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An Address to the People of Alabama.

Issued by Order of the Grand Lodge of Alabama, Independent Order of Good Templars.

The Grand Lodge of the Independent Order of Good Templars of the State of Alabama, to all the friends of Temperance throughout the Commonwealth, greeting:

It was thought good by the Grand Lodge, at its late meeting in the city of Gadsden, Ala., to issue an address to all temperance workers throughout the State, setting forth what they believe to be the best line of action to be pursued by all active well-wishers of this great movement; that thereby unanimity of action and concentration of forces may be secured on given points, in this ever-deepening contest.

The giant evil to be met and vanquished is no local matter of secondary importance, but national, and world wide. It is a huge, unsightly colossus, that besides the land, casting a baleful shadow across the continent; and in this shadow our domestic, social, and political institutions are shivering and dying. It is adding to the already heavy burdens borne by our tax-payers annually, over nine hundred millions of dollars, for our national drink bill alone. This does not include one dollar of the expenses incurred by crime, idleness, criminal prosecutions and punishment, poverty and pauperism, arising from drunkenness, induced by the whisky trade.

Nor does this include the loss to honest production, of the time, skill, and muscle of the 999,980 able-bodied adult persons, mostly males, who are employed in the manufacture and sale of liquors in the United States—one of every sixty of the entire population. This withdrawal of nearly one billion of dollars annually from the resources of the people, and nearly one million of able-bodied men from the producing force, and changing them into consumers only, is an unnatural and paralyzing drain upon the financial resources of the nation. But the dreadful, destructive drain stops not here. We can safely say that the drink bill of the nation is not one-half of the actual cost to the people; of the whisky traffic. Or, in actual figures, the annual drain upon our national resources is not less than one billion eight hundred million dollars!

This leaves but of the estimate all the disastrous moral effects of drunkenness—the wickedness, debauchery, crime, domestic brawls, heart-breaks, and death—death eternal! One soul of the one hundred thousand souls destroyed by drunkenness last year, is worth infinitely more than the billion dollars received through this traffic! Can the sober, industrious, Christian citizens of this land longer tolerate such abuses thrust on them by nearly one million idle men, who live on the poverty and heart-breaks of others?

WHAT SHALL WE DO ABOUT IT?

The enlightened common sense of the best portion of our citizens cries, "Away with it!" But how? To license the traffic is to perpetuate the evil, under the protection of legal sanction. It makes the law, which should protect, a party to the impoverishment of the citizen, thus making crime respectable, by protecting, for a moment consideration, the source of four-fifths of all the crimes perpetrated. If the principle of licensing crime is wrong, then the system of licensing the sale of intoxicating drinks should have no place in temperance legislation. It follows that the only righteous thing to do is to seek such legislation as will look to the extermination of the traffic! Therefore THE REMEDY IS PROHIBITION!

That the people may be right in prohibiting the manufacture and sale of intoxicants, is no longer an open question. It is so universally conceded, and this concession has been so frequently backed up by decisions of our supreme courts, that the point is no longer debatable.

The question, then, with temperance workers, is: What is the best mode of securing legal prohibition? There are four roads that lead indirectly, and directly, to this much desired consummation:

1. A law similar to the one now in operation in several counties in the State, only better guarded against evasion. This law compels a man in the rural districts who wishes to obtain license, to secure on his petition a majority of all the freeholders and householders, while in corporate towns and cities only twenty such signatures are required. If this law made it necessary in order to procure license that in all cases a majority of householders, who shall be freeholders, and that in no case should license be granted unless there were at least twenty signatures to the petition, this would in many instances, in fact in almost every case, secure prohibition.

2. By a general local option law,

giving the people the right to say at the ballot-box, whether they want whisky sold among them or not. A law similar to the local option law of the State of Georgia.

3. A direct prohibitory law, similar to the "Maine Law," that prohibits the manufacture, importation and sale of all intoxicants within the limits of the State.

4. An amendment to the State Constitution, containing all the essential elements of prohibition.

Now, since all these avenues are open to the temperance worker, and since it is essential to success that there be unanimity of action among all true temperance men and women, that we may concentrate all our forces in a given direction, and since there is a call for leadership in this great movement, the Grand Lodge of Good Templars of the State of Alabama—one of the oldest and most efficient temperance organizations in the field—would suggest a line of action which it is hoped may meet with the hearty approval and earnest co-operation of all temperance workers. We do not do this as partisan, or in the interest of any political movement, since our organic laws forbid all this; but as temperance workers we invite all temperance organizations and friends of temperance wherever found to unite with us in,

1. Securing the enactment of a general local option law, similar to that of Georgia.

2. In securing the passage of a resolution by our next legislature providing for a vote of the people on a constitutional amendment forever prohibiting the manufacture, importation, and sale of all intoxicants as a beverage.

Our reasons for selecting this line of action are these: In working for a general local option law, we carry out the very first principles of a free democratic government, since the voice of the people is heard at the ballot-box. Almost the entire triumph of prohibition in the South has been secured through the action of local option. More than half of the State of Kentucky; forty out of fifty-four counties of West Virginia; one-third of the State of Delaware; twelve counties in Old Virginia; one-half of North Carolina; nearly the whole of South Carolina and Georgia; a large per cent of Mississippi; many counties in Alabama, and three-fourths of Tennessee, have all been secured largely, and almost exclusively through local means. In no instance that has come to our knowledge, have the temperance people had to go to the ballot-box oftener than the third time, to secure prohibition.

Another advantage of a local contest is, that the necessary agitation of such a movement among the people in order to secure local option, will educate them up to the enforcing point, when it is secured. A general prohibitory law lacks to a certain extent this essential element of success. The best law in the world will fail, if not enforced. Even the enemies of prohibition cannot complain after a measure has been submitted to the suffrages of the people, and the people decide in favor of prohibition.

But another, and final step must be taken, in order to secure the fruits of prohibition through local option (or any other measure) to the people; there must be a constitutional amendment forever prohibiting the manufacture, importation and sale of intoxicating liquors as a beverage.

The State Temperance Convention held at Athens, and the Grand Lodge of Good Templars at its recent session in Gadsden, have declared in favor of a general local option law, and of a constitutional amendment, embracing all the essential elements of prohibition. The advantages of a constitutional amendment are numerous. (1.) It removes this question forever out of the reach of political demagogues, who are perpetually tempted to meddle with all temperance laws for political effect. (2.) There is always more or less dissatisfaction among the people, when one county has prohibition and another has not. (3.) Thousands will vote for a general law embraced in a constitutional amendment, who are opposed to all local prohibition. (4.) We do not want a law passed unless the people want it. And when a majority of them declare by ballot for constitutional prohibition, it shows unmistakably that public sentiment favors the measure and will enforce it.

The States of Maine, Kansas, Iowa and Rhode Island, have voted prohibition in their constitutions. And in the two former, where the measure had ample time for thorough trial, the very best results have been reached. The State of Tennessee following the example of these States, has declared by a two-thirds vote of her legislature

(this must be done twice in that State before it can be submitted to a vote of the people), in favor of giving the people a chance to say for themselves whether liquors shall be sold as a beverage among them or not, and other States, we are happy to note, are moving in this direction.

That the people of Alabama have a right to demand that this proposition be submitted to a vote of her citizens, is seen from the following extract from the Constitution itself: "All political power is inherent in the people, and all free governments are founded on their authority, and they have the right to alter, amend or repeal any law or ordinance at any time."

Now, since all these avenues are open to the temperance worker, and since it is essential to success that there be unanimity of action among all true temperance men and women, that we may concentrate all our forces in a given direction, and since there is a call for leadership in this great movement, the Grand Lodge of Good Templars of the State of Alabama—one of the oldest and most efficient temperance organizations in the field—would suggest a line of action which it is hoped may meet with the hearty approval and earnest co-operation of all temperance workers. We do not do this as partisan, or in the interest of any political movement, since our organic laws forbid all this; but as temperance workers we invite all temperance organizations and friends of temperance wherever found to unite with us in,

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Wanted: Shirt-Sleeve Preachers.

The well-known *feu d'esprit* of Dr. Bushnell, "Most theological seminaries are behind the age, but the Seminary is behind all ages;" the *lupus lingue* of Mrs. Partridge, who commended a young ministerial candidate because he had spent three years in the cemetery; and the more serious statement of a conservative teacher some years since, that in our theological seminaries men study what a century ago ministers supposed people were interested in two centuries before that,—all indicate what has been a popular impression as to the spirit and character of the average theological instruction in the seminaries. This impression may be very unjust, and it may be that the report of Dr. Dwight to Dr. Todd, "We did the best we could with our material," applies. But the impression is confirmed by the unreality of the sermons of recent graduates—an unreality which, it must be confessed, the clergy do not always get rid of after even some years of practice in the pulpit.

The temperance question is essentially a religious question; it is one on which the people ought to be able to look to the clergy for instruction—if not as to methods, at least as to fundamental principles; but while the pulpit exhorts more or less on this subject, it instructs less rather than more. The labor problem is partly economic, but it is certainly partly religious. The present disturbance certainly grows out of very palpable violations of the Golden Rule, not merely by individual employers and employees, but by the entire industrial system. And while ministers may well be excused from turning their pulpits into lecture platforms for the discussion of questions of the day, they certainly ought to be equipped by the modern theological school to apply to society, as it exists in this Republic and in this year of grace 1886, the principles which Jesus Christ inculcated for the guidance of his disciples in the conduct of life. These may serve as illustrations of an impression which is certainly widely extended, and which, if it is erroneous, the theological seminaries would do well to correct, that their present methods fail to equip the student for very important phases of his life work.

There are other phases of ministerial work for which the present methods of study actually unfit the student. For three years, in the Cooper Union in New York city, an evangelistic service was carried on with great success. The large hall, holding 2,000 or 2,500, was crowded summer and winter with working people, almost all of whom were non-church-goers, but nearly all of whom, so far as their history was ascertained, had some tie to church or Sunday-school, often very attenuated, but never quite broken. But during most, if not all, this time, the addresses were made by a layman whose talks were of the simplest description, and who was quite innocent of distinctions between Arminianism, Calvinism, and Hyper-Calvinism. The difficulty with the churches is not merely, nor even chiefly, that their doors are shut against what we call the lower classes, but that the pulpits give nothing which the lower classes care to hear.

The ministry have a profound personal sympathy for the poor; but their training, modes of thought, and even their vocabulary, are ill suited to the needs of the great congregation of the street. They cannot come to close quarters.

A great need, perhaps we ought to say the great need of the church today, is men who can enter into the feelings, lives, and modes of expression of the great class of dollar-a-day wage-earners, who are crowding our cities, thronging our streets, and staying out of our churches. The man who has spent four years at college and three at a seminary has gotten by that time into modes of thinking and of looking at life, and of expressing his thoughts and his observations, that despite earnestness and consecration, simply incapacitate him from putting himself in the place of the man who is only a just emancipated machine, and has only just begun to think. There are sparsely settled sections on our frontier where it is equally true that the higher culture units for the work of the ministry, where the successful preacher must be able to hold a plow, shoe a horse, or mend a wagon, and if he can win in a wrestling-match, or shoot a bird on the wing, so much the better. Moreover, he must live on nothing, irregularly paid, and find himself. The "Prophet of the Great Smoky Mountains" is a more effective preacher in his parish than any man, however gifted, who

to four years in college has added three in a theological seminary, and one or two in Germany.

The ministry feels the need of this mission work; the churches desire to see it done; but technical and professional teaching will not prepare for it, and at present we have no other training. The question is a large and a perplexing one. Lay preaching, common enough in England, but almost wholly unknown here, will do something to solve it. Such institutions as Mr. Moody's school at Northfield, and the Lay College at Springfield, are at least efforts to find a solution. But it is certain that to-day the demand is not so much for finely educated scholars, preaching to cultivated congregations, as it is for men who have come up from the people without having come away from them, who know their lives and homes and their thoughts and hearts, and who can speak to them of their own lives and in their own language. The church is tolerably well equipped with preachers, but it is not so well equipped today as more shirt-sleeve preachers.

From Furman.

It is always a source of joy to the Christian to see any one confess Christ before men. Especially is this so when the subject is one of mature years and unusual endowments.

Early in April, Prof. Jasper H. Bassett, of Old Spring Hill, Marengo county, organized a class in vocal music here. His gentlemanly bearing and splendid vocal powers soon enlisted the interest of the community in him, and as he was not a Christian he enlisted the interest of many Christians. By whom his case was presented at a throne of grace that God might convert him and lead him to consecrate his fine musical talents to his service. Through these prayers, we believe, and the Christian influence brought to bear upon him—among these the excellent preaching of our beloved Currier—he was converted. On the night of the close of his school, after thrilling his large audience with his fine renderings of some of Sankey's and Bliss' songs, to the glory of all he arose and confessed his faith in Jesus Christ.

His life in the service of the devil, but now his mind was made up and his influence henceforth should be on the Lord's side. On last Friday night a special service was held, and as Bro. B. H. Crumpton was passing to his appointment at Pleasant Hill, our pastor pressed him into service, and he preached an excellent discourse on "the heavenly citizenship." The beautifully symbolic ordinance of baptism was impressively administered the same hour of the night, and our brother, as the Eunuch of old, "went on his way rejoicing."

Prof. Bassett was born and mostly raised in North Carolina. He spent six years with an uncle in Michigan, where he was educated at the University of Michigan. He taught vocal lessons for a time in that State, then in company with his brother came to West Alabama, where he engaged in teaching vocal music. About eight years ago he married a devout Baptist lady in Marengo county, subsequently spent several years in Meridian, Miss., where he was organist, but recently returned to his home in Marengo and resumed teaching. He has also spent a while in the Cincinnati Conservatory of Music in the interest of his profession.

I have written this extended notice of Bro. B. in order to introduce and commend him to the favorable consideration of the readers of the BAPTIST. We, here, feel satisfied from what we have learned of him while with us, and the excellent recommendations attaching him here that he is well worthy of the confidence and encouragement of Christians. Persons competent to judge esteem him as a fine teacher of vocal music. His strong, cultivated voice and excellent use of the organ make him a very effective singer. We believe God means to make use of him in the service of song, and he feels impressed and very much desires to engage in such service. For the present he is engaged in preaching. He is a modest man, brethren, lend him a helping hand, and where services such as Sankey renders Moody are needed, send for Bassett whom we will risk dubbing the "Sankey of Alabama."

C. C. JONES.

The *Biblical Recorder* quotes Rev. C. Durham as saying: "The 'New Theology' equals four nothings—Nothing needs to be believed; Nothing in particular (except some statements of the Bible) needs to be renounced; Nothing special needs to be done; and Nothing worthy of mention needs to be expected."

Falses of Prophets.

Perhaps the most extraordinary of all false prophecies, and the most repulsive of all false religions, are Joseph Smith and Mormonism, which he founded. He was born in 1805, at Sharon, Windsor county, Vermont, U. S. A., but his boyhood was chiefly spent at Palmyra, in the State of New York. His parents bore a very bad character, as was attested on oath in 1833 by sixty respectable neighbors. The Smiths were said to avoid honest labor, to be given to drink and to theft, and employ their time in idle pursuits, such as digging for hidden treasure. Joseph was the worst of the family. He was not much above twenty years of age when he professed to have discovered a treasure, a continuation of the Bible, specially revealed by an angel to America. This "Golden Book" was written on plates of precious metal in the "reformed Egyptian language not understood on earth." With them was a pair of wonderful spectacles, which would enable their wearer to decipher the hieroglyphics of this new and sacred writing.

Of course Joseph Smith himself was the person most capable of interpreting the plates. He sat behind a blanket, which served to keep profane eyes from gazing on the holy text, and read of the contents of it to Oliver Cowdery, who wrote them down as they flowed from the lips of Smith. In 1830, this marvellous composition was printed in a volume of several hundred pages, and now Smith assumed the part of prophet, preaching and admitting converts into the church of Mormons, or Latter Day Saints. He began with five disciples. In the course of the year he enrolled thousands. He established a printing office, a newspaper, a bank, and a colony of dupes, whom he led to Kirtland, Ohio, which was to be the seat of the New Jerusalem. Apostles were sent out, one of the most successful of whom was Brigham Young, the future head of the sect. The Mormons encountered persecution, and Smith feigned to be "commanded from on high" to establish a new church at a city called Nauvoo, which he and his followers then made the temporary seat of their operations.

Here an army was organized, of which Smith was commander-in-chief; he was also mayor of the city, and chief pastor of the church. This second Mahomet now received a "revelation," which enabled him to have as many wives as he chose. More liberal than the founder of Islamism, he allowed his followers the same privilege as himself, and polygamy became the most salient characteristic of Mormonism. But it was not until 1852 that a plurality of wives was openly advocated by the Mormon community. Several leading disciples renounced the faith when this tenet was first declared, and started a paper called the *Expositor*, for the purpose of denouncing Smith and his pretended revelations. The office of this paper was attacked and wrecked by Smith and his followers on May 6th, 1844. Smith was sent to prison at Carthage, Illinois. The furious mob broke into the prison, and shot him and his brother Hiram, on June 24th, 1844. Brigham Young then took command of the sect, and migrated to Salt Lake City, where it still exists.

It is believed that Joseph Smith founded his Book of Mormon on a sort of Biblical romance, composed by a Mr. Spaulding. It is a confused and inartistic mixture of ideas gathered from various religious systems, and no clear doctrine or philosophy can be gathered from it.

The Mormons re-baptize adults, and do so in running water. Their signal good qualities are patience, perseverance, courage, and industry. The strangest points in their history are these: that their faith rests on a document which no one but Smith could read; and that their chief peculiarity is polygamy, a form of immorality repudiated by all Western and Christian nations.—*The Quiver for June.*

The Science of Silence.

I have read somewhere the following arrangement for avoiding family quarrels: "You see, sir," said an old man, speaking of a couple who had lived in perfect harmony in his neighborhood, "they agreed between themselves that whenever he came home a little contrary and out of temper, he wore his hat on the back of his head, and then she never said a word; and if she came in a little cross and crooked, she threw her shawl over her left shoulder, and he never said a word." As it takes two to make a quarrel, either the husband or the wife might often prevent one by stepping out of the room at the nick of time by endeavoring to divert attention and conversation from the burning question by breathing an instantaneous prayer to God for calmness before making any reply; in a word, by learning to put in practice on certain occasions the science of silence. Robert Burton tells of a woman who, hearing one of her "gossips" complain of her husband's impatience, told her an excellent remedy for it. She gave her a glass of water, which, when he bawled, she should still in her mouth. She did so two or three times with great success, and at length, seeing her neighbor she thanked her for it, and asked to know the ingredients. She told her that it was "fair water," and nothing more; for it was not the water, but her silence which performed the cure.

He who has learned the science of silence may hide ignorance, and even acquire a reputation for knowledge and wisdom. A story is told of the painter Zeuxis, how he reproved a certain high priest of Great Diana of the Ephesians, who discoursed of pictures in the artist's studio, with so reckless an audacity of ignorance, that the very ladies who were grinding colors could not refrain from giggling, whereupon Zeuxis said to his eloquent friend, "As long as you kept from talking you were the admiration of these boys, who were all wonder at your rich attire and the number of your servants; but now that you have ventured to expatiate upon the arts of which you know nothing, they are laughing at you outright." Denouncing the rapid verbiage of shallow speakers, Carlyle exclaims, "Even Triviality and Imbecility that can sit silent, how respectable are they in comparison!" It was said of one who was taken for a great man so long as he held his peace, "This man might have been a councillor of State till he spoke; but having spoken, not the beadle of a ward."

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Lord Lytton tells the story of a groom married to a rich lady, and in constant repudiation being ridiculed by the guests in his new home. An Oxford gentleman gave him this advice: "Wear a black coat and hold your tongue." The groom was soon considered the most gentlemanly person in the country.—*The Quiver for June.*

Why some Men Censure Others who Give.

A gentleman noted for liberal gifts to the cause of Christian Missions, was met by a wealthy man who censured him for "such profuse giving to such a cause, when the unemployed were starving all about them."

"I will give five pounds to the poor of —, if you will give an equal sum," said the Christian friend.

"I did not mean that," replied the objector, "but," continued he, "if you must go from some, why so far? Think of the miserable poor of Ireland."

"I will give five pounds to the poor of Ireland, if you will do the same." "I do not mean that, either," was the reply.

The gifts of the liberal are a curse upon the parsimonious, which they would fain prevent. They give liberally to missions are the most liberal in all beneficent enterprises.

The Labor Trouble and the Clergy.

In the present crisis of the labor agitation, one of the encouraging signs is the earnestness with which the clergy as a class are taking hold of the matter. Not long ago one of the professional labor reformers made the assertion that there were but one or two clergymen in the country who had given any serious attention to the labor question. The remark was very far from being true at the time when it was made: apart from the professors of political economy, the ministers of the gospel have given the subject more intelligent study than any other class of professional men. But during the last year their interest in the matter has been greatly quickened; it is the uppermost theme in their assemblies, and the duty of the Christian church to enforce the obligations which wealth and power involve, and to preach to all classes the gospel of goodwill, is clearly discerned. What ever reason there may have been for the charge that the church was on the side of capital in this conflict, it is evident that the pastors of the churches are now generally and heartily endeavoring to remedy that reproach, and to assert with all fidelity the rights of the weak and the duties of the strong. The first that the moral power of the Christian church is now exerted in behalf of justice and humanity encourages the hope that a peaceful solution of the difficulty may be reached in due season.—*Topics of the Time, The Century.*

He that will not be torn down by the law shall never be built up by the gospel.

Thoughts on prayer.

Pray without ceasing.—Paul. I gave myself unto your prayer.—David.

Can't ye shall receive.—Christ. Study your prayers.—McCheyne. Prayer and pains can do anything.—Eliot.

A ministry of prayer must be a ministry of power.—Anon. None of God's children are born dumb.—Leighton.

People never tell more lies than in their prayers.—Adam. The Christian armor will rust except it be polished with prayer.—Religious Telescope.

"Can I pray before beginning?" is a good test of doubtful actions.

There wants nothing but a believing prayer to turn the promise into a performance.—Central Presbyterian.

Trouble and perplexity drive me to prayer, and prayer drives away trouble and perplexity.—Melancthon.

I have so much to do that I cannot get on without three hours a day of praying.—Luther.

Prayer with real belief and hope will enable us always to roll our cares from ourselves upon the Lord.—Anon.

If you did not plough in the closet you would not reap in the pulpit.—Anon.

Pray for those thou lovest, thou wilt never have any comfort of his friendship, for whom thou dost not pray.—Anon.

Whatever storms be rising, whatever winds may howl and rage, if the barometer of prayer be rising, we may look ere long for calm and summer weather.—Illus. Gathering.

If I omit praying and reading a portion of God's blessed word in the morning, nothing goes well the whole day.—Sir Matthew Hale.

O, the power of prayer! It gives patience under provocation, resignation in the midst of disappointment, courage in the face of opposition, and hope in the agonies of death. There is no cheer in life so gloomy that it will not cheer, there is no desert so desolate, that it will not gladden with an oasis.—R. L. Harper.

When we shall climb the shining

of the celestial world look back on this enigma of human life, we shall have nothing for which to praise God more than for not having given us everything for which we asked him here on earth.—Broadus.

Be not afraid to pray—to pray is right. Pray if thou art with hope; but ever pray. When thou be weak or sick with long delay.

Pray in the darkness if there be no light. Far is the time, remote from human sight. When war and discord on the earth shall cease.

Yet every prayer for universal peace Awaits the blessed time to expedite. What'er is good toward, ask that of heaven. Though it be what thou canst not hope to see.

Pray to be perfect, tho' material leaves Forbid the spirit's so on earth to be; But if for any with this talent not pray, Then pray to God to cast that sick away.—Calverley.

The Book of Books.

No fragment of any army ever survived so many battles as the Bible; no citadel ever withstood so many sieges, no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and fall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our National museum. Media and Persia like Babylon which they conquered have been weighed in the balance, and long ago found wanting. Greece faintly survives in its historic fame; and iron Rome or the Caesars long since ceased to boast; and yet the book that foretells all this still survives.

While nations, kings, philosophers, systems, institutions, have died away, the Bible engages now men's deepest thoughts; is examined by the highest tribunals, is more read and sifted and debated; more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne along till the mystic angel shall plant his foot upon the sea and sweep by him that liveth forever and ever that time shall be no longer.—H. N. Lane.

He walks in the presence of God that converses with him in frequent prayer and communion; that runs to him with all his necessities; that asks counsel of him in all his doubts; that opens all his wants to him; weeps before him for all his sins; and that asks remedy and support for his weakness; that fears him as a Judge, reverences him as a Lord, and obeys him as a Father.

Alabama Baptist.

MONTGOMERY, ALA., JUNE 10, 1886.

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

BUSINESS ANNOUNCEMENTS.

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We are not responsible for the return of rejected manuscripts or 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.

WATCH the date on your paper and see that we credit you promptly for any money sent. If your date is not changed in two weeks, please notify us without delay.

We added a large number of new names to our list in May. Can we not have as many in June? A little effort would bring them to us. Will you not try to send one or more? That is one way to disseminate the truth. Let us have your co-operation.

REMEMBER that the ALABAMA BAPTIST is in a certain sense your property, brethren. Our denominational interests cannot be better promoted than by a wide circulation of our paper, the organ of our State Convention. Then let each one help to increase the list of subscribers, whether pastor or lay member, male or female. One of the largest lists we have received came from a lady.

STANDING COMMITTEES OF THE CONVENTION.

The following brethren are chairmen of the respective committees named and will be expected to prepare reports for the Convention: Sabbath-schools, George W. Thomas; Evangelization of Colored People, S. Henderson; Foreign Missions, A. C. Davidson; Home Missions, H. W. Caffey; Temperance, E. F. Baber; Education, H. Austell.

DR. CRAWFORD'S LECTURES ON THE RACES.

Have very greatly interested the citizens of Tuscaloosa and Northport. He has delivered them in both places. Some of his views are very striking and original. His illustrations are opposite and suggestive. We are not prepared to indorse every thing he says in regard to these races, or his theory in computing the age of the world. Some years ago he published a little book on our sacred chronology, in which he undertook to set aside the received chronology as constructed by Archbishop Usher. Dr. Crawford's theory places about twelve thousand years between Adam and Christ. Not having given it sufficient thought, we are not prepared to assent or dissent from his views. His views on the "Three Great Races," if they do not convince, will at least set us all to thinking. His broad experience with the Caucasian, the Mongolian, and the Negro races entitles his opinions to no little weight. S. H.

NOW FOR UNITED EFFORT.

As is proper the best organized body of Temperance people in Alabama has marked out a line of policy for the temperance campaign. On our first page we publish the address issued by direction of the recent meeting at Gadsden. It is clear, dignified, comprehensive. The whole case is lucidly set forth. The Good Templars ask "all temperance organizations and friends of temperance wherever found to unite with them in."

1. Securing the enactment of a general local option law, similar to that of Georgia.

2. In securing the passage of a resolution by our next legislature providing for a vote of the people on a constitutional amendment forever prohibiting the manufacture, importation, and sale of all intoxicants as a beverage.

We think they ask exactly what Alabama wants. Now, laying aside all differences let us join in a strong pull, a long pull, a pull altogether to accomplish these two things. We believe Alabama is ready for the issue. We believe the Legislature will pass the law and order a vote by the people on the amendment. As for ourselves, we are fully committed to work to bring it to pass. Read the address; then go to work: temperance and religion need your aid.

OUR EVANGELISTS AND THEIR METHODS.

The labors and methods of those evangelists who have achieved a very extensive reputation in these days have called out a good deal of criticism from some of our ablest ministers and editors. This is to be expected so long as good men view such things from different standpoints. Now, we do not endorse everything about these evangelists in their efforts. But we do claim for them that they shall be judged by their fruits—that we can well afford to throw no little of the rubbish that gathers around great movements into brackets, and still give them credit for the substantial good they are doing. Let us glance at their acts and doings with a little of that charity that "thinketh no evil," and see if there is not a great deal, after all, that can be fairly said that entitles them to our confidence and good will.

And first, let us consider whether all similar movements in former years have not been subjected to the like obligations. Take the great religious awakening in the last century under the Wesleys, Whitfield, and their co-laborers, what a storm of criticism, amounting in some instances to persecution, was aroused by what was supposed to be their intemperate zeal. They reached a class of people which the ministry of that day utterly ignored. Any one properly informed of the popular ignorance of that day will not be slow to conclude that the most extravagant demonstrations of religious enthusiasm even was preferable to a valley of dry bones. Why it is largely over a hundred years ago that this great awakening occurred, and we are now only beginning to realize its far reaching magnitude. The existence of that great body of working Christians, the Methodists, in their various branches, is only a part of the work these great men did. Their zeal reacted upon other denominations, inspiring them with fresh life. And are not our present evangelists carrying the gospel to vast multitudes that our ordinary ministrations have failed to reach? And suppose in reaching this vast mass of people, they do bring in some "wood, hay and stubble," let us thank God for the "gold, silver and precious stones" that come in with this rubbish. Even the Pentecost revival did not protect the Jerusalem church from such persons as Ananias and Sapphira. We remember well, though but a boy, that the wonderful revival that swept the country from 1832 to 1833, in most of the Southern States, not a few of our older brethren, ministers and laymen, denounced it for a time as "fox-fire." And yet no revival of this century added such numbers and such effective material to our churches as that did.

Again, we all know the effect of long habit in giving a kind of uniformity to our religious exercises, a kind of ritualistic aspect to the whole routine, and that rigid adherence to this routine is quite apt to grow stale to public taste. One great objection we Baptists have always urged against ritual worship is that it leaves no play to the spontaneous exercises of the heart—that it puts the worship of God in stilt and stays—and that it therefore represses most of that fresh aroma of grateful and cheerful service so necessary to God's worship. But then long habit may do for us what a prescribed form of worship does for others. So that, to break this habit, and restore this spontaneity in divine worship is quite necessary to enlarge its influence over the people. And if these evangelists shall serve this purpose, as we have intimated heretofore, we think they will have accomplished a good purpose. We say with emphasis, let the Lord speak by whom he will, we stand ready to hear. We do live a fast life in more senses than one—fast religiously and morally, as well as in all other respects. It is to be expected that spiritual forces shall increase in intensity as well as numerically, as Daniel's kingdom; that he said prophetically, "breaking in pieces all other kingdoms" in its sublime march to universal empire. God speed the day of its final triumph, and God speed every agency that can reach every creature. Our ordinary pastoral ministrations have their respective circles of influence pretty clearly defined, and beyond those circles lie the great mass of human kind in their sins, and such agency as reaches them ought to be hailed by us with joy. Let these evangelists go on pressing their way into the "highway and hedges," into the abodes of poverty, misery and vice in our cities, realizing the magnitude of their mission that reaches to the outer limits of depravity. Yes, let them feel that they carry a gospel that can provoke a response from the very chief of sinners. They are acting under a commission that presumes the existence in man as man, no matter how far he may have wandered in debauchery and sin, of those capacities to which the gospel appeals. He who knew what was in man sends a message to him exactly adapted to his necessities; and when our ministers shall reach the "common people," yea, "publishers and sinners," and even "harlots," it is approximating the ministry of him who "came to seek and to save that which is lost." S. H.

FOREIGN MISSIONS.

It would seem that half a century's experience in our methods of conducting our foreign missions would naturally lead us to modify these plans and methods the better to compass results, adapting them to the different conditions of the heathen in different localities. Thus Africa and China might demand such different methods of conducting mission work as would suit the different habits, customs, grades of intellect, etc., as is found in these two fields. In the one case there is a written language, a much higher type of culture and civilization, a long established system of government altogether different from Africa, while in the other we have almost to create a language, or at least return it to such order as will make it capable of expressing intelligently the great truths of Christianity. Then the habits of the people are so variant as to call for some modification in our modes of evangelization. In the spirit of Paul's rule of "becoming all things to all men, if by all means we may win some," it has seemed to us that our long experience would go for nothing if we did not find occasion, at occasional intervals, to adjust our system to the special demands of each locality. What might be proper for a Catholic country might not suit a heathen country. Our missions in Italy, Mexico, Cuba, etc., may require "differences of administration, but the same spirit." It is not exactly wise to adopt any *Procrustian* policy to be rigidly adhered to among all people and at all times. Our judgment and common sense were given us to be used in the service of God as well as in managing our secular affairs.

Dr. Crawford has left his work in China for a few months to offer some suggestions to our people here as to some changes in our work in that country especially, which the experience and observation of a third of a century have impressed upon his mind. He is certainly entitled to a hearing on the methods of prosecuting a work to which he has consecrated his whole life, and to which he has already given about thirty-four years of earnest labor. We have heard two of his addresses and spent some hours in private conversation with him, and we must say there is something to be said on this great subject from his standpoint. It has the ring of apostolic precedent, to say the least. Dr. C. takes the ground that we have been expending too much money in the secular department of our work, such as building chapels, running schools, and the like. His idea is, to expend all our means on purely mission work, and remand all these other things to native Christians as they shall be needed. Let civilization follow in the wake of Christianity. Preachers are better than chapels, schools, medicine, etc., etc. Detach the gospel from all secularities, and put it on its own high ground as claiming the supreme homage of all men of all nations, and we cease to invest it with those subsidiary motives that would draw men for "the loaves and fishes." Plant Christianity in the heart, and let it work out all these results.

But we shall allow Dr. C. to plead the cause himself. We only say there is something to be said on his view of the subject. As a principle, we shall stand by our Foreign Mission Board, in whatever line of policy they pursue. They are all sensible, pious men, and we have all committed this work to them, and we shall abide by their methods. They are the captain on this vessel—we are nothing more than a kind of engineer, and when they "ring the bell" we shall aim to change its direction, or even reverse the engine as they direct. They are on the upper deck on the lookout, and we are below and cannot see what they see. No doubt they will give all due attention to the suggestions of their foreign appointees. Meanwhile let us all see to it that the agitation of questions of plans and methods shall not abate our interest in, and contributions to, the great work of executing the commission of our glorified Redeemer, holding ourselves in readiness to adopt "the more excellent way" whenever it may be suggested. S. H.

THE CHILDREN AND MISSIONS.

Kind Words is an excellent instrumentality for giving the young of our denomination proper instruction in regard to our mission work. We notice that, in that paper, Bro. Boykin has admirably epitomized all necessary information of our missions and missionaries, and all the work done by our two Boards during the last year. This was a good work. We notice, also, a likeness of Bro. Powell, and several interesting letters from our missionaries in *Kind Words*. By such timely and appropriate efforts the young of our denomination will be thoroughly instructed in our mission work, and that is what should be done.

In this paper our Home Board has an excellent vehicle for reaching and influencing the young of our denomination, and we shall be glad to see the circulation of the paper increased.

Religion would not have enemies, if it were not an enemy to their vices.

THE STATE CONVENTION.

Notice in another column the request of Bro. G. M. Giles, Birmingham, to send him your name at once if you expect to attend the State Convention. Read carefully the Railroad regulations. They are different from what they have been. You must have a certificate BEFORE YOU LEAVE HOME. Write to B. B. Davis, Eufaula, Ala., and get one. Do not forget this. If you do, no one is to blame if you have to pay full rates but yourself. The regulations are published at length and are explicit.

FIELD NOTES.

Rev. E. Z. F. Golden leaves Valencia Street Mission, New Orleans, to accept a call to Colorado City, Texas.

Both Baptist churches in Troy have young men's prayer-meetings. There can be no better field for the development of their talents.

WANTED.—The post office address of J. R. Gordon, James M. Williams, R. V. Culverhouse, C. W. Sanders, J. B. Burson, and S. Graver.

Rev. N. C. Underwood is conducting a most successful revival in Alabama. Great interest is being taken in the meeting, by almost everybody in town.

The Montgomery *Advertiser*, with its characteristic enterprise, printed on last Sunday a most excellent likeness of Rev. J. J. Porter, with a sketch of his life.

Sixteen were baptized by Dr. Wharton on Sunday, at First church, Montgomery, and the meetings will be continued for some time with the aid of Rev. John F. Purser.

A Chinaman was received under watchcare of First church, Montgomery, last Sabbath, by letter from Dr. R. S. McArthur, pastor of Calvary church, New York City.

A letter from Morrowville, signed anonymously, goes into the waste basket as it is the rule in our office. Always sign your name, which we will not publish if you so desire.

Wm. J. Johnson, of Alabama, recently a Seminary student, accepts a field in Kentucky. He will also engage in evangelical work, in which he has been eminently successful.

Dr. Ellis, of Baltimore, was pleased that there was so little "red-tape" at the Convention. Dr. Williams, of the same city, was displeased because there was so much of it.—*Central Baptist*.

Sixty-six have united with the Baptist church at Gadsden recently. Pastor Henderson ought to take time to write an account of such a glorious meeting. It would stir up the saints elsewhere.

The Montague Summer School opens on June 30th. It is an elegant place to spend the summer. Write to John D. Anderson, Montague, Tenn., enclosing three cents in stamps and ask for an Annual for 1886.

Rev. E. A. Stone preached at the Adams Street Baptist church last Sunday to a large congregation. His sermon was a very able one. He will preach at the Adams Street Baptist church every night this week.

Next Sunday, the second Sunday in June, is Children's day. We hope that all our Alabama schools will remember it with liberal contributions. Let us have reports of its observance from all sections, briefly on a postal card.

Rev. J. P. Shaffer, of Roanoke, Ala., is assisting Rev. G. E. Brewer in the protracted meeting being carried on at the Baptist church. He was formerly a resident of this place and this is his first visit to his old home since his childhood.—*Rockford Enterprise*.

Dr. D. W. Ramsey preached a very able sermon in the Baptist church at this place on last Sunday. Quite a large congregation gathered to hear him, and they were all delighted with the discourse. It is a matter to be regretted that we cannot hear the Doctor oftener.—*Camden Home Ruler*.

I am just home from the district meeting of South Bethel Association. We had a good meeting, pleasant, harmonious, and I think profitable. The introductory sermon was preached by Elder W. H. DeWitt; doctrinal sermon by Elder J. E. White. The meeting was held with Foreb church, Clarke county, Ala.—*C. J. Miles*.

Next Saturday or Sunday our young friend W. J. Elliott, who has just returned from the Seminary at Louisville, Ky., will be ordained as a minister in the Baptist church at Harpersville. Rev. Dr. Renfro, of Talladega, Rev. W. W. Kidd, of Childersburg, and perhaps others will be present at the ordination.—*Shelby Sentinel*.

For people who go to the theatre and listen to the "slog" that interperes some of the best plays, and see nothing wrong in the stories of seduction that are told, and look without a blush on the opera choruses, to pretend that Mr. Porter is vulgar and his language offensive, is that sort of consistency that is not a jewel.—*Advertiser*.

The work of Bro. J. J. Porter, in Montgomery, has been much blessed in the awakening of Christians and the conversion of sinners. As to the result in numbers we cannot be accurate.

The work will be continued in the various churches, we suppose, and the gathering in will not be finished for some weeks. The First church has received seventeen upon profession of faith.

Dr. S. H. Ford and wife, spent a few days, including Sunday, in Mobile, after the Convention, as the guests of Bro. E. S. Perryman. The doctor preached a rich and tender sermon at the St. Francis Street church on Sunday morning, in spite of his being "sick" as he said. Their old friends were rejoiced to see them again in the Gulf City.—*Baptist Union*.

Arrangements have been made to supply the pulpit St. Francis Street church during the absence of their pastor on vacation, and will be more fully announced in due time.

Rev. J. P. Trotter, who has just graduated at our Seminary at Louisville, has been invited to fill the pulpit, upon the warm recommendation of Dr. John A. Broadus and others. The time of his coming will be made known later.—*Baptist Union*.

Bro. Porter closed his meeting at the warehouse on Sunday, and left on Monday night for Rome, Ga., whether he goes to secure medical attention for his wife, whose health has been delicate for some months. On the third Sabbath he begins a meeting in Decatur, and then goes to Tennessee. In September he promises to be with Dr. Henderson at Northport, and afterwards will do some temperance work under auspices of Woman's Christian Temperance Union in this city.

Rev. W. H. Crompton, Secretary and Treasurer of the Alabama Baptist State Mission Board, is in the city, and will be here until the last of this week. He preached at the Baptist church last Sunday morning, and to the citizens of the University in the afternoon of Monday and Tuesday also, and will preach there again at 5 o'clock p. m. to-day. We are glad to learn that many of the young gentlemen of the University are taking great interest in the meetings.—*Tuscaloosa Times*.

Brethren C. E. Ingram and C. H. Tallman were ordained, deacons of Hatchechubbee church 5th Sunday in May. Revs. J. E. Chambliss of Union Springs, and I. P. Cheney, of Hartsboro, composed the presbytery. Dr. Chambliss preached the ordination sermon, I. P. Cheney delivered charge to deacons, and Dr. Chambliss to the church. The sermon of Dr. Chambliss was replete with words of wisdom and instruction, and will long be remembered by the people of Hatchechubbee.—*I. P. Cheney*.

In speaking of the Marion school we would be remiss in our duty were we to neglect to speak of the religious influence surrounding those colleges. In each one revivals of religion are had every year. In the Judson this year every girl except three have professed a hope of Christ. Some parents do not look at the moral advantages when deciding to which college their sons and daughters shall be sent. Your children had better grow up in ignorance than be educated amid influence of evil.—*Home Ruler*.

Prof. J. R. Sampey, of the Southern Baptist Theological Seminary, at Louisville, Ky., will preach in the Baptist church in this city next Sabbath morning and evening. Mr. Sampey is connected in that institution with the departments of Old Testament Hebrew, New Testament Greek and Homiletics. He is said to be the youngest man in the whole country occupying a position of that character; and a year's teaching in his departments have given entire satisfaction to the celebrated members of the faculty who have been so long in that work.—*Clanton View*.

My churches, situated at Hartsboro, Hatchechubbee, and Seale, have adopted the envelope plan, and I must say they are more than pleased with it. Our first collections have been good, taking into consideration the stringency of the times. The very poorest of our members gave something, and consequently they feel like they have an interest in the great work. I am satisfied some gave toward the cause of missions at our last collection, who had never given a cent to the cause of Christ before. I feel confident that my church will contribute at least one-third more by using the envelope. I like the plan and hope others will give it a fair trial.—*I. P. Cheney*.

If we were asked to give in a nutshell the secret of Dr. Ellis' wonderful popularity and unbounded influence as a comparative stranger in the Southern Baptist Convention, we would say, it is not genius, though we would not deny him that rare gift; nor eloquence, though he possesses that, too, in a marvellous degree; nor mere affability, nor graciousness, nor tact, nor honesty, nor earnestness; but back of all and above all, it is this, that in his every look and word and act he seems to say in language which has the unmistakable ring of genuineness and in the very spirit of the Master, "I am among you as one that serveth. I came not to be ministered unto but to minister." With all readiness to speak or to do as occasion requires, he seems to be utterly devoid of the spirit of self-seeking and ostentation.—*Baptist Union*.

I beg the privilege of saying with emphasis that the article from Bro. Baber in your issue of last week, deserves an earnest, thoughtful, prayer, full reading by the Baptist brotherhood of Alabama. I have read it, and have re-read it, and shall read it again. J. M. F.

Selma, Ala.

Rev. Chas. E. Nash.

At the instance of the First Baptist church in Montgomery, the First church in Birmingham called a presbytery for the purpose of ordaining Rev. C. E. Nash to the full work of the ministry on June 2, 1886.

Revs. M. B. Wharton, J. C. Hudson, D. I. Purser and W. C. Cleveland composed the presbytery. After careful and thorough examination the presbytery proceeded to the ordination. Rev. M. B. Wharton preached a sermon appropriate to the occasion. Rev. W. C. Cleveland offered the ordination prayer, Rev. D. I. Purser delivered the charge, Rev. J. C. Hudson presented the Bible, after which the congregation was dismissed by Rev. C. E. Nash. W. C. CLEVELAND, Mod. D. I. PURSER, Clerk.

We want to see the church members of this community take more interest in the Sabbath-school work. Many parents who are not members of any church patronize the Sabbath-schools more earnestly than many of the so-called church members. It is a shame, we are almost ready to say a disgrace, for church members to take no interest in their Sabbath-schools, especially if they have children who are running at liberty on the streets every Sabbath morning. Time is coming when people will deeply regret their negligence on this point. If you are too refined and too highly cultivated for the Sabbath-schools then you are not fit for the church.—*Cross Plains Post*.

REGARDING Dr. Frost's recent address on Matrimony in the rooms of the Y. M. C. A., the *Selma Times* says: "To say that his hearers were delighted is to give no idea of the enjoyment there was in listening to an address so replete with good sense and the rarest of humor. In courtship, the door to matrimony, the lecturer, if he had the ear of the young people, would say 'above all things, be honest.' A man was called upon to be perfectly candid with the woman he wished to be his wife. Young ladies were delightful creatures, but it was quite a mistake to regard them as angels. So also, a young woman would be badly deceived if she imagined her lover was a piece of perfection. She might be sure he was not. Marriage was a contract to be entered into only after the most serious and thoughtful consideration, but many young men were apt to exaggerate the solemnity of the matter. Broadly speaking every young man and young woman ought to marry and while love was an essential to happiness and money in some measure also, the terrors of the married state would be found to vanish under the beneficial watchfulness and helping hand of a good wife. Many young men spend enough foolishly to support a wife. The first aim of a married pair should be to provide themselves with a home of their own. It is only in a home of their own that their characters are best shaped and developed as the relation ought to shape and develop them."

News Items from Selma.

We had last week a very pleasant service in the ordination of deacons for the Selma Baptist church. The two brethren ordained were J. R. Eskew and Law Lamar, who had been chosen, one to fill the place of R. C. Keeble, the other to fill the place of W. C. Ward, whose home is now in Birmingham. These two brethren are young men, thoroughly devoted to the cause of their Master, earnest laborers in their church, well known in the community for their piety and godly walk, and promises to succeed well in following two as noble men as were ever given to one church. God's workmen change, but God's work goes on. Everybody was glad to hear Dr. J. B. Hawthorne, a former pastor of the church, to assist in the ordination. He came to Selma at the invitation of Board of Trustees of Dallas Academy, to deliver a lecture at the close of the school. His address, as everything he puts before the people, was a splendid specimen of oratory, and greatly pleased his audience, which was made up of all ages, from the smallest school children to the aged, whose heads have grown gray with years. Our Academy of Music was crowded to its utmost capacity, and all were anxious to hear the distinguished orator, and felt at the close that they had been in the hands of a master.

The Baptist church here is, I believe, moving. There are many signs of growth and prosperity. One was baptized last week, another was received for baptism last Sunday night, two men and heads of families. And so the good work goes on. O that the people who call me pastor could have a continued ingathering! This is the only normal state for a church of Jesus Christ.

I beg the privilege of saying with emphasis that the article from Bro. Baber in your issue of last week, deserves an earnest, thoughtful, prayer, full reading by the Baptist brotherhood of Alabama. I have read it, and have re-read it, and shall read it again. J. M. F.

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Rail Road Rates.

The following Railroads, to-wit: Alabama Great Southern, Cincinnati, Selma, and Mobile, Columbus & Western, E. T. V. & C. System, Eufaula & Clay, Louisville & Nashville System, Memphis & Charleston, Montgomery & Eufaula, Nashville, Chattanooga & St. Louis, Western.

Have adopted a rate of one full fare (limited or unlimited) going and one-third of the limited fare returning, on the certificate plan, for delegates and their families attending the Baptist State Convention of Alabama.

In order to make this rate available, each delegate, and members of his family (when accompanying him) must be supplied with a certificate of the Southern Passenger Committee before starting to Birmingham.

Delegates residing at points where no through tickets are sold should purchase local tickets to the nearest point at which through tickets are sold and have their certificate filled up by the agent from whom the through ticket is purchased.

VERY IMPORTANT!!

Send to B. B. Davis, Eufaula, with a stamped envelope enclosed, and the certificate will be returned to you. This rule is made by the railroads and must be observed to secure reduced rates. Write without delay.

Other Railroads make rates as follows:

Mobile & Girard—Full fare going, one cent returning upon certificate of attendance.
East Alabama—25.00 round trip LaFayette to Opelika.
Tuskegee—
Montgomery Southern—Full fare going, return free on certificate.
New Orleans & Selma—

To the Baptists of Alabama.

Dear Brethren: The near approach of your annual Convention induces me to call your attention to the action of the Southern Baptist Convention as contained in the report of its Committee on Systematic Benevolence. "The Home Mission Board has made in its annual report the following suggestions:

I. We suggest that each State Convention or General Association recommend to the churches of such State some carefully considered plan of systematic benevolence.

II. That the various boards interested in the collections in such State be requested to select each one man in each Association of the State, who shall be the special representative of such board.

III. That the representatives of the various boards thus appointed constitute the Board for Systematic Benevolence of that Association, whose duty it will be to urge upon the churches the plan for collection adopted by the State Convention.

IV. That the State Convention request the Associations to co-operate in this plan, to receive reports from these representatives of the boards, and do all in their power to promote the end of their appointments.

Your committee heartily commend these suggestions, with the earnest hope that the matter may at once receive the attention of the State Conventions and General Associations, and that such plans may be adopted as the bodies mentioned may consider best adapted to secure from every member of every church within the bounds of the Southern Baptist Convention a contribution to each of our great missionary enterprises.

If this recommendation be adopted it will obviate the necessity for special efforts in behalf of any one cause just before the meeting of the Convention, by which "one is eased and another is burdened," but with a systematic and regular effort in which each individual is reached, and which causes a constant flow into the treasury. There will be an equality, and funds sufficient to answer all our purposes will be readily secured, and each individual will be come more and more interested in the different departments of missionary work.

I. T. TIGHEBOR, Sec. Secretary.

The Seminary Commencement.

The twenty-seventh annual commencement exercises of the Southern Baptist Theological Seminary were held Monday night in Chestnut street church. There was an immense audience. Rev. F. H. Kerfoot, D. D., of Brooklyn, N. Y., made the opening prayer, and choir sang a selection from Mozart's twelfth mass, "Sanctus." Dr. Boyce delivered diplomas to the graduates of the various schools. From Alabama there were:

Dr. Boyce delivered the diplomas to the full graduates as follows: George C. Abbott, Virginia; Ed. S. Alderman, North Carolina; George W. Bostwick, North Carolina; George W. Hurt, Virginia; W. J. Johnson, Alabama; C. G. Merryman, Maryland; J. Taylor, Arkansas; George B. Taylor, Virginia; I. P. Trotter, Miss.—*Western Recorder*.

He seldom lives frugally who lives by chance. Hope is always liberal, and they that trust her promises make little scruple of reveling to-day on the promises of to-morrow.—Johnson.

State Convention.

Delegates who expect to attend the Baptist State Convention which convenes in the First Baptist church at Birmingham, Ala., on July 16th, will please send in their names at the earliest convenience, so that the Committee on Hospitality can better facilitate their work in providing homes. Send name on a postal card to G. G. MILES, Chmn of Committee, Birmingham, Ala.

In order that the work of the committee may be accomplished with the greatest ease (and as it is a labor of love, we should make it as light as possible) we suggest:

1. That delegates from churches be elected at June conference and names forwarded at once, so that all names shall be reported by July 1st, if possible.

2. All delegates will be entertained. Hotels will make special rates for visitors.

3. Send your name on a postal card (do not write a letter) to Mr. G. G. Miles, and not to pastor of the church; and, if after writing you find that you cannot go, drop another postal card to Bro. Miles, so that your home may be given to some one else.—[Eds.]

State Convention Programme.

Suggestions by the Committee on Order of Business, appointed by the Convention, for a Ministers' Meeting to be held with the First Baptist church of Birmingham, on the day preceding the sixty-third session of the Baptist State Convention of Alabama. THURSDAY, JULY 15th, 1886. Morning—10 a. m. to 1 p. m.

System essential to financial success in the work of the church. Opening address, 30 minutes, by G. A. Nunnally.

Evening—8 to 10 p. m. Mutual obligations of the church and community. Opening address, 30 minutes, by J. B. Hamblin.

Order of Business, suggested by the Committee on Programme, for the Sixty-third Session of the Baptist State Convention of Alabama, to be held in the First Baptist Church of Birmingham, beginning July 16th, 1886. FRIDAY, JULY 16th.

Morning Session—8 to 1 o'clock.

1. Opening Exercises.
2. Enrollment of delegates.
3. Election of officers.
4. Address of 10 minutes by pastor, D. I. Purser, and response by former President.
5. Receive correspondents and visitors.

6. Appoint correspondents to other bodies.
7. Hear reports from, 1. State Mission Board. 2. Committee on Evangelization of Colored Race. 3. Committee on Sunday Schools. 4. Board of Ministerial Education. 5. Trustees of Howard College. 6. Trustees of Judson Institute. 7.

