

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 26, 1886.

NUMBER 34.

How can I, a Woman, best Serve the Master?

Read before the Woman's Missionary Meeting, Montgomery, Ala., by Mrs. Wm. E. Hatcher, Richmond, Va.

In the South, the attitude of the representative Christian woman to all denominational work, is peculiar and perplexing. Advanced civilization, increased spirituality, and broader culture, have brought her out and placed her on a higher plane of Christian activity. She is expected to "lend a hand" to every form of denominational work; but her position is ill defined and unsatisfactory.

Grave questions confront her at the very threshold of denominational affairs. Her exact place in the line of march has not been determined. Full of zeal, and love for the cause, she stands waiting like a mighty reserve force, for her position to be assigned her. Rather may she not more fitly be compared to a huge vessel on a dry dock, only waiting to be launched upon the big waters. She feels the call of duty urging her forward, but she hesitates, lest her zeal be not born of wisdom.

At the North, her position is fixed. Woman's work exists and flourishes there as an independent organization. In the West, it is transitional with a strong disposition to adopt Northern methods. In the South, there is no organization, but there is no uncertain sound, on the subject. Organization we must have, but it must be an organization, effected and presided over, by the male leaders of our own loved Southern Baptist Convention. The unanimous sentiment of the Virginia women, and I take it, that they voice that of their Southern sisters, is against separate boards and missionaries; anything else would be out of harmony with their peculiar sensibilities and cherished romances of which poets and philosophers have so often descanted. As is their wont they turn to their leaders, and beg that they may have their sympathy and their help in this vital matter of organization. This general question must be relegated to the tribunal of the Southern Baptist Convention. But there is another, that comes welling up from the heart of every true hearted Christian woman, how can I, a woman, best serve the Master?

The unhesitating answer, is by co-operation with the Foreign Mission work, the greatest of all Christian enterprises. Would we learn a science? We go to that institution best equipped for teaching it. Would we be fitted for high service as Christians? Let us put ourselves in contact with that body which in its essence is ennobling and sanctifying.

Would we contemplate its importance? Let us look at the value of a single soul, fashioned in the image of the Maker, with its influence and powers for righteousness or wickedness, and then multiply that by all nations that sit in darkness. If there is joy in heaven over one sinner that repenteth, it is not too much to say, that we cannot be engaged in any work so pleasing to the Master as that of trying to save the world with its teeming millions from sin and death. This is the work around which all other Christian work centres and is the foundation stone of all. It is Christianity epitomized. No other enterprise is so far reaching and comprehensive. In its loving embrace, it enwraps the whole world taking in all other enterprises. The vastness of the Foreign Mission work expands and ennobles our better natures. Vastness and sublimity are synonymous. Great thoughts excite great emotions. The one acts on and increases the other. We cannot come in contact with such an organization without having broader views and warmer sympathies.

Then, too, the best training for other forms of religious work is gotten, by co-operating with the Foreign Mission work. Our Central Committee for Virginia has interlarded our State with a network of societies each of which is an untold power for good. They will generate a spirit of missions that will be felt in all departments of work. Their members have tasted the sweets of personal sacrifice and have been exalted by it. Broadened in their views and awakened in their sympathies, they are only waiting for some organization that will put them in communication with all the Boards.

Having been organized for a specific purpose, they have not felt at liberty to transcend their prescribed limits. With the vivifying touch of missionary spirit that they have gotten, in learning of the self-denial and consecration of many of our missionaries, they are all the better prepared for work in other departments, and will show in future, that they "will not love Caesar

less but Rome more."

And is not this the natural order, from the general to the particular? The synthetic process while it presupposes the analytic, generally precedes it. We reason in science and nature from the universal to the individual, from the class to the species. The child asks first who is God? The last of all in his educational advances, is the study of man or the science of mind. Having settled the question that the work of Foreign Missions is first in importance, we descend into a still further analysis of the subject, asking what is my duty with respect to this work? No better reply can be thought of, than that "possession is obligation." Our obligation is in proportion to our talent, opportunities and means.

It is a happy arrangement of nature, that individuals are born with different capacities and tastes. In the Temple of Time of which Longfellow writes, each has his own niche, his own groove to work in. Not different is it in the kingdom of grace. As there are different kinds of work so there must be workers of different talents. But there is a place for all, the workers are united to the work. We read in Holy Writ that God is no "respector of persons," that is true only with reference to the plan of salvation. In his kingdom he calls men to do certain work. He has regard to their talents and aptitudes. He chooses the most skilled to do the finest work. Some may be fitted to do the finishing touches, while others are competent only for hewing. Some may design an Apollo Belvidere while others can only do the chipping of the marble. All cannot be Rosales. Some may be only carvers of foundation stones, but one is as essential to the completion of the Temple as the other. So we see in Christ's kingdom the workers have different grades of duties each independent of the other, and yet nothing is so obvious as their interdependence on each other. This is true of the different departments of all Christian work and none the less true of the departments of the same work.

It is the duty of all to help Foreign Missions. There ought to be no difference of opinion on that even among those who require a divine *ipse dixit* for the performance of a duty. "Go preach the gospel to every creature" to you and to me. We must go or help to send it—then there must be a place for us to work. Our services might have been dispensed with in the redemption of the world. Christ does not need the puny arm of his creatures to supplement his power. He will see of the travail of his soul and be satisfied. But he has mercifully permitted us to be co-workers with him—better still he has promised a reward for faithful duty performed. If we need enlightenment to find our duty in the work of missions where can be found a safer guide than ability, whether measured by talents, opportunities or means?

If we have talents, then we ought first to consecrate them unreservedly to the Master and use them for his service. Happy is the woman who can use her talents for the improvement of sinners—who can use her pen in furthering the interests of Foreign Missions, in provoking others to good works, in disseminating missionary intelligence, and in leading in important enterprises—whose heart is as warm as her intellect is strong, and who though a woman may be "as a thousand" in holy influence. There are some such, in whom the love of souls burns so ardently that difficulties count as nothing—who have pre-eminent gifts for teaching and influencing others.

But all have not talents commensurate with such responsible work, or if they have talents, they have not the opportunity to use them. There are some however whose distinguishing gift is opportunity. One talent faithfully and repeatedly employed may yield large returns. All around us are Christian people callous to the cause of missions, who do not at all realize their responsibility and who contribute nothing to its support. What an opportunity for a warm-hearted Christian to work for the Master! One praying woman thoroughly alive to the importance of the work can arouse a whole neighborhood of sluggish Christians by the magnetism of her zeal. Her words may be few and simple, but if they burn with love for souls, they will not return unto her void.

If we cannot make a perfect consecration of our talents—if we have few talents or if our opportunity is meagre, if our time is not our own, then we may have means which if employed by the Board would help to save a sinner—and then we may do our

work by proxy. On this latter class the responsibility is great. How many spend on shining gewgaws or on their own senseless, selfish whims, princely fortunes that might have saved through the divine blessing the greater part of a nation. All cannot go to the heathen lands to teach, all are not fitted to go, but each and every one may contribute their mites to help others to go.

The important question with each one ought to be, if it is not already, where is my place in the building? Am I a competent workman? Can I take a responsible position? If not, then let me be content to serve in the best manner possible in a lower one. Only let me do the best I can in the place best suited to my powers and I will have done the best I can for the Master. But after we have found our place and done our work we must bear in mind that we are but as "unprofitable servants."

Of the same blood, same origin and destiny, the only difference between ourselves and our heathen sisters is that we have come into possession of an inheritance intended for all and have kept it in large measure for ourselves, notwithstanding it was given us with the express command that we carry this good news to every creature. Would that we could realize the enormity of our guilt in withholding it. Only think of it, our sisters have been suffering in degradation and in all the evils attendant on heathenism, while we have been revelling in the sunlight of God's favor and the hope of immortality. How much longer shall we forbear to send to our unfortunate sisters and brothers the inheritance that belongs to them? Every tie of affection, natural or spiritual suggests an effort to enrich them equally with ourselves—that we divide the patrimony with the lawful heirs. For it is the only vision that is not diminutive. Salvation is a stream that the more copious the discharge the more active the fountain—the more hearty the blessing. Does not one crave the joy that would come to him bearing a reprieve to a party from a death sentence? How much greater must that be that comes to the one who carries the news of life through all eternity to the sinner in utter darkness and ruin?

Who among us will emancipate these soul prisoners, who in their blindness and ignorance do not even know that there is a Savior for them? Who will carry to these our kinsmen the glad tidings of great joy? Who will help to send others, who can carry it more successfully than themselves? The question is intensely personal. Will I give of my talents, my time and means for the extension of Christ's kingdom? Am I at my place in the harvest field? Is my sickle blunted and bright? Let us watch lest some outstrip us in the reaping while we stand idling—for when the day of garnering shall come, others will come bringing their sheaves with them while we will be left to regret our wasted lives.—Baltimore Baptist.

One of the Marvellous Things.

A thing which, beyond other things, we are unable to understand—is the readiness with which a Christian church calls to its pastorate a man of a questionable reputation, provided he exhibits what is called smartness, ability to draw a congregation. And this is the more marvellous, because of the rarity of good results flowing from such a man's ministry. Baptists especially, profess to believe that "unless the Lord build the house, they labor in vain that build it;" that any true growth must be the product of divine grace, the operation of the Holy Spirit in the hearts of men; that the true idea of a church is a body of people regenerated by the Holy Spirit, and not merely galvanized into spasmodic action by the voice and gesture of some emotional and patetic preacher who has learned the art of touching the emotions without convincing the understanding or stirring the conscience. And yet we are constantly learning of repeated instances where men have been called to pastorate when there was good reason for the caveat which wise, and good, and God-honoring brethren whispered in the ears of those most interested. Of course the spiritual condition of a church must be low when it calls a man of questionable reputation, because of his great oratorical powers, without regard to his record, either as it pertains to the spiritual power of his ministry or his reputation as a man of truth and honesty and purity.

After all, is not the reason for the delight experienced under the ministry of bad men to be accounted for on the ground that there are "so many unconverted people in the churches?" A Baptist church cannot thrive long with an unconverted membership.—Journal and Messenger.

Ordination.

At the call of the Munford Baptist church, Talladega county, Alabama, July 24th, 1886, Rev. Jno. H. Pope, after the usual examination, was ordained to the full work of the gospel ministry by the undersigned presbytery. Rev. E. T. Smyth preached the sermon and presented the Bible; Rev. J. C. Wright conducted the examination; Rev. T. P. Gwin offered the ordaining prayer; right hand of fellowship given by the presbytery and the church. J. C. W. Oxford, Ala.

The Howard Endowment.

Dr. A. G. Nunnally has been elected by the Board of Trustees as agent to raise an endowment for Howard College.

Previous to this the legal status of the institution made it impracticable to begin this work. Now that all the difficulties have been removed, the time has come for us to enter upon this important enterprise. From the enthusiasm manifested on this subject at the late meeting of the Convention at Birmingham, where several thousand dollars were raised, we believe that the denomination and friends of the College will give Dr. Nunnally a hearty welcome, and respond liberally to the cause which he represents—not only endowment, but sending students to the College.

WM. W. WILKERSON,
Pres. B. T. H. C.

The Mexican Association.

Eds. Ala. Baptist: Our excursion didn't come off, but our association did. A royal, good time we had too. Good attendance, good praying, good singing, good eating, good spirit, good contributions, good time. More than 76 baptisms, and more than \$300 for associational missions reported. Safe pledges of upward of \$500 taken for next year. Dr. H. A. Tupper made us an earnest, touching, speech in Spanish. What a missionary he would make! Our church building here—a beauty it is—was dedicated on Sunday, Bro. Westrip, of Monterey, preaching the sermon, and Dr. Tupper presenting the keys of the church to the deacons. This was crowned at night by the baptism of eight persons. Since then we have baptized three others. Bro. and Sister Wilson and Miss Addie Barton, have left for Patos to remain for some months. The church there will be dedicated next Sabbath. Miss Mary Tupper is fast recovering. The work here has many hopeful features, and the workers are enthusiastic. "The Lord hath done great things for us whereof we are glad."

HUGH P. MCCORMICK,
Saltito, Mexico.

South Florida.

Eds. Ala. Baptist: Being struck with the Florida fever, I last winter accepted a call to Palmetto, which is in Manatee county, on the lower part of Tampa Bay. Circumstances over which I had no control delayed me some, but I got off at last, and on the 1st of February reached my field of labor. The first thing I noticed was that I hadn't gotten away from winter yet. There is a wide spread idea that South Florida is too far south for much winter, but those who had no chimneys decided to have them before another winter. Lemon and lime trees were killed to the ground, and so many other things injured, that a resident was heard to remark that Florida had gone back on her climate now, and she never had anything else. Many a man was discouraged by the last year, but after all the loss was not what it was once thought to be. The Orange crop will be short but there will be a crop, the lemon trees will come out again, and a few years will see everything smiling once more. Then there is the vegetable crop which will do much toward bridging the chasm.

The climate is mild, the winters are delightful and the summers are not so hot as one would think. Fruits are plentiful and varied, but there are insects, too. With the summer comes the sand fly and the mosquito, while in the winter the flea holds the fort. There are also many curiosities. A stranger will be continually finding something new, a tree, a flower, a leaf, a fish, a shell, everything that ever was heard of, but cannot be found anywhere else.

Then the people—well everybody is here from everywhere. English, Scotch, Yankees, Southerners, Spaniards, are all intermingled. Religiously they are mixed. There are Catholics, Episcopalians, Methodists, Seventh Day Adventists (they call themselves Baptists) Spiritualists, &c., and everybody hard at work but the Baptists. Along the Manatee river all the

leading denominations but the Baptists have churches, or are building them; but the Baptist who settles there is homeless. The Manatee Association for some reason, will have nothing to do with this part of the country, and of course others don't care to invade its territory. There are no strong churches and of course it is missionary ground. Railroads are expected in the near future, and of course the country will build up some.

W. S. H.

The Value of the Bible.

Who composed the following description of the Bible we never knew. It was found in Westminster Abbey, nameless and dateless. A nation would be truly happy if it were governed by no other laws than that of the blessed book. It is so complete a system that nothing can be added to it. It contains everything needful to be known or done. It affords a copy for a king and a rule for a subject. It gives instruction to a Senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It sets the husband as the lord of the household, and wife as mistress of the table—tells him how to rule, and her how to manage. It entitles honor to parents, and enjoins obedience on children. It prescribes and limits the way of the sovereign, the ruler, and authority of the master—commands the subjects to honor, and the servants to obey and the blessings and the protection of the Almighty to all that walk by its rules. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the orphan, and a husband to the latter. It teaches a man to set his house in order, and know his will, it appoints a dowry for his wife, and entails the right of the first-born and shows how the young branches shall be left. It defines the right of all, and reveals vengeance to every defaulter, over-reacher and trespasser. It is the first book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction that we ever enjoyed. It contains the best laws and most profound mysteries that ever were penned; it brings the best comforts to the enquiring and disconsolate. It exhibits life and immortality from everlasting, and shows the way of glory. It is a brief recapitulation of all that is to come. It settles all matters in debate, dissolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them that trust in such; in short, it is a book of laws, to show right or wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth that detects all lies and confronts all errors; and a book of life, that shows the way from everlasting death. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, human tribes and devilish legions. Search the Scriptures.

And while these principles and methods have been developed and wrought out, how wonderfully the field has widened for their application, within the period named. Nations then closed are open to the gospel. Continents then unexplored and tribes and nations utterly unknown, have been brought to the knowledge of the civilized and Christian world. Freedom of intercourse, facilities of access and communication, have improved and multiplied beyond the most sanguine expectation of fifty years ago. The secrets of Africa have been laid bare. The doors of China, Korea and Japan have been thrown open. China has been traversed from east to west and north to south by gospel missionaries, and stations planted in 17 out of her 18 provinces. In every portion of the world, among every considerable people, and among multitudes of minor tribes, a beginning has been made—the standard of the cross has been at least set up. The Word of God, in more than 300 languages and dialects, the speech of three-fourths at least of our human family, has been translated and is ready for distribution. The only difficulties and hindrances the pioneers encountered; the obstacles from opposing governments, hostile and ignorant prejudices, barbarous and cruel customs, hoary systems of religion, are passed or passing; even the bonds of caste are beginning to relax. The running to and fro of many and the increase of knowledge have stirred the most sluggish from the apathy of ages. The fallow ground is broken up by the providence of the Great Husbandman, and waits for the sowing of the good seed of the word by the hands of his servants.

In that providence it is to be heard the expression of his will, calling upon his servants everywhere for more prayer, larger efforts, greater activity and self-denial, that his way may be known on earth, his saving health among all nations. His call to us is but an echo of that address to his whole church. The advance to which he summons us is only in the line of world-wide progress to which he is summoning the entire host of his elect. The original responsibility for this work is undoubted and undeniable. But if responsibility is increased by added knowledge, enlarged opportunity, increased facility of action and greater ability to do, who can estimate the weight of responsibility that rests upon Christians of this generation for the evangelization of the world?

In that providence it is to be heard the expression of his will, calling upon his servants everywhere for more prayer, larger efforts, greater activity and self-denial, that his way may be known on earth, his saving health among all nations. His call to us is but an echo of that address to his whole church. The advance to which he summons us is only in the line of world-wide progress to which he is summoning the entire host of his elect. The original responsibility for this work is undoubted and undeniable. But if responsibility is increased by added knowledge, enlarged opportunity, increased facility of action and greater ability to do, who can estimate the weight of responsibility that rests upon Christians of this generation for the evangelization of the world?

The following admirable review of the last half century of foreign missionary work is from the *Christian Intelligencer* of the 28th ult.:

Within this period, the great duty and obligation of the Church of Christ to evangelize the nations, if she would be true to herself, to her Lord and his high commission, has been urged and enforced that it has come to be acknowledged everywhere by every Christian denomination, by the leaders of Christian thought and effort, and by a constantly increasing number of individual believers. It only remains now to urge it till every believer shall embrace it heartily and act upon it.

Within the same period the fundamental principles which underlie the work of missions have been substantially developed, recognized and settled—both those on which it rests for its reason and authority, and those, also, on which its operations should be conducted. And now that these are settled for each working church and mission, the great principle of union and co-operation among the various churches and workers in the different fields, is demanding the consideration it deserves and is coming prominently into view. It occupies the minds of many, fires their thoughts, kindles their desires, inspires their prayers and hopes. The

times are ripe for it. The Spirit of the Lord is in it—preparing the way for mightier movements and greater blessings and successes, when his churches shall show a united front as they go forth to the conquest of the world in his name.

Within this period, also, the wisdom and success of most of the various methods adopted and employed has been assured by experience. They are no longer experiments. Time and the providence of God, have proved their wisdom and efficiency. The introduction of the gospel and planting of churches by missionaries, the work of education, the training up and sending forth of native preachers and teachers as the chief evangelistic agency, the special work for women, the employment of schools and of the press—these methods have everywhere been tried, are everywhere applicable, and have everywhere achieved success.

And while these principles and methods have been developed and wrought out, how wonderfully the field has widened for their application, within the period named. Nations then closed are open to the gospel. Continents then unexplored and tribes and nations utterly unknown, have been brought to the knowledge of the civilized and Christian world. Freedom of intercourse, facilities of access and communication, have improved and multiplied beyond the most sanguine expectation of fifty years ago. The secrets of Africa have been laid bare. The doors of China, Korea and Japan have been thrown open. China has been traversed from east to west and north to south by gospel missionaries, and stations planted in 17 out of her 18 provinces. In every portion of the world, among every considerable people, and among multitudes of minor tribes, a beginning has been made—the standard of the cross has been at least set up. The Word of God, in more than 300 languages and dialects, the speech of three-fourths at least of our human family, has been translated and is ready for distribution. The only difficulties and hindrances the pioneers encountered; the obstacles from opposing governments, hostile and ignorant prejudices, barbarous and cruel customs, hoary systems of religion, are passed or passing; even the bonds of caste are beginning to relax. The running to and fro of many and the increase of knowledge have stirred the most sluggish from the apathy of ages. The fallow ground is broken up by the providence of the Great Husbandman, and waits for the sowing of the good seed of the word by the hands of his servants.

In that providence it is to be heard the expression of his will, calling upon his servants everywhere for more prayer, larger efforts, greater activity and self-denial, that his way may be known on earth, his saving health among all nations. His call to us is but an echo of that address to his whole church. The advance to which he summons us is only in the line of world-wide progress to which he is summoning the entire host of his elect. The original responsibility for this work is undoubted and undeniable. But if responsibility is increased by added knowledge, enlarged opportunity, increased facility of action and greater ability to do, who can estimate the weight of responsibility that rests upon Christians of this generation for the evangelization of the world?

In that providence it is to be heard the expression of his will, calling upon his servants everywhere for more prayer, larger efforts, greater activity and self-denial, that his way may be known on earth, his saving health among all nations. His call to us is but an echo of that address to his whole church. The advance to which he summons us is only in the line of world-wide progress to which he is summoning the entire host of his elect. The original responsibility for this work is undoubted and undeniable. But if responsibility is increased by added knowledge, enlarged opportunity, increased facility of action and greater ability to do, who can estimate the weight of responsibility that rests upon Christians of this generation for the evangelization of the world?

The following admirable review of the last half century of foreign missionary work is from the *Christian Intelligencer* of the 28th ult.:

Within this period, the great duty and obligation of the Church of Christ to evangelize the nations, if she would be true to herself, to her Lord and his high commission, has been urged and enforced that it has come to be acknowledged everywhere by every Christian denomination, by the leaders of Christian thought and effort, and by a constantly increasing number of individual believers. It only remains now to urge it till every believer shall embrace it heartily and act upon it.

Within the same period the fundamental principles which underlie the work of missions have been substantially developed, recognized and settled—both those on which it rests for its reason and authority, and those, also, on which its operations should be conducted. And now that these are settled for each working church and mission, the great principle of union and co-operation among the various churches and workers in the different fields, is demanding the consideration it deserves and is coming prominently into view. It occupies the minds of many, fires their thoughts, kindles their desires, inspires their prayers and hopes. The

times are ripe for it. The Spirit of the Lord is in it—preparing the way for mightier movements and greater blessings and successes, when his churches shall show a united front as they go forth to the conquest of the world in his name.

Within this period, also, the wisdom and success of most of the various methods adopted and employed has been assured by experience. They are no longer experiments. Time and the providence of God, have proved their wisdom and efficiency. The introduction of the gospel and planting of churches by missionaries, the work of education, the training up and sending forth of native preachers and teachers as the chief evangelistic agency, the special work for women, the employment of schools and of the press—these methods have everywhere been tried, are everywhere applicable, and have everywhere achieved success.

Shuck in Macao in 1836. From the last report of the Missionary Union we learn that there are now 28 missionaries at work, 8 ordained native preachers, 41 lay preachers, 18 churches, 1,433 members; baptisms last year, 111.

Japan. The Missionary Union entered this field in 1873. Dr. Nathan Brown and wife and Rev. Jon. Cobb and wife being the first missionaries. There are now at work 17 missionaries, 3 ordained native preachers and 15 lay preachers. There are eight churches with a membership of 433; baptisms last year, 107.

Africa. The Union has in the "Dark Continent" 26 missionaries, 3 lay preachers, 7 churches, and a membership of 429.

Sweden. In this country there are 478 preachers, 434 churches with a membership of 28,776. There were 3,217 baptized last year.

Germany. In this country the work began with the baptism of seven believers by Dr. Sears in the Elbe in 1840. Oncken, who may be justly styled the Baptist apostle of Germany, was one of the number. Now there are 150 ordained ministers, 300 lay preachers, 162 churches, 32,244 members, 2,317 were baptized last year.

France. The work of the Missionary Union was begun in 1832. At present there are nine ministers, 4 lay preachers, 10 churches with a membership of 773; 10 were baptized last year.

Spain. The mission to this country commenced in the year 1870. The statistics to date are 1 missionary, 1 lay preacher, 2 churches with 100 members.

Greece. A mission was commenced in this country in 1836. So far as we can see, but little has been accomplished. There is 1 missionary, with a church of seven members.

In all of the above fields, there are 354 ordained preachers, 890 unordained, 1,220 churches, 18,332 members. The number of baptisms last year was 8,994.

Just seventy-three years ago this work was begun. And now behold what God hath wrought! Surely it is the Lord's doing, and it is marvellous in our eyes. Thanks be to God for the gospel of Jesus Christ, and its adaptability to the wants of poor lost men wherever found, and blessed be his name for the consecration, the self-denials, the sacrifices, and the arduous labors of the host of Christian men at home and abroad who are laboring to extend it to earth's remotest bounds. May the number interested in its difficult mission be speedily and largely increased.—T. M. Bailey, in *Courier*.

Watching.

A general, after gaining a great victory, was encamping with his army for the night. He ordered sentinels to be stationed all round the camp as usual. One of the sentinels, as he went to his station, grumbled to himself, and said, "Why could not the general let us have a quiet night's rest for once, after beating the enemy? I'm sure there's nothing to be afraid of." The man then went to his station and stood for some time looking about him. It was a bright summer's night, with a harvest moon, but he could see nothing anywhere, so he said, "I am terribly tired; I shall sleep for just five minutes, out of the moonlight, under the shadow of this tree." So he lay down.

Presently he started up, dreaming that some one had pushed a lantern before his eyes, and he found that the moon was shining brightly down on him through a hole in the branches of the tree above him. The next minute an arrow whizzed past his ear, and the whole field before him seemed alive with soldiers in dark green coats, who sprang up from the ground where they had been silently creeping onward, and rushed toward him. Fortunately the arrow had missed him; so he shouted aloud to give the alarm, and ran back to some other sentinels. The army was thus saved; and the soldier said, "I shall never forget as long as I live, that when one is at war, one must watch."

Our whole life is a war with evil. Just after we have conquered it, it sometimes attacks us when we least expect it. For example, when we have resisted the temptation to be cross and pettish and disobedient, sometimes when we are thinking "how good we have been!" comes another sudden temptation, and we are not on our guard, and do not resist it. Jesus says to us, "Watch and pray, that ye enter not into temptation."

Nothing will yield you richer reward of gladness and a greater wealth of joy, than faithfully to cultivate and develop the happier, warmer, sunnier side of your nature, that you may be a blessing to yourself, and a blessing to all around you.—Schuyler Colfax.

The Bible the Book of the People.

[The Rev. Dr. Joseph Parker, in *The Illustrated Christian Weekly*. From an address before the Congregational and Baptist Unions, London.]

I believe we shall largely qualify ourselves for a great and enduring work, in proportion as we risk everything as to our church life and influence upon a grammatical interpretation of the Holy Bible in the light of human experience, and a fearless interpretation of nature in the light of impartial science. I claim the supreme place for the Bible. I do not go to the theologian, but to the living fountain to which the theologian himself went. I have dismissed the priest who pretended to keep the altar of worship, and I will dismiss the priest who pretends to keep the altar of truth. If every man is to have free access to the throne of grace by Christ Jesus our Lord, every man must also have free access to the Book of Revelation under the guidance of the Holy Spirit.

There is no second Bible. There is no divinely authorized metamorphosis or alias of the Bible. There are helps to Bible reading many and invaluable; but the Bible must be read by itself, for itself, in the light of itself, and every man must be responsible to its divine Author, and not to its human interpreters. To some of those interpreters we may have been unjust. We may have made caricatures of thoughts or expressions which the interpreters themselves would be the first to change under the influence of wider knowledge and clearer visions. My simple claim is that the Bible should always be allowed to speak for itself, because my belief is that whatever is essential to human redemption, pardon, purity, and development is written in the Bible with the pencil of light. Again and again I would disclaim saying one word against learned and reverent interpreters of the Bible. I simply wish them to be kept in their right places as elder brethren, and not to be set up as idols, ruling generations of whose progress and advantages they could have had no personal knowledge.

There is a deep sense in which every man must be his own theologian. Human expressions of theology must change because language itself changes, and every tide of time's great sea brings in riches from the land that is beyond, which must be added to the abounding treasures of the church. No one man knows all the truth; that is as certain as that no vision can absorb all the sunshine and no roof can accommodate all the sky. It does seem to me, then, a thing worth doing, to send men into all the villages of England who will help the people to read the Bible, and lead the people to see that nature and revelation are expressions of the same God, and that both are open to reverent and patient inquiry without human penalty and without ecclesiastical degradation.

We may not, indeed, be always able to send learned men into the villages of England; but I will tell you whom we can send—we can send men who will say to the peasantry of England, "Let us read the Bible in our mother tongue together; let us read Psalm 23; let us listen to the sermon on the Mount; let us commit to memory the parable of the prodigal son; let us watch and wonder and pray at the cross of the Son of man." Can such words be read in a right spirit without Jesus himself drawing near and setting the heart aglow with a love kindred to his own, and making the darkening evening brighter than the summer dawn? This is what we aim to do; to get men to read the Bible, to read it in the houses of the people, to read it at the bedside of the people, to read it as the book of the people, and to make the people feel that, come what may, the word of the Lord endureth forever, and is an open vision to the broken heart and the contrite spirit.

The Bible Among the Turks.

At the last meeting of the British and Foreign Bible Society, the Archbishop of Canterbury alluded to the encouraging fact that 41,000 copies of the Scriptures, in the Turkish language, had been distributed, and inferred that a silent influence among the Turks is working in the right, with a promise of further progress toward the working out of the Turkish Problem. The general circulation of the Bible has solved many a difficult problem. And it is well for us to remember this, and do our full measure of duty, and show by generous deeds, a heartfelt appreciation of the value of God's word in the evangelization of the world.

There is no knowledge for which so great a price is paid as a knowledge of the world; and no one ever became an adept in it except at the expense of a hardened and wounded heart.—[Countess of Blessington.]

Alabama Baptist.

MONTGOMERY, ALA., AUGUST 26, 1886.

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

BUSINESS ANNOUNCEMENTS.
Terms: \$5.00 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 by check on Montgomery, or bank check on Montgomery or New York. When either 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 the date after which 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 just what the bill will be; also, include money for extra copies at 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 answer an advertisement. Write only one word before the paper. All give your post office. Anonymous communications go to the waste-basket.

We are not responsible for the return of rejected manuscript 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.

SPECIAL REQUEST.

By the recent assignment of Edwin Alden & Bro., advertising agents, the collection of a large sum of money will be delayed, and probably a considerable loss will ensue. For this reason our money arrangements are to some extent interfered with and a remittance of your dues to the paper by return mail will be doubly appreciated.

The small sum due us will not be missed by you, but the aggregate from several hundred subscribers will be a material aid to us. He gives twice who gives quickly.

Can you not send us the money to-day?

EXEGESIS OF 1 COR. 7:14.

Perhaps there is not a passage of Scripture in the New Testament that has been so often invoked to prove what it never taught, what is not in it, and what never can be put in it by any fair construction, than 1 Cor. 7:14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." This is relied upon by our Pedo-baptist brethren as their grand bulwark in favor of infant baptism. The argument is, that as the children of believing parents, one or both, are "holy," therefore they ought to be baptized. Let us look into this construction of the passage: "Sanctified" and "holy," as used by the Apostle here, are interchangeable terms. They mean the same thing. "Sanctified" as applied to the unbelieving husband or unbelieving wife, means just as much and no more, as "holy" means as applied to their children. If therefore "holy" as applied to the children, creates the obligation to have them baptized, then "sanctified" as applied to the unbelieving husband or wife, creates the like obligation to observe this ordinance, since it places all the parties in precisely the same moral and legal relations. Yet our Pedo-baptist brethren recoil from the one, while they tenaciously adhere to the other, even though they are both placed precisely on the same ground, so that the argument proves too much, and therefore proves nothing at all.

We have only to look into the connection in which the passage occurs to see that Paul is discussing the marital relation. He is showing that the unbelief of neither party vitiates that relation—that "marriage is honorable among all men"—and that when entered according to its divine intent, whether the parties are believing or unbelieving, or whether the one or the other be a believer, the relation thus contracted and entered is "sanctified," that is, in accordance with the ordinance of God, for if this be not so, says the Apostle, "your children are unclean; but now are they holy," that is, they are born within the sanctified relation of wedlock. Whatever is done, or whatever is used according to God's prescribed law, is said to be holy, to be sanctified; that purpose, whether animate or inanimate—man, beast, or what not. The vessels of the temple, and all its sacrifices, were sanctified, in this sense—not morally, but ceremonially. The relations of husband and wife, of parent and child, are in this sense sanctified, that is, they sustain just those relations to each other which the divine law prescribes. For if by "holy" as applied to the children, the Apostle means a moral or spiritual quality, instead of a legal quality, then he places, as we have said, the unbelieving husband and the unbelieving wife in the same category; so that if the one creates an obligation to be baptized, so does the other. Thus flimsy are the grounds on which Pedo-baptists rest, on this as one of the main proofs alleged to sustain it.

SUNDAY THOUGHTS.

"Naturalists tell us of a little insect," says Dr. Hamilton, "that lives in little ponds of water, and that has the singular power of gathering around it sufficient atmosphere to descend to the bottom to find its nourishment in the sediment, and when that atmosphere is exhausted it ascends to the top again for more, descends again, and so on indefinitely." And just so it is with the Christian. On the holy Sabbath he can rise above the murky atmosphere of his worldly pursuits into a purer atmosphere, and gather around him so much of it as will carry him through the distracting cares, perplexities and temptations of the coming week. The regular recurrence of this sacred day enables him to rise above the world, to surround himself with so much of a divine influence as will supply him with healthy spiritual respiration for the intervals between these hallowed occasions. Then there comes in many a silent hour when he can retire to his closet for communion with the Holy One, and thus renew day by day this holy atmosphere.

Set it down, dear reader, that there can be no growth in grace and spiritual knowledge without prayer. It is prayer that is the real gauge of piety for all its purposes. You never read or heard of any great proficiency made by any man in the divine life who was not habitually a praying man. Account for it as the world may, no great thing has ever been achieved for the betterment of humankind except by men of prayer. If Elijah is to reform a nation of idolaters, prayer is his first and last weapon. If that greatest promise of our Lord of the Comforter is to be realized, it is preceded by a ten days' prayer meeting at Jerusalem. If the darkness that gathered on the Christian world for over a thousand years, under the dominion of "the man of sin," is to be dispelled, it must come by praying men. Luther, it is said, spent hours every day, and even whole nights, in prayer, and his co-laborers were alike distinguished in this respect. If a whole nation is to be redeemed from the corruptions and superstitions of popery in a few weeks, John Knox is to be the instrument, of whom Mary, Queen of Scots, said, that she had rather meet ten thousand English soldiers in battle than encounter the prayers of John Knox. Indeed, no victory can ever be achieved, either over the corruptions that are in our own hearts, or the corruptions that are in the world, but by prayer. The prayer of faith is the mightiest weapon in the whole armory of God. The possibilities of this weapon, wielded by a single man, has never yet been reached, because it lays hold of Almighty, and who can measure what God can do? Well may we sing—

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death;
He enters heaven with prayer!"

S. H.

"THE SHAKESPEARIAN MYTH."

Certain hypocritical wisacres have been engaged for some time in the task of showing that the William Shakespeare, whose name is attached to certain volumes purporting to be "the dramatic works of William Shakespeare," is a humbug—that another Shakespeare, or perhaps a dozen other Shakespeares, are their real authors, while the one whose name is attached to these immortal productions had only the easy task of stringing them together, and putting them in proper shape for the stage on which he was an actor. They aver that the rollicking, roystering young man who was born and reared in "Stratford-on-Avon" had not the education nor the gifts for such a task, and that lacking the patent for being such a poet from the professors of Oxford or some other seat of learning, he had no right to put his name to dramas that required a regular university curriculum to make a poet.

Archbishop Whately, some twenty-five or thirty years ago, published a little book entitled, "Historical Doubts," constructed on the principle of your average infidel books, designed to throw discredit upon the person, character and achievements of Napoleon Bonaparte, and though hundreds of men were then living who had seen and followed him in his marvelous career, yet he made out a strong case that no such man had ever lived, and therefore no such man ever could live. It was against the observation and experience of the world, and therefore incredible, just what Hume says of the miracles of our Lord. Of course, Whately's book was only a clever piece of bandying. But on the principle that these critics on the integrity of Shakespeare's dramas proceed, one would be led to declare with De Quincy, that "all history is a tissue of lies." An old plain spoken farmer was once present in a circle of friends who were indulging in sundry "historical doubts" as to several things the old man had received with unquestioning credulity, when he suddenly exclaimed, "Well, gentlemen, 'well, gentlemen, if it can be proved that Richard, M. Johnson never killed Tecumseh, I won't believe anything recorded in history." The truth is, this is the age of critics, the age, as a profound author puts it, of second and third rate authorship; and as Shakespeare's genius towered so far above anything of which their capacity conceives, he is a mere "myth." On this principle the tinker of Elstow never could have written the "Pilgrim's Progress." Genius never can authenticate itself, as it is in its very nature imperial, and never can be reckoned in the role of common men! We hope these worthy critics will not take it too much at heart if this grandest dramatic author modern days has produced refuses to descend at their bidding from his lofty peak in the temple of fame.

S. H.

FIELD NOTES.

The safest way now to remit is by a money order which for five dollars or less will cost only five cents. Remit this way at our risk.

Bro. R. M. Hunter and W. G. Curry begin a meeting at Camden next Sunday.

Rev. B. H. Crumpton, of Evergreen, is assisting the pastor in a meeting at Pine Apple.

Dr. A. C. Davidson left Monday for Blount Springs, where he will join his family, and will remain three or four weeks.—Standard.

Rev. G. S. Anderson preached at Newbern last Sunday at the Baptist church and opened a series of protracted meetings, which have been well attended.

The Sunday-school Convention of the Union Baptist Association will be held with Bethel church, beginning Friday, Aug. 27th, before the 31st Sunday in August.

Rev. Mr. Countryman informed us of a glorious meeting at old Indian Springs Baptist church. There were \$9.68. Instructed one of their members "to notify T. M. Bailey, Assistant Secretary of the State Board of Alabama, to erase our name from that Board, as we are not members of it, nor don't wish to be." At its next session it will change the 15th item of the constitution, which provides for printing minutes annually, and hereafter print every four years. Meets with Poplar Springs church, Marshall county, on Friday before fourth Sunday in September, 1886.—Informers.

Mrs. Mary Lee, wife of Rev. David Lee, died at the family home, near Mt. Willing, Lowndes county, last Friday. She was born Nov. 12, 1803, and at her death was nearly eighty-three years old. She leaves a husband, two children, twelve grandchildren and seventeen great-grandchildren. She had been an invalid many months and blind for a number of years. "I do wish I could see you," she said to one who knew her, and with good cause loved her, and then she said, "It will not always be so." She was a womanly wife, a tender mother, and her precepts have passed into three generations.—Advertiser.

Quite an interesting meeting closed at At Baptist church Sunday. As a result of the meeting eighteen united with the church by experience, and six by letter, making twenty-four additions in all. This church was organized about a year ago, and before this meeting commenced the membership of the church numbered fifteen; it now has a membership of thirty-nine. The meeting commenced there Saturday before last, conducted by Rev. T. J. Garner, Rev. Jas. C. Garner, and Rev. J. R. Newell, the pastor of the church. Meeting has been held at the school house at that place, but the members speak of building a church right away.—Standard.

At nine o'clock this morning the ordinance of baptism was administered to thirteen converts by Rev. J. J. Cloud, pastor of the Baptist church, in Mortar creek, in the presence of a vast concourse of people. The meeting will close to-night with a sermon to men only. During this meeting there have been sixteen additions to the Baptist church, and there are many converts left who will unite with other churches. The good that has been accomplished by this great meeting cannot be estimated; its great end can unfold the good influences that have been brought out and set to work. The evangelist Thompson will commence a series of meetings to-morrow at Wetumpka.—Dealsville Co. Advertiser.

I have just closed a deeply interesting meeting with our church at Spring Creek, Shelby county. The Lord was pleased to meet with his people and revive his work of grace in our church and community. Twenty-three were added to the church, seventeen of whom were by baptism. Brethren C. W. O'Hara and James D. Martin, of the Shelby Association did most of the preaching. And truly did they both preach the unsearchable riches of Christ in demonstration of the Spirit and with power. Bro. B. F. Giles, now a professor in Howard College, preached for us three very interesting and delightful revival sermons. Bro. Giles is now most emphatically a preacher. Bro. W. Wilkes also came among us at the close of the meeting, and preached two sermons. His words came with power. The church and the whole community are wonderfully stirred up, and seem to be alive in the love and praise of God. To his great name be all the glory.—W. W. Kidd, Childersburg.

We had a quiet little meeting of two days at Mount Joy church, Cedar Creek. The members seemed to have been revived, and we all felt that God had blessed us. We led two into the water to follow Christ in baptism. The people here seem to be awakening to the fact that they must do something for missions. We begin a meeting at Berry Station, on the G. P. railroad next week, 25th.—Chas. E. Nash.

I closed a very interesting meeting on the 16th with Brush Creek Baptist church. The church was greatly revived, more so, the brethren say, than it has been for years. I baptized ten. This church has an interesting Sabbath-school, with Bro. J. L. Taylor as superintendent. I took up a collection and got ten dollars in cash and pledges. Money is very scarce. I am now conducting a meeting with Bethel Baptist church, south Butler. Will report as soon as I close.—J. Spence, Shall.

Saturday night before the second Sabbath in August I commenced a meeting with Beulah church, near Pensacola, Fla. The meeting lasted thirteen days, resulting in 48 accessions to the church, 25 by baptism and 23 by letter and restoration. A number of conversions were reported of those who did not join, but will in the near future. All persons wishing to communicate with me will address me at Wilson's Station, where I will be resting a week or ten days.—S. W. Jones, Elgin Evangelist.

I have held meetings with two of my churches. Closed a meeting of six days with the church at County Line, Elmore county, on last Wednesday. The church was greatly revived and nine were added to the church, 7 by baptism, two by letter. The meeting at Harmony, Elmore county, continued five days. The progress of the meeting there was greatly retarded by sickness in the community. Many families were prevented from attending. There were two accessions to the church. May the Lord bless them and stay the hand of affliction from that people.—D. S. Martin, Equality.

One of the associations, Town Creek, whose time of meeting you ask for, consists of nine churches, 208 members, contributed for all purposes \$9.68. Instructed one of their members "to notify T. M. Bailey, Assistant Secretary of the State Board of Alabama, to erase our name from that Board, as we are not members of it, nor don't wish to be." At its next session it will change the 15th item of the constitution, which provides for printing minutes annually, and hereafter print every four years. Meets with Poplar Springs church, Marshall county, on Friday before fourth Sunday in September, 1886.—Informers.

Mrs. Mary Lee, wife of Rev. David Lee, died at the family home, near Mt. Willing, Lowndes county, last Friday. She was born Nov. 12, 1803, and at her death was nearly eighty-three years old. She leaves a husband, two children, twelve grandchildren and seventeen great-grandchildren. She had been an invalid many months and blind for a number of years. "I do wish I could see you," she said to one who knew her, and with good cause loved her, and then she said, "It will not always be so." She was a womanly wife, a tender mother, and her precepts have passed into three generations.—Advertiser.

Quite an interesting meeting closed at At Baptist church Sunday. As a result of the meeting eighteen united with the church by experience, and six by letter, making twenty-four additions in all. This church was organized about a year ago, and before this meeting commenced the membership of the church numbered fifteen; it now has a membership of thirty-nine. The meeting commenced there Saturday before last, conducted by Rev. T. J. Garner, Rev. Jas. C. Garner, and Rev. J. R. Newell, the pastor of the church. Meeting has been held at the school house at that place, but the members speak of building a church right away.—Standard.

At nine o'clock this morning the ordinance of baptism was administered to thirteen converts by Rev. J. J. Cloud, pastor of the Baptist church, in Mortar creek, in the presence of a vast concourse of people. The meeting will close to-night with a sermon to men only. During this meeting there have been sixteen additions to the Baptist church, and there are many converts left who will unite with other churches. The good that has been accomplished by this great meeting cannot be estimated; its great end can unfold the good influences that have been brought out and set to work. The evangelist Thompson will commence a series of meetings to-morrow at Wetumpka.—Dealsville Co. Advertiser.

I have just closed a deeply interesting meeting with our church at Spring Creek, Shelby county. The Lord was pleased to meet with his people and revive his work of grace in our church and community. Twenty-three were added to the church, seventeen of whom were by baptism. Brethren C. W. O'Hara and James D. Martin, of the Shelby Association did most of the preaching. And truly did they both preach the unsearchable riches of Christ in demonstration of the Spirit and with power. Bro. B. F. Giles, now a professor in Howard College, preached for us three very interesting and delightful revival sermons. Bro. Giles is now most emphatically a preacher. Bro. W. Wilkes also came among us at the close of the meeting, and preached two sermons. His words came with power. The church and the whole community are wonderfully stirred up, and seem to be alive in the love and praise of God. To his great name be all the glory.—W. W. Kidd, Childersburg.

Men of Israel, Help.

I have before me a most earnest appeal from Dr. Cleveland that our Board help to put three more men to work in and around Birmingham. Every one who attended our late Convention in that city must have been impressed with the great need for mission work. There must be thousands there who never see the inside of a church. The population is rapidly increasing; foreigners and adventurers from all quarters will congregate there. Unless we meet these people with the gospel, Birmingham will soon become the seat of all the moral, social and political troubles which will plague the State. Many people are going there to bury their professions of godliness and forget their religious training in their mad craze after wealth. We must have there godly preachers who will seek these wandering sheep and restore them to the fold. Young men will go there to become wrecks and moral pests to society unless some watchman for souls reaches forth the hand to save them. The pastors and churches which are there are struggling heroically to hold up the cause against the tide of sin which surges about them, but they need and must have more help.

The same mail brings me an appeal from Mobile for more help there. What shall we do? Let them appeal in vain? No, we must send help. But how is it to be done? The first thing coming into the mind of some brother who reads this is, "take a collection." Well, yes, if you like, do that, and send it right up. But that will help for only a little while, and the collection will have to be taken again.

Now, brethren, let us make one manly effort at all our associations to get this prominently to the front. A quarterly collection from every church and a contribution from every member. Let us increase the number of contributors and that will increase the contributions. If there is to be any progress made by our churches, if we are to meet the growing demands which are to be made upon us year by year, we must do this. Let all get the text, and let it be our hobby through the year, increase the contributions by increasing the number of regular contributors. Who will champion this cause at the associations? My brother, will you do your best to make it prominent? When churches agree to the quarterly collection let them send to me at once for envelopes. "Men of Israel, help!"

W. R. CRUMPTON.

A good Plan for Raising Pastor's Salary.

Eds. Ala. Baptist: The notice of the death of John M. Thompson, late of Texas, but formerly of Alabama, announced in last ALABAMA BAPTIST, called to mind a page in the history of this good man's life. It was my privilege to be his pastor last year, and though always feeble and frequently sick he was one of the most efficient members of Claiborne church. He inaugurated during my pastorate one of the best plans I have ever seen tried for raising the pastor's salary. This plan, adopted by church in conference, was to pay monthly, as nearly as possible what was then due the pastor. Here are the results for first six months: First month raised \$5.50, second month \$6.25, third month \$7.45, fourth \$8.50, fifth \$17.00, sixth \$24.45. I have since tried the plan in other churches, and find it works well. The benefits of this are such as to commend it to many of our churches and pastors. To the pastor \$100 thus paid is of more value than \$125 at the end of the year. It has the advantage of stimulating the members and enlisting a larger portion of them in pastoral support. Will not some active brother in each of our poor churches at least have this plan adopted, and then see that it is successfully operated. If you are at a loss for a name call it the John Thompson plan.

F. H. MCGILL.

Triumphing Over Temptation.

If there were no temptation in the world, there would be no triumph over temptation. If there were no struggle, there would be no victory. If there were no sense of danger, heroism would be an impossibility. He who has no fear of opposing forces, cannot experience that intensity of interest in his conflict with the enemy he grapples, which grows out of the possibility of failure unless every nerve is tense and every faculty alert. Brute force is not courage. Overmastering strength is not heroism. Not the crashing progress of the locomotive into the yawning gulf of the broken bridge, but the sublime fidelity of the engine-driver at his post, in his effort to stay, for the sake of others, that mad progress of the locomotive, even at the cost of limb or life to himself, in the issue from which his nature recoils, represents courageous and heroic action. And so in every sphere of life. It is the shrinking back of the timid nature from the peril which must be met at the call of duty, that gives added power and added beauty to the higher progress of going forward, or of standing firm.

in spite of that natural shrinking. Hence it is that we owe very much of our possibilities of good to our possibilities of evil, and that our assured safety is largely dependent on our recognition of danger. In this line of thought it is that Bushnell gives such emphasis to the moral uses of physical danger. "Our human world would be an amazingly stupid place," he says, "and life itself a wretchedly profitless experience, if there were no danger in it. We should fall into wrong, as it were, doing; or, if we say nothing of wrong, we should do the right idly and without heart, as if it were not fit to be done. We should not be timid, because we [should] have nothing to fear; and as little should we be brave, because we [should] have nothing to conquer. We should never be enfolded in that power and courage which are the real sublimities of character; but we should live in a low, mean key, and die of mediocrity and dullness. Our tempests would be lullabies, our rivers ropy and slow, our lightning heat-lightning only; and death, throwing by his scythe, would come in gloves, with narcotic vials. And then, giving what we must [be], our heaven, if we were to have any, would be a society composed of dull, insignificant people." For nothing, in fact, have we greater cause for rejoicing than for the perils which surround us, for the conflicts to which we are daily and hourly called, and for the certainty of triumph over every enemy—if we fight on unflinchingly unto the end.

To the Troy, Salem, Judson, Columbia, Newton, Sandy Creek, Pea River, and Zion Associations.

One who feels the deepest interest in these bodies suggests that at their coming session the Troy change its time to Tuesday, Nov. 1st, the Salem Friday before first Sabbath in November, the Judson Wednesday before second Sabbath in November, Columbia Friday before second Sabbath, Newton Tuesday before third Sabbath, Sandy Creek Friday before third Sabbath, Pea River Tuesday before fourth Sabbath, and Zion Friday before fourth Sabbath in November.

Some reasons for this: Your churches are so low down in the State, the weather will not be disagreeably cold; it will be after the meetings in the other part of the State are over, and you will be certain to have one or more visiting brethren every year who will add great interest to your sessions. If some brother in each association will undertake to bring this about he will do a great work for these associations; and for the cause of our Savior. Why should not the associations in the northern part of the State arrange a group of associations in the same way for August? Try it, brethren.

A VISITING BROTHER.

Back Seats in Church.

There is hardly any place at which the average man or woman is less likely to respond to a kindly request from the person who is properly in charge of the proceedings, than a religious meeting. If, for example, the attendance at a mid-week prayer-meeting, or at a Sunday evening church service, is somewhat smaller than usual, and the pastor, or whoever else is the leader for the evening, requests those who are scattered through the room to come forward into the body of the house, filling up the front seats immediately before him, it is possible that one person in ten of those present will move forward as requested, although it may be that not a single one will change his seat. Now it might seem that this is a result of a modest shrinking from taking a front seat in any such place; but as there against this it will be found that these same persons will crowd each other vigorously in order to get a front seat, not only at a concert, or at a lecture, but also on some occasion when an ecclesiastical conference or assembly opens the seats of its meeting place at a certain stage of the proceedings. No, no; whatever else holds these persons back from moving forward as requested, it is not personal modesty. Is it, on the other hand, the lack of a feeling, which influences them elsewhere, that they have a personal interest in these exercises, and that they must be ready to move to the front in order to secure their share?—Sunday-school Times.

Bro. Crumpton's Movements.

I will be in Marion very little till the middle of November. Parties can remit money to me there and it will be promptly received for letters on business matters may not receive prompt attention, owing to my continued absence. Letters of importance will be forwarded to me on the field, and will be answered as I have time. I hope that brethren will remember this and be patient. I beg the brethren not to censure me if I am not at their particular association. I am working to the last inch of time, and to the limit of endurance, and hope that I may have the prayers and co-operation of all friends of the cause.

W. B. CRUMPTON.

Marion, Ala.

Faith is obedience, not confidence.

Macdonald.

"Where Two or Three are Gathered Together."

A scanty assembly is inspiring to a speaker, and we have heard of such a case where the audience received the money back, and no meeting was held. Workers for Christ, however, conscious that all things are under his control, are confident to speak of him, even to the two or three gathered together in his name; for seeming failures may be blessed by him, and

"Out of Disappointment Flow sweetest adjectives."

An advocate of the Bible Society, who had much to tell of the spread of God's truth, found himself confronted only by two of the gentler sex; was it worth while to fatigue himself by giving them the information he had expected to pour forth to a listening throng? He had come there to interest Christian hearts in diffusing the gospel, and he knew these two women could be used in some way to widen the flood of spiritual light, therefore he forgot the empty seats, and told them what the Lord was doing by means of his Word in so many hearts and homes. At the end of his discourse he went and stood in the doorway to make a collection, knowing that every little helps. Each lady in retiring handed him something, and he found that the work of the Bible Society had been aided by a collection of forty pounds. Well might he speak with cheerfulness and gratitude of that quiet abode of two! Another Christian worker wished to start another benevolent scheme on behalf of soldiers, and went as a deputation to the place where the new society was needed, but where nobody would take the initiative. The hall was opened, and the deputation waited some time, but only one gentleman appeared. The following somewhat amusing dialogue took place: "Are you the deputation?" "Yes, my name is White." "Well, I am the audience, and my name is Black." Mr. White and Mr. Black were resolved to float the society, and they held the meeting, proposing, seconding and carrying resolutions that found their way to the papers, and brought a stream of letters from people in high places, saying the good work had long been needed, and heartily promising assistance. "The deputation" and "audience" had the joy of knowing that their meeting resulted in a most beneficial scheme for the soldiers of the town. Let none be discouraged by want of numbers. God may mean us sometimes to speak straight home to the heart of one and that one, in future days, may become in his service as a thousand.—The Quiver.

Mothers and the Sunday-School.

The Sunday-school is of divine origin. In olden times it might have been called a law or scripture school. The reading and expounding of the law date back to the children of Israel. Those to whom the reading of the law was intrusted found the task so great that helpers were necessary; and the men best qualified for the work were chosen as assistants.

While the earliest care of children was intrusted to the mothers, yet Jehovah himself saw fit to provide this larger and broader way of instructing them in the laws they were commanded to obey.

The centennial of the modern Sunday-school with its present name has been recently celebrated. Throughout the land grateful hearts acknowledged their immense obligations to Robert Raikes for the benefits he had conferred upon the many homes the world over in establishing schools modeled somewhat after Jehovah's own plan.

Yet for all this the Sunday-school cannot take the place of parental instruction. "The two should go hand in hand, side by side." The mother's influence is felt before the child is even old enough for the primary department, and when he enters this school her influence should not depart from him.

Since the Sunday-school is the divinely appointed agency for instructing the youth, then surely there are some responsibilities resting upon mothers in connection with it. Many are so situated as to render it impracticable to be there themselves, but they can insist upon a regular attendance from their children. As a rule, nothing but sickness should admit of an absence. Many a child, when questioned by its teacher as to absence, replies: "I had no cloak;" or "My new hat did not come."

How I wish I could make mothers see the great harm that is done by permitting these excuses! Oh, if they could realize for one hour the distress that an over-dressed child causes in its class, surely they would institute a reform at once! First, there is injury done to the child herself, for her mind is so centred on her appearance that it is well-nigh impossible to turn it to the lesson.

Second, the influence of this fine attire is felt on all in the class, and in many cases much longer than the hour spent in the house of God. In one of the classes in my own school, this winter, a child was absent six weeks. On inquiry, the mother told me she had no cloak to wear. Had they been in abject poverty, this deficiency could have been speedily remedied; but I knew "no cloak" meant "no new cloak." The one worn during the week was warm and pretty, but not new. The mother said she had sufficient pride not to let her child appear in Sunday-school in such a garment, and since she could not afford to buy one ready made, why Nelly must wait until she could make her one. Six weeks she was kept at home, and, to my certain knowledge, much against her inclination. Surely such mothers have no realization of the great eternity for which they are training their children, and of the lasting and pernicious influence such irregularity in attendance at Sunday-school may cause.

It takes only a short time to make a child feel the importance of always being in her place promptly. When this habit is established, parents should regard it a duty to see that their children are prepared with the lesson. This is perhaps a difficult thing to manage; but at least the golden text can be taught. There is always some kind of conversation at meal time, and during one of the daily three meals the lesson could easily be discussed. If only the golden text is learned, it will make fifty-two of them before the next New Year's Day. Fifty-two Bible verses stored away in the mind are a good foundation on which to build character. When the child gets home from Sunday-school is a good time for talking over the lesson. If he is expected to repeat what he has been learned, it will aid in giving heed to what he hears.

From this the attention is often easily turned to the teacher. A child begins life with absolute faith in his mother, and, oh, how careful she should be in speaking of her little one's instructor! Mother and teacher should be in such close sympathy with each other that the child will feel it though no words are spoken.

How many mothers find it a pleasure, or even a duty, to call on their children's teachers? How many return the calls these teachers have made on them? Some of my most successful teachers are girls from fifteen to seventeen years old; consecrated girls, from Christian families, who feel the responsibilities of their work more than many older ones do, and who want to know their little classes in their homes. One of them said to me one day: "I want to call on Allie Bennett, but I don't know whether to or not. Her mother has never called on me, and she is so much my senior I feel quite out of place in going there. I went last year to call on all the children in my class, and only one mother has ever been to see me; it makes me very uncomfortable."

Here was a case that made me feel that if it were possible, I must blow through a trumpet to every mother in the land, saying, "Go and see your children's Sunday-school teacher! If you can't go, send them a note, saying so, and invite them to come and see you, to tell you how your boy or girl is getting along."

Couldn't mothers arrange for the children to invite their teacher to tea or lunch once a year? The more simple the entertainment, and informal the invitation, the better for both teacher and child.

Lastly, parents should have some connection with the Sunday-school, if only as visitors. Though circumstances may render regular attendance impossible, your child soon knows whether you have any interest there. Once a month, or once in two months, or once in three months, at least once a year, you can surely go to the school with your child and shake hands with the teacher and superintendent. That will settle the matter in the mind of the little one as to your interest in the Sunday-school. Remember you are building for eternity. Perhaps the good deacon's prayer might be suitable to frame into your own: "Lord, help me to live this day as I wish I had lived when I come to give an account of the day's work."

What A Church Means.

A crew of sailors who, to use their own phrase, "did not take any stock in missions to the cannibals," by a somewhat rough experience changed their minds. Cruising among one of those Pacific groups, their vessel struck a reef and foundered. There was no alternative but to take to the boats and row ashore, although, according to their information it was a choice between the sharks and the natives. The part of the coast where they landed happened to be uninhabited. They hid themselves in a hollow until it became necessary to procure something to eat, even at the risk of being eaten themselves. At length one of the boldest ventured to climb to the top of the hill, where he could look over into the populous valley beyond. All at once his fear-stricken companions saw him spring to his feet and swing his hat, shouting, "Come on, boys, I see a church!"

People's ideas of brevity vary. A brother sends us in response to our request for "short newsy items" a single piece of news, just about one column long. A sheet of note paper or a postal card furnishes the kind of field notes which our subscribers

ile, Agts.