

# THE ALABAMA BAPTIST.

HARRIS & DAVIS, Editors and Proprietors.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, AUGUST 5, 1886.

NUMBER 31.

## Heaven.

A Sermon by Rev. W. H. McIntosh, D.D.  
There shall be no night there.—Rev. 21:25.

That there is a heaven is a great truth. It is not an ideal creation, the work of fancy, but a glorious fact revealed from God. The profoundest philosophy cannot measure the height and depth of its bliss. The most brilliant genius that ever dazzled the world with its triumphs cannot approach the utmost boundaries of its scenes of loveliness. The fertile imagination can neither conceive nor paint the beauties of that land. Poets have sung of it in the sublimest strains ever breathed by mortal lips. The Christian loves to contemplate it as his future home, but when we would describe it language is poverty-stricken and powerless, and the liveliest fancy too feeble to furnish a picture of that which, having not seen, we yet believe. You cannot describe light to one whose eyes were set in darkness when his Creator formed him, nor can he who has never seen it conceive what life is or what it is like. Still he can believe that there is such a thing, and be made to understand its uses. So the Christian can have but imperfect conceptions of the excellencies of that world whose light is the emanation of the divine glory, still that which neither the reason nor the imagination can compass is by faith reduced to a practical doctrine of revelation and becomes the object of an inspiring hope to every pious heart. The immortal spirit in man certifies to its irrepressible desire for such a place as Heaven is said to be. The heart yearns for it as the flower upon the parched plains opens its petals to the evening dew, as the night-long watcher looks for the morning light, as the prisoner sighs for liberty. The believer receives with unquestioning confidence the assurance that "if the earthly house of this tabernacle be dissolved we have a building of God, an house not made with hands, eternal in the heavens," and upon the cross, in the blood of its incarnate sufferer, he can read his title to the mansions where his ascended Lord has gone to prepare a place for them that love him, and wait for his appearing. In this chapter and the following, which in the common arrangement of the Scriptures close the inspired volume, a representation of Heaven is given, such as is adapted to our limited powers of conception. It is called the "holy city—New Jerusalem." The description is highly figurative, and is designed to represent the state of the blessed under the image of a city of unparalleled beauty and grandeur. "The city is represented as of pure gold, the walls of precious stones, and each of its twelve gates a pearl. No sun or moon shines there, for the glory of God and of the Lamb is the light of it. "The gates of it shall not be shut at all by day," denoting that its happy inmates pass in and out continually. "For there shall be no night there." This is literal. There is no alternation of day and night in Heaven, no darkness, nor anything of which night is the emblem. I remark.

1. Night is the season of rest from labor. As such it will be unknown in Heaven. A large part of human life is consumed in sleep. We are so constituted that this is necessary to recuperate the exhausted energies of the physical system. The wearied body must have repose, and for this God has mercifully ordained the night, that both man and beast might have that rest which their natures demand. Labor is the law of our being. God has ordained that man shall eat bread by the sweat of his face. We live by toil of our own hands, not the hands of another. With how many is life a long desperate struggle. Every day has not only its toils, but its cares, disappointments, perplexities, and with weary feet the sufferer presses forward to welcome the evening shadows, that in the unconsciousness of "balmy sleep, nature's sweet restorer," he may forget alike the toil of the day that is passed, and the demands that the next rising sun shall press upon him. Night is a great blessing, not only as affording a time of rest, but as intervening between the sun and the planet on which we dwell, fanning the earth with its gentle breezes, bathing it in its soft dews, thus furnishing a variety of influences essential to both animal and vegetable existence. In Heaven "the sun shall not smite thee by day nor the moon by night." There is no toil there, no weariness, and hence no rest, such as we now require. There all are spiritual and can never know fatigue. There is employment, but that employment is called rest. "There remaineth therefore a rest unto the people of God," an inspired apostle triumphantly af-

firm. The grave is sometimes called a "rest." There, says Job, "the wicked cease from troubling, and there the weary are at rest." Many whose aspirations rise not above the grave, sigh for its unbroken quiet. In this tabernacle man groans, being burdened, and longs for freedom from the strife, and the turmoil of life. The Christian earnestly desires, not simply to be "unclothed," to be out of the body, to be delivered from present trials, but that he may be "clothed upon with his house which is from Heaven," that he may be invested with that body in which every saint shall shine, a body not subject to fatigue and decay, but changed into the image of Jesus, and glorious in immortality. The apostle was willing to labor here, to run the race set before him, to fight the good fight, to keep the faith, to finish his course through trials that would shake the human heart like those convulsions in nature that make the mountains tremble, and yet he preferred rather to be "absent from the body, and to be present with the Lord," that mortality might be swallowed up of life, that that which is earthly, sensual, of this life might pass away, be lost, its very existence be forgotten in the "glory and honor and immortality" of the life to come. Why to one of the apostle's spirit and faith, who was in the world, yet lived above it, whose eyes were ever lifted to catch the first glimpses of the glory to be revealed, what are life's pleasures and pursuits and hopes? What the value of its wealth and dignity and renown? Its pleasures are airy bubbles, its pursuits painted butterflies chased by the feet of children, its hopes a dreamer's vision, its wealth its glittering badge of servitude, its dignities crowns fallen and trampled and lustres, and its renown the noisy but empty blast of a trumpet. The apostle knew the value of earthly things, and he says, "set your affections on things above, not on things of the earth." The employment of Heaven will be the rest of the soul; the service of God will be its occupation—service uninterrupted by other claims upon your attention, untroubled by a feeble, dying body. Here are demands upon us that must be met. Our families, our relations to society, the cares of life that cannot be overlooked, all make their appeals to us, divide our affections, distract our thoughts, and hinder our spiritual growth. Each must be attended to, the body cared for, and its wants supplied, and there is danger that these claimants leave but little room for God, his service be neglected and he defrauded. "Will a man rob God?" the prophet asks, speaking for God and replies, "Ye have robbed me, this whole nation, in tithes and offerings," in withholding that which is due. I have known members of the church who could not come to God's house except on the Sabbath, and then it must be convenient. The prayer meeting, the conference, the Sunday-school, ah, they had no time for them; some one else must attend to them. If I speak to such to-day heed the word of warning, my dear friend, take care, take care lest when that eternal day shall dawn you see not that some one else upon whom you would lay the burden of your responsibilities entering in through the pearly gates into the city and receiving the crown of life, and you be shut out. There no disturbing causes shall interfere with the perfect service of God. No evil of unbelief shall enter; no warfare in our members; the flesh against the spirit, and the spirit against the flesh; shall mar the enjoyment, or break the repose of that world of glory and of bliss. There will be no mingling of holy and unholy motives. Love will reign in every bosom, move to every act, become the one absorbing, controlling principle of our being. No jealousies will intrude upon our peace, no strifes, no vain emulations, no heart-burnings, nor evil speakings. Whatever may be their relative positions Paul will not be envious of Gabriel, nor will one star refuse to shine because another star shines brighter. From all these things there will be rest to the Christian. There shall be no night there.

2. Night is a time of danger. Under cover of its shadow feet that are swift for evil, go forth on their illicit errands. Then it is that the robber seeks his prey, and the murderer of the soul as well as the body clutches with bloody hand his helpless victim. What crimes blacker than night are perpetrated under its covering! Like the night, life is the time of danger, a road beset with perils and strewn with the bones of the slain; a sea upon whose troubled waves is tossed the wreck of many a noble ship. Some here may recall the incident which I relate as affording a pointed and sad

illustration of the dangers that attend mortal dawn, and there shall be no night there. 3. Night is a time of gloom. It is a symbol of sorrow, as if nature mourned the absence of her lord, and had attired herself in the garments of widowhood. The heart has its night as well as the day, when the pall of darkness covers it. There are periods in human life when, like an arctic winter, the sun does not rise, long, cold, dreary, starless nights, in which the eyelids are not pressed with slumber, and the heart does not forget its care. Of that world of which I speak, he who in his vision stood near the throne says, "the glory of God did lighten it, and the Lamb is the light thereof, and the nations of them which are saved shall walk in the light of it." There every shadow shall be lifted from the heart, and every tear wiped out of the eye, for "God will wipe away all tears from their eyes. Neither shall there be any more pain, for the former things are passed away." No mourner will walk those streets. There are no bleeding hearts, no blighted hopes, no dreaded anticipations. All occasions of anxiety will be forever banished from the place. The Christian's home will be with Jesus, and in state he will be like his Master. There shall he understand many of those dark providences which now bewilder and oppress him. That bed of sickness on which he languished, that revelation that he deplored so deeply, that care that pressed so heavily upon him, that disappointment of his hopes, that poverty that ground him to the dust, will all be made plain. Jesus says, "What I do thou knowest not now, but thou shalt know hereafter." The believer will then see that every trial, every affliction, every pang was a link in the golden chain of providence to bind his heart, and lift him to the skies. With what gratitude will we look back to those events in life in which we can now see nothing but suffering, and what a different appreciation of them shall we have when reviewed from the heavenly eminence to which they are bearing us, and in the light of eternity. When Jesus the Judge shall pronounce the benediction, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," how will every cloud of sorrow vanish from the undisturbed serenity of our heavenly home. Even here,

"Such words have power to quell  
The restless pulse of care,  
And come like the benediction  
That follows after prayer."  
And as the day star rises that shall usher in that morning,  
"The night shall be filled with music,  
And the eyes that infect the day,  
Shall fold their tents like the Arabs,  
And as silently steal away."  
And to the raptured soul there shall be night no more.  
4. Night is the emblem of death. Again to John it was revealed, "and there shall be no more death." Among the enemies of our race, death is the most dreaded, the most triumphant, He is in every place, upon the sea, and upon the land. The palace of the rich, and the hovel of the poor, are alike open to him. He walks upon every highway, and rides upon every breeze. Everything that has breath, bears his mark, and sooner or later must fall beneath his blows. Death reigns from Adam to the last born of his race. The fields of his triumph extend from the gates of Paradise to the portals of the New Jerusalem. But there they end. In this world every city has its cemetery, every family a little piece of sacred ground where they have buried their dead, and where they go to weep. Every heart has a mound of earth where some sweet hope has turned to dust and ashes. But there are no graves in Heaven. It is the city of the living. No tolling bell announces that one goeth to his long home—no funeral trains pass along its streets. These parting scenes are never known, but I expect to witness, if my poor name is written in the book of life, and to participate in some glorious scenes of restoration, where those long parted meet again. Many a family circle, broken here, as one by one they leave us, is united as "they gather at the river that flows by the throne of God." Husband, wife, children, all there not one absent. I confess that the idea of a future heavenly recognition is to me a delightful thought, and that both reason and revelation encourage the belief that friendships formed on earth shall be renewed in Heaven, and that new friendships will there begin, never to be broken. I hope to see and to know those who gave their lives to martyrdom for Jesus' sake. I want to see Paul, that miracle of grace, that glorious preacher of the cross, the expounder of the faith, that has comforted in sorrow and assured

me in weakness, and I expect to know him and his fellow apostles and martyrs. I want to see the woman who followed my Savior to Calvary when all others forsook him, and when they could do no more, wept over his pains. Above all, my heart's desire is to see Him who was "wounded for our transgressions," I want to see Him in the body, the man Christ Jesus, and bow at his feet, and kiss the print of the nails that fastened them to the cross. And we shall see him not through a glass darkly, not by the dim lights of earth, but we shall see him like he is, face to face, in the brightness of his own glory. There shall be no night there. No setting sun, no twilight shade. We shall bid adieu to the last sorrow. Sin and death will be left in the grave, all we shall  
Rise with God's bright image  
Re-stamped, and walk the crystal city  
Where sun and moon and stars shall flee away  
Before the effulgent glory of the Lord—  
And as with mortal flesh nature pines,  
As her faint pulse the funeral note of Time shall beat, we shall in heavenly places sit  
Together at the festival that crowns  
The marriage of the Lamb, where hundred souls  
Shall meet, and sighs are turned to songs,  
And tears  
To streams of joy—  
In this life there is little less than  
Sorrow, care, sorrow, sin. Death shuts  
The day from our hearts, save the gleams  
Of light that are flashed from the  
Heavenly world, and pierce the darkness  
That surrounds us, but I repeat the  
Remark with which I began this  
Discourse, there is a heaven, and  
Pilgrims here may sing—  
"Jerusalem, my happy home,  
When shall I come to thee,  
When shall my sorrows have an end,  
Thy joys when shall I see?"  
Are we on our way to heaven, and  
Are we seeking to enter according to  
God's purposes of grace, Jesus Christ  
Being "the way, the truth, the life,"  
Have you faith in him, and a new  
Heart? Have you those dispositions  
Of mind that are to be perfected in  
Heaven? Are you striving after  
Purity, love, holiness that shall be  
The adornment of the spirit, and that  
Shall shine forever as stars in the  
Firmament of God? Then yours is the  
Kingdom of Heaven. Or are you seeking  
Enter by some other way—your own  
Morality, or the mercy of God apart  
From your personal interest in the  
Atonement of his Son? You will never  
Get there, never, never. "The gates  
Of it shall not be shut at all by day,"  
But those that are "without" shall  
Never enter in. Receive him, love  
Him, and Christ and Heaven are  
Yours without money and without  
price.

## A Protest.

At the meeting of the Convention in Troy some years ago, speakers were applauded for the first time in that body, by stamping with the feet. I arose in my place and objected to such demonstrations. The general president replied "a thing was sometimes so good that we could not help feeling like stamping the floor, or saying amen." I rejoined that "there was no objection to saying amen, that was Scriptural, but there was no Scriptural authority for the *sappho* pelum."

At the late Convention in Birmingham there was a stamping of the feet, and a clapping of the hands, often repeated, to say nothing of loud laughter. Now I submit that these things are inexpedient in a religious body, meet for religious objects; that they are not a natural expression of devotional feeling, that they imply the absence of spiritual frames. They therefore grate on the feelings of many, and it is to be hoped that henceforth they will be discontinued, if for nothing else for the sake of the feelings of those to whom they appear incongruous and irreverent.

## E. B. TANGRUE.

Grace Sufficient.  
I told my people the other morning when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. "I was riding home, very weary with a long week's work, when there came to my mind this text, 'My grace is sufficient for thee,' but it came with the emphasis laid upon two words: 'My grace is sufficient for thee.' My soul said: 'Doubtless it is.' Surely the grace of the Infinite God is more than sufficient for such a mere insect as I am," and I laughed and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I said: "Alas, I shall drink up the ocean." Then the "Father of the waters lifted up his head sublime and smilingly replied, 'Little fish, the boundless main is sufficient for thee.' The thought made 'unbelief' appear so preposterously ridiculous, as indeed it is.—C. H. Aperson.

The Mississippi Baptists.  
The Mississippi Baptist State Convention met in Meridian July 22nd. This body represents 915 churches, 488 ordained ministers, and 59,499 members, of whom 4,325 were baptized the past associational year. Besides these Baptists the "General Association" has 182 churches, 75 ministers, and 9,194 members. Total white Baptists in the State: Churches, 1,097, ministers, 503, members, 68,693. There are of colored Baptist churches, 1,044, members, 156,375, with "ministers innumerable," according to Secretary H. F. Sproles report.  
The Convention sermon was preached by Dr. C. E. W. Dobbs, of Columbus, concerning which I clip the following notice from the Meridian Daily News:  
"A large and brilliant audience was in attendance on the night session of the Baptist State Convention, which was held at the First Baptist church last evening.  
"Dr. C. E. W. Dobbs, of Columbus, delivered the Convention sermon, and received marked attention. He took for his subject the following passage from Hebrews, xii, 28: 'Wherefore we receive a kingdom which cannot be moved; let us have grace whereby we may serve God acceptably, with reverence and godly fear.'  
The learned doctor preferred to take the revised version of this text, (which we have not before us) in which the word 'shaken' is used for 'moved,' and dwell somewhat at length upon the greater stability of the kingdom, by being incapable of even being shaken. He said the Son of Righteousness was the great center from which all that was good, pure and beneficent to mankind radiated, and that this kingdom had been founded eighteen centuries, and through all the mutations of time had grown stronger and more enduring, while all other kingdoms and dynasties had perished. He said that the malevolent prediction made by Voltaire who affirmed that the 19th century would witness the non-existence of Christianity, found it to-day more firmly rooted in the hearts of men, gaining with every revolution of the sun and spreading its enlightening, pure and refining influence, which, like the rays of that great orb, penetrate the remotest localities upon which it sheds its effulgent rays.  
The distinguished divine referred to the high encomiums passed upon the great Master by even his enemies—his pure and spotless life and the wonderful code of ethics laid down in his testament for the government and improvement of the human race. We have not the space to follow this eloquent and able discourse entirely through its logical and critical examination of this subject under consideration, but we think we voice the common sentiment of the interested audience, when we say that the effort of Dr. Dobbs was an evidence of much culture by a chaste and highly cultivated pulpit orator."  
Judge J. N. Hall, of Sardis, was elected President, while Rev. H. F. Sproles, the eloquent pastor at Jackson, served the body as clerk.  
Our Mission Board made a very encouraging report. Over \$8,000 have been expended in the State work, while the Foreign Board of the Southern Baptist Convention received about \$2,500, and the Atlanta Board \$1,600. The Mississippi College, at Clinton, having no endowment, is maintained in part by annual contributions from the churches. It received the past year about \$3,000, which added to the \$4,000 on tuition fees, paid to the college expenses. The alumni of the institution are moving towards securing an endowment. Two hundred and eleven students were matriculated, of whom thirty-eight were young ministers. The educational committee received for the support of these young brethren some \$1,500 from the churches.  
Forty-three missionaries were sustained by the Board during the year, who reported 214 baptisms.  
Dr. Tichenor was present with our Cuban missionary, Diaz. Over \$300 were contributed to help secure a larger hall for Bro. Diaz in Havana. The Convention was delighted to have present your efficient and genial secretary, W. B. Crumpton, and Prof. Frazer, of the Judson. The former was among old friends, as he was formerly pastor of the Meridian church.  
The members of the First Baptist have added greatly to the beauty of both the exterior and interior of their beautiful church structure, having recently expended over \$1,000 on its ornamentation. It presents a most admirable scene when fully lighted up and filled with a refined and ele-

gant assemblage, such as constantly attended the sessions of the Convention. Rarely have I seen such interest as the citizens of Meridian manifested all through the sittings of the body. Dr. J. W. Bozeman, of the First church, and Rev. Jean Vane, of Calvary church were assiduous in their efforts to make their visitors comfortable, and they were ably and successfully seconded by their respective churches, and, indeed, by the entire community.  
Meridian has recently voted that the saloon must go, and when the present licenses expire, the city hopes to be permanently free from the curse of these open dens of shame and sin.  
ARGUS.  
A Manly Confession.  
Just after what we had to say last week, on "Complicity with evil doers" had gone to press, a striking illustration of our position was given in what was transpiring at the Nineteenth Century Club, of this city. It is an organization of "advanced" thinkers, and as special guests there were present Dr. McCosh, Col. Robert Ingersoll, John Fiske, Chauncey M. Depew, and others. The chief speaker was Prof. Fiske, who discoursed on the "Cosmic conception of God," ventilating his peculiar anti-Christian ideas to the great delight of those in sympathy with his theistic notions. He was followed by Chauncey M. Depew who, in his first sentence, "acknowledged the more than doubtful propriety of being 'unequally yoked with unbelievers,'" and took occasion in a very many ways, to declare his faith in the teachings of the Bible, and his firm purpose to continue in the "old paths."  
We deprecate the practice and hope it will not be encouraged, but if believers will suffer themselves to be drawn into association with those who scoff at religion, we could wish for no better advocate of the old faith than Mr. Depew. As reported by the Sun, he said:  
"I never felt so absolutely out of place. I am a practical man, overwhelmed with the cares of business. It is exceedingly difficult for me to get on the plane of philosophic thought. I am a practical man; I believe in the Old Testament and the New Testament precisely as they are presented by Christianity. I am in antagonism to Mr. Wakeman, who dismisses the Bible as entirely a mass of legend, and with Prof. Fiske, who accepts it with an interpretation entirely his own."  
"It was the atheism of France that taught license for liberty and led the French revolution. Where are those old philosophies and the old philosophy? They are dead, while Christianity survives. The school of atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So pantheism and positivism have followed only to be destroyed, and now we have the school of humanity and the cosmic philosophy coming close to the borders of Christianity as expounded by John Fiske."  
"They tell us there is no more Creator, only a cosmic dust. 'Who made the dust? There is only protoplasm indeed. Who made protoplasm? They tell us evolution from dust to monkey and then to man; but all the scientists have never found the missing link. The simple gospel of the humble son of a carpenter, preached by twelve fishermen, has survived the centuries and outlives all other philosophies of 1,800 years."  
"I am not posted in the terminology of the philosophies. I believe them to be of little use to reach the hearts and to influence the action of simple men. There is no liberty that lasts in the world, and there is no government which has liberty in it that lasts, that does not recognize the Bible. What is the object of all philosophy? It is to reach the human heart and to control the action of men as they are."  
"How many of us can even understand what the philosophies say? You might take the whole Stock Exchange and read Kant to them and it would be utterly incomprehensible to them. Not so with the teachings of the Golden Rule. They could understand at least what that means. I read Mr. Wakeman's pamphlet last night. They tell us God most disapproves that prayer is begging, that the Holy Communion is cannibalism. Whence did such a religion send out a missionary? When you show me a colony of 50,000 people who have come to live decently by its teachings I may believe it. But I say now that the Christian faith of my mother is good enough for me. If I believe this faith, what is wrong? I believe it, and thereby do wrong, what of our future?—Baptist Weekly.  
Do not pray for crucifix, but for wings.—Phillips Brooks.

Temperance Column.  
MORE LIKELY TO GO DOWN.  
Mr. Presney, president of the Pennsylvania Hotel, and Saloonkeepers' Association, wants a bill to regulate and elevate the liquor traffic. Well, we want to elevate it, too; we want to knock it sky high.  
WHY WILL THEY?  
Hon. B. H. Hill, Jr., of Atlanta, Ga., says that of the seven hundred criminals convicted by him in his eighty-years' solicitorship, six hundred committed their crimes under the influence of whisky. And yet Christian men find it in their hearts to oppose prohibition.—Index.  
WHAT ELSE SHOULD WE EXPECT?  
Judge John D. Stewart, Circuit Judge of eight counties in Georgia, after five years on the bench, resigned. When he first filled this position, three of the counties were for prohibition and five not. Now, there is but one wet county in his district. He says: "In the prohibition counties crime has been reduced by one-half. I get through the docket in a dry county in a day or two, while in a wet county it takes about a week. The cost of running the court is about \$50 a day, and the dry counties are saving about 800 dollars a year by prohibition—in the mere matter of court expenses." That's what Judge Stewart whispered into our left ear. Hand it around and let all our exchanges copy it.—Religious Herald.  
LICENSED FOR WHAT?  
Licensed to make the strong man weak,  
Licensed to lay the wise man low,  
Licensed a wife's fond heart to break,  
And make her children's tears to flow.  
Licensed to do a neighbor harm,  
Licensed to kindle hate and strife,  
Licensed to nerve the robber's knife,  
Licensed to whet the murderer's blade,  
Licensed their neighbor's purse to drain,  
And rob him of the very last;  
Licensed to heat his feverish brain,  
Till madness crown his work at last.  
Licensed, where peace and quiet dwell,  
To bring disease, and want, and woe,  
Licensed to make this world a hell,  
And fit man for a hell below.  
HOW IT WORKS IN ESCAMBIA.  
The Democratic Convention of Escambia county passed the following resolutions:  
Whereas, It is evident that great good has resulted to the people of Escambia county, in the elevation of society, in the improvement of morals, in the diminution of crime; in the peace, prosperity and happiness of her citizens, in consequence of intoxicating drinks not being sold in its limits and whereas; we believe that equal or even greater and more beneficial results, will follow from the continued absence of alcoholic beverages. Therefore, be it resolved by this body in convention assembled,  
1st, That we approve of the prohibitory laws now in force in our county; and that we use all proper and legitimate means to continue them in force, and that we select such candidates for the several offices, as will agree to use their personal influence and the power vested in them, by virtue of their offices, to prevent the evils of intemperance from again spreading their baleful influences in our midst.  
2nd, That our delegates to the State Convention be instructed to support candidates for State offices, who are in sympathy with the temperance issues of the day.  
Rev. A. J. Diaz at Birmingham Convention.  
Alberto J. Diaz, the Cuban minister, made an interesting talk before the Convention yesterday. Mr. Diaz is a native of Cuba, but was converted to the Baptist faith in this country where he lived long enough to be naturalized and claim protection as an American citizen. "Five years ago," said he, "I returned to Cuba, not to preach the gospel, but to save my mother, sisters and brother. But I had friends there whom I wanted to save also and so I established a church at Havana. I have baptized 160 people, and received 300 more who are now candidates for baptism. I need help—the work is too large for me." I received letters from all parts of the island asking for preachers, and with workers all of Cuba can be converted to the Baptist church. My mother was the first person I baptized, and who do you think was the last one to join my church? You couldn't guess if I gave you a year. It was my mother-in-law. And, thank God, my aged father, who is 60 years old and a graduate of the University of Cuba, where I also graduated, has accepted the gospel. I have been imprisoned twice for preaching, and one time while addressing an audience I was shot at by a Catholic priest, and had my clothes torn off of me by a mob. The people over there looked upon me as if I was a strange animal.—Chronicle.



# Alabama Baptist

MONTGOMERY, ALA., AUGUST 5, 1886.  
J. G. HARRIS, Editors and Proprietors.  
W. A. DAVIS, Associate Editor.  
S. HENDERSON, D. D., Associate Editor.

## BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.  
Special terms will be made with agents soliciting subscriptions.  
Extra copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

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

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

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

Advertising rates quoted on application. You will confer a favor by mentioning this paper when you order advertising space. Write on one side of the paper. Always give your post office. Anonymous communications go to the waste basket. We are not responsible for the return of unaddressed manuscripts, nor for the opinions expressed by correspondents.

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

## ANNOUNCEMENT.

It is gratifying to us and we are confident it will be pleasing to our readers throughout the State, that we are enabled to announce that an arrangement has been effected by which the Rev. J. D. Renfro, D. D., of Talladega, becomes permanently connected with the ALABAMA BAPTIST as its managing Editor, and the Lord permitting, he will enter upon the discharge of the duties of his position on the first of September.

Dr. Renfro takes a halt interest in the paper in all respects, but for the present the former proprietor shall be announced as the sole proprietor. He will retire from his pastorate at Talladega, where he has lived and labored for twenty-nine years, and will aim to give his entire time and energy to the management of the paper, and for that purpose will make his home in the city of Montgomery.

It would be easy for him to do some preaching on Sabbaths for churches on the railroads leading out of the city if there be any who are without a pastor. And as opportunity may offer he will visit other parts of the State, preaching and working for the paper.

The position of the Rev. S. Henderson, D. D., on the paper will remain unchanged. With this announcement of our editorial relations, we confidently appeal to the Baptists of Alabama for universal co-operation.

It is precisely the state of things on our paper which we had desired, and we are happy to find, that as far as heard from at the Birmingham Convention, there is but one voice on the subject. We are joining all parts of the State gratified; and therefore, we shall look for earnest help in our effort to largely increase our already fine subscription list. We are sure that we will not be disappointed in this expectation.

## GROUP OF SOUTHERN BAPTIST CONVENTION.

Mr. Tressler, the photographer at Montgomery, has finished the group of the Southern Baptist Convention and has sent out copies to all those who subscribed during the recent session. To others who desire copies, he will sell at \$2.00 each. The group contains excellent likenesses of all the officers and of about 270 members of the body. Orders may be sent to us and they will be promptly filled.

## REPORT ON MISSIONS.

An association in Alabama reports as follows: "We find that Eld. \_\_\_\_\_ has been employed by the Board as a missionary within the bounds of this association, at \$1.50 per day, and that he has served forty-four days. No visible signs of good being done except at B. Baptized, none received by letter, none restored, none. We recommend that the good work go on. We are due Bro. \_\_\_\_\_ \$26.90."

## GOOD ADVICE.

Try it for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly, you will wonder at your own improvement. — Richter.

MONEY for subscriptions is always acceptable, but in the dull season it is most acceptable. Look at the date on your paper, and if your time is out you will not renew at once. Two dollars is not much to the individual, but five hundred times that amount would give us one thousand dollars.

## COLPORTAGE.

The State Mission Board are quite anxious to relieve their Secretary of the task of looking after the colportage work heretofore placed in his charge. He cannot give the attention to the interests of that Board, and supervise the colporteurs, which is demanded. One of two things could be done to relieve the Secretary. First, we might remand colportage back to the associations which have respectively constituted it, and let them manage it. Or, secondly, we might consolidate the whole fund at some central point, and put it in charge of some safe hand, and let him operate it under the auspices of the State Board. Twenty-five years ago we had a general depository located at Selma under the local management of the late Merritt Burns, of that city, with Dr. E. M. Law, now of Texas, as general agent. Its operations in these days amounted, if we remember correctly, to largely over ten thousand dollars annually. We throw out these suggestions for the consideration of the Board. It would be easy for a central depository to be made at Selma, Birmingham, or Montgomery that would be acceptable to all the colporteurs. For the convenience of the Board it could be placed in Selma. We know that Board is composed of discreet men, and doubt not that whatever they do will be approved by the denomination. S. H.

## OUR STATE BOARD.

It was to have been expected that the receipts and expenditures of this Board would, at our last Convention, fall somewhat behind a few of the last years for several reasons, so patent that we need not refer to them. On the whole we think it made an excellent showing. Bro. Crumpton, its Secretary, is engaged in laying a good foundation for future work. He is gradually working into our churches the envelope system, which, when consummated, will bring into the treasury the means as needed the year round, and, to a great extent, supercede the necessity of so much agency work on his part. Only if our pastors would take this matter in hand, and scatter these envelopes in their churches, the whole thing could be consummated in six months. We must hope that a duty so obvious, and involving so vitally the efficiency of that Board, will be promptly met. Why not begin now, dear brethren, to operate this plan? It is the simplest and most easily executed of any plan yet devised. Hand an envelope to each member, with the request that it be returned at a given time, enclosing a contribution. It makes its silent appeal to every conscience, solemnly enforcing the inspired rule: "Upon the first day of the week let each one of you lay by him in store according as the Lord has prospered him." Try it, brethren, and see if it does not only vastly increase the benefactions of your churches, but elevate their standard of piety as well. S. H.

## FIRST SESSION OF THE NEW MINISTERIAL BOARD.

On the evening of the 2d inst. the new Board of Ministerial Education, composed of M. B. Wharton, President, G. A. Nunnally, J. E. Chambliss, G. S. Anderson, G. W. Thomas, Geo. W. Ellis, and J. G. Harris, held their first meeting at the First Baptist church, Montgomery. All were present except G. W. Thomas, who was necessarily absent from the city. The duties, efforts and plans were fully discussed, and the foundation laid for zealous, practical co-operation with the trustees of Howard College and the Theological Seminary. It is the purpose of the Board to gather all the money possible to effectually prosecute the work, and to so expend it as to accomplish the greatest good. Dr. W. W. Wilkerson, President of the Board of Trustees of Howard College, was present, and, by invitation, gave the Ministerial Board certain information that materially aided them in coming to what we conceive to be a just settlement of all real or apparent impediments. We announce that there is perfect harmony, agreement, and co-operation between the two boards, and we trust that such a state of things will continue during the present conventional year.

The Board decided by a unanimous vote to put the ministerial students in the college dormitories, on the same footing in many respects with the other pupils, the college taking the furniture and fitting of the rooms, allowing full rent for the same. This will show to the donors of this furniture that ministerial students will get the benefit of it. It will not be required of any ministerial student to purchase a military uniform.

The Board will require every beneficiary to furnish as much means as he possibly can. To this end let every one who expects to apply for aid first ascertain how much he can raise by his own efforts. God helps those who help themselves, and this, to some extent, will be the motto of the Board. If an education is worth anything it is worth putting forth every effort to secure it. During the vacation we would suggest that every beneficiary engage in some business that will

bring in some remuneration, and we appeal to our brethren everywhere to aid these young men in obtaining work. Let the Baptists see to it that that they get employment. By this means they will be encouraged, and the operations of the Board strengthened.

In conclusion, we earnestly appeal to the pastors all over the State to bring this matter before their churches at once, and raise all the money possible, and send the same to Geo. W. Ellis, Treasurer, Montgomery, Ala.

## THE STATE CONVENTION—BRO. PURSER AND HIS CHURCH—BIRMINGHAM.

Now that we have completed the publication of the proceedings of the Baptist State Convention, which recently held its annual session with Bro. D. I. Purser's church at Birmingham, we wish to say a few things concerning our stay.

In the first place, the hospitality and kindness of the people of this great city were unstinted. Everything that could be done for the comfort and pleasure of the delegates and visitors, was done. A number of citizens who desired to have delegates with them failed to get any, on account of the numerous solicitous offers to entertain. The hospitality was indeed royal, and every delegate more than delighted with his home and his stay.

The people of Birmingham are generous, kind, and considerate, and our delegates left feeling that everything had been done well.

Bro. D. I. Purser, the beloved and efficient pastor, was untiring in his efforts to see that all were properly cared for. He was watchful, energetic, and solicitous for the welfare of all the delegates. His church members love, esteem, and admire him, and well they may, for he deserves it all. His church edifice is beautiful. We can not describe it fully, but will say that there was wisdom in the plan of construction. Everything—from the exquisite chandelier, to the beautiful carpet that covers the entire floor, is lovely as well as useful. The large pipe organ, the preacher's stand, and the magnificent baptistry, each filling its appointed place, are perfect.

The Sunday-school numbers hundreds of pupils—perhaps over three hundred—and the church is so constructed, that it can be divided into three grand divisions. This is a very fine arrangement, and adds very much to the efficiency in teaching the lesson.

The deacons of the church were always on hand doing their whole duty. In fact it is a church where every one seems to have something to do. The Sunday-school superintendent and his teachers are faithful, honest, devout workers. We congratulate our Bro. Purser on having such a splendid building, and he deserves much of the praise for its erection. We also congratulate all the membership on having so excellent a pastor, one who knows not only how to preach acceptably to all, but how to organize and discipline his forces, so as to succeed in whatever is undertaken.

The progress and growth of Birmingham are indeed wonderful. Enough houses go up in one week to create a town of no mean dimensions. The blowing of foundry whistles, the sound of the saw and hammer, the weary tread of the hod-carrier, and the tinkling noise of the trowel, and deep sound of the stone-cut, tell of money, men, and labor. To some up the whole matter it does not require the ken of a prophet to approximate, in the near future, when Birmingham will extend for miles and miles up and down the valley, and from its center to the peaks of the little mountains that look down upon it. We rejoice to see our sister city making such grand strides towards the development of her abundant resources and accumulation of her untold wealth. Let her go on in her march of progress and improvement, and let other cities and towns catch the spirit, shake off their lethargy and enter the race which is set before them, where there is room for all, and success for all.

## FIELD NOTES.

Rev. J. J. Porter is now at Memphis, Tenn.

Rev. Tresvant Thomason is holding a meeting in Deatsville.

Dr. J. B. Hawthorne was recently elected Grand Worthy Chief Templar of Georgia.

Rev. Alberto J. Diaz has lectured in Talladega and Birmingham since the Convention.

Rev. B. F. Giles, of Salem, Ind., has been elected to a professorship in Howard College.

Rev. K. S. Holcombe, well known in Alabama as agent of the American Bible Society, recently died in Jackson, Miss.

Rev. T. P. Bell has been elected assistant secretary of the Foreign Mission Board. In September he will become editor of the *Foreign Mission Journal*.

Please note the date to which you have paid. If your time is out a renewal by return mail would be very acceptable. Two dollars is not much to the individual but if sent by a hundred the amount is very respectable.

Tact, tenderness, and trust are three essential qualifications of the Sunday-school teacher, said Bro. J. A. B. Besson in speaking to the Sunday-school teachers of the First church, Montgomery.

The Union meeting of the 3rd District of the Union Baptist Association has been changed from Friday before second Sabbath in September, to Friday before second Sabbath in August. Brethren will please take notice and govern themselves accordingly.

A protracted meeting will begin at the Clanton Baptist church the 4th Sunday in August. Rev. J. E. Thompson, a beloved former pastor of the church, will be present and assist the present pastor in the work. May great good flow from it. — View.

During July, Rev. F. C. Plaster, evangelist of Alabama Association, aided Spring Creek, Damascus, Union, and Indian Creek churches in protracted meetings, preaching thirty sermons and taking part in seventy-five services. During the meetings there were twenty-five additions by baptism and four by letter.

The only two Alabama associations which meet in August are the Selma, which meets with Providence church, Dallas county, on the 3rd, and the Cedar Bluff, which meets at Mt. Bethel church, Cherokee county, on the 13th. A complete list of the other associations with date of meeting will appear shortly in these columns.

Bro. W. B. Davidson, the live superintendent of the Sunday-school of the First church, Montgomery, is having a series of institutes for his teachers. He is developing the talent of the young men, and at the last meeting addresses were made by Bro. R. H. Walker and F. B. Lloyd on the topic: The Teacher's Qualifications and Work.

I have just closed a very interesting meeting with Catawba Springs church, located three and a-half miles from Pollard, on the M. & M. railroad. It was constituted by brethren Alexander Travis and John McWilliams in 1835. I received twenty-four for baptism. This church and community are poor people and money very scarce, but I took up a collection for State missions and received \$71.00 in cash and \$6.00 in pledges. This proves the work that was done in the meeting. — J. Spence, *Evangelist*.

Miss Lovie Fielder, daughter of Dr. M. L. Fielder, of Eclectic, Elmore county, Ala., has received at the hands of Consul-General Armstrong, an appointment as teacher in the American Colony in Brazil and will leave in a short time, in company with General Armstrong, for South America. Miss Fielder is highly accomplished, having received the highest medal for scholarship at the State Normal College, where she graduated in 1883, and will, no doubt, be a leading spirit in the colony and among the people to whom she goes. The *Advertiser* wishes her much success in the great and laborious field which lies out before her, and hopes that much good may be accomplished by her labors in that far away country. — *Advertiser*.

The Bethel Baptist church of Fort Deposit, has decided to establish a High School in that town, and they have now in process of erection one of the handsomest school houses in Alabama. It will afford seating capacity for over 200 pupils, besides having a large room twenty-six feet square for the primary department. It will be built on the Gothic style with an octagonal front and a handsome spire or belfry rising from the center of the roof. Prof. Threadgill, of Tuskegee, will take charge of the literary department, and will be assisted by other competent teachers. The reputation which he brings with him as a teacher will insure success to the school, and it should receive the support and co-operation of not only the Baptists of Fort Deposit, but of the Alabama Association.

I have recently held a meeting of ten days at a mission post, known by many of my brethren as "Mission Grove." For some miles around the church it is quite a sparse neighborhood, hence our congregations were not exceedingly large, yet every service was well attended. The meeting grew more and more interesting day by day, so much so that the people say they have never known of such a meeting there before. Your humble servant had no assistance by man except a part of two days. The meeting resulted in the conversion of fourteen precious souls, one of whom was received into the church by baptism, others are awaiting "a more convenient season," provided the Methodists don't get them. We closed the meeting with fourteen young men at the anxious seat. — *John Speer*.

## Colportage Work—Read This.

The Convention at its last session instructed the State Mission Board to get in all the books now out, collect the money now due, and suspend operations for the present. I hope that all having books will take notice, and forward at once all the books unsold. Send by freight. Don't send by Express, it is too expensive. All parties owing for books will please remit at once. Do not wait for me to write you, brethren, I have not time.

W. B. CRUMPTON.

## Board of Ministerial Education.

To the Baptist Pastors and Churches in Alabama.

DEAR BRETHREN: The Convention at its recent session at Birmingham located the Board of Ministerial Education at Montgomery, and appointed the undersigned as its members. We accept the trust in an humble desire to advance the interests of our Savior's kingdom. We rejoice that we have the sympathy and promised co-operation of the retiring Board, which was so successful in the prosecution of the work, and also the support of the whole denomination in the State. All this is necessary to accomplish this "labor of love." We begin our work with many consecrated young men asking for aid in pursuing their studies, and with not a dollar in the treasury. From the applications before us and in prospect, we shall need this Conventional year \$3,000. It is necessary that \$1,500 of this amount should be paid by October 1st, and that the remainder should be paid by February 1st.

We appeal to every pastor in the State to take a collection for this cause, as early as a day's practicable, and send the money to Geo. W. Ellis, Treasurer, Montgomery, Ala. Let it not be forgotten that the promptness and liberality with which you act will be the response you make to the cries of those who are anxious to preach Christ's gospel, and at the same time your instructions to the Board as to what extent it shall render aid to these brethren.

We are glad to state that we have assurances from the Board of Trustees of Howard College, that arrangements have been made by which ministerial students, while enjoying equal advantages and privileges with other students, will at the same time have the benefit of a greatly reduced rate of expenditure.

We ask that every true friend of the cause will act, and act at once, in response to this appeal.

Scout brethren in Christ,  
M. B. WHARTON, G. A. NUNNALLY,  
J. E. CHAMBLISS, G. S. ANDERSON,  
G. W. THOMAS, J. G. HARRIS,  
Geo. W. ELLIS.

## Board of Ministerial Education.

The new Board of Ministerial Education located at Montgomery, held its first meeting Monday night, August 2nd. A resolution was adopted requesting applicants for assistance to write at once to Geo. W. Ellis, Secretary and Treasurer, Montgomery, Ala., for blank forms of application, which will be promptly sent. Applicants will please bear in mind that the Board begins its work without a dollar in its treasury, and many asking aid. The Board will put forth its best efforts to secure the necessary funds, and with the assistance of the pastors of our churches hopes to do so. It will be necessary, however, to practice the strictest economy and applicants must be careful to state the least possible amount that will be required from the Board.

M. B. WHARTON, President, Montgomery, Ala., Aug. 3.

## Ministers and Deacons' Meeting.

The ministers and deacons' meeting of the Central Baptist Association will be held with the Bethesda church, commencing on Friday before the fifth Sunday in August, 1886.

Friday, 11 a. m. Introductory sermon, by Eld. J. H. Colley.

3 p. m. Individual responsibilities, by Elds. W. J. D. Upshaw and T. A. Kelley.

Saturday morning, 9:30 a. m. What has the world the right to expect from a gospel church, by Elds. Cat. Smith, J. M. Johnson.

At 11 a. m. There will be an ordination of deacons viz: E. Carson and J. K. White.

3 p. m. Necessity of a consecrated membership, by Elds. L. M. Hastic and G. M. Lowery.

8 p. m. What are the best methods of utilizing the membership in church work, by Elds. B. H. Vickers and Cat. Smith.

Appointments for preaching on Sunday will be made by the pastor and deacons.

Brethren from other associations are cordially invited to attend and take part in the discussions.

D. S. MARTIN, Chm. Com.

## Impressions of Moody.

I heard the wonderful man three times. The secret of his success is found, first, in his style of preaching; he exhorts men.

You will hear many preachers say they seemed to do most good when they first entered the ministry. Well, that was because the poor boy knew nothing about a sermon and all he could do was to exhort men. That always makes a man earnest. A man may preach a true sermon with but little earnestness about it, but no man ever made a tame exhortation. He is talking to his fellow man, face to face—heart speaks to heart.

Mr. Moody does not preach what we call sermons; he exhorts. When a man learns to sermonize he is in danger of preaching to the head rather than to the heart.

## A Church for the Times.

One of the seed thoughts which fell into the brain of the writer during the late session of the Southern Baptist Convention at Montgomery, was the need of "a church not of the times but for the times." The thought is not new but Dr. Cooper, of Richmond, so expressed it as to make it "stick like a burr in the brain."

Constituted as we are, no man can justly claim to be entirely free from the coloring of the times; and as churches are composed of persons who absorb more or less of the spirit of the times we cannot reasonably expect to find a church which is not in some degree of the times. But we do find individuals who assert their individuality and do in some degree impress themselves upon the times, or at least resist the effects of the times so as to stand out as breakers disturbing the onward roll of the waves. This much can fairly be expected of a church whose mission is to impress the world rather than receive the impress of the times. A church is in the divine purpose a printing press rather than the blank sheet, and we should not allow this order to be reversed.

A church, scriptural in its polity and spirit, exemplifying those active and passive graces which adorned the life and character of Christ, and directing its energies according to the will of Christ would unquestionably be a church for the times. I do not conceive of the times ever creating a necessity for a polity different from that taught in the New Testament. Human wisdom can not improve that which has been wrought out in divine wisdom.

## Committee of Inquiry in Reference to Location and Endowment of Howard College.

It seemed difficult for the brethren at the Convention to take in the object of the mover of the resolution to appoint a committee to ascertain what gifts or grant might be secured from the Land Companies at Birmingham or the citizens, or elsewhere, looking to the foundation of a college. That object was specifically the gathering up of facts bearing on the subject—this and nothing more. The mover distinctly indicated indeed his conviction that Birmingham was the place by all odds to secure endowment—that it could not be secured elsewhere; others had other views. What harm in getting up the facts—the bids if any, from every city or community; for the permanent location of our college, and reporting to the next Convention? The brethren who shall live to be there, will, of course, after weighing the information supplied by the committee of inquiry, act upon their convictions, in view of all the facts. These facts may be moral as well as material. I take it that no member of the denomination will ignore moral considerations. If, for instance, Marion shall be shown to offer moral and religious appliances phenomenally superior to those of any other point, it will be a great not to say overwhelming reason for retaining the college at its present place. If Birmingham or other city, offer pecuniary inducements of a high order, along with reasonable promise of moral and religious culture, it will be worth while, in our impetuosity, to give the fact due consideration. The subject is of importance too momentous for sentimentalism.

These were, in brief, the views of the mover of the resolution of inquiry. He referred his resolution to several brethren in private before it was offered. They said, don't confuse it to Birmingham, as I had done, and did finally, preferring to leave others, if they wished, to include other points, not at all feeling any objection to a wider scope of inquiry. This is all I have to say at present by way of putting myself on record in relation to a grave matter. If a discussion of the whole subject of location come up, I shall perhaps have a good deal additional to say. E. B. TEAGUE.

## Love's Achievement.

A century ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden until one day the sun's light striking through a slanted window revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illuminated, crowds came and waited eagerly to get but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, and fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, the face upturned to the other marvellous face which he had wrought—the face of one whom he had loved and lost in early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon the face they said, "This is the grandest work of all, love wrought this!"

The difference between the man that hates and the man that kills, may be nowhere but in the courage.

Those who are firm in their purpose to obey God will not lack for Divine aid. — Henderson.

## From our Exchanges.

For the Strikers.  
A good motto for societies of strikers: "In all labor, there is profit; but the talk of the lip tendeth only to poverty." — *Waltham*.

A More Probable Danger.  
The *Western Recorder* says that some Baptists are greatly exercised lest the denomination should depart from orthodox views, and suggest that a greater danger lies in the lack of orthodox lives.

The Only Way.  
How shall we induce every member of every church to give systematically and according to his ability to the cause of Christ? Who will tell us in a few words? — *Baltimore Baptist*. Answer: Bring in the millennium.

The Wisdom of Silence.  
There was deep experience in the old minister who told of those women who are more busy than useful, who complained that she often didn't know what to say to people in distress. "That, madam, is a leading sign of the wisdom of keeping still." — *S. S. Times*.

A Short Sighted Policy.  
That denominational policy which would make provision for the education of the boys, and make no provision for the education of the girls who are to become the wives, and train the children of their boys, is, to say the least of it, a short-sighted policy. — *Reflector*.

A False Evidence of Statesmanship.  
"Our people must abandon the insane habit of placing men in high civil positions, simply because of their military talents or success. Brave fighting is no evidence of able statesmanship. It is usually evidence of the very contrary." — *Benjamin H. Hill*. Food for Thought.

When party is right, sustain party; not because it is party, but because it is right. "When it is wrong, do your best to set it right; and if you fail in that, then bolt your party and beat it. When a party has outlived purity, it has outlived usefulness, and, being dead, ought to be buried." — *Stewart L. Woodford*.

The Impulse to Generosity.  
For some reason, persistent parsimony in a man, and especially in a Christian, gives him a reputed character of unloveliness. This is due to the fact, not that penuriousness is worse, as a sin, than some other things, but that there is an instinctive feeling in men in favor of generosity. A stingy man must live down a world of intuitive magnanimity before he can be popular. — *United Presbyterian*.

Save the Young Men.  
Carefully prepared statistics show that in this country 75 per cent of our young men never go to church, 5 per cent only are church members, 15 per cent attend church with more or less regularity. On the other hand fully 95 per cent of the patrons of saloons and other places of vice are young men. With these facts before us, is it any wonder that such emphasis is laid upon special work for young men? — *Y. M. C. A. Watchman*.

A Double Danger.  
There is danger in unwise speech, but there is also danger in unwise silence. When one ought to speak, and yet remains silent, silence is absolutely sinful. When one might speak to advantage, and yet refrains from doing so, silence is culpable, and sometimes it is even cruel. It may be a duty to cry out in alarm, or in warning, or in protest; and to fail of so doing may make one a sharer of the inverted evil. — *Southern Baptist*.

A Business Over-Done.  
In fact, the D. D. trade has been so over-done that there is no demand for the article. It has become so cheap that almost any one with a capital, however small, can have two D's, or two I's, and one D, or all these letters, just as he prefers. If our schools will improve the quality of the article, it will be more valued. Titles should be worn simply as ornaments or testimonials of great learning and ability. In this country they have become so notoriously cheap that real scholars hold them in contempt. — *Cumberland Presbyterian*.

The Religious Newspaper.  
The religious press is the great breakerwater against the floods of infidel and immoral literature which threaten to overwhelm not only our own country, but the world. It is an educator of Christian morality, a promulgator and defender of religious truth. It tends to conserve the secular press, elevate society, raise the literary tastes of the people, and it discourses topics of national, social, and religious magnitude. It is thus fitted for the family; it is a blessing to the home; it is indispensable to the church member, and it is most helpful to the citizen, for its statements are carefully made and reliable.

We must lend an attentive ear, for God's voice is soft and still, and it is only heard of those who hear nothing else.







