

THE ALABAMA BAPTIST.

HARRIS & DAVIS, Editors and Proprietors.

"SPEAKING THE TRUTH IN LOVE."

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Various Kinds of Church Members.

BY HUGH STOWELL BROWN.

Well now, there are church members and church members. There is the church member who, like a certain class of deacons, can be relied upon—a man of downright sterling principles, a man who, no matter what may occur that would tempt many others into leaving the place temporarily, at any rate it does not tempt him.

There he is; you know where to find him, you know where he is no matter what may arise. He is not carried away by every wind and doctrine, by the sleight of man and cunning craftiness. He is not a man of unstable mind, but is thoroughly satisfied with the truth he has learned, and with the power of that truth, and who feels it to be his duty in relation to the Christian church to fill up his place, to be there to the encouragement of the minister, and to the carrying on of all things relating to the church's welfare. Moreover, he is a man who seeks to train his family up in the same principles—not making religion harsh, gloomy, or severe, but so acting as that his children shall learn to feel that their father's religion is a sound, sensible, good, and pleasant thing. If there were more of these amongst us I think there would be fewer of those defections in families that we, almost all of us, I dare say, have had—more or less reason to deplore. There is the church member who finds some work to do, and does it; there is the church member who finds some work to do, and talks about it. There is the church member who does not find any work to do, and would be sorry to find it; and if he did he would make all manner of excuses, and wriggle out of the thing in some way. I really marvel at some members of churches who have not been known to do a hand's turn for the Christian cause, perhaps through a long membership. I do not want to be severe on them. I know there are some who do good by stealth. I know there are not a few who shrink from publicity and there are some who are always to the front, that are very much behind in regard to spiritual religion.

Still year after year goes on, and there is no sign of any real, earnest work; no interest taken in the Sunday-school, or in missions, or in any philanthropic effort that may be going on. It is a very poor sign. I really wonder how such men expect—they always do expect—that at the last they will hear the words, "Well done, thou good and faithful servant," when they have done nothing. I don't know that there is any medium between "Well done, good and faithful servant," and "depart from me, I never knew you." I am sure I have occupied far more of your time than I ought to have done, and I shall just say this, that there is the church member whose conduct and reputation in matters of business stands high, a man in whom all who know him have perfect confidence, an honest man whose word is his bond, a man who never was known to do an untruthful, a mean, or shabby thing. Now, this man is a great tower of strength in the Christian church, as on the other hand the dishonest man is a great injury. I don't suppose you could find him in Wales; you can find the creature in England; you can find the church member who has failed, and failed more than once, and failed disastrously. You can find the church member with reference to whom as sure as he is mentioned people shrug their shoulders. They do not like to say anything, but the gesture is quite enough. There are church members to whose shops nobody would think of going who wanted a good article at a fair price. There are church members whose carpentry, masonry, plumbing—that is where they get it—shoe-making, or what not, is such as they have every reason to be ashamed of. These are the men that drag down and keep down many a church of Jesus Christ. I maintain that whilst it is, of course, truly disgraceful, abominable, contrary to Christian rule and law that a man should give way to intoxication, yet a drunken church member does not do more harm to the Church of Christ than a dishonest church member. I would to God that all such rubbish could be cleared out. I hope we may exceedingly strive and, by God's grace, be able to become as ministers, deacons, or church members, more and more what we have professed to be, what I am sure we wish to be, and what God's grace we know perfectly well can make us all. And so may every member, not only of the church to which they belong, but of the whole mystical body of Jesus Christ, "fity

joined together, and compacted by that which every joint supplieth, according to the effectual working with the measure of every part, make increase of the body unto the edifying of itself in love."—*London Baptist.*

Why a Baptist.

Why then are we Baptists? We are like others, the faithful in Christ of whatever denomination, in so far as we are ourselves faithful. We are sinners longing and seeking after perfect holiness with as much yearning as any, and feeling that we fall save as we realize the ideal set before us in Christ. We long for the conversion of sinners, and recognize our own responsibilities in laboring for it as much as do others. If love for decent and reverent worship is Episcopalianism, we are Episcopals. If desire for personal holiness is Methodism, we are Methodists. If a yearning desire for the conversion of others is Salvationism, we are Salvationists. Where we fail to reach the ideal in each separate point (and we are terribly far from being perfect), we have it set before us, recognize it as the mark to be aimed at, and strive after it. We assert, as our fathers always have asserted, each several point. What then is it that we hold and others do not hold? What is the principle that has created and maintained us as a denomination? For no denomination can long exist unless there be a reason for it, based upon the eternal truths of God.

It is the principle of fidelity, absolute and unswerving, to God, a principle that includes and embraces within itself all the different principles that seem to be the souls of the different Christian movements that have incarnated themselves in denominations. A true Baptist will include in himself the distinctive virtues of all other denominations. Save ourselves, we may say, that no body of Christians does unreservedly throw itself upon God, refusing absolutely to let any voice of men come in between. The church of Rome heartily, and the church of England in part, do boldly and unblushingly devote Jesus Christ from his throne, and exalt councils and council-produced traditions of men into his place! The Methodists have exalted the founder of their denomination into a species of Pope, so that their theology, as defined only the other day from the chair of their chief English Conference, is the Bible interpreted by John Wesley. The Salvation Army, the last formed Christian denomination, puts itself at the feet of Mr. Booth. The Presbyterians of Scotland seem to have accepted sprinkling in place of immersion because Calvin recommended it, and profess in their standard to understand the Bible as it was understood by the good men who met at Westminster, and framed the fine but by no means faultless confession, that has ever since been the backbone of the Calvinistic churches of Great Britain and America. Baptists alone follow their Master in refusing to allow the dress of man's traditions to mingle with the pure gold of God's Word.

But it is vain for Baptists to hold the only true principle unless they translate it into their lives. We may fear to be like the son that promised to go but went not. It is better to obey and to be like Jesus, though our theology is not quite correct, than to have a correct theology in our heads and to be far from Christ in our hearts. Let us unite the two; let our principles become incarnate in our lives. God has rewarded and blessed us much in the past. We may yet have a more abundant blessing in the future.—*Indiana Baptist.*

District Meeting of South Bethel Association.

The meeting was held with the Deep Creek church, Saturday before 5th Sabbath in January. The exercises previously arranged were carried out, and the committee of arrangements fixed the following for the next meeting.

This meeting took a collection for the State convicts, that the ALABAMA BAPTIST might be sent to them, amounting to \$6.00. Deep Creek Sabbath school also raised for this purpose \$4.00. This school is always on hand at the right time.

We recommend the next meeting be held with the Horeb church, on Saturday before the fifth Sabbath in May. Introductory sermon by W. H. DeWitt; alternate, J. H. Fendley, 1st Topic, Brotherly love the basis of fellowship. A. J. Hearne and J. H. Creighton. 2nd Topic, The evidences of a growth in grace. J. E. White and J. H. Fendley. 3rd Topic, Parental responsibility. J. W. Dickinson and W. B. Williams. Sabbath at 11 o'clock, a doctrinal sermon, by J. E. White. C. J. Miles, Mod. W. H. Williams, Clerk.

"Strike, but hear Me!"

Accepting it as a conceded fact—a fact verified by long experience in every branch of denominational and church work—that of all the forms in which religious literature can be made to promote soundness of faith and Christian activity in every good work, a live religious newspaper is the most effective, excepting only God's direct appointment of a living ministry, I have concluded, after giving much thought to the subject for many years, to offer some suggestions on that subject for the serious and prayerful consideration of my brethren. No man will doubt that in proportion to the circulation of such newspapers in our different States, every aspect of the great cause is promoted. Scriptural views of divine truth, doctrinal and practical—the work of the pastor supplemented in all its relations to our churches—information that brings the calls of providence directly to bear upon the Christian heart, thus inspiring the will to do as well as suggesting the thing to be done, and thus also keeping up a vital relation between faith and practice—all this, I say, is more effectively promoted by our religious journals than in any other way, save only the preaching of the word. In the light of these accepted facts, I wish to make the suggestions to which I refer.

1st. That at our conventions and associations we incorporate the interests of our State paper into our regular programmes of business, as much so as our missionary, colportage, and educational work. We seem to have drifted into the policy of leaving out the very driving wheel of all these enterprises in urging them upon the consideration of our brethren, to the neglect of the very thing that gives them their full force and effect. If the denomination is ever brought up to a general co-operation in all these objects it will be by the dissemination of just the kind of information the religious press supplies. Religious tracts and books are not to be compared in this respect to the weekly visits of a good religious newspaper, and we all know it. Why should colportage, or anything else, crowd out the most potent factor in stimulating our people to every good work? Why should those who desire to say a few words for our paper on such occasions be forced to ask the privilege of a ten or fifteen minutes talk on a subject that we all know and feel yields to no other in its bearing on the general work before us, except that of the few ministers who are alive to their duty? Our State will never recover its old status among our sister States until our State organ shall reach the circulation our old organ had when Alabama led the van in the South on these great enterprises. All this could be attained in one year by a simultaneous effort.

2nd. Why cannot our pastors bring this subject before their churches? I believe in learning valuable lessons from other good men. Our Methodist brethren make the circulation of their church papers an essential part of their pastoral work. Every circuit rider, pastor, and presiding elder is required to canvass their field, and see to it that every family in his charge has his denominational paper, if possible. In this way, with a far less constituency in Alabama than the Baptists have, the Methodists have placed their *Advocate* far ahead of our paper in its circulation. And all this simply because we do not give to the circulation of the ALABAMA BAPTIST, at all our meetings, and elsewhere, the consideration it deserves.

Of course somebody must publish the paper, and that somebody is entitled to a fair, honest compensation; just as somebody must publish the books, tracts, and Bibles that we buy and circulate, and they too are entitled to a reasonable compensation. There is no danger of inflicting the calamity of riches upon anybody who publishes our paper as things are. The question really is, how can the parties publishing it be preserved from bankruptcy? The truth is, we must have the paper. It is essential to our denominational work. And we owe it to ourselves more than we owe it to the proprietors to see to it that its circulation shall fairly represent the intelligence and piety of our people.

Brethren, I write this in my own name, and without any consultation with the proprietors, because I can address you more directly and earnestly in my own person than by the stately "we." Weigh, consider, and act!

The following are the denominational colleges in the United States: The Methodists have fifty-two colleges, Baptists forty-six colleges, Presbyterians forty-one colleges, Congregationalists twenty-eight colleges, and Episcopalians twelve colleges.

The Fear of Criticism.

Dear Baptist: I wish to call the attention of your many readers to the views expressed by Dr. Cumming on the judgment that will be passed upon our acts and words by the world. He says, "there is not a trait that a Christian can develop, an act that he can do, or a word that he can speak, that may not be twisted into evidence of evil against him. There are men in this world resembling the tarantula spider that sucks poison out of the sweetest flowers; who search human life as old Zolius searched the poems of Homer, in order to find out defects and faults. We must not expect that anything we do will be construed in its noblest light by everybody, and on every occasion; this is hopeless."

After we have engaged earnestly in our daily vocations in order that we may meet the honest responsibilities of life, for our families and others, there will be many to say, that we have left the gospel rule, and are only laying up treasures on earth.

If we shall take the opposite course, more earnestly and zealously giving our time and attention to the matter of religion, there will not be wanting those to say that we have denied the faith and are worse than infidels. We cannot avoid the misconception, it will be made in spite of its injustice, it has been made from the beginning, all that we can do while manfully doing what we feel to be right in God's sight, is to try to dilute what may appear to be evil or so modify the outward aspect, that our good acts should not be evil spoken of. Experience has proven that if we reverse the medal and view the obverse that we shall not escape censure by adopting the very opposite course. For instance, here is a man that is deeply interested in some great question, feels anxious about its success. He is constitutionally earnest, it may be he is rapid in his conceptions, and very decided in his way of expressing them. What then will be the construction of the world? The world will say that is passion. He is a man of fervent and impetuous feelings, he has a strong temper, he does not know how to restrain. And yet there may be no such temper in him, but the simple and full expression of what he felt deeply—who has never learned as Talleyrand that language was meant to disguise sentiment.

But according to the prescription of our blessed Master, the meaning of language is to let be known exactly what you think and feel. Men are criticized for speaking against deadly errors such as Socialism, or any form of infidelity or practical sin of any kind. If these things be right it is literally impossible that we be so, and if there be any meaning in the Bible they are wrong, and it is our duty to speak against them. And to speak against them is to bring down the censure and denunciation of those who practice them.

On the other hand, and singular enough, if instead of speaking in that way, one tries to be most courteous, most forbearing, most tender, and to show by his language that while he is deeply opposed to the error, he feels earnest affection for the persons, the world will still say he is compromising truth, he is giving up the strong points he ought to maintain, and that he is making too great advance toward error. So that whenever we speak in private or in public, it is impossible altogether to avoid misconception. So according to the Apostle James in many things we offend all, or, as the blessed Savior says, and emphasizes it, that John came neither eating nor drinking, and they say he hath a devil. "The Son of man came eating and drinking and they say, behold a man gluttonous and a wine bibber, a friend of publicans and sinners."—*Fort Deposit, Feb. 20, 1886.*

Why so many Changes?

In the judgment of "A Layman" the chief cause of frequent changes in the pastorate is the limited support given by our churches. No doubt there are other causes and, in many cases, this may not be entitled to the greatest prominence; but how effective it often proves is too well known to be disputed. An inadequate salary and delinquency on the part of the churches in meeting their obligations is often the occasion of great embarrassment to many good pastors.

Nor is there any excuse for this failure on the part of churches. The resources of many churches are limited, but in the majority of cases there is no lack of means. The difficulty is a want of larger liberality. In proof of this "A Layman" cites two suggestive instances of parsimoniousness from a "rural district." Here they are:

"A farmer who has property worth \$10,000 which returns him nearly

\$1,000 a year, does not contribute annually to exceed fifteen or twenty dollars, and that grudgingly to the support of the church. There is a poor girl in the same congregation, a domestic, earning only small wages, who contributes gladly at the rate of from five to eight dollars a year.

A mother and two daughters, members of the church, have a horse and carriage, dress nicely, have a fine organ and piano, yet the three contribute less than twenty-five dollars a year. More than 1,200 bushels of grain were raised on their farm last year."

While those in comfortable circumstances contribute at this rate it is not surprising that the revenues of churches are inadequate to meet their expenses and that ministers are made uncomfortable by the nonpayment of their salaries. Let our churches pledge their pastors a liberal support, and see to it that what they promise them is promptly paid, then there will be fewer changes in our pulpits.

—*Z.*

Details of Life at the White House.

A reader writes from the State of Tennessee asking some questions about the details of the President's life in the White House. He asks several questions, as follows:

1. What does the President have furnished him that is necessary to keep him?

2. Is the cook furnished, and at what price?

3. Is the garden furnished?

4. Is the table furnished, also beds and bed-clothing, and servants to sweep the house and make up beds?

5. Does the government pay for the entertainment of visitors at the White House when they stay there four, six, and ten days?

6. Are the large dinners paid for by the government, or by the President who gives them?

7. Does the government furnish carriage and horses for the President, and a driver?

8. Does the President incur much expense of his own, and is much of his \$50,000 salary taken up in the expenses of his household?

These questions may be briefly answered as follows:

1. Every thing is furnished that is necessary for housekeeping—beds, bedding, silverware, table linen, etc., etc.

2. The cook is not furnished; the President employs his own cook and pays a price to suit himself.

3. There is no garden. There used to be a fine one kept for the use of the White House upon the ground now occupied by the State, War, and Navy Department Building. Everything is bought now in the markets here, which are very fine.

4. The table is supplied with all its china, silverware, etc., but the food of all kinds which is purchased for it is bought at the President's own expense: the servants, who attend to all the duties of the household, are employed by the President and paid out of his private purse.

5. The government does not pay for the entertainment of the President's guests. The President pays all the running expenses of the household.

6. The large dinners and entertainments of all kinds are paid for by the President out of his private funds. None of them are paid for by the government.

7. The government does not furnish horses or carriages or driver for the President, though it does furnish horses and carriages to most of the Cabinet officers. The President supplies his own horses and carriages, and employs and pays his own driver. The horses are kept at the White House stables, but are fed and cared for at the President's expense.

8. The President does incur a very large expense in attending to the duties of his position. For instance, the President is expected and required by custom to give a number of dinners during the session of Congress. One to the Justices of the Supreme Court, one to the diplomatic corps, one to the Cabinet and others to members of Congress, army and navy officers, etc. These dinners, which are composed of a dozen or fifteen courses and half as many kinds of wine, are very expensive, costing probably \$10 for each guest, so that when you count a half-dozen or dozen of these entertainments, with thirty or forty guests at each, you can see that the expense is pretty heavy. It has often been asserted that Presidents do not save anything out of their salaries. This is probably an exaggeration, but their expenses are doubtless very heavy.

In the cross I see excess conquered by excess—excess in sin conquered by excess of love.—*Bourdaloque.*

For the Sisters.

A Voice from the Land of Flowers.

I never could tell you how much I appreciate your letters. Though far from you my sympathies are with you and your interests are still mine, and I am always anxious for the day that brings me tidings of my friends. Their words of cheer come to me through the columns of the ALABAMA BAPTIST. One of the editors is from Sumter county, not far from the spot where the tenderest memories of my childhood cluster. Many of my friends have long since passed over the river and are now resting in the shade and beckoning me upward. I often dwell on the joys of this reunion, and feel that it will be a glad day to many of us. But as I commenced to tell you of Arbor Day here I must not dwell on this subject. The teacher, Miss —, has written a description of the day, which I will give you in her own words, only omitting the dance:

"The morning dawned most auspiciously, and proved a delightful day, but not such as the past January had been, however, it requires the shadow to make us appreciate the sunshine, and our little school community certainly did appreciate it. Early in the morning were to be seen on all the trails leading to the school-house children of all ages, on foot, dressed in their holiday attire, and wagons loaded with baskets, buckets and all kinds of shrubbery.

Soon willing hands had planted out eighty-one trees and shrubs, one in memory of a teacher from Alabama that had died in the neighborhood a year before, and eighty to remain emblems of beauty years after the hands that placed them have passed from earth.

After the planting was finished, all adjourned to the school room, where the children sang songs, read original compositions, and declaimed appropriate pieces.

Then improvised tables were spread under the forest trees with a feast fit for the gods.

Would that some of the grumblers at life in South Florida had been present. So let us thank God and the good men of the ministry.

I cannot close without saying something about our church. The following Saturday was our regular day for preaching. Bro. Bell never fails to give us splendid sermons. He was educated for a Catholic priest.

After preaching we organized a Ladies Missionary Society. Bro. Spivey is our missionary. He was one of the gallant soldiers who followed Gen. John B. Gordon, of Georgia, through the late war. He is to-day as faithful in the cause of the Lord as he was in that of his country. This church was organized in my house three years ago, and we have no house to worship in yet. We are few in number and poor. May God put it into the heart of some of my friends to help me, shall be my constant prayer.

Blossom.

What is a Tenth of your Income?

We are glad to see that the *Journal and Messenger* has called attention to a common error, as we believe, which now finds circulation in the New York *Christian Advocate*.

The case is this: "An earnest seeker after truth and light" has asked, "What is one-tenth of a man's income?" and states a case as follows:

"A is doing business on a capital of \$11,000. Ten thousand of the capital is borrowed money at 6 per cent. The gross result of the business is \$2,000 in the year; \$600 of this must pay the interest; \$400 pay rent and hired help; \$500 is required to feed and clothe his family, leaving a balance of \$500 to add to the capital. What is his income, \$2,000 or \$500?"

To this question the answer of the *Advocate* is as follows:

"The \$10,000 borrowed money does not belong to the person; the legal interest of \$600 is not his income, but the income of the creditor; the wages of his help and the rent of the house belong respectively to the help and the owner of the building. The income which the individual has from his own labor and investments is \$1,000, of which he spends of necessity \$500 for the support of his family, leaving his net income \$500."

Now we readily grant that the money to be paid as interest, and also that paid for hired help, [and rent] is not part of the net income. None of that money can be said to have been earned by the man himself. The one sum was earned by the borrowed money, and the other by the employees. But all the rest belongs to the earnings of the man himself and is the product of his labor. This is his net income, just as much as though he had himself been an employe, on a salary of \$1,000 a year. Out

of that \$1,000 it becomes the duty of man to not only support his family, but to contribute to the cause of God. The amount to be laid up depends upon how much is left after the contribution of a certain fixed amount to the cause of Christ; and the comfortable support of his family.

According to Dr. Buckley's view, no one would have anything to contribute to the cause of Christ, until after he had reached the end of the year and found out how much he had to lay up since only out of that sum could he be expected to give anything. On the other hand, according to our view, every Christian man should take account of his probable income for the year, and should, as often as weekly, throughout the year, contribute a proportion to the promotion of the cause of religion; and then, if, at the end of the year, he finds that his income has been more than he had expected, he should carefully devote a proportion of that to the same cause. The Hebrew was required to devote the firstling of his flock, the first-fruits of his ground, the first-born of his sons, to God. Not what was left over, but the first, was the requirement in every instance. Elijah's direction to the woman of Zarephath was, "Make me a little cake first," and "live thou and thy son on the rest." It is because so many are going upon the other and the false principle, that there is so little money coming to the treasury of the Lord. It is an easy matter for most men to make themselves believe that their families need all their income, and therefore they have little or nothing for the cause of religion. And, in not a few instances, the Lord blows upon that which they keep back by fraud, and poverty and unhappiness are the result.

Why I go to Church on Rainy Sundays.

I attend church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to do that.—*(Luke 14: 18.)*

12. There is a special promise, that where two or three meet together in God's name, he will be in the midst of them.

13. An avoidable absence from the church, is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian-life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties, prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven, to have slighted my last Sunday on earth.—*Frances R. Haverall.*

Man needs some higher aid than he can get from his intentions, his aspirations, or from the universal human conscience. He who would "abide" in truth, strength, and purity, must find the secret springs of these in the Most High.

Temperance Column.

The oldest liquor house in Talladega is closing out. The proprietors say that they have not altered their views on the traffic, but that constant agitation takes off the profits and they will go into other business.

Under our laws, a man has as good a right to sell whisky as he has to sell Bibles. It is not the men engaged in the whisky business that the Moulton *Advertiser* seek to crush, but it is the law under which they sell. The whisky men are our friends, and we want it distinctly understood that we are their friends.

Senator Dixon, of the Kentucky Legislature, has introduced a red-hot prohibition measure in the Senate. It enacts high license—\$500 to the county and \$250 in towns additional; bond for damages must be given with sureties, worth \$3,000; among the heavy penalties for breaking the law are forfeiture of license for twelve months; license not transferable; physicians are punished for giving prescriptions not needed.

W. C. T. U.

As there seems to be some question as to the intent of the Women's Christian Temperance Union, the following quotation from the constitution of the Union, will answer all inquiries on the subject: "The object of this Union shall be to educate public sentiment up to the standard of Total Abstinence, train the young in religious and scientific temperance, reform and save the inebriate, and secure the legal prohibition and complete banishment of the liquor traffic; and to this end provide and maintain a permanent place for the devotional, business and social meetings of the association."

THE LIQUOR BUSINESS.

The Louisville *Courier-Journal* is not a sanctimonious paper, but it thus speaks of the traffic in intoxicating drinks:

"It is a business which is opposed to every clergyman in the country. It is a business which every merchant and business man hates and detests."

"It is a business which is the standing dread of every mother."

"It is a business which makes ninety per cent of the pauperism for which the taxpayer has to pay."

"It is a business which makes ninety per cent of the business."

"It is a business which keeps employed an army of policemen in the cities."

"It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold and rags."

"It is a business which fosters vice for profit and educates in wickedness for gain."

"Drunkness comprises all other vices. It is the dictionary of vice, for it includes every vice."

"Drunkness means speculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes."

EVIL OF HIGH LICENSE.

"High license is only a buffer interposed between the liquor traffic and the popular indignation against it."

John B. Finch, of Nebraska, head of the Order of Good Templars, who labored for the passing of high license laws in his State, now says: "I now know I was terribly mistaken in my theories. Many of the delusions urged in defense of high license have been exploded by the trial of the law."

Hon. H. W. Hardy, father of the high license law of Nebraska and ex-Mayor of Lincoln, said after trial of the law: "There has been no improvement in our saloons; high license has done nothing toward waking up temperance sentiment; saloon keepers violate the law as they always did."

It is my opinion that high license here [Chicago] is not at all working out a sentiment in favor of prohibition. The saloons closed by high license are chiefly those connected with groceries and kept as an accommodation to customers, and probably the least harmful, the least patronized, and the most decent of all. All the vilest saloons are in full blast. The great arteries of the cities show no closed saloons.—*Dr. Herrick Johnson, in a letter to The Voice.*

God does not love men because of what they are, therefore he does not cease to love them because of what they are. His love to the sons of men is not drawn out by their goodness, their morality, their obedience, but it wells up from the depths of his own heart, because "it is his nature and property."

Busy men snatch moments of reflection. Even if these are rare moments, if well used they will fertilize, will tranquilize, will consecrate the long hours of toil.—*[C. J. Vaughan.]*

Alabama Baptist.

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PURITY REACHED THROUGH SUFFERING.

The most wonderful blessings that God ever confers upon the world come through the severest ordeal of sacrifice and suffering. Our liberty as a people was born amid the thunders of the revolution. The great Reformation of the sixteenth century took shape amid one of the fiercest conflicts both of arms and intellect the empire ever experienced. And our very Christianity came to us through the agony of Gethsemane, the blood of Calvary, and the overthrow of the Jewish commonwealth. It seems to be a law of the divine discipline that perfection can only be reached through violence and suffering. "The Captain of our salvation was made perfect through suffering." And when John saw the white vested throne standing before the throne, the angel told him that they reached that high distinction "through great tribulation." It seems as if the highest type of piety that shall ever reach the seats of bliss gathers its last and deepest shade from its fiercest trials.

That greatest event history has ever recorded, the advent of the Son of God to this world, was preceded and followed by the shaking of all nations. It is worth while to contemplate our Redeemer as coming to us through the pangs and throes, the groanings and convulsions of a world he came to save. The fire and smoke of Sinai enveloped the law as given by Moses; the blushing sun, the tottering earth, the rending rocks, and the bursting graves ushered in life and immortality to man through a crucified and risen Savior. Tribulation has its purifying power, as it serves to bring out the highest virtues to which God has affixed salvation. No man knows what he is until he is tried. In seasons of prosperity it is easy to wear the form of Godliness; but in seasons of adversity and persecution we can illustrate its power. What costs us little is lightly esteemed—what costs us much is highly prized. If we ever reach the heavenly city, we doubt not that the highest note we shall ever hear struck in the everlasting song will be from the voice of that redeemed spirit who reached his home through the fiercest flame ever kindled by the most malignant foes of Christianity. There are forms of beauty in Godliness, which like stars of heaven, seen only at night, can only be brought out by the darkness of persecution. What a cluster of graces grow out of that rugged stork, tribulation: "Tribulation worked patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." An old matured saint once exclaimed, "We cannot do without our trials."

CHRISTIANITY AS A POWER IN EDUCATION.

That our denomination is the largest one in the State would seem to imply an obligation that educational facilities, as fostered by us, should preserve something like their relative position to our numbers and position. In all ages and countries where Christianity has prevailed, education by common consent, has been recognized as falling within its jurisdiction. In the old Jewish commonwealth, the prophets and the tribe of Levi, the priesthood, were the educators of the people. All the institutions of learning that were kept alive in the dark ages—all that sprung up in the reformation of the sixteenth century, and pretty much all that now constitute the glory of the old world, were originated and fostered by Christianity. Indeed the oldest and best colleges and universi-

ties of our own country originated in the philanthropy of Christian men. That the youth of a country ought to be trained for the mission of life under the best moral and intellectual auspices has been one of the profoundest convictions of the popular mind. To educate the intellect and abandon the heart to its native depravity is but multiplying the evils of society without any corresponding regulating power to restrain these evils. For by how much an education multiplies the powers of a bad man for evil by so much is his education a curse to a community. Ignorance is far preferable to cultivated depravity. It is not therefore strange that the common sense of the world has assigned to the strongest moral power known on earth, Christianity, the responsible task of training both them and the heart for all the responsibilities of after life. In any just estimate of moral responsibility Christian people may not shrink from this duty with impunity.

Now, in the light of facts like these, what is our duty as a denomination to ourselves, our country, our God, and our children? If we fail at the very point where our moral power is most needed, can we promise ourselves aught but disaster in the future? If we relax our hold upon our own youth, and turn them over to any other than our own agencies to educate, we practically abandon them to all the hazards and uncertainties of the future—we bid them take their chances on a troubled sea, without chart, rudder or compass. Nay, we do more than this, we doom our own denomination to gradual decay, not only by failing to meet our share of responsibility in this regard which the public has a right to expect, but by consequence our daughters, will leave the spiritual home of their fathers and mothers, and go where the companionships and influences of their scholastic years may lead them; for we cherish no recollections stronger than those which bind us to our school and college associates.

Brethren! endow your college if you would save your own children to your denomination! S. H.

PRAYER MEETINGS.

Perhaps there is no subject that comes before a pastor who desires to do his whole duty of more importance than the weekly prayer meetings of his church. Of course the very words "prayer meeting" indicate that prayer is to be the leading duty of the occasion. But then we know that reading the word of God, singing, some words of encouragement, admonition, exhortation, or even exposition of the scriptures read, when judiciously thrown in, greatly tend to give interest to such occasions. But the danger is that these mere accessories may come to occupy the foreground of such meetings. We have known some pastors, good men and good preachers, who, on these occasions, acted as if they thought that the chief interest depended on a half hour's lecture from them. Now, have they a right to take up half the time allotted to these services in explaining and enforcing a duty and privilege which their church has already acknowledged by coming together to perform? Why not turn over the entire management of the meeting to the brethren? Why not allow them to "exhort one another," as well as "pray for one another"? Short, earnest talks of not more than five minutes in the intervals between prayers, greatly tend to stimulate the spirit of prayer. A lively song of two or, at most, three verses, sung with the spirit and understanding, interspersed through all the exercises is just what the word of God enjoins. The whole truth is, he is the wisest and best pastor who does nothing he can induce his church to do. Many of our churches are dying just for the want of something to do. S. H.

THE TALLADEGA LIQUOR CASE.

Just as we go to press the Supreme court announces its decision in the Talladega Liquor Case in favor of the liquor men. "The decision is so declared on two grounds. First, it was a fatal error in not having a petition signed by 'fifty or more resident householders and freeholders of Talladega county,' and stating that they were such. The matter could not be remedied by attaching a second petition which did not recite the fact to another which did so state in order to make up the requisite number. Although the question did not properly come up at this time the court decided, in view of the fact that it would arise upon a new election, that the act under which the election was held is unconstitutional, because it provides for an election to prohibit the sale, the title reciting that it is an act to regulate the sale, the terms regulating and prohibiting meaning two different things. The constitution of Alabama declares that each law shall contain but one subject and that the title must set forth that subject. One of the strangest things to understand is how a bill can pass through the Senate and House with so many able lawyers and have such a glaring flaw. We bid our Talladega friends

to have courage and go to work again to have such a law passed by the next legislature as shall give them what they wish. These delays are vexatious but the temperance cause spreads nevertheless.

READ Bro. Crumpton's advertisement on another page of books which he has for sale, and then write him for those you wish. The list embraces some splendid books, which you ought to have. Read it over and see.

Our thanks are due Dr. Henderson for his timely article on the first page concerning this paper. If after reading it you want to do something for the paper do not put it off, please do not, but go to work at once and see how many subscribers you can send in. Use your old copies as samples or drop us a postal card asking for specimens. But strike while the iron is hot, do not put the matter off.

FIELD NOTES.

Wanted.—The Post Office addresses of J. A. Borden, J. H. King, W. A. Battle and S. P. Burns; and must say no to, nearly all applicants. He is not an evangelist, but a pastor. He has on hand now, from fourteen states, invitations enough to keep him busy for twelve years, should he accept them all, and devote an average of two weeks to each meeting.—T. T. Balon in Examiner.

Bro. Geo. Mills is pastor of Ebenezer and Plantersville churches, and is greatly loved by his people. Bro. C. says Bro. Mills is old enough and knows enough to write something for the paper, but his extreme modesty stands in the way. Now, Bro. Mills, when Ebenezer fits up that house, and when that young brother grows so enthusiastic over the success of the envelope plan, write about it.

Read the two notices in another column concerning the Southern Baptist Convention. Do not take it for granted that the State Mission Board knows that you wish to be on the delegation. If you do wish to come write to the Corresponding Secretary and your application will be considered under the resolution passed at the last State Convention. Otherwise you must not be surprised if you are not put on the list.

Rev. W. B. Crumpton, Corresponding Secretary of the Alabama State Mission Board, was in Calera on the 2nd. He made a very interesting talk to the children in the afternoon at the Baptist church, and addressed his remarks to an attentive congregation in the evening at the Methodist church. We hope that Mr. Crumpton will be enabled to visit us again at an early day.—Shelby Sentinel.

Rev. D. I. Purser has introduced into his church and congregation the custom of having the people read from their Bibles the same passage which he reads as the lesson of the day. It certainly is a good one, as it gives the congregation a direct part in the services and renders them more profitable. It may appear novel but it is only the revival of a good old custom of the by-gone days. Birmingham Chronicle.

Ebenezer church adopted the envelope system and appointed young brother Walter Broadhead to manage it. Here is a chance to put the young members to work. Send for the envelopes and put them into the hands of some of your level-headed young members. Bro. Crumpton says he is constantly in receipt of applications for envelopes. The plan is taking rapidly. A thousand or twelve hundred were sent out from the Secretary's office in one day.

Bro. Crumpton complains at us that we made him say something the other week about converted singers and organists, where he meant consecrated singers and organists. Well, there is a difference. Consecrated singers and organists can be such a help to the preacher and the church. For one who is competent to be assured that the Lord wants him to look after the music—that he is the Lord helping him—that he will be there—that the pastor shall never have any fears lest the music fail, ah, what a blessing such an one.

Bro. Ruddick is another brother over whom Bro. C. grows enthusiastic in describing his work. All the week he runs an engine on a train, and preaches to two churches on Sabbath. While his train is moving this good brother studies his Bible to store his mind and heart with spiritual food for his people. What sacrifices many of our preachers make to preach the Gospel. When will the time come when our churches will give their pastors a support and demand that they give all their time to the work of the ministry? Until then the work must be kept up by the self-sacrificing labors of such men as Bro. Ruddick.

Ebenezer church at Stanton needed repainting, the brethren were waiting, and have been waiting for ever so long. In a small company the secretary suggested to one of the brethren to begin right there to secure the money. A lady present, who was not a member, headed the list with a liberal subscription, and about thirty dollars

Mrs. Chapin lately spent a little over two weeks in Alabama speaking thirty-five times, forming ten unions, enrolling a thousand names on the pledge. Among them were the hundred and fifty girls of Huntsville Female College. She left for Florida to attend the state convention, which convened Feb. 22nd, at Leesburg.

Why don't somebody find fault with the paper? A little friendly criticism would greatly help us. If we do anything wrong we would be so glad if you would remind us of it. If you can suggest a helpful change feel free to make it. We want you to feel it is your paper, brother; we know we are not infallible; we make many mistakes.

Thomas Waverly Palmer, who was graduated in 1880 at the University of Alabama, and who has ever since filled the chair of mathematics in that institution, is said to have given the most general satisfaction of any of the distinguished gentlemen who have filled this high position. Professor Palmer is a native of Wilcox county. Home Ruler.

Rev. F. D. Hale is in great demand to hold meetings, but must say no to, nearly all applicants. He is not an evangelist, but a pastor. He has on hand now, from fourteen states, invitations enough to keep him busy for twelve years, should he accept them all, and devote an average of two weeks to each meeting.—T. T. Balon in Examiner.

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was donated in five minutes. The work will soon be done at that rate. The Lord's children when they just try always succeed with this work, but they so often wait, and let the work be neglected—courage, brethren! Let us move on with the Master's work. A determined effort is all we need.

I am well pleased with our paper and its management, and especially with the editorials of Dr. Henderson. I congratulate the State Board on having secured the services of Bro. Crumpton as Corresponding Secretary. I have preached to the miners of our section several times, and desire to call attention to the need of work in this part of the State. The field is white unto the harvest. While manufacturing enterprises are being established and mines developed, Baptists should bestir themselves and plant the standard of the cross in their midst.—R. W. Inzer, Trussville, Ala.

The second congress of Virginia Baptists will convene at Danville on March 9th and continue four days. Rev. Wm. E. Hatcher, D. D., is President. The topics to be discussed are Revivals, The Attraction in the "new theology" and in the Bible, Religious Freedom and Charities supported by Taxation, Points of Agreement and Difference as to the Lord's Supper between Baptists and other Christians, The Financial Problem in the Church, Relation of the Churches to the Cause of Temperance, Convert Culture, and Problems of the day in Christian Education, to conclude with an address on the Ultimate Triumph of Christianity.

Rev. T. J. Miles, pastor of the Baptist church at Pratt Mines, had the misfortune to lose his famous silver-headed cane Sunday. The cane is well known by his friends and has an interesting history. He was called to marry a young lawyer in Kentucky thirty years ago, and it was on this occasion he was presented the cane. Immediately after the ceremony the groom stepped forward holding the cane in his hand and said to the minister: "My dear friend, if I would present you with a marriage fee in money you would spend it and forget this happy event. I am going to ask you to accept this cane in lieu of ten dollars." The minister accepted the gift and has used it until Sunday, when he lost it.

We got a good many dots from the Secretary as he passed last week on his return from a ten days' trip. He says that he had a good time preaching to the children at Briarfield, Calera, Jemison, Clanton, and Verbena. We wonder how many of our preachers preach to the children? They are soon to take our places, and will be very largely what we make them. We cannot make them Christians, but we can train them to liberality, we can mould their characters, we can lead them to Christ. If we would keep our hearts young and tender we should cultivate the children. They are sinners and need a Savior, and when led to the Savior in early years they make all the better church members. The most useful members in any church are those converted in early childhood.

Rev. G. A. Hornady, who is to assume charge of the Tuskegee Baptist church, was ordained to the ministry, in the First Baptist church, Atlanta, on Sunday afternoon Feb. 21, by a presbytery composed of Doctors McDonald, Hornady (father of the candidate), Tucker, Hawthorne, Stratton, Norcross and Weaver. The Capitol says: An address was made by Rev. Dr. McDonald, which was replete with practical thoughts, and was encouraging to the young minister. The address to the candidate was delivered by the young gentleman's father, Rev. H. C. Hornady. The Bible was presented by Rev. I. T. Tichenor, with a short address, after which the imposition of hands, the last act of the service, was performed. Mr. Hornady's many friends will be happy to know that he has accepted a call to preach at Tuskegee, Ala. Mr. Hornady is a brilliant young man, and his future will, no doubt, be a bright one.—Reporter.

A Good Plan for the Children.

Bro. Riley, of Livingston, sent to the mint in New Orleans ten dollars in one cent pieces for use in the Sabbath-school. We ought to be training the children in giving, but many of them are not able to give a nickel each Sabbath; there is hardly a child who cannot give one cent each Sabbath. W. B. C.

The Work of the Home Board.

Dear Brethren: The success of our Home Mission Board this year is unprecedented. It has more missionaries, has baptized more converts, constituted more churches, established more Sunday-schools, aided in building more houses of worship than ever before in a single year. But this work has cost more money, and the Board is now embarrassed by the very success of its work. Only about sixty days of our financial year remain, can you not, will you not, help us, so that we may go up the Southern Baptist Convention without a dollar of indebtedness, and rejoice together over the success with which the Lord has crowned our efforts? I. T. TICHENOR, Cor. Sec.

The Southern Baptist Convention.

The Southern Baptist Convention will meet with the First Baptist church, Montgomery, Ala., on Friday, May 7th, 1886, at 10 o'clock a. m. I respectfully and earnestly request all properly accredited delegates who propose coming to send their names at once by postal card to Wm. A. Davis, Secretary of Committee on Hospitality, in order that homes may be provided for them. A card will be returned to each in due time giving the name and residence of the host, which will be the only introduction needed. Our abilities will enable us to entertain only the delegates, but we propose to provide a cordial and ample entertainment for all these. The work of the Committee on Hospitality will be greatly advanced by a prompt attention to this request.

The hotels have made the following special rates for delegates and visitors to the Convention, to-wit: Exchange, \$2.00 per day; Windsor, \$2.00; Central, \$1.50; and Merchants, \$1.50. Numerous private boarding houses will entertain at \$1.00 per day. M. B. WHARTON, Pastor.

First Baptist Church, Montgomery, Ala.

The Baptist Press throughout the South will please publish this notice.

Alabama Delegates to Southern Baptist Convention.

Under the following resolution adopted at last session of State Convention it becomes the duty of the State Mission Board to appoint delegates to the Southern Baptist Convention. The resolution is as follows:

"Resolved, That the State Mission Board be authorized to appoint the delegates to the next session of the Southern Baptist Convention, giving certificates to such as may apply for them, provided the applicants shall be entitled to seats in the Convention under the rules of representation established by the Southern Baptist Convention; and provided further, that the representation shall be as equally distributed as practicable throughout the State."

Alabama will be entitled to forty delegates if our contributions to the Home and Foreign Boards amount to the same as last year.

All those desiring appointment as delegates will please drop me a postal card at once, as the State Mission Board will at the meeting on First Tuesday in April proceed to make the appointment.

Those omitting to write will be understood as not desiring an appointment on the delegation, and from those who do, write forty will be selected to represent the State.

W. B. CRUMPTON, Corresponding Secretary, Marion, Ala.

To the Baptist Women of Alabama.

Dear Sisters: You need not be assured by your brethren that you are very precious and dear to them in every relation of life, as well as on the field of Christian labor. You know this, and have ever shown yourselves worthy of it.

Of late years our sisters have set their hearts to do more for the cause of the Master than their mothers did; and, perhaps as the result of teaching, that they must, in some sort, separate themselves from the church to perform what is called woman's work, in the missionary cause.

Dear sisters, I would not dampen your ardor, but I want to say to you, that neither the Scriptures nor common reason justify you in withdrawing from your churches to do your part of the work assigned to all of us by our blessed Lord and Master.

Allow me to say that it can but be a mistake to do so. It must lead, at length, to harm. The truth is, it is wrong, radically wrong.

Are you not our "brethren," and as frequently said to you credit, our very "best brethren"? If you are one with us in our work for the Master, why separate from us, by plan? Does the fact that you are women constitute a reason for such a course? The very converse of this is indicated. The very fact that you are women, binds you closer to man and his plans.

It is wrong for either men or women to break off from the church to find some new medium of expression for their Christian activities. Let us suppose a case: The church at A has in its membership quite a number of intelligent and wealthy sisters, their husbands were lost in the late war, and they conclude that they must separate their contributions from those of the brethren, and that their funds must not pass through the hands of the treasurer of the church; well, they organize themselves into a missionary society and elect one of their number president, and proceed to business. If the first place they are wealthier than the brethren and then they are fine collectors, and the result is that they raise \$150 for missions, and send it to a central committee. The young men of the church, for as good a reason, conclude to have a society of young men in the church, or rather out of it, as it appears to me, to show what the young men can do; and they raise \$50.50 and send it to a central committee. The Sunday-school is

anxious to show what it can do. It has charge of all the children and quite a number of the most liberal members of the church, and sends out its fair and irrepressible little collectors, and with the regular contributions added to what they get, the school raises \$113.30, and sends it to a central committee. Now comes the church, after the drain which it has suffered on all sides, and manages to raise \$44.40.

This church appears to be an insignificant affair when compared with the societies of the church, which have raised \$203.60.

There is no point of view, either in Scripture or reason, from which this course is not wrong; and, I wish to beg our sisters to mend their part of it, at least.

Let our sisters work, let our young brethren work, let our Sunday-schools work. I would not have any of you do less, but more; but let all be done through your church. If you do not, you rob the church of its dignity and honors, and transfer the work which God assigned to the church, to societies. Your brother, Bro. P. SHAWNER.

Our New Secretary—The Envelope System, etc.

For my part, I was one of the disconsolate ones, when we lost our genial Irishman, the ever-ready, most adaptable Bailey. I saw not how his place could be filled. But I found some comfort in the thought that God has always shown himself able to dispense with the best of us. How often he has called upon us to close up the ranks after the bravest and noblest have fallen, or removed from our division of the army, and we have had to march on without them! So it has proved in this case. Through the wisdom of the Board we now have a new leader fully initiated, and how wisely and gallantly he has opened the campaign! I believed in Crumpton the first time I ever saw him; I believe in him now more, than ever. He seems to have come to the kingdom for such a time as this. God grant him all needed wisdom, the sympathy and support of the brethren, and abundant success!

His well-laid scheme for introducing the envelope system and regular collections into our churches is worthy of all praise. Some such system generally adopted and well carried out would revolutionize our beneficence. But of course any plan is a poor plan unless it is well worked. There is always more in the men who take hold of the matter than in the plan. Only let our pastors, then, take hold of this plan themselves, or commit it to faithful, energetic men, and it must succeed. Some churches have already plans of their own, and others, if they adopt this, will prefer to adopt it with modifications. Very well; the point is to have some plan and to work it thoroughly and persistently. We have found the envelopes helpful in our church, and propose to use them in the future. It strikes me, however, that it would be better to have a separate envelope devoted to each Board, one for State Missions, one for Home Missions, one for Foreign Missions, and one for Ministerial Education. I offer the suggestion modestly, for I doubt not our good Secretary thought of the matter in all its bearings, and had good reasons for adopting just this form of envelope. GEO. B. EAGER.

Do Thy Best.

A young painter was directed by his master to complete a picture on which the master had been obliged to suspend his labors on account of his growing infirmities. "I commission thee, my son," said the aged artist, "to do thy best upon this work. Do thy best." The young man had such reverence for his master's skill, that he felt incompetent to touch canvas which bore the work of that renowned hand. But "Do thy best" was the old man's calm reply; and again, to repeated solicitations, he answered, "Do thy best." The youth tremblingly seized the brush, and kneeling before his appointed work, he prayed: "It is for the sake of my beloved master that I implore skill and power to do this deed." His hand grew steady as he painted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and with a calm joy he finished his labor. The "beloved master was borne on his couch into the studio, to pass judgment on the result. As his eyes fell upon the triumph of art before him, he burst into tears, and throwing his feeble arms around the young artist, he exclaimed, "My son, I paint no more!" That youth, Leonardo da Vinci, became the painter of "The Last Supper," the ruins of which, after the lapse of 300 years, still attract annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art.—Standard.

Missionary Catechism.

The Foreign Mission Journal for March besides editorials and letters from missionaries, has a Sunday-school Lesson for the last Sunday in the month to be used instead of the usually quarterly review. To many teachers who use the International System, the substitute will prove most acceptable. The lesson is the same as in the Baptist Quarterly, on the State of the Heathen, but with other selected home readings and different questions. To this is added, what seems to be the main feature in this number, a Missionary Catechism for Southern Baptist Sunday-schools, covering in sixty-odd questions and answers, the history of Christian missions, the work of our Board, and the labors of its missionaries.

Though designed primarily for Sunday-school use, we dare say it will be found even more valuable in the pew, not to say the pulpit, for it contains in small compass just the facts with which every intelligent Baptist in the Convention ought to be familiar.

We are glad to learn that, besides publication in the Journal, the Lesson and Catechism will be printed in separate form and sent by mail to any Sunday-school which will agree to take up a collection on the 28th of March and forward at once to Dr. Tupper. What say you, brethren, superintendents and teachers, shall we make the fourth Sunday in this month a grand day for missions? A million of pennies would make \$10,000, and be of untold worth to the cause. Let Dr. T. know at once how many copies he shall send you.

He is the best Christian who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.

The Board of Ministerial Education.

In response to the last appeal of the Board money enough has been sent to the treasury to meet all demands up to the middle of April. Two months more of the session remain to be provided for. We ask that contributions be sent to the treasurer, T. L. Higgins, as soon as they are made.

We need \$300 in addition to what has been received. Brethren, we beg that you will send it to us by the first of April. W. C. CLEVELAND, President of Board.

Union Association.

Elder James G. Thornton has been re-appointed evangelist and colporteur for the remainder of the year 1886. He makes the following appointments to-wit:

Mr. Zion, 1st Sabbath in March, Prairie, 2nd, Antioch, 3rd, Ebenezer, 4th, Unity, 1st, April.

He is supplied with Bibles and Testaments and other good books which will be sold at publishers' prices, and will spend each week previous to the appointments in visiting the families in the community. We hope our churches will aid Bro. Thornton by words of encouragement, by their prayers, and by their contributions.

Association Minutes Wanted.

Need the following Minutes for 1885, to-wit:

Bethel, Clear Creek, Harmony, West, Macedonia, Mud Creek, Sandy Creek, Town Creek, 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! W. A. DAVIS, Secretary, Montgomery, Ala.

Bro. W. B. Crumpton needs the following Minutes for 1885 to complete his file. Please mail him a copy at once to Marion, Ala. Bethel, Clear Creek, Harmony, West, Macedonia, Mud Creek, Sandy Creek, Town Creek, Weogufka, Yellow Creek.

MARRIED.

The marriage of Mr. George B. Davis and Miss Sallie B. Davis, took place on Thursday, Feb. 25th, at three o'clock, in the First Baptist church, Eufula, the pastor, Rev. G. A. Nunnally, officiating. The church had been most gracefully and beautifully decorated with flowers and evergreens for the occasion, and Miss Emma Brooks presided at the organ. Many friends of the happily mated pair were present to witness the ceremony. The groom is the son of Mr. Benj. B. Davis, the hardware merchant, and is a young man of fine intelligence, good business qualifications and full of life and energy. He is, withal, a Christian gentleman, free from the popular vices of the day, strictly moral, upright and manly in his dealings with his fellow-men. The bride is a niece of Dr. and Mrs. S. G. Robertson, of this city, and is a most charming, intelligent and amiable young lady.—Eufula Times.

Do Thy Best.

A young painter was directed by his master to complete a picture on which the master had been obliged to suspend his labors on account of his growing infirmities. "I commission thee, my son," said the aged artist, "to do thy best upon this work. Do thy best." The young man had such reverence for his master's skill, that he felt incompetent to touch canvas which bore the work of that renowned hand. But "Do thy best" was the old man's calm reply; and again, to repeated solicitations, he answered, "Do thy best." The youth tremblingly seized the brush, and kneeling before his appointed work, he prayed: "It is for the sake of my beloved master that I implore skill and power to do this deed." His hand grew steady as he painted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and with a calm joy he finished his labor. The "beloved master was borne on his couch into the studio, to pass judgment on the result. As his eyes fell upon the triumph of art before him, he burst into tears, and throwing his feeble arms around the young artist, he exclaimed, "My son, I paint no more!" That youth, Leonardo da Vinci, became the painter of "The Last Supper," the ruins of which, after the lapse of 300 years, still attract annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art.—Standard.

Missionary Catechism.

The Foreign Mission Journal for March besides editorials and letters from missionaries, has a Sunday-school Lesson for the last Sunday in the month to be used instead of the usually quarterly review. To many teachers who use the International System, the substitute will prove most acceptable. The lesson is the same as in the Baptist Quarterly, on the State of the Heathen, but with other selected home readings and different questions. To this is added, what seems to be the main feature in this number, a Missionary Catechism for Southern Baptist Sunday-schools, covering in sixty-odd questions and answers, the history of Christian missions, the work of our Board, and the labors of its missionaries.

Though designed primarily for Sunday-school use, we dare say it will be found even more valuable in the pew, not to say the pulpit, for it contains in small compass just the facts with which every intelligent Baptist in the Convention ought to be familiar.

We are glad to learn that, besides publication in the Journal, the Lesson and C

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