

THE ALABAMA BAPTIST.

HARRIS & DAVIS, Editors and Proprietors.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, FEBRUARY 11, 1886.

TERMS CASH: \$2.00 A YEAR.

NUMBER 6.

Rev. Charles H. Spurgeon.

But a Step.

(From a recent sermon at the Metropolitan Tabernacle.)

1 Samuel 20: 3. "There is but a step between me and death."

This was David's description of his own condition. King Saul was seeking to destroy him. The bitter malice of that king would not be satisfied with anything short of the blood of his rival. Jonathan did not know this. He could not believe so badly of his father as that he could wish to kill the champion of Israel, the brave, true-hearted young David; and so he assured David that it could not be so—that he had not heard of any plots against him. But David, who knew better, said, "It is certainly so. Your father seeks my blood, and there is but a step between me and death."

Now, it was by knowing his danger that David escaped. Had he remained as ignorant of his own peril as his friend Jonathan had been, he would have walked into the lion's mouth, and he would have fallen by the hand of Saul. But to be forewarned is to be forearmed; he was, therefore, able to save his life because he perceived his danger. It would have been a very unwise person who should have said, "Do not tell David about it. You see that he is very happy in Jonathan's company. Do not disturb him. It will only make him fret. Do not tell him about Saul's anger." But a true and wise friend would acquaint David of his danger, in order that he might seize the opportunity to escape. So also to-night somebody might say, "Many people now present are in great danger, and do not dare to think about death: do not mention the unpleasant subject to them." Well, sir, if my object were, to please you, if my desire were to seem as one who playeth a merry tune upon a goodly instrument, I certainly should not speak to you of death and danger. But, then, it would be infamous to allow men and women to stand in infinite jeopardy and not to warn them; and it is kindness to speak to those who are carelessly at ease and tell them salutary truth. It will not put them in danger; but it may, God blessing it, be the means of their escaping from eternal ruin. So, I pray you, while I talk upon this theme, which may seem to be a sad one, ask God to make it a great blessing to those who hitherto have been sporting upon the brink of fate without thinking of the solemnities of eternity.

The brevity and uncertainty of life.

1. First, there is a sense in which this text is no doubt literally true of every man—"There is but a step between me and death; for life is so short that it is no exaggeration to compare it to a step." Suppose that we should live to threescore-years-and-ten, or even fourscore years, or to be, as some few of our friends are here to-night, even past their fourscore years, yet life will occupy a very short time. Life is long to look forward to; but I appeal to every aged person whether it is not very short to look back upon. I confess to my own experience that a week is now a hardly appreciable space of time to me. There seems to be very little breathing-room between one Sunday and another. One has scarcely preached before one has to prepare again some other word with which to address you. As we grow older time very sensibly quickens its pace. I know that this is an exceedingly true observation, but I mention it all the more earnestly because the certainty of it should force it home with power upon our minds. You young people look to a month as being quite a period of time, but when you are getting forty, or fifty, or sixty, you will look upon a whole year as no more than a brief interval. Indeed, I do not wonder that Jacob said his years were few. Because he was an old man he thought life short. If he had been a young man he would have said that his days were comparatively many, and would have tried to make himself feel that he had lived a long while; but when a man grows old his days seem fewer than they were, and the older he gets the shorter his life seems to have been. There are many ways of calculating time, and its length or brevity lies more in idea than in fact. I have sometimes noticed it—I dare say you have—that an hour has seemed to me very long indeed. In certain states of mind I have looked to the clock again and again, and I have thought that I never lived such a long hour. But often and often does it occur to me that I sit down to write, and that I go on writing, and when I lift up my head an hour has passed, and I think to myself, "It can not be. There is a mistake. That clock has made a mistake somehow." I have even referred to my watch, and I have found that it was even so;

but where that hour went I do not know. When one is very busy the hours glide away, so that you say, "Time is, after all, only a dream." Time may appear to be long while it is short, and it may be really short when according to human calculation it is long. But all men when they come to die confess that their life has been brief—that it was but a step. Yesterday I was born: to-day I live: to-morrow I must die. Ephemera are born and die in the space between the rising and the setting sun; their life is a fair picture of our own. We are shadows, and we come and go with the rising and setting sun. Truly, "there is but a step between me and death." O my God, if my life be so short, prepare me for its end! Help me to stand ready for its close, so that I may give in my final account with joy.

But, in another sense, there is but a step between us and death, namely, that life is so uncertain. How unexpectedly it ends! Strong and hearty men, if I might make a judgment from observation, seem to be among the first to fall. How often have I seen the invalid, who might almost long for death, draw out a long existence of continuous pain; while the man who shook your hand with a powerful grip, and stood erect like a column of iron, is laid low of a sudden and is gone! No man can reckon upon the full term of life: not one among us can be sure of reaching threescore-and-ten. We cannot be sure that we shall see old age. A bubble is more solid than human life, and a spider's web is as a cable compared with the thread of our existence. There is but a step between us and death.

A Subject of Thought.

II. But, dear friends, I now turn to further remark that to some this is specially true. Will you bear with me when I remark that to persons who have reached a ripe old age this is most certainly true: "There is but a step between me and death?" It is inevitable in the order of nature that you should not live long. Now do not object to think about it and talk about it. It is only foolish persons who will not mention death.

I should like you to be able to think about death. If you do not like to think about it at all, my dear friends, I think that there is something wrong in you, and you ought to take warning from your own dislike. He that is afraid of solemn things has probably solemn reason to be afraid of them. It is greatly wise to talk with our last hours. A man who is going to a certain place should think about the place to which he is going, and make some preparation for it. If he be a wise man he will do so. I should like you to attain to such a state that you could feel as Dr. Watts did. He said to a friend when he was an old man, "I go to my bed each night with perfect indifference as to whether I shall wake up in this world or the next." That is a beautiful state of mind to be in. Or, as the old Scotch minister said when some one asked him, "Is this disease of yours fatal?" and he replied, "I do not know, and I do not wish to know, for I do not think that it can make much difference to me; for if I go to heaven I shall be with God, and if I stop here God will be with me." Oh! is not that a sweet way of putting it? There is not so much difference, after all, between being with God and God's being with us.

Spending Your Life for God.

III. I am to close by saying first, suppose it is not so. Young friends, you that are here, suppose it is not true that there is only a step between you and death. Suppose it is not so. There may be some here that will live to a very great age. I may be addressing some persons who will rival Sir Moses Montefiore. Possibly you may. Well, what then? If so, I should recommend you to follow the Scriptural advice, "Seek ye first the kingdom of God, and his righteousness." The first things should come first: the best of our thoughts. A prince who had been warned of assassination, gaily exclaimed, "Serious things to-morrow; but before to-morrow he was slain. Yet had he not been slain, his speech would have been an unwise one; for, however long we live, we ought not to push serious matters into a corner. If we are to live, let us live to noble purpose. It would be a great pity to lose a single year, much less a long life. If you are going to live a hundred years begin then with God. If you are going to have long life, why not spend it for him?"

There was a storm at sea once, and there was a young man on board who was not used to storms, and he fell into a great state of mind. He was not much use on board the ship through his fears. He crept into a

corner and knelt down to pray; but the captain, on coming along, could not stand that. He shouted: "Get up, you coward, say your prayers in fine weather." He did get up, saying to himself, "I only hope that I shall see fine weather to say my prayers in." When he landed, the words the captain said, rang in his ears, "I will say my prayers in fine weather." I would say to you who hope to live a hundred years, say your prayers in fine weather. The young man was so impressed with those words that he went to hear the gospel, was converted, and became a minister of Christ. One Sunday morning, while he was preaching in one of the most notable pulpits in New York, that captain came into the chapel, and the preacher looked him in the face and said, "Say your prayers in fine weather." The captain was astonished, as he perceived that the very man whom he had addressed as a coward was now preaching from the pulpit, and giving out at the commencement of his sermon the advice which he had given him. I trust the captain took his own medicine. I want to give that advice to all who do not think that they are going to die yet. Say your prayers in fine weather. Begin with God now. Oh, come and give my Lord Jesus the prime of your youth, the best of your days. I came to Christ when I was fifteen. I was a minister of the gospel when I was sixteen years of age. I have gone on preaching Christ ever since. I wish that I could have begun sixteen years before. I do not regret of coming to him too early; but I urge upon you, young friends, while yet the marrow is in your bones, and your brain is clear, and your eye is true; ere yet you have dishonored yourself, and weakened your body by sin, come and yield yourselves up to Jesus Christ, that you may spend a whole life in that blessed service which is joy and peace. May the Holy Spirit of his great love make it to you only a mere present.

Oh, if it is only a step between us and death, then you that are unprepared, it is only a step between you and hell! Escape, I pray you, by the living God. As you love your souls, flee for your lives, and lay hold on Christ.

But a Step to Heaven.

But if you are in Christ, it is only a step between you and heaven. You may well desire that you might take that step right speedily. I shall never forget one summer afternoon, when I was preaching in a village chapel, about the joys of heaven, that an elderly lady sitting on my right kept looking to me with intense delight. She seemed to say to me, "Bless God for that. How I am enjoying it!" She kept drinking in the truth, and I poured out more and more precious things about the eternal kingdom and the sight of the Well-beloved, till I saw what I thought was a strange light pass over her face. I went on, and those eyes were still fixed on me. She sat still as a marble figure; and I stopped and said, "Friends, I think that you sister over there is dead." They said that it was even so, and they bore her away. She had gone. While I was telling of heaven, she had gone there; and I remember saying that I wished that it had been my case, as well as hers. It was better not, perhaps, for many reasons; but oh! I did envy her. I am always looking for the day when I shall see her again. I shall know those eyes, I am sure I shall. I shall recollect that face, if in heaven she is anything like what she was here, or bears any marks of identification. I shall not forget that inward fellowship which existed between a soul that stood with wings outspread for glory, and the poor preacher who was trying to talk of that which he knew but little of compared with her. Well, well, it will soon be my turn. Good night, poor world! It will soon be your turn, and then you shall say, "Good night." Let us meet in glory. Let us meet in glory, for Jesus Christ's sake. Amen.

Robert Hall's Chapel.

Many of these illustrious English preachers had insignificant looking churches. We went to Bristol to see Robert Hall's chapel. The present sexton remembered the great Baptist orator and preacher. The chapel in Robert Hall's day would not hold more than six hundred auditors, but there he preached discourses that have rung round the world and will ring through the ages. The size of a man's shop is not of so much importance as the style of work he turns out. Ole Bull could play the "Hallelujah chorus" on a corn stalk field. Blessed are all they who do their best whether in sphere resounding or insignificant. Talmage.

How Theodosia Earnest Came to be Written.

In a speech before the Waxahachie Association at Bristol, Texas, last week, the report on Sunday-schools being under discussion, Dr. J. R. Graves gave the following graphic description of the origin of that remarkable book, Theodosia Earnest:

"In 1853 I was sitting at my desk in Nashville intently engaged upon an editorial, when a shadow darkened my door. Looking up I saw a tall gaunt form standing before me, with his large, piercing dark eyes looking down intently upon me. As I rose to receive him, he advanced toward me, and extending his hand, he said, 'My name is A. C. Dayton.' 'Are you the Dr. A. C. Dayton?' I inquired, 'that was baptized last Sunday week at Shelbyville by Eld. Strouder?' He replied, 'I am that man!'"

Giving him a hearty shake of the hand, I bade him be seated, assuring him of my great pleasure in meeting him.

After a few moments of general conversation, he said: "I have come especially to see you in reference to matters personal to myself, and I begin the matter by giving you a brief history of my conversion to Baptist sentiments." He then detailed to me how that, some eighteen months previous, a copy of Carson on Baptism, fell into his hands which convinced him beyond all question of doubt, that immersion was the act which Jesus Christ received, and commanded his disciples to administer to the end of time. Dr. Dayton was at this time a member in the Presbyterian church at Nashville, Miss. He said he found himself an unbaptized man in a Christian body. The duty of leaving all to obey Christ, wrought greatly upon his mind. It became clear to him that he had reached an epoch in his life. With the conviction preying upon his mind that he should be baptized, came the conviction that he must also preach the gospel to others.

The anxiety arising out of the contemplation of severing a connection so dear to his heart, threw him into serious nervous prostration in which his life was despaired of, and none but his friends could induce him to resign. He had reached a state of entire resignation did he rally from his low condition. The leaving of a lucrative profession, that of dentistry, and entering the ministry, which promised no adequate support to a large and expensive family, was more than he had the faith or the courage to perform.

Utterly prostrate he resolved upon casting his all upon God, and the relief from this mental state, brought on a reaction, and he soon found himself in a state of convalescence. When sufficiently recovered his physician advised him to travel in the upper country, and he came to visit his wife's relatives in Shelbyville, Bedford county, Tenn.

"There for the first time in life," said Dr. Dayton, "I attended a Baptist church and heard a Baptist sermon. I went forward and agreeably to my vow made in sickness, I asked to be baptized. Now, Bro. Graves," he continued, "what can I do? I have come to inquire of you if you know anything that I can do? My way is perfectly hedged up around me. I cannot see my way before me. What can I do?" I gazed upon him with intense interest and pity. The frailty of his person, his inexperience and lack of qualification in the ministry pressed into my very heart his piercing interrogatory: "What can I do?"

Seeing that my time was passing as my paper was about to go to press, and that the article I was on when he came in was still unfinished, it occurred to me that I had seen an editorial in a Texas Baptist paper favoring union Sunday-schools, and thanking God that there was not a Baptist Sunday-school in the State. I had marked it for editorial notice and laid it away. I took it from the desk and passing it to him, I asked him to take pen and paper and write his views upon the article. Thirty minutes had elapsed perhaps, when he approached me and handed me the paper, he said, "Here is what I have written." I read it carefully, and rising from my chair I grasped his hand and said, "You can write, sir, and I can pay you for it." His dark eyes glowed with brightness and his face beamed with the radiance of light and hope. My article was finished.

It is sufficient to say that in one hour we had arranged the outline of Theodosia Earnest. I suggested that what was needed in our current literature was a book so filled with the spirit of romance as that it should compel the attention of the public. Into this should be woven the word of Scripture truth. It struck his quick genius at once, and he entered into

the spirit of the proposition heartily. The privilege of publishing the chapters of the book in my paper, I agreed to pay him \$5,000 in weekly installments and 10 per cent royalty on the sales of the book. It was published the following year, and by the breaking out of the war over 50,000 copies of Theodosia Earnest had been sold, and Dr. Dayton had purchased a beautiful home with the profits on the sales, and was living in comfort and ease.

It is well known that Dr. Dayton afterwards continued to write and produce his celebrated doctrinal catechisms used extensively at one time throughout the Southern States. It is also interesting to state here that the interesting picture of Theodosia Earnest is that of Bro. Graves' wife, Lou Snyder. She was Dr. Dayton's ideal of his heroine, and the trials of his own life afforded the basis of his charming story.—Texas Baptist.

General District Meeting.

Of the Muscle Shoals Missionary Baptist Association will hold its next session at Danville, Morgan county, Ala., beginning on Friday before the fifth Sunday in May, 1886. The Committee of Selection consists of O. D. Gibson, board, White, and Mat Lyon, Eld. John E. Weaver is appointed to preach the introductory sermon. The names of those persons appointed to lead in discussion, and also of their alternates, are appended to each subject. Other brethren not here mentioned are of course expected to take part in discussing the questions.

I. The Relation of the church and the pastor.

1. Ought the pastoral call of the church to be made for one year or for so long as the church and the pastor may agree to maintain the connection?

2. Ought the wages of the pastor to be determined in amount, or not half enough for his support; or ought he to be obliged to wait long for pay, any more than any other laborer?

3. Is it right for the pastor to give the greater portion of his time to worldly business, or ought the ministry to be his chief occupation, and his secular business a subordinate?

4. If churches and pastors habitually do wrong in any of these things, ought they to expect the cause of Christ to prosper among them? Scripture references: Matt. 10:10; Luke 10:7; Acts 6:4; 1 Cor. 9: 3, 14-16; 2 Tim. 2:15; 2 Tim. 4:12; Heb. 3:2; Mal. 3:8-12. C. G. Lynch, W. B. Carter, Alternates, J. C. Orr, J. I. Stockton.

II. Missions.

1. Is the support of Missions a Christian duty; and does the Bible make any distinction as to the nature of missions, whether Home or Foreign, or as to the consecration of Christians generally to the work of one department rather than another?

2. Is it the duty of all Christians to aid, to the extent of their ability, in the work of both Foreign and Home Missions; and is it sinful for a Christian to refuse or fail to give such help, when he is able to give it? Peter Clay, M. Finney, Alternates, R. T. Wear, J. M. Roberts.

III. Conversion.

1. What does the expression mean, in Luke 22:32, "When thou art converted, strengthen the brethren," and the expression in John 13:8, "If I wash thee not, thou has no part with me?" Was Peter regenerated prior to the time of the former expression, and prior to this ablution, or was he not? Lucius Wear, J. Spear, Alternates, W. T. Cobbs, W. G. W. Smith.

IV. The New Birth.

1. Did the Savior teach Nicodemus, in John 3:3, that to be "born of water," meant Christian baptism?

2. If our Savior did teach that doctrine, should we also understand that he meant, that immersion in water, Scripturally administered to a believer in Christ, is a door into the church, or the kingdom? J. S. Gibson, J. O. A. Pace, Alternates, W. H. Simpson, J. R. Nesmith.

Perhaps there is now a "shy, solitary, serious thought" about becoming a Christian. If you let it alone it may fly away like a bird through a cage door left open, and may never come back. Or else a crowd of business cares and plans, or perhaps a pressure of social invitations will flock in, and the good thought be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now: and the great bell rings out, "now is the accepted time; behold, now is the day of salvation." No soul was ever saved, and no good deed was ever done to-morrow. Be careful, dear friend, lest to-morrow find you beyond the world of probation!—Dr. T. L. Cuyler.

A Glance at Temperance Progress.

The new century opens with unwonted activity in a great variety of channels of useful temperance work, but also with gratifying unity of purpose. Until within recent years temperance propaganda has been carried on chiefly in the Northern States; now the Southern States are coming to the front, and bid fair at an early day to take the lead in excluding the dram-shop from their towns and cities. The late remarkable contest in Atlanta, a city of fifty thousand inhabitants, is without a precedent hitherto in any American city of equal proportions, and the entire State of Georgia is more profoundly stirred than at any time since the war era. The prominence which the temperance issue has latterly assumed is giving practical politicians of all parties, in all parts of the country, much uneasiness. To many it comes as a troublesome test-question, and they would fain pray to be delivered therefrom. It is only a question of time when, from every community, "the saloon must go."

It is one of the dangers of this period, however, that the attention of many temperance workers will be too exclusively absorbed by the legislative and political phase of the question. It must be remembered that the people not yet converted will be ready to "stand up and be counted" against the saloon only as they may become convinced of the wisdom and duty of abstinence from all intoxicating beverages, and therefore of the desirableness and propriety of prohibiting the manufacture and sale of such beverages. Political excitement is temporary and fluctuating; intelligent conscientious conviction is abiding and perpetual.

Temperance is a citizenship and political question, but it is also, and pre-eminently, a religious question. It has had hitherto much important help from many churches, but it might, and should, have a great deal more in the future. Religious conviction is the chief corner-stone of the superstructure of the true temperance reform. Every church, of every religious denomination, should be the centre and nucleus of earnest total abstinence propaganda. It would be easily within the power of the churches of this country, in uncompromising federated temperance action, to speedily neutralize and overcome the pernicious and perilous saloon influence in the political life of the nation.

Not can the educational needs of the young be safely overlooked or neglected. Every Sunday-school should be in part a juvenile temperance organization. Its library should be well provided with attractive and instructive temperance books. In nothing, perhaps, is the progress of the temperance reform more strikingly illustrated than in the marked excellence of the Sunday-school temperance books of the present time, such as are upon the shelves of the National Temperance Society. A century ago there were none at all; even little more than a decade ago they were, as compared with the present, few in number and inferior in interest; to-day they are safely to be said to lead all other Sunday-school books in literary excellence, and in their freshness and variety of interest and instruction. The children everywhere should be supplied with them abundantly. Their pages contain for many a reader hidden and untold blessings for time and eternity. The children of the public schools, too, are now accessible to temperance instruction as never before. It should in this new year be the untiring care of parents, guardians, and teachers to provide them with the best scientific teaching as to what alcohol is, and what it does to the healthy human system.

From Columbia, Ala.

This beautiful little town is situated on the Chattahoochee river, not very far from the extreme southeast corner of the State. Though quite an old town, it does not so impress one, from the fact that during the last three years it has been so changed from steady and rapid improvement. New streets have been opened, large brick stores have been erected, and handsome dwellings have been built. The work of improvement still goes on. A contract for brick to put up two large brick stores has been recently made. A large brick hotel is in contemplation, also a carriage and buggy manufactory. In addition to the two elegant warehouses which are doing a paying business, another of immense capacity is nearing completion. During the past few weeks, two new stores have been opened, and another in addition to the two already mentioned, will be erected some time this

spring. The price of real estate is advancing every day.

The location is all that could be desired. While Columbia has no railroad, her low rates of freight by river enable her to successfully compete with any town in the State. The reader can readily understand this when I inform him that there are six elegant and commodious steamers plying the river between Apalachicola, Fla., and Columbus, Ga. This gives direct communication with Savannah, and other points of importance.

Citizens who have resided here for a number of years think this locality cannot be excelled for health. There can be no local cause for sickness. While the surface of the country is level, there are no ponds of stagnant water. The streams are clear and beautiful, and run swiftly along their pebbled beds. The soil is sandy, consequently the town is not troubled with muddy streets. In a few hours after a rain, the water has all disappeared beneath the surface.

The people here are noted for their enterprise and benevolence. After staying among them for a short while, I have been much pleased to see how harmoniously they work together for the general good of the town. They respond liberally to every appeal, which has for its object the moral and religious improvement of the community. One result among others is a splendid school building which contains a first-class high school, directed by an efficient board of trustees, and taught by two Christian gentlemen of culture and training who are doing good solid work. There are private schools which are also conducted with much credit to those who have them in charge.

The industry and enterprise of the business men of the place has caused the business life and activity of the town to be proverbial. A gentleman of experience and much observation remarked to the writer a few days ago that he had never seen more business life anywhere. Very often the streets are so crowded with wagons and other vehicles that it is almost impossible to get along. These wagons bring in cotton and other produce from the country, and go away loaded with groceries and household goods.

While other interests have been pushed forward to success, the cause of our denomination has not been allowed to lag in the rear, as those in position to know can testify. Since the beginning of last summer a superb brick church has been built and dedicated without an indebtedness. This was done by the church and citizens of Columbia. They varied from the usual custom of going abroad for help. Though bearing heavily on some of the members of the church, they have an edifice of which they may well be proud. It is built on the modern style, and reflects great credit on the community, especially the building committee. Until recently, the church has been having preaching only twice a month, but it has been determined to change to the ancient plan of having preaching every Sunday. This is as it should be. The Sunday-schools and prayer meetings are well attended. The congregations are growing larger at each service. At the last conference a committee was appointed to overhaul and revise the roll. This committee has performed its duty faithfully, and reports one hundred and two who hold membership with us. Having been without a pastor for several months previous to my coming, the church is somewhat disorganized, but under the blessings of God we hope to be in good shape for work in the near future. Since taking charge of the church I have been very kindly received, not only by the members of the church, but also by the people generally. I am well pleased with my new charge, and trust that I may be able to do my duty faithfully.

Allow me to say in conclusion, that the editors of the ALABAMA BAPTIST will receive a warm welcome whenever they feel disposed to cheer us with their presence, as will also the Corresponding Secretary of the State Mission Board.

J. L. THOMPSON.

Columbia, Jan. 30th.

No spirit is wholly cast off from God if it longs after God. If thou canst be content without God, thou art indeed a lost one; but if there be in thee a wretched, rankling discontent at the very thought of being severed from thy God, then thou art his and he is thine, and no division shall come between thee and him.—[Spurgeon.]

A perfect faith would lift absolutely above fear. It is in the cracks, crannies, and gully faults of our belief, the gaps that are not faith, that the snow of apprehension settles and the ice of ungodliness forms.—[G. Macdonald.]

Impressions of England.

BY REV. THEODORE L. CUYLER, D. D.

You ask me to jot down some of my impressions gathered during my recent visit to England and Scotland—which was very brief as to time, but full of incident and opportunity of observation. I find England greatly changed since my first visit over forty years ago. Externally it is just as verdant, just as luxuriant, just as bewitching as ever. Its inexhaustible soil seems no nearer giving out than its coal beds or its teeming population. Two apple trees in the garden of "Weston-Underwood Lodge" which the poet Cowper set out ninety years ago looked as healthy and as heavily fruit-laden as if only a dozen years old. The longevity of men and trees and animals in that genial climate and on that prolific soil is wonderful. The fecundity of every kind of life in England is unequaled by any other land.

But the railroads have revolutionized the social life of the country.

Washington Irving could not write such a book as "Bracebridge Hall" now; many of the characters in it are as entirely obsolete as bears or deer on the banks of the Connecticut. In those days not one Yorkshire farmer in fifty had ever been to London; now-a-days the respectable adult person who has never seen London would be himself a curiosity. Old usages are going out; the quaint picturesque inns such as Irving and Dickens have sketched for us are going the way of the old English mail coach drivers. Railways are remorseless revolutionizers. London too is becoming rapidly changed. Its growth is colossal—overwhelming. I remember when it had only two millions of people; now it contains five millions! It equals New York, Brooklyn, Philadelphia, Chicago, Boston, and Cincinnati all combined. I doubt either whether the evangelizing influences which all the churches and philanthropic societies are bringing to bear upon the monster city can keep up with the population and their moral necessities. London has princely philanthropists like the Earl of Shaftesbury and Hon. Samuel Morley and the Baroness Simeon-Cox and many

hundred city missionaries, besides hundreds of volunteer gospel sowers. Over against these stand 13,000 gin-palaces which are in full blast and generally crowded every Sabbath evening! Over 60,000 abandoned women tramp over London's side-walks in the hours of darkness. There are 30,000 professional thieves, and the heathenism of White Chapel and Bethnal Green and other rum-cursed quarters has hardly been touched by church or mission or Salvation Army.

There is a bright side to all this sad picture. Mr. Spurgeon with his immense church and houses of instruction and charity is a prodigious power—the greatest single power in London. He is as fresh and faithful as one of Cowper's apple-trees. Some of the Congregationalist pastors—notably the Rev. Newman Hall and the Rev. Dr. Henry Allon—are propelling large and effective mission enterprises. The Young Men's Christian Association spreads its ramifications out from Exeter Hall all over the huge metropolis. The new Bishop of London (Dr. Temple) is winning golden opinions among Christians of all denominations by his fervid catholic spirit and untiring zeal. He is now the President of the National Temperance League and as thorough a Teetotaler as Archdeacon Farrar. The most brilliant preacher in the Established church is Canon Liddon. When it is known that he is to preach in St. Paul's cathedral, it is thronged with the most cultured classes. Henry F. Liddon devotes his whole time and strength solely to making sermons, and they are master-pieces in style and vigor; every line is written and delivered with fervent rapidity. He belongs to the High church party, but is not a mere sacerdotalist; his discourses abound in evangelical passages put most pungently.

One great purpose in all affliction is to bring us down to the everlasting arms. What new strength and peace it gives us to feel them underneath us! We know that far as we may have sunk, we cannot go any farther. Those mighty arms can not only hold us; they can lift us up; they can carry us along. Faith, in its essence, is simply a resting on the everlasting arms. It is trusting them and not our own weakness. The sublime act of Jesus as our Redeemer was to descend to the lowest depths of human depravity and guilt and to bring up his redeemed ones from that horrible pit in his loving arms. Faith is just the clinging to those arms and nothing more.—Rev. T. L. Cuyler, D. D.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 11, 1886.

J. G. HARRIS, Editors and Proprietors.
W. A. DAVIS, Statistical Secretary.

S. HENDERSON, D. D., Associate Editor.

BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.
Special rates will be made with agents soliciting subscriptions.

Extra copies of a single issue, which may be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

Remittances should be made in money order on Montgomery or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and a notice for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send express notice to the contrary, will be regarded as wishing to continue their subscription. Notice to discontinue should be given at least a week before, and the new subscription has expired. Both the new and the old post office should be given when your address is changed.

Spotters of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see just what the bill will be. Also include one extra cent for five cents each, and more than ten are wanted, otherwise six cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

Advertising rates quoted in Application. You will receive a card containing this paper when you answer an advertisement.

Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

We are not responsible for the return of rejected manuscripts nor for the opinions expressed by correspondents.

All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

A FEW MORE EARNEST WORDS.

Having presented the claims of our State Board to the consideration of our ministers and churches, we now propose to urge those of our Home and Foreign Boards in a few more earnest words. These Boards have claims upon us by all the force which a crucified, risen and ascended Savior can express, by all the demands which a world lying in wickedness can imply, and by all the considerations that our plighted faith to these boards can involve. If, therefore, there be any force in the commands of him to whose hands all power in heaven and on earth is committed, and whose we are by right of purchase—anything that can stir our hearts by the condition of our race as lost, ruined, and subject to eternal death—anything that can bind us to a work to which we have bound ourselves in the most solemn manner before God and man—we claim that these Boards are entitled to our cheerful, magnanimous and hearty support. They embody the very philanthropy that brought

them into existence. They represent the passion that bled on Calvary. They set forth, so far as earthly vessels can do so, the very essence of Godhead—"God is love." In a word, they copy the very example of him who "went about doing good." So that if there be any work on earth in which Christians can engage that places them in harmony with all the attributes of God, with the spirit that animates the angelic hosts, and with the sympathies that swell the bosoms of that "cloud of witnesses" that circle the eternal throne, as they bend from their heights of bliss to behold our works of faith and labors of love in carrying out the last great commission of their Lord and our Lord—it is the very work we have entrusted to these Boards. We may not, we dare not intermit our labors in this respect in the face of these inspiring motives. There comes a voice from "the whole creation that groaneth and travaileth in pain," there comes a voice from every herald of salvation whom we have sent to every field—home and foreign—there comes a voice rolling down the centuries from every saint that has lived and died in these centuries, nay, there comes a voice as if "seven thousands" had uttered it from the innumerable blood-washed throng, with that other voice rising in sublime majesty above all from the Captain of our salvation—enforcing the solemn command, "Go ye, into all the world and preach the gospel to every creature."

Our Home and Foreign Boards were established by us to do our work, the work to which we have plighted our faith. They can only employ the agencies and expend the means that we place at their command. Beyond this they may not go, no matter how imperative the calls of providence. So that an inability that may arise to meet these providential emergencies is to be charged to our account.

Some of us remember a time when Alabama led all the Southern States in her contributions to these Boards. Of course our circumstances have changed since then, but not more than have those of our sister States in the South. We are to-day relatively as able as any of them to supply the wants of these Boards. And yet Alabama has fallen back in her contributions until she scarcely maintains an average position among her sister States. To those of us who knew our beloved State in those days when she led the van in this sublime work, her present meagre benefactions is a source of profound mortification. In the days to which we refer the Baptists

of Alabama numbered about fifty thousand, now we number between eighty and ninety thousand white Baptists. And surely what we have lost in resources we have gained in numbers. We have almost doubled our numbers since then, and ought therefore to maintain our old status in our contributions to the cause of missions. The obligations are more imperative now than then by how much the fields are larger and more promising, since obligations are emphasized by the more imperative calls of providence. The Home and Foreign Boards are about entering the last quarter of the present conventional year, and they are aimed beyond measure to meet their obligations. They look to us for our quota of relief. Shall they look in vain? Can we afford to withhold our means in the face of facts that ought to stir our hearts to their profoundest depths in the face of the direct command of our adored Redeemer, and the most imperative fields that ever appealed to Christian philanthropy? Think, dear Christian reader, Calvary stands behind that last commission with its ten thousand tongues to enforce it—a lost world stands before us pleading for the bread of life with all the eloquence which an eternity of bliss or woe can inspire. Can we, dare we close our ears to these appeals?

S. H.

FIELD NOTES.

The church at Tuskegee has called Bro. Hornady of Georgia, Bro. Hart going to Fort Deposit.

Bro. F. C. Plaster and J. J. Porter will go to Rutledge on the 10th to hold a meeting of days.

Bro. Coulson inquires after Bro. Cat. Smith and wonders what has become of him and of the "Sunday-school brother from Montevallo."

The temperature in Florida during the last cold snap was forty degrees above zero and not twenty as was stated in our Florida letter recently.

Dr. Boyce, President of the Southern Baptist Theological Seminary, has a Sunday-school class in Broadway church, Louisville, of over one hundred.

"The paper grows more interesting and instructive and dear to the Baptists of Alabama. Our people consider it the best paper published."—A. E. B. Jensen.

The late action of Bro. Smith and Marbury in cancelling a note for \$450 given by a widow in Birmingham, which amount she was unable to pay, is in keeping with their generous natures.

Prof. D. G. Lyon, Ph.D., now of Harvard University, and formerly of Alabama contributes a learned article to a recent number of the *Sunday School Times* entitled "Who were the Chaldeans?"

The Baptist Sunday-school at Brundidge has organized an '86 band. All who attend every Sunday in the year, excused for sickness, will receive a present. This serves as a stimulus to the little ones.

John Danner, the great-revolving-bookcase manufacturer is an ardent prohibitionist. In a recent communication to the *Toledo Blade* he advocates the adoption of the Georgia local option law.

The Rev. J. C. Wright, at the Baptist church, last Sunday, preached a very fine missionary sermon, at the conclusion of which, a very fair collection was taken for these "granite times."—*Oxford News*.

Rev. Timothy Harley, of London, England, preached on Sunday morning and Sunday night two excellent sermons in the First church, Montgomery. He also delivered a most interesting lecture on Sir Walter Scott on Monday night to a delighted audience.

The Atlanta *Constitution* of January 31st contained a picture of Rev. J. B. Hawthorne, D. D., with an interview giving a sketch of his life and other items of interest. The Doctor seems to be very highly appreciated in Atlanta, a matter in which the people show good taste.

Dr. W. C. Cleveland, of the South Side Baptist church, says: "Our church, recently organized, has already made a valuable increase in membership and teachers in the Sunday-school. The children are taking much interest in their duties and the Sunday-school is larger."—*Age*.

Deep Creek Sunday-school and District Meeting of South Bethel Association have sent us ten dollars to pay for papers to be sent to the convicts. We send these papers at half price so that the convicts will get ten papers. This is a very generous act and deserves commendation and imitation.

Dr. Hawthorne says: "I have no confidence in any religious faith or religious experience that does not show itself in a life of purity and honesty. I have tried wherever I preached to convince people that orthodoxy and religious ecstasy are worthless without moral rectitude in the every-day transactions of life."

The Baptist *Reform* office was burned out Monday, Feb. 1st, just after having moved from Clinton to Jackson. Everything was lost except the subscription books. It is indeed a great blow to our neighbor, but new type and other material has been ordered and the paper promises to be even better after its baptism of fire.

Bro. Willie Henderson, son of Rev. S. Henderson, was, at the call of Alpine church, ordained to the gospel ministry on the 13th of Dec., 1885, W. Wilkes aiding the pastor and presbytery. The incessant rain storm prevented the presence and aid of Dr. Renfro, and greatly diminished the attendance. W. Wilkes preached the sermon.

Howard College.

Has entered upon its second term with more encouragement than ever before. Instead of a reduction in numbers as is commonly the case for spring terms in Southern schools, the second term opens with larger numbers than were present at the close of the first. The number of students taking a full course and prosecuting their studies with a view to graduation is also greater than hitherto. Their conduct and devotion to study reflects greatest credit on the cadets. Here are young men in large numbers preparing for the ministry, for law, for medicine, and for business, working as if they believed that success in life and faithful discharge of duty depended upon a thorough preparation of moral and intellectual character, and they are making this preparation.

"A WORD TO THE WISE."

In promoting the cause of prohibition, we must keep it out of politics. A "third party movement" doomed us to utter and hopeless failure, for the reason that we would array against us all the prejudices and animosities of both political parties. We cannot afford to force men to choose between fidelity to their party and their regard for prohibition. Such a policy never can consolidate the temperance sentiment of the State. Lift it above all political complications, so that it shall antagonize no party, and we place it on the only ground that insures success. The only State South where prohibition has triumphed, we mean Georgia, pursued this course, and we know the result.

S. H.

FIELD NOTES.

The church at Tuskegee has called Bro. Hornady of Georgia, Bro. Hart going to Fort Deposit.

Bro. F. C. Plaster and J. J. Porter will go to Rutledge on the 10th to hold a meeting of days.

Bro. Coulson inquires after Bro. Cat. Smith and wonders what has become of him and of the "Sunday-school brother from Montevallo."

The temperature in Florida during the last cold snap was forty degrees above zero and not twenty as was stated in our Florida letter recently.

Dr. Boyce, President of the Southern Baptist Theological Seminary, has a Sunday-school class in Broadway church, Louisville, of over one hundred.

"The paper grows more interesting and instructive and dear to the Baptists of Alabama. Our people consider it the best paper published."—A. E. B. Jensen.

The late action of Bro. Smith and Marbury in cancelling a note for \$450 given by a widow in Birmingham, which amount she was unable to pay, is in keeping with their generous natures.

Prof. D. G. Lyon, Ph.D., now of Harvard University, and formerly of Alabama contributes a learned article to a recent number of the *Sunday School Times* entitled "Who were the Chaldeans?"

The Baptist Sunday-school at Brundidge has organized an '86 band. All who attend every Sunday in the year, excused for sickness, will receive a present. This serves as a stimulus to the little ones.

John Danner, the great-revolving-bookcase manufacturer is an ardent prohibitionist. In a recent communication to the *Toledo Blade* he advocates the adoption of the Georgia local option law.

The Rev. J. C. Wright, at the Baptist church, last Sunday, preached a very fine missionary sermon, at the conclusion of which, a very fair collection was taken for these "granite times."—*Oxford News*.

Rev. Timothy Harley, of London, England, preached on Sunday morning and Sunday night two excellent sermons in the First church, Montgomery. He also delivered a most interesting lecture on Sir Walter Scott on Monday night to a delighted audience.

The Atlanta *Constitution* of January 31st contained a picture of Rev. J. B. Hawthorne, D. D., with an interview giving a sketch of his life and other items of interest. The Doctor seems to be very highly appreciated in Atlanta, a matter in which the people show good taste.

Dr. W. C. Cleveland, of the South Side Baptist church, says: "Our church, recently organized, has already made a valuable increase in membership and teachers in the Sunday-school. The children are taking much interest in their duties and the Sunday-school is larger."—*Age*.

Deep Creek Sunday-school and District Meeting of South Bethel Association have sent us ten dollars to pay for papers to be sent to the convicts. We send these papers at half price so that the convicts will get ten papers. This is a very generous act and deserves commendation and imitation.

Dr. Hawthorne says: "I have no confidence in any religious faith or religious experience that does not show itself in a life of purity and honesty. I have tried wherever I preached to convince people that orthodoxy and religious ecstasy are worthless without moral rectitude in the every-day transactions of life."

The Baptist *Reform* office was burned out Monday, Feb. 1st, just after having moved from Clinton to Jackson. Everything was lost except the subscription books. It is indeed a great blow to our neighbor, but new type and other material has been ordered and the paper promises to be even better after its baptism of fire.

Bro. Willie Henderson, son of Rev. S. Henderson, was, at the call of Alpine church, ordained to the gospel ministry on the 13th of Dec., 1885, W. Wilkes aiding the pastor and presbytery. The incessant rain storm prevented the presence and aid of Dr. Renfro, and greatly diminished the attendance. W. Wilkes preached the sermon.

Rev. N. C. Underwood preached in the Baptist church at Clayton to crowded congregations on Sunday and Sunday night last. The sermon at night from the text, "thou art the man," was surpassingly fine. Mr. Underwood will be heard from in the future. We consider him one of the coming men of the pulpit of the day. —*Eufaula Times*.

Within a few days five of the young ladies in the Judson Institute have professed faith in Christ. Others are deeply concerned. All over the South land longing hearts are turning this way with the fullness of parental love. I beg all the people of God who read this to pray that the work of grace may go on till there is not left among the Judson girls one single lamb outside the Good Shepherd's fold.—*Robert Fraser*.

"A brother Methodist said to me the other day that he was surprised that I was opposed to sprinkling babies, and when I asked him reason, he said, 'because it is not forbidden in the Bible.' A brother Baptist standing near said that it was upon that same ground that he insists that we should invite visiting brethren to eat the Lord's Supper, without regard to membership."—*L. C. Coulson, Scotland*.

The Ladies' Benevolent Union of the First Baptist church of Birmingham has elected the following officers for the ensuing year: Mrs. J. W. Johnston, president; Mrs. G. G. Miles, first vice president; Mrs. Harry Harsh, second vice president; Mrs. Eugene Enslin, third vice president; Miss Alice Hale, Secretary; Mrs. G. M. Morrow, treasurer. The ladies intend to make their organization one of the most popular in the city. —*Age*.

The citizens of beat fifteen, Montgomery Co., Ala., are jubilant over the defeat of an application for license to retail liquor in said beat. It is to be hoped that no one will hereafter have the cheek to invoke the strong arm of the law to aid in ruining our noble sons and virtuous daughters. No greater nuisance can be fixed on a rural district than a whiskey shop. In a real Pandora's box out of which all other evils come. —*J. R. McLeod, Ramer*.

Rev. T. J. Miles, pastor of the Baptist church at Pratt Mines regarding his church work said: "I am trying to make my congregation look up to Birmingham and become spiritually and morally improved. I have had two accessions recently. We have forty-three members, including members from different nations, Scotch, Dutch, Germans and English. The membership is small but efficient, am going to try and make the church felt in this community, and do all within my power to make the people think more."—*Age*.

A party of young ladies and gentlemen from Deatsville come down to our city last Sunday to attend a Sunday-school convention which they understood was to be held at the Baptist church in this place on that day. Rev. F. C. Waite, a Baptist minister from Montgomery, also came up to participate in the proceedings of the convention. Mr. Waite and others who were invited here to this convention had a right to expect something like ordinary hospitality extended to them on their arrival of course, but the most remarkable feature of this whole matter lies in the fact that neither the Baptist church nor any other church nor any one else ever heard of any such convention until last Sunday morning. Our people are not in the habit of treating strangers that way and some body ought to rise and explain.—*Elmore Express, Wumpba, Feb. 6*.

The Baptists of this district held an interesting meeting at Calera on Saturday and Sunday last. Among those in attendance we noticed Revs. E. B. Teague, J. C. W. O'Hara, T. B. Dixon, G. T. Lee and I. U. Wilkes, and Prof. H. Griggs, of Montevallo, W. P. McKellar, of Pelham; and Maj. J. G. Harris, editor of the *ALABAMA BAPTIST*. There were other representatives from a distance whose names we do not now recall. The exercises throughout were interesting, and the reports of the progress of the church in this section very encouraging. Maj. Harris delivered an address to the Sabbath-school on Sunday morning. Dr. Teague occupied the pulpit at eleven o'clock, and, as usual with him, preached an able and instructive sermon. Rev. C. W. O'Hara occupied the pulpit at night, giving his hearers a solid, practical sermon, with which the exercises of the meeting closed.—*Shelby Sentinel*.

At the monthly conference of the First Baptist church the deacons tendered their resignations and the following were re-elected deacons: J. D. Garrard, who will have charge of the communion service; N. F. Miles, treasurer; W. D. Cooper, mouthpiece of the church; W. F. Hodges, financial agent; C. F. Hardman, keeper of the church; William Taylor, charge of charities. Mr. G. G. Miles tendered his resignation as clerk of the church, having filled the position six years with credit and good to the organization. Mr. Eugene Enslin was elected clerk. Mr. Gilbert

Carter was elected keeper of the church roll. T. S. Hudgins was elected deacon to fill the vacancy made by the resignation of R. H. Sterrett who went to the South Side church. Mr. William Taylor was elected first assistant superintendent of Sunday-schools. J. W. Stewart was elected second assistant superintendent. The following officers were elected: Messrs. E. L. Higdon, J. D. Girard, J. F. Saulsby, E. L. Shepard, A. B. Greene, Ben. H. Theiss. The meeting was harmonious and all pledged themselves to bend all their energies to the church work of the year. —*Age*. What will be Bro. Cooper's duties? And why is not the clerk the proper keeper of the roll? And what are the duties of the financial agent as there is a treasurer? The Birmingham Baptists are live people and are doing a big work in that city. We ask these questions that other churches may profit by Birmingham's success.

The Envelope System.

Bro. W. B. Crampton's envelope plan of collecting is admirable. For in the first place it is neat and handy, and it makes its appeal in such a nice way that it is almost irresistible. It is an appeal to all, none except out. It affords a plan of giving, without being "seen of men," and without letting "your left hand know what your right hand does." 5th. Lastly, the voice of God is heard all around on the margin. Therefore we think it must and will succeed.

Trinity, Ala. J. GUNN.

An Earnest Appeal from the Board of Ministerial Education.

We have no income except as contributions are made by the friends of Ministerial Education. We are not allowed to contract any indebtedness. On the first day of March next every dollar now in the treasury will be needed to pay expenses for February. If contributions are not made before the first of March there is but one thing left for the Board to do, we will be obliged to say to the young brethren in school, that we cannot assist them any longer.

Brethren, we make this appeal earnestly, and await your response anxiously. We appeal in the interest of our students, in the interest of the future progress of the cause in the State, and beg that you will respond promptly and liberally. Do let us hear from you before the first of March.

W. C. CLEVELAND, Pres. of Board.

The One Needed Thing.

The saw-mill is a very old-fashioned one. It has an up-and-down saw, and the wheel that used to move it was driven by the stream that used to flow through the mill-race. The saw is still there. The mill seems to lack no machinery. A log, pushed up against the saw, is sull on the carriage-way, and the work of sawing has progressed a foot or two. But for three years no progress has been made. The mill-race is dry; the wheel motionless. The machinery is rusty, and the timbers rotting. No oiling or repairs will make it move. The one needed thing is power. Are there not churches like this dead mill? The machinery may be all perfect, the work may be well laid out, but the first necessity is power. The best machinery will fail unless there is power to move it. The power is the Holy Spirit. Only his reviving and renewing influence can move the machinery of a dead church, or impart life to a dead soul. Let us first of all seek power from on high. —*Cumberland Presbyterian*.

Meeting of the Canebrake Union.

The first session of the Canebrake Union has just been held in Demopolis, continuing three days. It was a feast of fat things from the beginning to the end. Our State Mission Secretary, Rev. W. B. Crampton, voiced the inspiration of the occasion in his earnest and timely introductory sermon on Friday morning. Marion's pastor, Dr. A. C. Davidson, delivered his masterly discourse on *Missions* that night. Sermons were delivered on Saturday and Sunday by Rev. F. H. McGill, Dr. B. F. Riley, Rev. W. B. Crampton, and Rev. W. A. Parker.

The subjects, "A consecrated membership," "Evidences of Christian character," "Our Mission Fields," and "Giving" were ably and earnestly discussed. The high order of talent and consecrated zeal displayed by these brethren made an impression of deep spiritual power upon the community. It was indeed good to be there.

The purpose of this Union is to unite the canebrake churches in sympathy and co-operation in the Master's great work.

A contribution of \$23.50 was made to Missions by the Demopolis saints. Feb. 2nd. G. S. ANDERSON, P. S. These meetings will be held on the Fifth Sundays. G. S. A.

We are born for a higher destiny than earth; there is a realm where the rainbow never fades, where the stars will be before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in the presence forever.—*Bulwer Lytton*.

Seminary News.

Our immediate examinations are all over with, and the students have started out on the new term with renewed energy. The colored people have established a new National Theological Seminary in Louisville, Ky., under the auspices of the white brethren of the Christian churches of this and other cities. Rev. Fred D. Hale, "The Baptist Moody of Kentucky," as he is called by some, has been successfully conducting a revival meeting at the Fourth and Walnut Baptist church for the last four weeks. Large crowds attended the meeting. Seventy-five had joined the church up to last night. Bro. Hale is very earnest in his preaching, and impresses his hearers with the idea that he feels what he says. He is one of our Alabama boys who went out from the Seminary last session.

The Students' Memorial Hall has not been erected yet. All the contributions received up to the present from all the States will not amount to more than \$1,500. Dr. Boyce is determined to keep on until he gets enough to build this hall. Some of you remember that in the year 1865 the Seminary was re-opened, and the endowment was nearly all gone. Dr. Boyce "footed the bills" largely out of his own greatly reduced private means. Some went so far as to prophesy its downfall. But still it has lived and prospered, and to-day it numbers above one hundred students. Who is it in Alabama that will contribute towards building this hall?

The regular monthly meeting of our Missionary Society was held last Monday, and the exercises were peculiarly interesting. Bro. Falk of Tennessee, a full graduate of the Seminary, who is now taking extra studies, read a very interesting essay on the subject, "What is the personal duty of ministers at home to the work of Foreign Missions?" He showed that each man had his own work to do, that a part of his work at home was to help those abroad. The man at home can work for Foreign Missions: 1. By praying for Foreign Missions. It is in the closet that a burning zeal generally comes to a man. Praying for missions leads a man to work for missions. We take the greatest interest in what we pray for the most. By prayer we call down blessings upon the missionary and his work. Nor should we stop here, we should remember missionaries cannot live on prayer. 2. By talking for missions. Give the people all the information you can in regard to the mission work. Get people to understand the difficulties with which the missionaries have to come in contact. Tell in words, plain and earnest, the story of their struggles and triumphs. Such things as these will arouse the sympathies of the people. Now, in addition to praying and talking for missions you are: 3. To get the people to give to missions. This must, after all, be the ultimate object of your work for missions. Money makes missions go. But don't get the notion into your head that people love to give their money away; that they will disperse with it as freely as they do with advice. First persuade them that it is their duty to give. Induce them to give from the heart. Get their sympathies enlisted in the cause. Do not think that they will get mad with you for asking them so often for money. The more money you get out of people for good causes the better they will like you to give. Give freely of your own means also. 4. And yet the highest personal duty of the minister at home to the work of Foreign Missions is to give himself to it. He should consider very prayerfully whether he should not devote his life to the work. Dr. Manly said that forty years ago he would have gone as a missionary had it not been for his feeble health, but that he felt thankful that his life had been spared, and that it had been his privilege to labor at home for the exporting of religion to other lands. There was very little done at home by the Baptists until they sent missionaries into the foreign fields, said Bro. Harvey. Dr. Broadus made some suggestions to the students, advising them not to be content with preaching one big missionary sermon a year to their churches, but to be frequently introducing the subject in sermons, by using illustrations, examples, and in many other ways. And above all to keep themselves well informed in regard to missionary work.

W. J. ELLIOTT, Louisville, Ky., Feb. 4th.

Trip Notes.

By invitation of Canaan church on Saturday before the second Sunday in last month, I boarded the train for Selma, where I met those Godly men West and Frost. Bro. West informed me that he had received but little of the money due him on the old subscription to the BAPTIST. Could not the pastors of Alabama help Bro. West to collect these amounts? I for one am willing to present any account due from my neighborhood. I love Bro. West, and want to see his mind relieved of its embarrassment. I would say something about Brother Frost, but he is too well known to need any introduction from me. I will say,

Association Minutes Wanted.

I need the following Minutes for 1885:

Bethel, Canaan Valley, Carey, Clear Creek, Enoch, Evergreen, Harmony, West, Macedonia, Yellow Creek, Mount Carmel, New River, Fox River, Sandy Creek, Town Creek, Warrior River, Weogufka, Yellow Creek.

Will some brother in each association please favor me with a copy of Minutes at once? Don't wait for somebody else.

WM. A. DAVIS, Statistical Secretary, Montgomery, Ala.

Bro. W. B. Crampton needs the following Minutes for 1884 to complete his file. Please mail him a copy at once to Marion, Ala.

Bethel, Bethlehem, Boiling Spring, Canaan Valley, Clear Creek, Etowah, Harmony, West, Yellow Creek, Mount Carmel, Mobile Baptist Union, Sandy Creek, Town Creek, Troy, Warrior River, Weogufka, Yellow Creek.

Apportionment of Undesignated Funds.

At the Board meeting of January 12th in Selma, the secretary was instructed to furnish the ALABAMA BAPTIST, for publication, the rate by which he divides undesignated funds. The Board is trying to raise this conventional year, \$23,000, distributed as follows:

State Missions, \$12,000
Home Missions, 4,000
Foreign Missions, 5,000
Indigent Ministers, 1,000
Bible Work, 500
Evangelization Colored People, 500

If I should have \$15 sent me for division, the following would be the figures on my books:

State Missions, \$600
Home Missions, 200
Foreign Missions, 250
Indigent Ministers, 500
Bible Work, 250
Evangelization Colored People, 250

W. B. CRAMPTON, Cor. Sec.

The Ethics of Discussion.

The spirit in which discussion is often carried on is illustrated, rather than caricatured, in the story of the man who was boasting of silencing his opponent, and who, in answer to the question how he had done it, answered that he had hit him over the head with a club.

And yet there is a very clear line which affords a basis to start from, towards the recognition of the ethics of discussion. This is to be found in the principle that those who are engaged in a discussion are, for a time, in a position of perfect equality, as regards rights and privileges in the discussion. Where this perfect equality is lacking, the exercise may partake of the nature of lecturing, or of teaching, or of bearing and answering objections, but it is not a discussion. Actual equality in other respects may be, indeed, and generally is, lacking; one party in the discussion may be learned, quick-witted, eloquent, and the other may be uneducated, slow in perception, and rude in speech; but the possession or lack of these personal advantages must in no degree affect the equal rights and privileges of either party in the discussion.—*S. S. Times*.

The Proper Place for Pennies.

The Independent has great respect for pennies—in their proper place; but it holds that their place is not the contribution-box. It argues its point thus:

It has been aptly said that, as a rule, Christian people save their pennies—"for the Lord and the organ-grinders." No doubt pennies are used to a large extent in small transactions outside of charity and worship. But it is past question that they are largely used in the "worship and work of the Lord." Now we do not despise a penny when it is consecrated to God, and represents the ability of the giver; but we are profoundly assured that there is no proper relation between the mass of pennies which find their way into the offering plates and the well dressed worshippers(?) from whose ample hands they are dropped into the plates. From a little child, and from the hands of the poor, a penny may have some significance as an act of worship; but from the hands of an able-bodied man, a well dressed woman, a young man with a silver headed cane and gold watch, who has just thrown away the stub of a cigar or the end of a cigarette, a penny dropped into the offering plate at a church service is an abomination in the sight of God and man. Yet the number of those who contribute a penny on the Sabbath day to the "worship and work" of Christ is in excess of those who contribute more than that sum. We have been at some pains to verify this statement by a careful inquiry into the facts as shown by the collections taken in various churches and religious assemblies.

It has long been a baffling question to us why it is that this streak of meanness comes out of men and women so habitually in connection with the service of God's house. Dollars for personal pleasures, little extravagances and indulgences, and pennies and nickels for God. Surely it must be either that the heart is closed with ingratitude or else it is pure (bad) habit and thoughtlessness.

When a man gets the knowledge of himself then he sets all the threatenings of God to be right. When he obtains the knowledge of God in Christ, then he finds that all the promises of God are right,—yes and amen.—*Adam Clarke*.

Association Minutes Wanted.

I need the following Minutes for 1885:

Bethel, Canaan Valley, Carey, Clear Creek, Enoch, Evergreen, Harmony, West, Macedonia, Yellow Creek, Mount Carmel, New River, Fox River, Sandy Creek, Town Creek, Warrior River, Weogufka, Yellow Creek.

Will some brother in each association please favor me with a copy of Minutes at once? Don't wait for somebody else.

WM. A. DAVIS, Statistical Secretary, Montgomery, Ala.

Bro. W. B. Crampton needs the following Minutes for 1884 to complete his file. Please mail him a copy at once to Marion, Ala.

Bethel, Bethlehem, Boiling Spring, Canaan Valley, Clear Creek, Etowah, Harmony, West, Yellow Creek, Mount Carmel, Mobile Baptist Union, Sandy Creek, Town Creek, Troy, Warrior River, Weogufka, Yellow Creek.

Apportionment of Undesignated Funds.

At the Board meeting of January 12th in Selma, the secretary was instructed to furnish the ALABAMA BAPTIST, for publication, the rate by which he divides undesignated funds. The Board is trying to raise this conventional year, \$23,000, distributed as follows:

State Missions, \$12,000
Home Missions, 4,000
Foreign Missions, 5,000
Indigent Ministers, 1,000
Bible Work, 500
Evangelization Colored People, 500

If I should have \$15 sent me for division, the following would be the figures on my books:

