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The Habit of Thankfulness.

BY REV. J. A. BROADUS, D.D.

We hear a great deal about character and a great deal about the power of habit, but it is generally about the power of evil habits. Why don't we talk more about the power of good habits? Let me suggest to you that you reflect on this, and seek to impress upon those whom you can influence the value of good habits. Think how much good habits will help us on in the world. You know a great deal is done almost without effort. For example, ability to operate the typewriter is wearisome work at first, but after a time the manipulation of the keys becomes so habitual that one can write almost without thinking about it. As people grow old they know what it means to have well formed habits. Men who do a great deal of work are often asked: "How do you manage to get through so much work?" Busy men get through their work because it is their habit to do so. Habit therefore is invaluable. You say that we must not run in ruts. Well yes, no. Why not run in the ruts if the ruts are smooth ones? Good habits help us to do the work we have to do. If you are in the habit of speaking the truth and you are suddenly tempted to say something false, you will be enabled to overcome the temptation by your good habit. The formation of good habits is the only possible way to avoid bad habits. A person must have habits of some sort, either good or bad. Good habits when formed are just as easy to maintain as bad habits. Frequent repetition of any form of action will make it habitual.

To-night I want to speak on the importance of forming the habit of thankfulness to God, and give some reasons why such a habit is valuable. Thankfulness will tend to quell your repinings. Are you not ashamed of yourselves for your repinings because you have not certain things that you would like to have? It is good for you to murmur about your lot in life? Murmuring will not make it better. Think of the blessings you have rather than the blessings you have not. If you were to form the habit of thankfulness it would stop you in the midst of many a murmuring sentence. It would help you to quell your repining and thank God for the blessings you have. Anything is pleasant when it becomes associated with gratitude. Children value their Christmas gifts so much the more because they are gifts. Though they value the gift for its own sake yet they value it more because of the love which prompted it. The more we think about God's gifts, the more we feel our indebtedness. We all have abundant cause for gratitude, and if things do not always run smoothly we shall do well to adopt the old negro's philosophy and say: "Bless de Lord tain't no wos." If you look over your past life and it has been your habit to thank God for his goodness, how much occasion you find for gratitude.

Habitual thankfulness tends to soothe and relieve distress. A great deal of trouble is inevitable in this world. It may seem unkind to wish your friends trouble, yet you do this when you wish them long life, for the longer a person lives the more trouble he will have. Habitual thankfulness not only soothes and relieves the distresses of life, but it also deepens penitence. When you have done something wrong, O how you feel it when you have been in the habit of thanking God. You say: "Is it possible that I have been so sinful after all these manifestations of his favor?" Habitual thankfulness will also brighten life. The Apostle Paul, in his letter to the Philippians, says: "In nothing be anxious;" but he does not stop there. He tells us how we may avoid anxiety. He says: "In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God that passeth all understanding shall keep your heart and mind through Christ Jesus."

We should be thankful to God for whatever we find pleasant. Everybody will agree that this is right, but does it not frequently happen that we are longing for the things we have not rather than being grateful for the things we have? The oxen when grazing in the meadows lift up their eyes as if in recognition to God; but man often neglects to do this and thus becomes more ungrateful than the oxen. Let us reproach ourselves for our ingratitude, and let us recount the mercies of the Lord.

The apostle does not say for everything give thanks, but in everything give thanks. No matter how painfully we are exercised we may find occasion for thankfulness. We shall do well to thank the Lord for the blessings of other days. In recount-

ing the blessings of the past we shall be all the more likely to appreciate the blessings of the present and the future. Even the memory of blessings which have been taken away from us may be sanctified to our spiritual good. Perhaps husband, wife or child, or some dear friend has been taken away from us, and we are grieved at their departure. But have we not reason to be grateful to God that we were permitted for so long to have them with us and to enjoy the sweetness of their disposition and the comforts of their presence? All the things which we find so painful here will prepare us for a richer enjoyment of the blessings of our Father's house on high.

I was reading the other day a history of music, and I was much interested in the conflicts of musician as to the matter of discords in music. Wagner's music has a great deal of discord in it. I noticed this morning where I worshiped that there were several striking discords, but the discords made the harmony all the sweeter. And so the ills of this life will be to the saved only "the brief, discordant prelude to an everlasting harmony." To-day has been a most delightful day, and we have enjoyed it all the more because it has been preceded by three or four dull, dreary days.

I am not a pessimist and I hope you are not. This is not the worst possible world, neither is it the best possible world. Railing at the world will never make it better. I cannot say with Alexander Pope: "Whatever is right." I believe whatever is we must make the best of it. When we get home to heaven and look back upon the way God led us, we shall see that his way was the right way. Perhaps you may say sometimes: "Why don't my trials make me better?" I don't think that I am a better man or a better woman because I have these trials. You don't know what you would be without them. President Madison was extremely polite, and never gave offence to any one if he could possibly avoid it. During his illness many persons suggested "unfailing remedies," according to their judgment. One dear old lady sent him a box of pills and she insisted that they would restore him to perfect health. The President took them, and in response to the old lady's inquiry wrote her as follows: "Dear Madam, I took the pills you so kindly sent me, but I regret to say that I am no better. I know not, however, what my condition would have been if I had not taken the pills, Yours truly," etc. The same thing is true of the disagreeable things of life. We may not feel any the better for them, but we know not what our condition would be if we didn't have them.

The "golden-mouthed" Chrysostom was a very devout and grateful man. In early life he formed the habit of saying: "Glory to God for all things." He greeted joy and sorrow with these words. There were many times in his life when it was hard for him to say this. His eloquence drew about him thousands of admiring friends and the king took him by force to make him court orator, but his fearless denunciation of wrong led to his banishment. On the way to the place of his banishment, he had to travel in the burning sun without a hat and he was smitten with the burning rays. The guard carried him into a little chapel by the wayside to die. As they laid him on the cold damp floor he uttered with his expiring breath: "Glory to God for all things."

Now, how shall we form and maintain the habit of thankfulness? How do we form any habit? Before you sleep to-night think how many things you have for which you ought to be thankful. To-morrow morning do the same and keep on recounting your blessings and mercies, and by and by you will have formed this invaluable habit of thankfulness. Yesterday I saw a life of Ole Bull, the great violinist, and the book recalled a very pleasant conversation I had with him many years ago. I found him delightful in conversation. He was a man who had seen a great deal of the world and his character was a lovely one in many respects. He said: "When I fail to practice one day I notice the difference, when I fail to practice for two days my friends notice the difference, and when I fail to practice for a week the public notice the difference." Ole Bull practiced in order to please earthly kings, but we practice in order to please a heavenly king. When we remember the blessings that are constantly coming from his hand, is he not worth praising? Many of you who are here to-night are young men and you may live to be old men and I want to give you a message for those who may be young when you are old. I want you

to tell them what I have said about the importance of forming the habit of thankfulness. You need not tell them who gave you the message to deliver to them. Let me quietly sleep beneath the greenward until the morning of the resurrection. Try and remember this little sermon and "In everything give thanks."—*Standard.*

Sabbath School Convention.

The Unity Baptist Sabbath-school convention met with the Baptist church of Christ, at Evergreen, on the 30th day of July, 1886.

The appointee to preach the introductory sermon being absent, the meeting was called to order by Bro. G. W. Taylor, by reading the 23rd Psalm, and prayer by Bro. C. H. Morgan. Bro. C. H. Morgan was elected temporary moderator, and G. W. Taylor temporary secretary.

A committee was appointed by the chairman to prepare a programme: J. L. Caffey, J. S. Poole, and H. E. Wallace, committee.

W. C. Adair was elected permanent moderator, and G. W. Taylor, secretary.

The first subject for discussion, the Sunday-school, what it is, and what it ought to be, was opened by C. H. Morgan, followed by several other brethren.

2nd Subject, What is success in Sunday-school teaching? was opened by G. W. Taylor, followed by Brethren W. W. Carter, J. S. Poole, J. Griffiths, and W. C. Adair.

3rd Subject, How is success in Sunday-school work secured in country places, was opened by Bro. O. E. Bates, followed by several other brethren.

4th Subject, Who should engage in Sunday-school work, was opened by Bro. W. C. Adair, followed by several other brethren.

A committee of one from each district in the association was appointed to locate the place of holding the next Sunday-school Convention and to prepare a programme and give notice of the same through the ALABAMA BAPTIST, three days before the meeting of the convention. C. H. Morgan, W. B. Strook, J. L. Williams, Thomas DuBose, committee.

The convention requested the Secretary to send the proceedings of the convention to the ALABAMA BAPTIST for publication, and furnish a copy to the next meeting of Unity Baptist Association. W. C. Adair, Mod.

G. W. TAYLOR, Sec'y.

A Good Charge for any Church.

The Rev. Dr. Cuyler gave the charge to a recently formed Presbyterian congregation in Brooklyn, at the installation of the pastor. The following is from the Union report: Remember, that this is Christ's church, not your minister's church. He is but the servant. The youngest member who enters the door has as much of the responsibility for the spiritual success of the church as the minister. Your responsibility on Sunday is as great in bad weather as in good weather. You don't study the barometer on Monday when business is to be done. I do not wonder that scoffers exist when men excuse themselves upon a paltry pretext from attending church and neglect the spiritual truths, which we claim are of such great value. Be faithful and when at church be a good listener. Reinforce the sermon at home. Many a good sermon is destroyed by a flippant remark. If when your minister comes around, your happiness has increased through his sermons, tell him about it. It is helpful and encouraging to him. If any of your relatives or neighbors need him tell him about it. If you are sick send word to him. He will love to come—only let him know when you want him. Our flocks are flocks of pigeons indeed. So when you move, let him know where you go. There should be confidential relations between pastor and people. Trust him. He can't always tell you why he does certain things. My people never come in the pilot house to put their hands on the wheel. He has lives committed to his keeping by the Master and he is responsible for their safe delivery. By following these ideas you will grow and build up the church. You are the pickets and it is your duty to call on new people and invite them to hear your pastor and welcome them here. Let hospitality be on your door post and in your hand shake. You want to be strong in the doctrine, strong in faith, and God will surely bless your work. Don't let the spirit of caste get in here. Don't weigh wealth against manhood. Everything here is spick span new. But remember it all depends upon the start, and the next five years will show whether you have started right. May you ever be worthy of the sacred name you bear.

The Reason Why.

BY AN EX-PRESBYTERIAN.

"Why I did not become a Baptist," is a story told by J. F. B., a Princeton student, and is sent forth to the world by the Presbyterian Board of Publication.

As a testimony to "the fondness of a creature's love" it is impressive and almost pathetic, but as a justification of the writer's final decision, as indicated in his title, after an extensive reading of Baptist authors, in which that out and out Baptist book the Holy Bible, seems to have had a secondary place, it falls conspicuously short.

That sentiment was stronger with him than argument or conviction, appears from his declaration that "he had a horror of becoming a Baptist." "How could I," he pathetically proceeds, "break my mother's heart and anger my old father and alienate my brothers and kinsmen, and cut myself off from nearly every friend I had in the world?"

"He that loveth father or mother more than me is not worthy of me," would have been a seasonable tonic for his waning Christian consecration in his trying hour. "Many a man would be a hero if he dared to be." What if Judson had clung to the Congregational churches at the American Board, and what if thousands of our devoted Baptist men and women had shrunk from the cross for love of dear ones and worldly advantage?

Heaven pity the dry-shod saints who manage, by resisting conviction and wrenching exegesis, to avoid the way that Jesus trod in his baptism, "fulfilling all righteousness." J. F. B.'s, progress from a state of fear and trembling, where nothing but his love for his mother, father and friends kept him from drifting into the Baptist church, to one of active resistance to such a tendency, wherein, "he nails the Presbyterian colors to the mast," is rapid and easy. While expressly conceding that baptism by immersion is valid baptism, he can now add, "I will have none of it for myself, but if any will have it, let them, and God bless them."

Having put his hand to the plow of investigation with heart and eyes on family and church, how could he come to any other conclusion than that he would stay with them. The scanty and exploded assumption that "baptizo" has a new and diverse meaning when used religiously, seems to have been the "by-path" through which our easily satisfied friend traced his way to the church of his ardent love.

Among the whys that kept him from us, was the agricultural one that John the Baptist did not go down to Jordan to immerse the people in Jordan, but because the Jordan Valley was a convenient place for the assembling of so many thousands. Thus fade out under the dominance of a resisting disinclination, and a determined adverse will, the rising tendencies to Christian obedience to the Lord's command. Leaving J. F. B. and his thin sprinkling of superficial reasons for not becoming a Baptist, let another Presbyterian that was, tell

WHY HE (I) BECAME A BAPTIST.

My early prejudices against the Baptists were scarcely less strong than J. F. B.'s, but light dawned upon me when I was an attendant upon the ministry of that sound and eminent Presbyterian preacher Dr. Nathan S. S. Beman, of Troy, N. Y. On my way to his church I witnessed several times the administration of baptism in the Hudson river, by Dr. B. M. Hill, then pastor of the Baptist church in Troy, and there, as always, baptism was its own witness. It spoke to my heart as no so-called baptism had ever done. It was not a study of lexicography, but an object lesson in Christian obedience, fittingly set forth, that no special pleading so much indulged in by those who advocate sprinkling has ever effaced. While I was in the West a few years later, I was deeply impressed with my need of a Savior, and was moved to give myself to him, and sought membership along with many young friends in the Presbyterian church. My convictions concerning baptism led me on my examination to express to the session a desire to be immersed. To this they assented, and I expected to find a congenial church home among the Presbyterians. They were the friends and people of my choice.

While waiting for my expected baptism, one of the elders re-opened the subject with an appeal in which the standing dissuasive and superficial sophisms were conspicuously set forth, such as "a drop is as good as a fountain," "it is not the quantity of water," etc. The effect upon my inexperienced

is easily anticipated. I thought, surely the old saint would not mislead a young disciple, and must be making too much of baptism.

It was finally conceded that I should be received upon my infant aspersion. I could not have submitted to any such thing now, but as it was my mother's act, and she was in paradise, I thought to "escape responsibility without injury to any one, and allowed my name to be propounded, and proceeded on the following Lord's day to stand up with a number of others to be admitted to membership. What was my surprise and apprehension on this occasion to find that in consequence of an increase of my spiritual light and joy, my soul was enveloped in deep darkness, while I stood upon the church floor. It seemed to me, and has ever since, that the conscious eclipse of my spiritual life and joys was a direct and signal mark of the Lord's displeasure.

For several years this darkness remained upon me. I wandered far from God, abandoned hope, and plunged into worldliness and sin. But blessed forever be the name of the Lord; he did not lose sight of me, though I had almost forgotten him. In his gracious providence I was brought under the preaching of Elder Daniel T. Hill, who was an uncompromising ambassador of God, and wielded the sword of the Spirit with the skill and power of a spiritual and gospel giant as he was. "Surrender to King Immanuel, and obey him or perish!" Thus came the mighty mandate as from on high. When I sought the Lord I took when I avoided baptism and met the extinguishing darkness on the floor of the Presbyterian church. "Go back to your duty where you left it off," was clearly impressed upon me; and surrendering to our Savior King, yielding him entire and perpetual allegiance, "he blessed me there," and so I gladly found the place where Jesus lay. Not for a moment during the subsequent five and forty years that have elapsed have I regretted the decision or the baptism.

So let me venture on the reasons why all God's people should abandon preconceived notions, false glosses, and unsatisfactory special pleading and excuses, have only made the testimony of the ordinance itself, scripturally and apostolically administered, more impressive and blessed. "Why call ye me Lord, Lord, and do not the things that I say?"

"He that shall break one of these least of these commandments (and baptism is not the least, surely) 'and shall teach men so,' cannot meet the Master's hearty approval here or hereafter."—*Central Baptist.*

The Resolutions that I Did Not Offer, and the Speech that I Did Not Make at the Convention.

Eds. Ala. Baptist: I have attended several meetings of our State Convention, and each time I have reminded myself of the youth in his first adventures at courtship. I go thinking and come away wishing. In those meetings, it somehow happens to me, that I always feel *pragmatically* young. Sometimes I try to think that the reason why I never say anything is because of my early training, during which a partial grandmother taught me that I must not say a word *when other were speaking*. Sometimes I put it upon Scriptural grounds, and say I wish to be "swift to hear and slow to speak." At any rate, I now present, in this shape, the resolutions not offered and the speech not made.

Whereas, We, as representatives of the great Baptist family of Alabama, being painfully impressed with the prevailing and alarming disregard for the Lord's day throughout our country, and feeling it to be our duty to cry aloud and spare not, and fear that, in this age of great and growing enterprises, the greed for gain, the quest for pleasure, the cares of the world, the deceitfulness of riches and the lust of other things, may cripple the gospel and obscure the light of the church, therefore be it

Resolved, 1. That as a denomination we greatly deprecate the increasing tendency among all classes of our people to disregard, and even to desecrate the Lord's day, and we do hereby warn all Christians throughout our State and the world, to beware of this great and growing evil.

Resolved, 2. That we fully realize the great truth, that the same fingers which wrote the commandments, "Thou shalt not steal, kill," etc., also wrote, "Remember the Sabbath day to keep it holy." Therefore, as the Baptist State Convention of Alabama, we would solemnly call upon all the leaders of the enterprises, corporations,

and people of our great State and country, in all the light of our beloved Christianity, to "fear God and keep his commandments, for this is the whole duty of man." Now for the speech:

Mr. President and Brethren of the Convention:

The question whether the holy Sabbath shall be kept or abolished is being rapidly solved by the course of events in this progressive age. The man or the company of men who has money enough to run a steamboat, a furnace, or railway, may violate the Sabbath with impunity. It follows that if each of us were so rich as that the Sabbath could not be kept without the sacrifice of gain, we might also apply it to mercenary purposes. Thus we should have no Sabbath, and, as a consequence, no Sabbath-school, no worship, no church. All the sacred institutions, dependent upon the Sabbath for their perpetuity, would thus be lost to the world. It is but right that we should speak out upon this subject while here assembled in this great centre of trade enterprise and attraction—this coming city of our State and of the South. No hour of the sacred day is free from disturbance; whether we teach or visit, preach or pray, our devotions are interrupted by throng, or wheel, or whistle, in quest of pleasure or gold. We are here from city and mountain and valley as the messengers of truth, and it behooves us to look well to the interests of the Messiah's kingdom, and to the destiny of the coming men and women of the church. We shall soon pass from the stage of action, but our sons and daughters, attracted by the concentric currents of population and gold, will be long set aside amid these beguiling scenes, and like others will become absorbed in the growing prosperity of the city, and the unexampled prospect of gain. They come into the midst of these exciting scenes, imbued with all the halcyon recollections of home and family altar, soon perhaps to fall into temptations and snares, and into divers foolish and hurtful lusts, which drown men in destruction and perdition. The Sabbath and the Bible may be revered by them for a time, but perhaps only for a time. The Sabbath morning perchance may be spent at the house of God, but illured by the din and whiz of business and pleasure, how soon they may learn to desecrate the evening and night of the sacred day in the street ride, the ball play, or the beer garden! Then, dear brethren, let us raise the warning voice, and in the language of God's word repeat it, that "Righteousness exalteth a nation, but sin is a reproach to any people."

J. T. YERBY.

Tuskaloosa, Ala.

An Open Letter.

After several weeks' delay we have written to the Secretary of the Board of Trustees of Washington and Lee University, declining to accept the title of Doctor of Divinity, which they saw fit to confer at their last commencement.

Our reasons for this delay are various.

We thought it best to take time to review the grounds of our former convictions, and if possible, to modify them. Such an investigation has confirmed us in the conviction that the whole D. D., business is not in harmony with the spirit of the New Testament, but rather partakes of that "pride of life" to be crucified, and fostered. We have tried to lay it at the feet of Jesus, but he who said "Be not ye called Rabbi," and whose teaching antagonizes such distinctions among brethren will not accept it.

We have consulted with several D. D.s all of whom believe that the things at variance with the Spirit of Christ, but who say that it is better to endure it than to bring upon one's self the criticism which declining would certainly invoke.

The brethren whom we have consulted all agree that it savors of the world more than of Christ, but that one would be considered as simply seeking notoriety, if he should publicly decline it, and to decline privately would not prevent even friends from using it.

A. L. D., whose conscience was against the custom, said that he did not publicly decline it, because many of his best friends, now old and honored, had accepted and worn it all their lives, and such an action on his part would imply that he thought himself better or wiser than they. And yet, the brethren, aged and honored, would doubtless say, if consulted, that they did not believe in it, but had simply endured it.

All of which leads us to say:

1. We do not seek notoriety. Nor do we shun it. If we understand

our frame of mind, we are indifferent to it. But we do seek to please him "whose we are and whom we serve." If in pleasing him, we please others, we are happy; if in pleasing him, we displease others, we are not miserable. "Well done," from his lips makes heaven anywhere.

2. We have no harsh words for those who are willing to endure without protest what they believe to be antagonistic to the Spirit of Christ. To their own Master they stand or fall. We are not their judge.

3. We have more reason than some for declining the title of D. D. It implies or ought to imply great learning. We are not learned; and never expect to be. Our ambition is to be a fisher of men. Those who feel called to fish for knowledge for its own sake are great men, and might with more propriety be called "Doctors of Divinity." To win souls for Christ and establish them in the faith is our own desire. The knowledge that will help do that we want and only such. We don't care to spend any time in seeking knowledge that a fisherman would spend in seeking bait. To set out now to be a model D. D., who knows something of everything, and can show it on proper occasions would divert from our purpose in life. The apostolic specialty of the "ministry of the word and prayer," we very much prefer.

4. To those who sneer at what they may be pleased to call puritanical, old foggy or over-pious notions we have nothing to say. He whom we wish to be like answered sneers only by silence.—*A. C. Dixon, in Baltimore Baptist.*

Supporting Baptist Schools.

Within the next few months many young men and women will have made their choice of academies and colleges. Is there any good reason why the sons and daughters of Baptists should not become students of Baptist institutions? We know of no such reason; we know of half a dozen reasons why they should. * * * * Our sons and daughters should be sent to our own schools first, for the sake of the schools. The number of pupils might be greatly increased without materially increasing the cost of conducting the schools. Additional numbers would give greater prestige and influence. They would also tend greatly to increase the endowments of these schools. These young men and women will soon be the possessors of large amounts of money; this money will naturally go to the schools from which they have been graduated. The object, therefore, for which our schools were founded will be greatly attained, or largely defeated as our children attend or fail to attend our own schools. But, further, attendance upon our own schools will be a great benefit to our own children. They will receive instruction not less valuable, and in many instances of more practical value, than they could obtain elsewhere. This attendance will also give them a proper degree of denominational intelligence and enthusiasm. Our children, if students in other institutions will lose their proper denominational spirit to a very great degree. Attendance upon our own schools will also bring young people under the influence of a Baptist atmosphere in their social life. At this moment the case of many young men who have attended other schools and who have formed social and marriage relations outside of our own denomination is quite familiar to us all. This is as unfortunate as it is unnecessary. Our children should grow up to love and serve the church of their parents. Their intellectual culture, the social influence and their increasing wealth should be consecrated to our denominational enterprises. It is astonishing that so many parents are so false to their duty in this respect. The trouble often begins in the schools where boys and girls are prepared for college. If children are sent to school where all the influences of teachers and fellow-pupils are against Baptist colleges and for other colleges, children naturally choose the other colleges. If parents send their children to such preparatory schools, they ought to take the utmost pains to correct at home the tendencies generated in these schools. We need to-day intelligent conviction of our duty at this point. If our own children are not all they should be, let us make them all they should be. This end we shall certainly not reach by failing to give them both our money and our sons and daughters.

We plead for greater liberality; enthusiasm and consecration on behalf of our denominational schools for the sake of all the interests which are dear to us as Baptists.—*The Baptist Quarterly Review.*

Temperance Column.

There is complaint at Marysville that the anti-Chinese cause is retarded by the white hotel cooks, employed to replace Chinese, who get drunk every other day.—*San Francisco Alta.*

It is said by a temperance advocate that if a dog drinks a half a pint of whisky it will kill him. This is probably correct. If the whisky doesn't, the man who serves the whisky probably will.—*Punch.*

"Blamagin," remarked his employer, "is like the moon, he gets full once a month." That's where you're away off," replied Blamagin's chum, "he is like the moon, he's full all the time, but most of the time he keeps dark about it."—*Burdett.*

Mrs. Lucy G. Boyd, of Kentucky, killed herself because her husband was in a constant state of inebriation. The poor child acted too rapidly. If she had waited a little the husband would have done the requisite: suiciding himself.—*The Judge.*

TAILS USELESS.

In twenty-eight Kentucky counties the sale of intoxicating liquors is prohibited by law. The movement is local option, and it began in Bullitt county, once the most lawless in the State, but now one of the most orderly. It is the only county in the State that has no jail. Prohibition has been in force in Bullitt county twelve years.

"A boy comes and tells me dot somebody vhas lying on der now, and I goes out undr: prings him in. Undr I pours tre big drinks of whisky down his throat, und I pays myself thirty cents out of his pocket, und he comes to und says he'll have me arrested, und valks out. Dot's de very last time I safe anybody from freccing to death, if you doan forget it!"—*From an interview with a saloon-keeper, in Milwaukee Sentinel.*

WEANSWER, NO.

The rum-purvey debauches the public conscience by bribery and corruption. It bribes police officers with drink; it bribes courts by offers of votes; it bribes cities and States by the price of licenses or by the proceeds of special taxation; it bribes the general government at the rate of \$120,000,000 per year in revenue. What shall be done to counteract or remedy the evils of rum power? Can it be done by any means short of absolute prohibition?—*St. Louis Courier.*

UNPROFITABLE REVENUE.

The city received during 1885, \$1,721,474 for granting, as the member of the Republican National Committee, Mr. Clarkson puts it, "under the protection of a charter" for her thousands of saloons "the legalized right to ruin boys, murder men, rob families, and stimulate and shelter crime." Chicago should ponder the report of her grand jury last week, and ask herself if it pays. The thirty pieces of silver didn't keep Judas from going out and hanging himself from shame! Wonder what Chicago will do.

THE SAFETY OF YOUNG MEN.

Judge Stewart, of Georgia, whispers in our right ear: "You may say that the lessening of crime by prohibition in my circuit (eight counties) has been notably manifest among young men. They are the ones who are the most injured by the traffic. And you may say, too, that the women of my district are 99 in 100 for prohibition." "Why is that, Judge?" "Ah, sir, their aching hearts and blasted hopes over dissipated sons and drunken husbands!" Then the old Judge paused and the tears came into his eyes. He is a grand man.—*Religious Herald.*

PERMANENT AWAKENING.

The change that has come over the minds of the people is not now to be thwarted by any sophistry of interested partisans or politicians. The convictions of the people on this subject are the result of, and a full knowledge of, all the political tricks that are used by both parties to secure the liquor vote. The first steps in Prohibition party movement, as in all new moral reforms were necessarily taken with much uncertainty, and included only a few conscientious, self-denying men, but as their zeal was laid in deep and strong conviction, there have been no backward movements, and to-day, the cause stands out in bold outlines on a background of crime, wretchedness and misery that has no parallel in history. There are a few timid, time-serving temperance people who yet say "keep the subject of temperance out of politics," and are thus made the rum-sellers' cat's paw to keep the people out of their rights, and they help to fasten the chains of a legal sanction around our necks, so that we become accomplices in confirming the respectability of the rum-seller's business.—*Democrat's Monthly.*

Alabama Baptist.

MONTGOMERY, ALA., AUGUST 19, 1886.

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

BUSINESS ANNOUNCEMENTS.

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At a late meeting of a few days at Fayetteville, Ala., under the pastorate of our brother Wilkes, five were added to the church by baptism, and four by letter. Bro. W. did nearly all the preaching.

S. H.

A somewhat pedantic lady once asked Sydney Smith to give her a clear definition of an idea. "Idea, madam, why, idea is the feminine of idiot." We have seen some things that passed for ideas that were not far removed from the capacity of an idiot. What is the whole theory of evolution but learned idiocy? It will scarcely fill a parenthesis in the future history of science. A single grade above an idiot ought to be sufficient to determine that what is not in a thing can never come out of it.

S. H.

The descendants of Roger Williams lately held a grand reunion in the city of Providence, R. I., and resolved to erect a \$75,000 memorial chapel for Brown University to that grand man. Prof. Alonzo Williams, one of his descendants, delivered an address on "Roger Williams as a scholar and literary man," that was nounced able and eloquent. No man that has ever lived on this continent more richly deserves such a memorial than the man who first planted the tree of liberty in the new world, the fruit of which is being scattered over all the nations of Christendom.

S. H.

PERHAPS no church in the State will or can feel more keenly the loss of its pastor than Talladega. With the exception of two or three years during the late war while he was Chaplain in the army of Virginia, Dr. Renfro has been its pastor about twenty-nine years. No minister has ever sustained himself more uniformly and ably than he. He had so grown into the confidence and esteem of all, that he had come to be regarded as part and parcel of the church and community. How he will be missed on the streets of that city—in all its social and religious circles, in the houses of affliction and mourning, in all the places where a wise and sympathizing pastor is needed to cheer and encourage the desponding believer, or direct the moral forces of the church toward proper objects. We hope the Master will direct them in the choice of a successor. S. H.

THE NEW ANNOUNCEMENT.

The connection of Dr. Renfro's name with our paper at an early day, will be an epoch in its history. His long pastorate in Talladega, dating back to the winter of 1857-58, we believe, his broad experiences in other directions, his racy pen, his personal magnetism, his peculiar gifts so happily balanced in all directions, and above all, his earnest piety, all contribute to fit him for a position that not a few who know him best, believe ought to have been accorded to him years ago. But let us all be satisfied that the providence of God has ordered things right, and that he comes in at the proper time to give to his brethren the vast stores of an intellect so richly freighted with the accumulations of about forty years of ministerial labors in the higher circles of cultivated piety. There is scarcely a Baptist preacher in Alabama who has not felt his influence, first or last, in his brilliant career, and it is nothing more than simple justice to say thus much. Reared in humble life, there is no circle of godly society through which he has not passed to his present enviable position, and he is therefore the most thoroughly representative man perhaps we have in the State. That he will bring to the paper a breadth of influence it has never

reached before, we are fully persuaded. That he will throw into its columns a vigor and freshness that will add vastly to its interest none of us can doubt. God has endowed him with one peculiarity of style in which he stands alone among us; *what he writes stays written*. His thoughts come like a barbed arrow, and stick where he sends them.

Thus much we intended to say, and more if we thought it prudent, before our dear brother's name is connected with the paper, and we only add, that the man does not live in this State with whom we would prefer to be associated. Nearly forty years of intimate acquaintance forbids us to say less—the modesty of the man forbids us to say more.

S. H.

ADVERSE PROVIDENCES.

We never knew a man who went into a regular tilt against divine providence but what got worsted in the conflict. It is not only a useless conflict, but it recoils on the man with crushing power. "Who would set before me the briars and thorns?" says Jehovah. "I would go through them, and burn them up together." We are but so many dry, crackling "thorns and briars" before the devouring flames. We gain nothing and lose everything in all such contests. Let any Christian recall his past experiences for ten, twenty, thirty years, and on calmly reviewing the way the Lord has led him, say whether he has not had affecting cause to thank Almighty God that he did not have his own way—whether God has not always been right, while he has not always been in the wrong in so far as he has not been in accord with the divine will, and whether every year's experience does not throw a still deeper emphasis into the divine philosophy of that clause in our Lord's prayer, "THY WILL BE DONE." "Why should a living man complain?" That is a searching question in the colloquy between Job and his three friends, "Should it be according to thy mind?" Suppose our Lord, on seeing some of his servants fretting and chafing under his providential dealings, should say to them, "Well, since you are so restive under my providence, I will turn over your whole interests for time and eternity into your own hands. As you are not satisfied with my thoughts and my ways you can have your own thoughts and ways!" Is there a Christian on earth but what would say from the very depth of his soul, "No, no; a thousand times, no! Let God have his way every time! If left to myself, my ruin is inevitable! Well, then, why not yield gracefully, submissively to all the behests of his providence? Why not say first as well as last, 'not my will, but thine, O God, be done?' Why not begin where we know we must end?"

We once read a story to this effect: A Christian lady in one of our cities lost her husband on whom she doted with unusual affection. She isolated herself from all society, and brooded over her loss with a kind of confirmed melancholy. This sad state of things lasted for about a year. A pious old Quaker made her a religious visit, and he opened the conversation by asking this question: "My sister, I have called to ask thee if thou hast yet forgiven the Lord for taking thy husband?" The question startled the good woman, and restored her to something like moral consciousness. We have often thought of the story as we have witnessed the rebellious spirit betrayed by professing Christians under the chastenings of the Lord.

S. H.

Thoughts about "Brother Jim."

"Brother Jim" went to the Convention, and being a level-headed, sensible sort of a fellow, brother "City Pastor" thought he ought to speak; the Convention needed his wise counsel, no doubt; but brother Jim didn't speak, and why? Because the brother appointed by the committee had eclipsed anything he might say. To be beat wasn't in brother Jim's mind, and so he kept his mouth, notwithstanding the Convention needed his wise remarks. Oh, brother Jim, the regulars don't go to the Convention in that frame of mind. Whether I beat or get beat is not in all our thoughts. How I will look, or how my speech will shine along side of some other brother's speech, doesn't enter the mind at all. But here is a question which involves the interests of my Master's cause and I have got some thoughts about it, and my Master shall have the use of them. Bro. Jim you "hadn't jotted" kept your mouth because the programme brotherly beat you. You ought to have been glad to hear one good speech on the subject from a brother who had been thinking about it for some time. Now let me beg you and your brother "City Pastor" to turn over a new leaf. Go to the Convention to do your level best to help on the cause and forget yourself; don't say that fellow throws me so far in the shade with his 'cut and dried' speech I won't speak. Don't you know how glad John was when he heard how the Savior was outdoing him? "He must increase but I must decrease." Jim, you may "increase" too, no need of your "decreasing" but your "increasing" will come from your being willing and glad to be beat in the work of our Lord.

JOHN.

FIELD NOTES.

Rev. James Hogan is holding an interesting meeting at the West End Baptist church, Birmingham.

We do not object to your sending us five dollars at a time to apply on your subscription. We have some such on our list.

See that date is changed on your paper within two weeks after you remit. It is unfair to wait six months before notifying us about the matter.

Several were received into the church at Fort Deposit during the recent meeting in which Bro. T. W. Hart was aided by Dr. J. E. Chambliss.

Several applicants for membership in the Baptist church have been immersed by the Rev. L. G. Skipper within the past few days.—*Prattville Signal*.

I said "One of the characteristics of a Nazirite" not "characters," as you made me say in my communication last week.—*C. W. O'Hara, Wilcoxville*.

Rev. G. D. Harris did some able preaching at the Baptist church at Cross Plains Sunday morning and Sunday night. The church decided to protract the meeting in September.—*Post*.

Bro. Trotter is filling his post admirably at the St. Francis Street church. One of the wisest and best of his hearers says that he enjoys his preaching exceedingly.—*Mobile Baptist Union*.

We appreciate the following from the *Southern Star*: "The ALABAMA BAPTIST is the nearest paper published in the State, and is one of the best religious and family journals that comes to this office."

Rev. C. E. Nash, of Birmingham, preached at the Baptist church in Northport last Sunday, morning and night, and all were delighted to hear him. He is a young man of much promise.—*Tuscaloosa Times*.

We have received seven copies of issue of Aug. 5th in response to our call for thirty. Can we not yet get more? Our thanks are due Bro. Ellis, Rice, Lamar, Purifoy, Musgrove, Knight, and McKinney.

A man who is not a Baptist put a sum of money into the hands of Dr. J. M. Frost, of Selma, Ala., and insisted that he should attend Mr. Moody's meetings at Northfield, Mass. He has gone.—*Western Recorder*.

Rev. W. D. Hubbard, of Helena, has a flourishing school at Pleasant Grove church, near Jemison. Bro. Hubbard is a young minister of fine promise. We would congratulate the community in securing the services of such a worthy young man.—*Z. J. Jones, Randolph*.

Rev. B. F. Riley, of Livingston, preached on Sunday at the Baptist church, Montgomery, to a large and highly interested congregation. Unnumbered compliments have been paid the sermon which was on the subject: "The Rewards of the Humble Christian."—*Advertiser*.

Rev. J. H. Foster, Jr., will fill Dr. Frost's pulpit in his absence, which may be a month or more. Mr. Foster is a forcible and entertaining speaker, a brilliant and finished scholar, and a young divine of great promise in his chosen profession. Selma extends him a cordial welcome.—*Times*.

I have just closed a precious meeting at this place, with seven additions; the church and Christian people much revived. It seems as though the fruits of the meeting may continue to be gathered. We received good material. May the good work go on, and to God be the praise.—*J. A. Glenn, Ashville*.

The speech of Bro. T. G. Bush on Howard College was one of the most sensible at our late Convention. We gladly note that he is one of the Trustees of the Howard now.—*Mobile Baptist Union*. And we all long to see more such practical laymen attend our conventions and talk. To make "a speech" would frighten them.

Your correspondent attended preaching at County Line church Sunday and listened to a very able sermon by the pastor, Rev. J. P. Shaffer. He has very large congregations and the meeting promises to be very interesting. It is supposed, from all appearances, the meeting will be protracted the remainder of the week.—*LaFayette Sun*.

I will be at the following protracted meetings: Fifth Sunday in August, Steep Creek; first Sunday in September, Hopewell; second Sunday in September, Good Hope; third Sunday in September, New Bethel; fourth Sunday in September, New Smyrna. Will the brethren please aid me in publishing these appointments, and by being present to aid in the meetings?—*F. C. Plaster*.

I have just closed a delightful meeting at Carlowville. Brethren Catts and McCollum assisted me. My people were profoundly impressed under the preaching of these godly young men. There were five accessions to the church from the best families of the community. The church was thoroughly aroused, and will now move forward to a higher plane of usefulness.—*W. G. Curry, Furman*.

The protracted meeting at the Baptist church in Russellville last week was attended with gratifying success, and we think much good was done. The preaching was highly spiritual, and just the character of preaching to do good. Every sermon was sound and full of the spirit of true religion. Nine persons joined the church, two by letter and seven by profession.—*Ida*.

I have the pleasure of reporting a most glorious revival at this place. The church, the whole community, and from twelve to fifteen miles around are under its mighty influence. Several have already united with the church, besides a great many other conversions who will go to other churches. Bro. Thomason carries everything before him; wonderful man.—*J. J. Cloud, Deatsville*.

Dr. Eager has been engaged to write a series of meetings for the *Baptist Teacher*, entitled Normal Lessons. His introductory appeared in the July number, and in the August number he describes "The Land of the Bible." We predict this to be one of the very best series of this one of the very best of Sunday-school monthlies. Every Sunday-school teacher should subscribe for it.—*Mobile Baptist Union*.

On the first Sunday night Palmetto Street church held another meeting on temperance. Bro. Frank Barlow made a very instructive and earnest address on the subject, and Bro. C. R. Eastburn read, in a very impressive manner, the poem "Does it pay to drink?" written by our former townsman, Col. R. M. Moore. At the close several new names were added to our Temperance Pledge and Circle.—*Baptist Union*.

Dr. G. A. Nunnally, pastor of the Baptist church, Eufrata, was on Thursday last elected by the board of trustees of Howard College, as regent of that grand institution. Dr. Nunnally will enter immediately upon his work of receiving subscriptions for the endowment of the college. He is an able minister and a good worker, and no doubt the endowment of Howard College will be assured in a half year or more.—*Selma Times*.

I have just closed a precious meeting with Howell church, St. Clair county, with sixteen additions. The church seems to be much revived, and God blessed her labors of love in the salvation of men's souls. She has raised about thirty dollars for missions. The Board asked for fifteen, and she will answer with about thirty, if nobody objects. To God be the praise.—*J. A. Glenn, Ashville*. We feel authorized to say that no one will object, last of all, our State Secretary.

Bro. J. D. Martin and myself had the pleasure of preaching six days for Rev. Wm. Kidd, pastor of Spring Creek church, who is 76 years of age. The heart of the faithful old servant was made to rejoice in seeing the church graciously revived. Accessions: 13 by baptism, 3 by letter, 2 by restoration. Rev. B. F. Giles came in as we had to leave, and we hope to yet hear of good results. Truly God has been gracious unto that people.—*C. W. O'Hara, Wilcoxville*.

When brother Wm. Wood came to his regular appointment at Pilgrim's Rest church, which is nine miles east of Dixie, he proposed a three or four days' meeting, to which we consented. His preaching was with such power, attended with the demonstration of the Spirit, that there were twelve accessions to the church, seven by exorcism, three by letter, two restored. More yet will join. Never before have I seen a greater manifestation of the Holy Spirit with the people.—*Jas. M. Todd*.

Dr. Davidson has told you about the pleasant and profitable session of the Selma Association. After the association adjourned the meeting was continued seven days. Bro. L. O. Dawson preached on Friday and Bro. E. F. Baber on Saturday and Sunday. This week Bro. W. B. Crumpton has been with us two days. We have had a very good meeting. Many of the members have been greatly blessed, while seven have been added to our number. Two by letter, two have been baptized, and three happy little girls await baptism. We feel thankful to God and greatly encouraged.—*J. W. S., Orville*.

The services at the Baptist church Sunday evening amounted to a real revival to the departing pastor, Rev. B. F. Giles, who has so favorably impressed our people since he commenced his labors in Selma. All the churches kindly dispensed with their services and joined in the meeting at the Baptist church, the different ministers from the several churches in town all taking part. The church was crowded to its utmost capacity, many chairs being carried in to accommodate the people who were standing. Mr. Giles then preached an excellent sermon and delivered his closing address.—*Salem, Ind., Ex.*

It was my pleasure to preach a series of sermons at Enon Baptist church, on Perdido river. The church, before the meeting, was about dead, pastorless, and its members going astray. During the meeting it revived, and received seventeen members.

At the close of the meeting it called Rev. Thomas Filming, of Bluff Springs, Fla., for its pastor. He has gone to work, and has received four others into membership. From there I came to Wilson Baptist church, where I have just finished a series of twenty-eight sermons. This was one of the most interesting meetings in all my ministry. Congregations were large and the church was greatly revived, and received twenty-eight members, one an old man near eighty, whose head is as white as cotton.—*S. W. Jones, Elum Missionary*.

On Sunday the people came from the surrounding country en masse to hear Bro. Thomason, and notwithstanding the intense heat, the crowd was greater than our house could hold, and many remained outside, when standing room was all taken. Great good has already been done, and a revolution in the moral and religious sentiment of the community is already manifesting itself. All the churches will be considerably increased, as several converts have already signified their intention of joining the church of their choice. Our good brother, J. J. Cloud, pastor of our church here, is happy, and is on hand to hold up the hands of Bro. Thomason when he is tired.—*Jay Kay Bee, Deatsville*.

Bigbee Association.

The next session of this body will meet with the Sumterville church, Sumter county, Ala., commencing Thursday, preceding the 2nd Sabbath in September. Let each church belonging to the association take due notice thereof and govern herself accordingly, by sending a full delegation and all the funds required of her, for the various objects fostered by the body. It is expected that the chairman of each standing committee be prepared with report in hand, and on hand.

I am prepared to say, that the membership of Sumterville church, together with the community, are wide awake to the coming session, and will give those who may attend, as hearty a welcome as any church in Alabama. We cordially invite the senior editor, or editors of the ALABAMA BAPTIST, Dr. A. C. Davidson, and W. B. Crumpton; also others whose names are not mentioned, nevertheless, are cordially invited, and will be received cheerfully, and will find homes in the homes and hearts of all those good Christians in and around Sumterville. Look well to the west.

J. K. RYAN, Mod.

Fifth Sunday Meeting.

The fifth Sunday meeting of the Shelby Association will meet with the Six Mile church on Friday, before the 5th Sunday in Aug., 1886.

10:30 a. m. Devotional exercises. 11 a. m. The duty of Christians people to meet for worship on every Lord's day. H. Griggs, W. D. Burke, T. M. Fancher and others.

2 p. m. The instrumentality of Christian people in the salvation of souls. Rev. G. T. Lee, W. P. McKellar, W. G. Parker, and others.

3 p. m. The necessity of Christian efforts when there are favorable opportunities to work for Christ. Rev. C. W. O'Hara, Rev. J. C. Lyon, J. C. Jones, and others.

Saturday, 9 a. m. Devotional exercises.

9:30 a. m. The relation of happiness to obedience in the Christian's work. Rev. W. J. Elliott, Rev. W. H. Connell, Jesse Taylor, and others.

10:30 a. m. Is it Scriptural, and therefore right, for a church in the call of a pastor to stipulate his salary, and if so, what are the best means for raising such salary? E. B. Teague, D. D., R. H. Pratt, H. C. Reynolds, and others.

2 p. m. The deacon's office, its nature, work, &c. Dr. J. R. Morgan, Rev. T. B. Dixon, Rev. I. N. Walker, and others.

3 p. m. The duty of religious people to read and circulate religious literature. W. W. Brame, Rev. J. D. Martin, J. L. Peters, and others.

Sunday, 9 a. m. Sunday-school. 11 a. m. Preaching. There will be conveyances at Ashby on E. T., V. & G. R. R., Thursday evening and Friday morning.

All who expect to attend will please send their names to me at Six Mile, also the time of their expected arrival at Ashby.

Brethren, we want you to come. It is our desire that the meeting at Six Mile be a success.

J. M. McCORM, Ch'n Com.

The Fifth Sunday Meeting.

of the Alabama Baptist Association will be held with Steep Creek Baptist church in Lowndes county, beginning on Friday before the 5th Sunday in August, and continue three days or more. All the interested Christians of the association are cordially invited to be present and take part in discussing the following subjects:

Holy Spirit, its work and how secured; Miracles, have they ceased, and why; Morality, what is the great question of today; The prophetic testimony to the Lord Jesus Christ; The sower and the reaper; The conversion of children; The Alabama Baptist Association and its needs.

G. W. McQUEEN, Mod.

A. F. CHILDERS, Clerk.

A Suggestion.

BY KROSS KUT.

Of late years we have gotten out of many of our kinks—I mean denominational kinks. We have unravelled many knots and are in much better trim than we used to be. But we have only commenced. The steps which we have taken since our work was begun under the new regime, have only shown us how much still remains to be done.

Now for the suggestion.—Our associations are in a terrible tangle. And by this I mean we have no respect for boundaries. And by this I mean we ought to have more clearly defined boundaries. Why not dissolve all our associations as they now exist and restrict them to the county line? If the county has enough Baptist churches to organize a good association, then let it be organized. If it is not large enough take two counties. Our politicians are wiser than we are. They form Congressional districts out of a certain group of counties, and the districts thus formed are the judicial circuits also. Now this looks like business. This is clean-cut, common sense. I think this a good idea, and I wish the associations would think so, too. All that is needed is for somebody to move in the matter. Of course there are old brethren, and young ones, too, who would see in this movement nothing but revolution and ruin, just as they thought back yonder when the ox-cart was replaced by the buggy, and the stage coach by the parlor coach, but it ought to be done any way. Somebody is bound to protest no matter what's done. We can't be controlled by people's objections and whims; we ought rather to be controlled by system and common sense; and it is my humble judgment that we have both these in the suggestion above given.

Cocoa River Baptist Association.

Will convene with the church at Weaver's Station, six miles north of Anniston on E. T., V. & G. railroad, Saturday, Sept. 18th. Tickets will be sold to messengers and visitors attending the meeting at all stations between Jacksonville and Wilsonville at four cents per mile one way for round trip. The following committees will be expected to have reports ready when called for, viz:

State Missions—E. T. Smyth, L. W. Lawler, J. K. Elliott.
Home Missions—Geo. D. Harris, W. S. Griffin, T. H. Clements.
Foreign Missions—J. C. Wright, J. W. Bishop, M. Henderson.
Education (male and female)—J. D. Renfro, Jas. Crook, W. P. Cooper.
Ministerial Education—E. B. Teague, W. J. Elliott, D. B. Oden.
Colportage and Bible Work—W. Wilkes, Jas. Sherrill, L. A. Daniel.
Sabbath Schools—G. S. Ham, C. J. Lacy, L. T. Grogan.
Temperance—A. S. Worrell, Sam'l Welch, J. L. Wilkes.
Family Religion—T. P. Gwin, D. F. Weaver, W. F. McCain.

Will be pleased to have the Secretary of the State Mission Board and the editors of the ALABAMA BAPTIST visit our association.

ABNER WILLIAMS, Mod.

Don't be Late.

One of the first remarks to be made in the interest of good manners in church concerns punctuality in arriving there. To be a few minutes too early is the dictate of reverence for the place and the occasion as well as of common sense. Unfortunately, in many homes Sabbath morning might be labelled scramble time, so much unseemly hurry and bustle characterize the hurried hour between breakfast and the first bell. Having taken an extra hour in bed, the family have abridged their time in the beginning of the day, and there is less margin than usual, so there is more to do. Never a light task, even in the best regulated households, to induce several children into their Sunday bibs and tuckers, seeing that the hair is braided, the collars fastened, the shoes brushed, gloves buttoned, and everything *comme il faut*, the endeavor approaches madness when Fanny and Frank have both lost their best hats and Theodore takes the last moment to quarrel with Tom, Teddy treads on the kitten's tail, and the baby in the cradle begins to cry vociferously.

Dr. Arnold used to implore his people to spend the hour, before coming to church, in preparation of the heart, quiet prayer for the divine blessing, devout reading and meditation. How few there are who find time for this anticipation of the sanctuary, and to the few who have made it their lifelong habit how precious the soul exercise is, and how reluctantly would they give it up.

Be in time at church, friends, if only for department's sake. It is not well-bred to sweep a church aisle in rustling silk, nor to tiptoe through the same in creaking boots, distracting the attention of the worshippers. Attracting the attention of the vain and foolish to the glory of your attire. Better late than never, undoubtedly, but in the majority of instances you never need be late. The same care taken to reach church in time as to reach the railway train by which you travel, or to keep a business engagement, will enable you to make a reputation for promptness.—*Christian Intelligencer*.

Receipts of State Mission Board for July, 1886.

State Missions.

Grant's Creek church, \$12.00
Cherokee Association, 9.25
Mt. Bethel church, 15.00
Benezet church, 10.15
Hopewell church, 2.85
New Prospect church, 8.15
Opelika church, 7.50
Opelika Sunday-school, 2.45
Newtown church, 1.00
Tallapoosa ch and Sunday-school, 1.00
Mt. Zion church, 2.95
Union church, 1.85
Demopolis church, 4.00
Hopewell church, 4.55
Rahamah church, 2.00
Concord church, 2.00
Amherst church, 107.00
Selma ch, Union Society Selma, 20.00
Ladies' Missionary Society Selma, 16.81
Childersburg church, 6.19
Macon church, 1.35
Ladies' Miss. Soc., Verbeia ch, 10.00
Concord church, 1.00
Verbeia church, 8.00
Bible and Colportage West, 5.00
Christian Valley church, 50.00
Sandy Creek church, 4.55
Camp Hill church, 2.50
Bethesda church, 1.70
Unity church, 1.00
Bethlehem church, 2.25
Columbia church, 5.15
Crowded church, 2.75
Mt. Pleasant church, 12.00
Damaris church, 7.50
LaFayette church, 8.55
Hartsboro church, 7.25
Carleton Hill church, 2.00
Beulah church, 2.25
Mt. Gilead church, 2.35
Shiloh church, 1.15
Prattville church, 15.00
Owichee church, 2.00
Owichee Sunday-school, 10.00
Ladies' Aid Soc., Montevalle ch, 5.00
Goodwater church, 5.00
Hayneville church, 11.25
Shorts ch, Bigbee Association, 9.75
Mt. Lebanon church and S. S. Union Springs church, 37.40
Wo. Miss. Soc. Union Springs ch, 8.00
Pine Flat church, 3.00
New Shiloh church, 3.30
East Birmingham, 25.00
Tuskegee church, 10.00
Union church, 7.00
Mrs. Mary Posey, 25.00
Talladega church, 25.00
Miss Eula Bean, 1.00
First church, Troy, 22.45
Ladies' Miss. Soc. Montevalle ch, 3.75
Mt. Zion church, 5.00
Second church, Birmingham, 5.00
Cuba church, 7.35
Ladies' Miss. Soc. County Line ch, 7.00
County Line Sunday-school, 5.00
County Line Sunday-school, 2.00
Bethany church, 2.00
First church, Birmingham, 61.63
Second church, Birmingham, 3.50
Troy Association, 27.00
Providence church, 17.65
Ackerly church, 2.00
St. Francis Street church, Mobile, 152.20
La Place church, 4.05
Rahamah church, 7.50
Blue Eye church, 3.00
Mt. Zion church, 3.00
Antioch church, 3.00
Opelika church and Sunday-school, 8.10

Home Missions.

Hopewell church, \$5.95
New Prospect church, 1.85
Cent. Com. Woman's Work in Ala., 14.42
Tallapoosa church, 4.05
Macon church, 10.35
Macon Sunday-school, 10.00
Christian Valley church, 9.95
Unity church, 2.35
Bethlehem church, 4.25
Columbia church, 4.05
Damaris church, 3.47
Hartsboro church, 2.00
Owichee church, 3.50
Mt. Lebanon church and S. S. Union Springs church, 6.05
Wo. Miss. Soc. Union Springs ch, 6.80
Tuskegee church, 20.00
Jemison church, 5.00
J. B. Appleton, 3.00
Mt. Zion church, 3.00
First church, Birmingham, 25.70
Second church, Birmingham, 1.25
Troy Association, 11.00
Providence church, 7.80
Ackerly church, 2.85
Blue Eye church, 3.12
Mt. Zion church, 2.65
Opelika church and Sunday-school, 3.35

Cuban Missions.

C. E. Mathers, 1.50
Hayneville church, 5.00
Jemison church, 5.00
Young Peo. Mite Soc. Huntsville, 5.00
Oxford church, 11.25

Cemetery in Havana.

Ramah church, 8.00

Foreign Missions.

Grant's Creek church, 3.80
Hopewell church, 1.20
New Prospect church, 1.20
Cent. Com. Woman's Work in Ala., 24.43
Ladies' Miss. Soc. Gadsden ch, 14.43
Christian Valley church, 1.25
Unity church, 2.95
Bethlehem church, 3.80
Columbia church, 3.80
Damaris church, 13.06
LaFayette church, 1.80
Hartsboro church, 3.00
Owichee church, 3.00
Mt. Lebanon ch & Sunday-school, 4.05
Union Springs church, 11.65
Wo. Miss. Soc. Union Springs ch, 6.80
Tuskegee church, 6.00
Jemison church, 6.00
Mrs. Mary Posey, 7.50
Etowah Association, 7.50
J. B. Appleton, 2.50
Mt. Zion church, 2.50
First church, Birmingham, 25.70
Second church, Birmingham, 1.25
Troy Association, 11.00
Providence church, 7.80
Ackerly church, 2.85
Blue Eye church, 3.12
Mt. Zion church, 2.65
Opelika church & Sunday-school, 3.35

Ministerial Education.

Eufrata church, \$61.87
Columbia church, 6.30
Damaris church, 7.35
Mrs. Mary Posey, 6.00
Ladies' Miss. Soc. Co. Line church, 3

