatants looked up they appeared, a very "cloud of witnesses." These witnesses were composed of all classes and conditions of the people, citizens, soldiers, athletes crowned from previous races, nobles and kings. A still greater cloud hangs around and over us. First, the world is witnessing our race. The eagle eye of a fault-finding and criticizing world is ever upon us. Christian people advanced in the divine life are watching you with intense interest. But beings of a higher order are beholding us. Saints redeemed, from their seats in heaven, are looking upon their struggling brethren with the most intense solicitude; angels, too, "sent forth to minister to all those that shall be heirs of salvation," are bending their affectionate gaze upon us; Jesus Christ is witnessing us; as he holds out the prize and encourages us to secure it; God the Father, turning aside from angels and archangels, from cherubim and seraphim, diverting his gaze from shining stars and planetary systems, looks down upon us, saying, "So run that you may obtain." On the ever memorable occasion of the great battle in Egypt, Napoleon Bonaparte, summoning his troops at the base of the pyramids, and pointing to that miracle in stone, said: "Soldiers, look downer heights forty centuries look down upon you!" Under this inspiration nobly did they do their duty that day! We have a nobler inspiration: From the heights of glory more than forty centuries, more than forty millions of spectators look down upon us! Let us heed their presence. "Seeing that we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Home Again.

Dear Br's of the Ala. Baptist: We have just returned from a year's work in the school room, at Harpersville, to our country home near Wilsonville, at which place correspondents will henceforth please address us. We barely slipped in between a freshet and the bitter cold snap upon us now. In a few days we shall be snugly ensconced again, in close, well lighted rooms, from one of which, dear old bookcases before me, and at my old familiar round table, I now write. Some will think we have been on a "Jonah journey," but, while attempting a send off for our younger children in school books, we preached about as often as most of our brethren, and, for a good part of the time, furnished editorial matter weekly for the religious press—made a parlor organ and a sewing machine.

Little farming operations turned over entirely to son and a renter, so I am ready for appropriate work. I have two Sundays unengaged in the hesitancy as to school or no school for the present year. I shall be at the service of the churches on the E. T., G., & V., or South & North roads. I know people consider a man in the pastorate for more than fifty years old man; but, I have to say that I lack several years of having reached the allotted three score and ten, and if parties take the pains to enquire, they can easily ascertain whether natural force is abated or the tree is decaying at the top.

My pen too is at the service of all, and when I have something to say, I shall do so, in whatever quarter it strikes me.

Wishing the BAPTIST every success in the hands of noble laymen, one an honored friend, and the other a son of parents long and tenderly loved, I am, dear brethren, yours to serve.

E. B. TRAGUE.

The Bible tells us of the stream that may allure us to the fountain; it tells of the past acts of God's faithful love that we may be led to set our hope on God, and to feel assured that He who hath helped will help, and that He who hath loved will love unto the end.—Thomas Erskine.

"Prohibition in Talladega"—Some Facts from another Standpoint.

Eds. Ala. Baptist: My attention has been called to an article in the last issue of the ALABAMA BAPTIST, (January 7th,) written by Rev. Dr. Renfro, in which he claims to give a "statement of the present status of prohibition in Talladega county."

The statements of the Doctor are, in the main, correct. But he does not state all of the facts; and in his remarks touching the action of the grand jury he adroitly assumes the role of censor.

Now, as a member of that grand jury, and its foreman, I beg the privilege of your columns for replying briefly to the Doctor's criticisms on the action of that body, and while as another "layman in legal matters," I may not agree with him in the construction of constitutional law, and the question of jurisdiction, in their relation to the prohibition law of Talladega, I shall not here attempt to discuss these technicalities.

From the curt and derivative manner in which the Doctor disposes of the grand jury, he is manifestly dissatisfied with the action of that body and its report. Now, that the reader may better judge of its temper and expressions, I take the liberty of quoting from the manuscript all that part of the report touching the subject of prohibition, which is as follows:

"Upon the important question growing out of the prohibition law, now the law in the county, and upon which your honor twice instructed the jury in most lucid, exhaustive and instructive charges, it is, perhaps, proper to state that our body did not reach an unanimous conclusion. While every juror was agreed, that there was a clear violation of the law, as charged, yet a number of jurors, in the exercise of the discretion granted them, believed that the public good would not be benefited by a presentation of the alleged violators of the law, and therefore conscientiously declined to find true bills. A numerical majority of the jury, however, equally conscientious, viewed the matter from a different standpoint, and favored the finding of indictments. Viewing, and realizing the gravity of the question, and the space which it occupies in the public mind, it is deemed proper to say this much in explanation in our final report, in justice both to our own body and to the public."

Such, in brief, is the report of the jury, so far as it relates to the subject of prohibition. The jury was drawn, empaneled, and charged in obedience to the requirements of law. It was composed of men, supposed to possess the average moral and intellectual qualifications, deemed requisite to constitute competent grand jurors. They were the keepers of their own consciences. They endeavored to discharge their duties honestly, faithfully, without fear or favor, "the hope of reward," or dread of the sting of adverse criticism. More than two-thirds of the members of the jury were pronounced prohibitionists. Every juror signed the report, but no juror read the *proof* of the report after it went to press. When published a crop of printers' errors came to light.

The blunders of omission and commission, on the part of printers, are familiar to all who have ever written for the press, and fortunately they are not considered unpardonable.

The Doctor tells his readers, that it is called this "discretion" was controlled, mainly, by the tacit promise of the liquor men to close on the first of next month. Such promises had no weight whatever, with the jurors who declined to find bills of indictment. They based the exercise of their discretion, on the plane of common sense justice. It was known to the jury that the retailers had State and county license to sell till the end of the year. It was known that very many citizens voted for prohibition, with the belief that the law would not interfere with existing licenses and that otherwise they would not have voted as they did. It was known that many prominent prohibitionists expressed the desire, that no indictment should be found under the law, and announced the conviction that a different course would be hurtful to the cause of prohibition. These are some of the facts which prompted the exercise of discretion, and they are not recited by our censor.

Nor is this all. Discarding all legal quibbles and technicalities, and tried by the plain rule of common sense and equity, the law was inherently defective, from the beginning, in as much as it failed to protect the holders of unexpired licenses, and therefore was retro-active in its operation. Our State Senator is authority for the statement, that attention was called to this defect in the bill, upon its reaching

the Senate after its passage in the House. An amendment covering this defect was proposed, which if added would have necessitated its return to the House for concurrence. To avoid this delay some of the friends of the bill promptly quieted this objection by giving the assurance, that there should be no difficulty on that score; whereupon the bill passed the Senate and became a law, and in such shape came to the people of Talladega.

These are some of the unrecorded facts connected with the history of our prohibition law, and in the opinion of your correspondent, they are such as would warrant the considerate juror in the exercise of a wise discretion, such indeed, are the facts which "controlled the discretion," of some of the jurors at least, in making a "report without finding a single bill of indictment, under the prohibition law," for under the law as charged, there was as much propriety in finding a thousand bills, as a score—not one of which, it is believed, under the circumstances, would have been sustained on trial in court.

Finally, much more might be said in vindication of the jury in this matter, but more is deemed unnecessary, and as to the prohibition law, the validity of which is now pending in the courts, I do not propose to discuss its merits either pro or con; for in the language of Sir Roger DeCoverly, "it is a subject on which a great deal may be said on both sides."

Jan. 11. W. TAYLOR.

Letter from Bro. W. S. Rogers.

Dear Baptist: I find difficulty in realizing that I am separated from the work in Alabama. From the beginning of my ministerial life Alabama enterprises have been specialties with me, and it is a pleasing reflection that those churches which I have served have, without exception, been deeply enlisted in our denominational enterprises, and especially in Alabama enterprises. I have had no occasion to alter the notion with which I began my pastoral labors, that the success of our enterprises must necessarily depend upon the pastors of our churches.

The unit of power in our denomination is the local church, and our churches are generally what the preachers make them. No board, no committee, no agent, can hope for success, the pastors to the contrary.

The pulse of Alabama Baptists fluctuates when it was announced that Dr. Bailey was to leave the State, and some uneasiness was felt about the future of the State work; but the same kind of work on the part of pastors for Bro. Crompton as that done for Dr. B. will ensure success.

It may be gratifying to personal friends to know that my welcome to my new field of labor was cordial and thoughtful. These brethren and sisters know how to make a pastor feel pleasant, and I believe they know how to work together with him in the vineyard of the Lord. Our home is comfortable and very much after our liking.

I forgot, rather, was too busy, to tell you before my removal from Clayton of the marriage of deacon T. J. Florence, of Midway, and sister Ann Roberts, of Clayton. Both have past the meridian of life, and their friends are delighted at the prospect of a bright, sunny evening for them.

During my brief pastorate in Clayton many kindnesses were done us which we can never forget, and many acquaintances ripened into eternal friendships. Among the many Christians presents to us was a purse full of money, which I learned was the result of efforts on the part of Miss Weite Warren. This whole-souled, accomplished Christian girl is destined to a life of cheer and gladness to others.

One of the truest and most faithful churches which it has been my pleasure to serve is Enon. The membership is small, with no hope but much enlargement in the near future. They have not an abundance of this world's goods. They make no effort at display, but for deep-toned piety, consecration to the work of the Lord, devotion to a pastor, and unity of spirit, I do not know its like. May the Lord give them a pastor worthy of them.

I shall continue to feel the deepest interest in your paper, more especially because on it largely depends the advancement of our common cause in Alabama. I have read it from the first copy, and have been a worker for it from the first.

W. S. ROGERS.

Cuthbert, Ga.

There are men who no more grasp the truth than they seem to hold than a sparrow grasps the message passing through the electric wire on which it perches.—Norman Macleod.

Some Birmingham Items.

Eds. Baptist: The old year has closed, and as we pause to review what we have gone over, we notice many defects—many short comings on our part, and as the volume closes that forms a part of our life record, we see many pages so imperfectly written, and some almost blank. Would that we could recall and retrace the lines and make such changes and additions as would add to our credit. But alas! time has fled not to return, and opportunities are lost never to be reclaimed. While our imperfections rise up before us we have every assurance of God's goodness, and find so much comfort and blessedness in his gracious promises. We can but hope that the new year that has just dawned upon us, resplendent with fine prospects held out before us, will infuse us with new life, and add greater interest to the pages we are now writing. Solemn thought.

Each day's existence is a page in our life's history, and oh, how anxious we should be that each page should be replete with good deeds, and useful, active work. Then we should contemplate the future with our marks raised above the plains over which we have just passed.

Perhaps it would not be inappropriate to give a brief synopsis of the work done by our church here. While we have done well and have been greatly blessed by a kind Providence, much more might have been accomplished, and we think with present prospects and arrangements, much more will be accomplished during the ensuing year.

It is known to many of your readers, that we of necessity, moved to O'Brien's Opera House the first of December, 1884, our church house being entirely too small to accommodate the congregations. Notwithstanding this move was considered impracticable by some, and was severely criticised by a few, and others predicted an inevitable failure, it has been one of the grandest victories known almost to any Southern church. Men would go there to hear the gos-

and numbers of them attended the services then who had not heard a sermon for years, and as a result of the year's work, over two hundred accessions have been made to our church. Included in this number was one of the stage managers, converted and baptized on the stage, and he is a noble young man who rightly belonged to us, being a son of one of our best Christian mothers. Even he had wandered so far off he never went to church.

It is right and proper that I should add in this connection, that much of this victory is attributed to the untiring efforts, coupled with the pluck and zeal of our beloved pastor. He always had large congregations, to whom he preached earnestly and faithfully. Our last services were held in the Opera House on Sunday, Dec. 27th, when we bade adieu with a degree of sadness to picturesque walls and bright and cheerful scenery, for we felt that God had been with us there, and blessed our efforts.

Last Thursday night our church in conference granted forty-seven letters to organize a church at the Second Mission in South Birmingham, and fourteen to organize a church at the Fourth Mission in West Birmingham. Dr. Cleveland has moved here and has taken charge of South Birmingham church, which will organize on the third Sunday in this month. We expect then to commence with at least seventy-five members, and a number of them most excellent members from our church, and others who have not connected themselves with us. The very best of feeling exists between all of our organizations, and we think with Revs. D. I. Purser, W. C. Cleveland, Jas. Hogan, and T. J. Miles as pastors and leaders of our four churches here, we ought to yield up a fine harvest another year. I left out saying in the proper place, that Dr. Cleveland would divide his time with Ruhama church.

We had hoped to get into our new church by next Sunday, but owing to delay in getting glass and other material to finish up with, will be sadly disappointed, and we are not prepared to say definitely when we will be ready for dedication. I have an inclination to guess about the first of February. Our young men's prayer-meeting, or young people's meeting as it is now called, meets every Monday night, and is conducted with a great deal of interest. The attendance is good, generally one hundred to one hundred and twenty-five present. The services are always conducted by the younger brethren of the church. At each meeting a brother is appointed to conduct the next service, and his

subject is announced so all who desire can take part in the discussion of his subject. We always have excellent music, furnished by a choir composed mainly of the young girls and boys of our church, led by a few of the older members, and in this connection, I might say, softly, that we have introduced the stringed instruments, which add very much to our music.

In conclusion I must say that I am delighted to notice so much interest manifested in prohibition through the columns of the BAPTIST. Brethren, this is the issue that is pressing its claims upon us now. Then let us raise the white flag, and marshal our forces in line ready for the fight. This great evil can, and will only be driven from our land, by the united efforts of the Christian people. God speed the day.

G. G. M.

The Pathway to the Well.

Not long ago a friend told us that when a youth he was sent by his father for some purpose or other to a farm which had been for a long time tenantless and neglected. The buildings were going to ruin; the grass had grown in the court yard; the road into the place was almost indistinguishable from the field, along the side of which it ran. There was no trace of the recent presence of human beings, except in one particular, and this was the pathway to the well. That had been trodden by many feet every day for years, and it was still hard, almost as asphalt, clearly marked and easily found. So let it be in our case with the foot-walk to the mercy seat. Whatever else we neglect, let us keep up the habit of communion with God. Prayer is the key of the position. He who holds that has still God in the reserve, and can say, "The Lord is on my side, I will not fear what man can do unto me."—Wm. M. Taylor.

When the richest American of his day was in his last fatal sickness a Christian friend proposed to sing him, and the hymn he named was "Come ye sinners, poor and needy."

Yet at that moment the stock markets of the globe were watching and waiting for the death of the man who could shake them with a nod of his head. "Poor, and needy!" How the sand sweeps from under a man's soul in such an hour as that!—Cuyler.

The heart's highest attribute is love. To be at rest, moreover, it must find something it can love to infinitude; for love, if it be true love, is without duration. It is eternal, you cannot conceive of any compact with your heart to love anybody for a month, or year or a million of years, at the end of which you may deliberately lapse into indifference. True love is faithfulness and boundless, and must therefore, have as its supreme object, one that is faithfulness and boundless as itself. Out of its own depths, therefore, the heart cries aloud for God.

Sing in fine weather! Any bird can do that. Praising God when all goes well is commonplace work. Everybody marks the nightingale above all other birds because she singeth when the other minstrels of the wood are silent and asleep; and thus doth faith praise God under the cloud. Songs in the day are from man; but God himself giveth songs in the night.—Spurgeon.

The habit of flattery and disguising and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual that they really do not know when they speak the truth or not.—Cardinal Manning.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—Charles Reade.

God made both tears and laughter, and both for kind purposes. Tears hinder sorrows from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—Locke.

More than one of the strong nations may shortly have to choose between a selfish secular civilization, whose God is science, and an unselfish civilization whose God is Christ.—R. D. Hitchcock.

When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it and forget its burden.—Maria Harris.

Alabama Baptist.

MONTGOMERY, ALA., Jan. 31, 1885.

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

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Montgomery, Ala.

INDIVIDUAL RESPONSIBILITY.

In its last analysis, church respon-
sibility is nothing more nor less than
individual responsibility. Nothing is
more common than when we remind
Christian people of certain duties, they
at once acknowledge them, and say, "O
yes, the church ought to see into this mat-
ter—the church is bound to do this, that,
and the other—the church can't afford to
stand still when a grand opportunity of
doing something worthy of her high calling
offers itself." Such expressions are quite
common. But who is the church—

what is the church? Is it an abstraction
that has an existence independent of
man and woman? Is it an in-
tangible, unknown quantity, on which
we can transfer all individual obliga-
tions, and thus quiet our consciences
by simply saying that it is the duty of
the church to do this and so? When
and where has the church done any-
thing that was not done by live men
and women? The fact is, sin and

righteousness in their very nature in-
dividualize men. We sometimes speak
of national sins; but what are they but
the sins of the people who compose
that nation. We occasionally talk of
the punishment of a nation; but what
is this but the punishment of the peo-
ple of such a nation? Can you reach a
church or a State otherwise than
through the individuals who compose
either? We have sometimes been re-
minded of the Irishman and his priest,
of which we read many years ago.
The story goes that the priest acted
in the double capacity of priest and
judge. Paddy had heard him curse
and swear most profanely on several
occasions, and ventured to ask him
one day how he reconciled such con-
duct with his holy calling. The priest
answered him that he cursed and
swore as a judge, not as a priest. His
Irish parishioner responded, "Well,
y'r reverence, when the Lord damns
the judge, what will become of the
priest?" We often apply the logic of
the Irish wit by asking, when God
punishes a church, a community, or a
nation, what will become of the peo-
ple?

The truth is there is just as much
honesty and moral worth in a nation
as are found in the citizens of that na-
tion. And there is just as much piety
in a church as is found in the individ-
ual members who compose that church,
no more, no less. Whatever
is obligatory upon the whole church,
is obligatory upon every individual
member of that church, in his meas-
ure at least. Membership in a church
of Jesus Christ means something. Not
a few of our people seem to act as
though all they had to do was to en-
roll their names upon our church
books, take their passage to heaven
in some "Pullman Sleeping Car," and
never have their slumbers disturbed
until they reached the New Jerusalem
depot. Now, we have read the wrong
book if this is the way to heaven.
What is meant by running, striking,
wrestling, and the like? Do not men
engaged in these exercises put forth
all their power, and exercise their
best caution and judgment? Does
not the Christian profession place us
in direct antagonism with all the cher-
ished habits and maxims of the world?
The maintenance of a consistent Chris-
tian character is no holiday amuse-
ment. Godliness lays its consecra-
ting hand upon soul, body and spirit,
and bids us devote all to him who
gave himself for us. Infinite wisdom
and love could not demand less—hu-
man capacity could not yield more—
nay, gratitude could not dictate less.
Can any Christian man afford to ac-
cept membership in any church with-
out committing himself to every ser-
vice the interest and prosperity of that

church demands? Can he allow him-
self to be a "dead beat," a "tramp,"
and live spiritually on the charities of
his brethren? We care not how poor
he is—if he cannot do one thing he
can do another. If he can pay but
little he can live as well as the best.
He can pray, attend his meetings,
and give to his church the benefit of
a blameless life. His example can
be as influential as if he had his thou-
sands. If they come from a warm,
consecrated heart, God can make his
pennies as effective as the Saviour
made the "five loaves and two fishes"
in the wilderness in feeding the "five
thousand."

We have at times wished that some
publishing house would issue a mil-
lion copies of old Bunyan's tract,
"The Heavenly Footman; or, The man
who gets to heaven." No man
can read that masterful treatise with-
out having his soul stirred within him.
"So run that ye may obtain."

S. H.

A SIGNIFICANT SIGN.

The prohibition contest in the city
of Atlanta excited a kind of national
interest, because it was the only city
of large size in which that question
had been tackled. The whole coun-
try looked on it with bated breath,
liquor and anti-liquor men. It was a
kind of headquarters of alcohol, where
the monster had had his own way so
long that he smiled at the credulity of
the prohibition party when they un-
dertook to dislodge him. As the con-
test deepened, the whiskey men be-
came restive, alarmed, and spared
neither money nor liquor nor effort to
maintain their hold. The friends of
sobriety and morality put forth all the
efforts that the glorious cause could
inspire, animated as they were by all
the sacred behests that God, and
country, and family, could awaken.
Dr. Hawthorne, perhaps the most elo-
quent pulpit orator in the South, and
Sam Jones, the great evangelist, led
the temperance forces, sharing the
earnest co-operation of every minister
in the city, white and colored, and
such men as Senator Colquitt, Judge
Miller, Attorney General Hill, and
others no less distinguished and gifted.
A contest that enlisted such men as
these, involving so tremendous an is-
sue, could but awaken a profound in-
terest, especially as it was brought on
in one of the strong holds of the en-
emy. Doubtless there were good men
in Atlanta who opposed prohibition
on grounds that ought to protect them
from being classed with the liquor
party as such. As for instance, that a
prohibition interferes with private
rights—that temperance is a moral
question on which legislation is both
unconstitutional and unwise—that
moral suasion is the only remedy that
can be invoked to cure intemperance
and the like. Such people are every-
where, but they are growing beauti-
fully less as light advances. If the li-
quor traffic is a good thing, all onerous
taxes ought to be removed from its
sale, and it ought to be put on the
same basis of all other kinds of mer-
chandise; if it is a bad thing, the State
has no right to become a party to it
by protecting it for a moneyed consid-
eration, any more than it has to li-
cense any other source of crime.

The "sale of indulgences" sprang
the great Reformation in Germany in
the sixteenth century. It brought crime
up to the point where forbearance was
impossible, and the recoil was terrific.
The "sale of indulgences" to scatter
"fire brands, arrows, and death" from
whiskey shops, has reached a point
absolutely appalling, and aroused a
moral sentiment in the nineteenth
century that is destined to sweep the
country. While legislation was all on
the side of whiskey there was no cry
raised that it was unconstitutional.
But when legislation is invoked on
the other side, it is curious to see with
what pious horror we are warned
against infracting that sacred chart of
our liberties! Be not alarmed; the tem-
perance men are at least as safe
custodians of constitutions as the dram
sellers and their victims. S. H.

THE TEACHERS' INSTITUTE.

Lately held at Green Pond, a point
near where the counties of Tuscaloosa,
Bibb and Jefferson join, and in which
these three counties were represented,
was well attended and of uncommon
interest. Beside the thirty or forty
teachers present, our State Superin-
tendent, Hon. Sol. Palmer, and the
able Superintendent of Education
from Madison county, Prof. Lovett,
who is the principal of the city school
of Huntsville, and editor of the *Ala-
bama Teachers' Journal*, published at
Huntsville, were present, and contrib-
uted greatly to the interest of the oc-
casion. Having been a teacher at
short intervals in our past life, we were
present by special invitation, and felt
abundantly compensated for some sacri-
fices we made to gratify some friends.
A nobler set of men and women than
composed that gathering one seldom
meets. The spirit of corps was un-
surpassed by any gathering of the
kind we have ever witnessed. The
papers read, the addresses delivered,
and the debates that sprang up were
able, terse, piquant, and spicy—all in
the very best spirit. Our State Su-
perintendent, Mr. Palmer, by the
ability of his opening address, by the

earnest spirit with which he entered
into the business of the occasion, the
urbane manner with which he min-
gled with the teachers as if he had
been one of them, won the confidence
of all, and vindicated the wisdom of
his re-election for the responsible po-
sition he fills. A graduate of our State
University, identified with the inter-
ests of Alabama all his life, and hav-
ing been a teacher himself, as we re-
member, for some years, all this com-
bined with sound practical sense and
judgment, and those broad sym-
pathies that beam forth on as benignant
a countenance as one ever looks on.
Mr. Palmer really inspires all who
share his acquaintance with the con-
viction that he is exactly in the right
place.

We cannot close without mention-
ing three papers read on the occasion,
and ordered to be placed in the hands
of the editor of the *Teachers' Journal*,
Prof. Lovett, for publication. The
one by R. S. Cox, Superintendent of
Education for Tuscaloosa county; an-
other, by our brother Verby, so well
known as one of our best preachers
and teachers; the other, by Miss Al-
len, on "Morals and Manners in the
School." The latter paper called out
many commendations for its ability,
incisiveness, and scholarly finish.

The community around Green
Pond lived with each other in their
kindness and hospitality, and attend-
ed all the exercises from first to last,
filling the spacious church house
where the Institute was held with their
presence. S. H.

HELP THE BOARDS.

In other columns are appeals from
the Board of Ministerial Education,
the Home and the Foreign Boards.
These Boards all need money and
need it now. Can you not help them
to-day? Do not delay.

FIELD NOTES.

We are very sorry to note the severe
losses by fire recently of Brn. Bush
in Mobile and Wyatt in Marion.

Rev. Dr. H. W. Harris has been
elected president of the Board of
Foreign Missions of the Southern
Baptist Convention, vice Hon. J. L.
M. Curry, resigned.

The First church, Montgomery, has
already appointed a committee of ar-
rangements in preparation for the
Southern Baptist Convention which
will meet here on May 7th.

The new English Parliament will
contain seven Baptists. The English
government once regarded it as a
crime worthy of chains and death to
be a Baptist. The world moves.

A shameful act of vandalism was
committed at Tuscaloosa a few days
ago. The Baptist church was broken
into, chairs thrown out of the windows,
the pulpit damaged and pithers broken.

The young ladies of the Judson
Institute are to be favored at an early
date with a concert by the famous
Kellogg Company with nine artists
in addition to the cultivated Clara Louise
Kellogg.

After an illness of six weeks, Mrs.
Chas. P. Fountain died in Greenville
on the 16th. The many friends of
Bro. Fountain will sympathize with
him in his deep affliction. She leaves
two children.

Rev. A. W. McGaha was married
in Huntsville to Miss Mosetta Miller
on January 13th. We extend our
congratulations. Since he has found
a helpmeet we shall expect him to be
even more useful.

On the third Sabbath in September,
S. A. Adams, son of Rev. H. Adams,
was ordained to the full work of
the ministry, Brn. C. J. Miles and
A. J. Hearne being the presbytery,
in Nicholasville, Ala.

Brn. C. J. Miles and A. J. Hearne
recently constituted a church at
Putnam, Marengo County. The
covenant was read, and articles of
faith are to be presented hereafter.
Membership is not stated.

Miss Ida Woodfin daughter, of Rev.
Dr. A. B. Woodfin, was married at
Hampton, Va., on the 12th, by her
father to Mr. J. L. Cobbs, Jr., of
Montgomery. We extend congratula-
tions for her many friends.

Rev. O. F. Gregory seems much
pleased with his new field, High St.,
Baltimore. He says his congrega-
tions are large, attentive and growing.
He will have special meetings this
month. May the Lord bless him
abundantly!

The importance of systematic giv-
ing as a part of the worship was thus
urged Sunday by a New York clergy-
man. "A single dollar," he said,
"may look large, but when spread
out over a year it is too thin to lie
down upon and pray 'Thy kingdom
come.'"

Concord church, Monroe County,
has put a new roof on the building.
New blinds to the windows; has bought
an organ, stove, hymn-books, table,
and chairs, and made a handsome
contribution for missions, and paid
their pastor in full. They intend to
repaint their church during the sum-
mer. This certainly is good work
for such hard times. The church sets
a noble example. "Honor the Lord
with the First Fruits of all thy in-
crease. So shall thy barns be filled
with plenty."

A noble deed of heroism was that
of Conductor T. O. Harris, on the
occasion of the recent accident on the
L. & N. R. R. He bravely swam the
creek and, with his frozen clothes
clinging to him, he faced the wind
and hurried back to flag an approach-
ing passenger train of its danger. He
has been quite ill from the exposure,
and many prayers have ascended that
he will recover.

We learn that there is new life in
the First church, Columbus, Ga.,
under the pastoral care of Rev.
Robert H. Harris, to whom the peo-
ple have given a most cordial
welcome. The members have rallied
enthusiastically about him; the congre-
gations are large, the young men at-
tend in greater numbers than ever;
and the prayer-meeting and Sunday
school are growing in interest. Like-
wise the second church under the
charge of Rev. J. W. Howard, and
the churches across the river at Girard
and Brownsville, Ala., are making
good reports.

The meeting here conducted by Mr.
Thomason, the evangelist who has
lately come into note, will close to-
morrow night, at which time Mr. T.
will preach his farewell sermon. The
result of the evangelistic visit to this
place cannot be told in words. He
has only been here about ten days,
and notwithstanding the extreme cold
weather, he succeeded in arousing an
interest never before manifested here.
It would be hard to describe Mr.
Thomason. In other words, "he
cannot be put into print." He is a
born revivalist. He goes from here to
Eufaula.—M., Evergreen.

It is with very great sorrow that
we chronicle the death of Dr. W. T.
McAllister of Marion. He died on
the night of the 13th, quietly and
peacefully. He had been lingering
for some time with consumption and
his death was not unexpected. He
was a leading member of the Baptist
church and for several years Treas-
urer of the Board of Trustees of the
Judson Institute. During many
years he was one of the physicians
of the Howard and Judson and among
the pupils of those institutions scat-
tered all over this land there will be
sorrow for his death and sympathy
for his devoted wife and children.
He leaves a record of which the
whole denomination may feel proud.

Just as we suspected, the bishop at
Marion was not the only pastor treat-
ed royally by his people. We hear
of a pastor about Selma who was tur-
keyed and then dressed up in the hand-
somest study gown to be found in
Louisville. Of course the ladies were
the thought ones. By the way, the
pastor of that church, wise man that
he is, is reaching out after the young
men of his place. He is now preach-
ing a series of Sunday night sermons
addressed to young men. These are
his subjects: "Nature and the Bible,"
"Belief in the Supernatural," "Our
knowledge of the Supernatural," "The
Testimony of the Human Heart,"
"The Arguments for the Divine Ori-
gin of the Scriptures," and "Our Bel-
ief in the Scriptures." The discus-
sion of these subjects by such a man
must do great good not only to the
young but to all classes. Pastors look
well to your young men. Keep in
sympathy with young men.

Attention, Ladies!

The time has arrived for the report
of Woman's Missionary Work for this
last quarter to appear in the ALABAMA
BAPTIST, but as yet we have no report.

It is very certain that the corre-
sponding secretary of the Central Com-
mittee cannot make a report unless
the corresponding secretary of each
association send their reports to her,
and it is little that they can do if the
secretary of each society does not re-
port to them. This work does not
depend upon one person and it is im-
possible for one person to do it.

The State Convention resolutions
require all money to be sent to the treas-
urer of the Central Committee, Mrs.
Wm. A. Davis, Montgomery, Ala.

It is not yet too late to send the
quarterly report, as it may be proper
for it to appear in the last part of
this month, or even later. Please at-
tend to this ladies.

Report number of societies in each
association, number of members in
each society, when each society was
formed, its post office, church, presi-
dent, and secretary, the amount of
money given by each society for the
last quarter, and also name the asso-
ciation to which each society belongs.

MRS. M. C. DAVIS,
Cor. Sec. C. C.

Home Mission Board.

The pressing necessities of our
Board require immediate and liberal
contributions. We have two hundred
men in our employ who are doing
faithful work. They have reported
three thousand baptisms since May
last. They must be sustained. They
are dependent upon us for support.
They need help and they need it now.
We rely upon our brethren who have
so kindly helped us in the past, to aid
us now. Forward contributions as
early as possible.

L. T. TICHENOR, Cor. Sec.
Atlanta, Ga.

To do so no more is the truest re-
pentance.—Luther.

A Friend in Need is a Friend Indeed.

Since the following appeared in the
Foreign Mission Journal for Janu-
ary, 1886, two others have been
added to our list of missionaries.
They sail to Africa, with brother
David, the 7th of January. This
addition makes twelve new mission-
aries since May last. These rein-
forcements were indispensable. Our
Board feel sure that the friends of
foreign missions can not refuse to
come up generously and promptly
to the support of their Christ-ordained
work.

H. A. TUPPER,
Cor. Secretary.

Richmond, Va.

RECEIPTS OF EIGHT MONTHS.

	1884.	1885.
Alabama	\$ 1,375 88	\$ 1,945 48
Arkansas	474 46	639 55
Florida	372 75	451 96
Georgia	3,471 95	6,779 33
Kentucky	4,338 17	3,159 72
Louisiana	545 46	191 55
Maryland	1,756 27	1,574 93
Mississippi	2,166 37	1,822 86
Missouri	3,202 95	3,252 36
North Carolina	2,630 78	4,749 43
South Carolina	4,793 62	5,158 00
Tennessee	1,756 27	1,574 93
Virginia	5,151 91	5,609 14
West Virginia	105 10	27 45
Other States	343 63	3,286 46
Total	\$36,669 43	\$48,425 69

For the sake of comparison we put
with the receipts from May 1st, to
Dec. 21st, 1885, those for the corre-
sponding period of 1884. The in-
crease of \$12,000 over last year looks
well at first sight, but is liable to some
deductions. About \$5,000 of it, as
explained in June, was really con-
tributed, mostly in Georgia and
Texas, last year, but brought into
this year's account \$2,000 more are
donations from Philadelphia—\$1,000
given by Mr. Bucknell to Mexican
schools, and \$1,000 by the Publication
Society for Bible work. The real ad-
vance in regular contributions has
been some \$5,000, gallantly led by
North Carolina.

LIABILITIES.

The policy of the Board in allow-
ing treasurers of the several missions
to draw quarterly in advance for the
amounts appropriated for their sup-
port, requires the payment of these
drafts when presented, whether there
is any money on hand or not. Thus
our treasury is overdrawn to the
extent of \$13,000. The ten mission-
aries are now on the ocean going to
their fields. The appropriations of
the next quarter must necessarily be
proportionately larger. To pay the
debt already accumulated, and sup-
port the work on its present basis, to
say nothing of entering open doors
in every continent, will require in the
four months that yet remain of our
financial year at least \$50,000.

Can this be raised? Unquestion-
ably, yes. It is but a small sum for
the million of Southern white Baptists.
In the same period of last year they
gave for foreign missions over \$30,000.
God has blessed them this year
with better crops, a revival of busi-
ness, a more hopeful outlook. If we
regard their real ability, twice the
sum asked for would be a trifle.

But will it be raised? Ah, brother,
that is the question we anxiously ask
you. You are ready to do your part.
Yes, certainly, but will you double
or quadruple your fair proportion, so
as to make up for the tens of thou-
sands, less favored, less enlightened
than you are, who will not see this
appeal or hear the cry of the nations
that sit in the darkness and in the
shadow of death.

The case is urgent, the need is great.
Help, and help now.

From Furman (Snow Hill).

The cause of Christ survives, and
to some extent flourishes, here in
spite of the cold and trying winter.
The attendance at church is good,
the preaching excellent, the Sabbath-
school keeps up in interest if not in
numbers, and we have—best of all—
a live weekly prayer meeting. Many
brethren who have never before taken
any interest in these things are very
active and developing splendidly. No
village in my knowledge ever had so
good a prayer meeting. Others say
the same of us. 'Tis true that the en-
tire church is not interested specially
in these things. It is often said that
it doesn't take much religion to do
most church members. We do not
expect that class to become interested
until they get more of the grace of
God in their hearts. However, there
is more active Christian work done
here than ever before.

Winter and Christmas are specially
trying times to our country churches.
That hateful, pernicious notion "that
Christmas comes but once a year, if I
get drunk you need not care," still
prevails to a considerable extent.
A time to shelve our religion; a time
to dance, drink, to debauch in every
way! What an ideal! What a perva-
sive of what should be a time of great
gratitude and thankfulness and recon-
secration to the service of our God!

On the whole, we have passed
through this trying time with little
to mar our spiritual or fraternal enjoy-
ment. Of course, there have been
some excessive drinking and looseness
among church members; but less than
usual. We expect this state of things.
This class is never more than a dead
weight to the church, and every

church will have a few such hangers
on in spite of fate. God pity such!

Ours is, and has been for some
years, a prohibition district, and the
sentiment becomes deeper rooted as
the days go by. Thank God there is
a fair prospect of shielding our boys
from this worst of curses.

The crop yield for 1885 was
very short, and this coupled with
low prices makes money scarce
and times hard for a fact. Notwith-
standing this our church finances are
in a good condition, and the spirit of
liberality seems on the improve. This,
to my mind, is a good test of the spir-
itual condition of a people. A man
that is a cheerful, ready, liberal giver
for the cause of Christ, as a rule, is
apt to be spiritually minded.

It rejoices us to learn of the great
spiritual revivals that are occurring so
constantly. May the good work go
on, and the church of God do her
whole duty. See to it that good laws
are enacted and good men put into
office then. The outlook for Zion is
encouraging. We propose here, by
the grace of God, not to be lagging
nor towards in the great conflict upon
us. Bold, aggressive, "quit you like
men" Christians is the need of the
times.

J. C. J.

Home Mission Board.

The Home Mission Board of the
Southern Baptist Convention begs the
attention of the brethren to the fol-
lowing facts:

In compliance with the expressed
wish of the Convention, which re-
moved it to Atlanta, the Board has
enlarged its work as rapidly as the
means furnished it were justly.

The number of its missionaries has
been increased from thirty-four, in
1882, to fully two hundred. As a re-
sult of their labors, the baptism of
converts has increased from one hun-
dred and nineteen, reported in 1882,
to 2,931, reported in 1885. A cor-
responding increase is shown in every
other item of labor reported by them
to the Board. The present is even
more fruitful in blessed results than
any one of the past. The first six
months show 2,800 baptisms, and the
reports for the third quarter, now
coming in, justify the expectation that
4,000 baptisms will be reported dur-
ing the present conventional year.

Even with this enlargement of our
work, the Board feels that, so far
from having reached the limit of its
field, it has but fairly entered upon it.
The scope of this address will not
permit us to enter into details upon
this point. We must content our-
selves with calling attention to the
half-supplied wants of such States as
Alabama, Louisiana, Florida, and the
Indian Territory; to the destitution in
some of our great cities, as New Or-
leans, St. Louis, Memphis, Charles-
ton and Washington, which are now
calling to us for help; to the scores of
growing towns that are without a Ba-
ptist church or house of worship; to
the numberless districts in our mountain
region where the missionary finds
fruitful fields among the needy; to the
struggling Sunday-schools that ought
to be helped, and to the many, many
places where they ought to be estab-
lished; to the thousand white Baptist
churches in the South that have no
houses of worship, and last, but by no
means least, to the spiritual need of
seven millions of negroes among us.

We do not exaggerate the facts
when we say that our work is but
begun, and that our resources are
totally inadequate to our needs. At
the last meeting of the Southern Ba-
ptist Convention, the Board asked that
body to sanction the increase of its
expenditures to one hundred thou-
sand dollars, and named amounts
which certain States were desired to
raise. The convention authorized this
enlargement, and by special reso-
lution urged these States to raise the
amounts requested, and the members
of the convention pledged themselves,
individually, to use their best en-
deavors to accomplish this desired
object.

Some of these States have respond-
ed to this call, and the receipts of our
boards since last May have been nearly
ten thousand dollars greater than
during the corresponding period of
the previous year. The Board, mean-
time, relying upon the pledges of the
brethren of the Convention, has so far
increased its work that this addition
to its funds has not met its necessities.
We are now unable to meet our obli-
gations without heavily overdraw-
ing our treasury. It will require twenty
thousand dollars in cash, over and
above what will be raised on our mis-
sion fields to carry us safely through
the remainder of the conventional
year. To meet this necessity we ask
of the following States the amounts
named below:

Maryland, \$2,000; Alabama, \$2,000;
Virginia, 3,000; Mississippi, 4,000;
N. Carolina, 2,000; Tennessee, 1,000;
S. Carolina, 2,500; Kentucky, 1,000;
Georgia, 3,000; Missouri, 1,000.

The other States will raise corre-
sponding amounts for the work we
are carrying on in their bounds.

These are insignificant sums com-
pared with the number and ability of
our brethren in these States. They
can easily be raised if our pastors and
people will only try, and as their ser-
vants appointed by them to do their
work, we do earnestly entreat them
not to neglect the interest they have
confided to our hands.

I. T. TICHENOR,
Corresponding Secretary.

Associational Missionary Meeting.

To be held with Indian Creek church,
Butler county, of Alabama Associa-
tion, Jan. 26th, 30th and 31st, 1886.
The necessity of the gospel minis-
try. Eld. M. Bishop and Dr. D. D.
Jones, speakers.

How may Christians assist the min-
istry in preaching the gospel? Eld.
A. F. Goldsmith and Bro. J. A.
Stringer.

Should all Christians assist in send-
ing the gospel to the destitute? Eld.
R. M. Burt and Bro. J. C. Fonville.

Exposition of 2nd Cor. 9: 8-14.
Eld. W. C. Avant and Bro. S. A.
Satterwhite.

Exposition of Malachi 3: 14. Eld.
G. W. Webb and Eld. W. H. Cheat-
ham.

Alabama Baptist.
MONTGOMERY, ALA., JAN. 21, 1886.

Praying and Doing.

"Bless the poor children who haven't any beds to-night," prayed a little boy, just before he lay down in his nice warm cot, on a cold windy night.

As he rose from his knees his mother said to him, "You have just asked God to bless the poor children—what will you do to bless them?"

The boy thought a moment, "Why if I had a hundred cakes, enough for ourselves, I'd give them some."

"But you have no cakes."

"Well, when I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't half enough money to buy all you want, and perhaps never will have. I want to know what you will do to help them now."

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money, and buy a loaf myself."

"Take things as they now are."

"The boy thought again. 'I'll give them half my money. I have four pence, and I'll give them two. Would that be right?'"

"Twopence would not go very far in making a child, so poor that it had no bed, as comfortable and well provided for as you are. Twopence towards food, clothes, books, and a pen for such a one, and two just for pencils or sweets for yourself, don't

"Then, mother, I'll give all my money, and I wish I had more to give," said the little fellow as he took his good-night kiss.

Now don't you think his bed was made soft that night by his pity for the poor and shelterless? Don't you think he slept the more sweetly, and that ministering spirits watched his slumber more lovingly, because he was growing to be somewhat like our Heavenly Father, who "spared not

A great many children pity the poor little, and wish God would be kind to them and take care of them. Perhaps they even pray him to do it, like the little boy in my story. But I am afraid too many of them would blame God to do all the work. They don't want to help much; they don't want to give away much that is theirs; they don't want to trouble themselves much about it. They do not really love their poor neighbors as

Self Righteousness.

An artist wanted a man that would represent the prodigal. One day he met a poor beggar, and he thought, "That man would represent the prodigal." He found the beggar ready to sit for his painting if he would pay him. The man appeared in the day appointed, but the artist said, "You are mistaken, I said No. You made an appointment with me." "No," said the artist, "I never saw you before." "You are mistaken," he said, "You made an appointment with me." "No it must be some other artist. I have not time to meet a beggar here at this hour," said the artist. "You beggar," said the man, "You beggar," said the man, "You beggar," said the man.

"Yes." "What have you been doing?" "Well, I thought I would get a new suit of clothes before I got painted." "Well," says the artist, "I don't want you," he would not have him then. And so if you are coming to God, come just as you are. Do not go and put on some garments of your own, and think the Lord will accept you because you have some good thoughts and desires.

"Golden Medical Discovery"—the

A Kindness to Moody in his Boyhood.

I remember when I first went away from home, a fatherless boy, to a place some thirteen miles away. I feel I never have been so far away from home. My brother had gone to live there a year before me. As we both walked along the street my brother said: 'Look, there is an

man coming down the street who will give you a cent. He gives every one who comes here a cent." He went along and as we got right opposite to him, he wheeled around and looked at me, and said, "Are you a new boy in town?" My brother who was afraid I would lose a cent, said "Yes." He placed his trembling hand on my head and spoke so kindly and told me I had a father in heaven. Oh, how those words cheered me as he took out a bright, new cent, and gave it to me. I don't

now where that cent is now, but I all never forget that little act. Hundreds of you aged ones can give a kind word in season to those who are trying to save souls. There is not a young man in all this city but who ought to be in sympathy with this work.

Offensive breath vanishes with the use of Dr. Sage's Catarrh Remedy.

Men of the greatest ability and the highest attainments have always per-

formed missionary work in the past. This was especially the case with St. Paul, the chief of the apostles. In the primitive church the missionary field demanded the greatest sacrifice and the highest talent that could be obtained. The same is true to-day. The obligation to perform this work, rested upon the uncertain or imaginary foundation, "Go ye into all the world and teach the gospel to every creature," was a commandment which could not be disregarded. While millions of

men in Africa and Asia were perishing
Christian churches in this land were
crowded with men who should con-
secrate themselves to the glorious
work of carrying the gospel to the
heathen.—*Rev. R. DeBaptiste.*

a pocket-hankerchief, and innocently walked off with it.

The next morning he was at Richmond's door. Martha, standing to the door, the minister handed him a neat little parcel, with a queen on his face.

"Is this yours?" asked he.

Martha said, "Yes, sir," and with a blush even opening it. She was very hard to keep from laughing, when she looked up and saw the minister's eyes were trembling, and ventured to let her own a little.

"I suppose I took it by mistake the day I called here," the minister said. "I found it in my pocket when I came here."

"It was not any matter, sir," Martha, "because it was for your way."

"For me?"

"Yes, sir, Louisa and I intended for a Christmas present for your study chair." Then I came and appropriated my own present, before it was mine," said the minister, and he looked so heartily that, that Marcella was not afraid to laugh quite at herself, and Louisa, standing in the parlor doorway, was not afraid to join her at *Treasure Trove*.

♦ ♦ ♦

"Innocent in Itself."


How often in this country whenever the question of domestic popular amusements is being discussed, dancing, testing the speed of a blooded steed, boat-racing, and the blooded steed, games of billiards and cards, these are named as other amusements, are some justified on such grounds alone, be urged that, under the circumstances, these things are inexpensive and ought to be avoided, the reply "No, these things are innocent themselves."

The error lies in assuming certain words and actions may be alone, and separated from all other things, may have nothing to do in our character. But can we conceive such isolation? Every moment of influence touches other things. However may be the cause or the occasion of evil is to be carefully avoided. There is no law mainly written thus.

Personal influence rightly considered, has no place for the doctrine

"This is innocent in itself." I profoundly serious, because each holds a necessary relation to the other part. In all our estimation the guilt or innocence of humanity, this view ought to be ever present with us.

Never defend an error because once thought it truth.—[Franklin]



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