

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

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Habitual Drinking.

A Sermon Delivered by Rev. George A. Lofton, D. D., in Talladega, on October 17, 1886, by Request of the Woman's Christian Temperance Union.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue all night, till wine inflame them."—Is. 5: 11.

My theme is Habitual Drinking—not merely drunkenness. There are many forms of the alcoholic evil which never culminate in drunkenness. Let us to day simply contemplate the evil—the remedy, hereafter.

I. Consider the Prevalence and Magnitude of the Evil.

The abuse of alcohol, in some of its varied and subtle forms, is quite universal, and in a multitude of instances absolute. The magnitude and the turpitude of the evil are commensurate with its prevalence. In city, town, village and hamlet, in the country, in almost every family, this hydra-headed monster, drink, stalks with impartial pace, breathes with venomous breath, and burns with baleful eye into the hearts and homes of men. But read the statistics of drink, and wonder!

Nine hundred millions of dollars is the drink bill of this country alone! Our bread does not cost half so much. Add to this the consumption of Europe and the world, and what a flood of fermenting and fomenting evil sweeps the bosom of the earth! It is broader and deeper than the Mississippi, and bearing upon its freighted bosom, to the ocean of endless ruin, the mighty burden of its crimes and miseries. The investment in the liquor traffic is this country alone runs up into the billions; and this vast treasure of talent and means this employed to entail woe upon man would educate every child upon earth, feed every widow and orphan, and send a missionary to every destitute spot of this benighted globe. Truly does man's inhumanity to man make countless millions mourn.

Strange it is that this evil predominates in countries refulgent with the light of learning, liberty and religion. In the remote realms of Satan's empire, where every idolatrous shrine is the seat and centre of his diabolic reign, it would seem that few and feeble are the instrumentalities needed to keep in subjection the victims of his black scepter. There the ravages of alcohol have never been so potent and disastrous; but wherever Christianity and science have lighted up a dark shore, or planted the ensign of religious and political liberty, the evils of alcohol, in all their direst forms and influences, have followed. Thousands grow purer; but thousands worse. Good is intensified; evil is sublimated. Wisdom constructs her systems, science her arts, religion her schemes for the enlightenment, amelioration and redemption of man, but Satan constructs a counterpart for his ruin. If these erect a home for virtue, or a church for religion, the Devil invents an engine for vice, and builds a chapel for infidelity, often out of the very materials employed for good. He is a scholar, scientist and religionist. He quotes the scriptures for his purpose, and he adapts all the most improved methods and means of progress to his facile and fiendish ends. He makes evil keep pace with good; yea, often outstrips the latter in approved and cultivated development.

Satan dreads and hates light. He ever seeks to extinguish, or else pervert and counterfeit it. He comes as an "angel of light"; and like the false prophet of Khorassan, he ever wears the silvery veil, to mask his hellish deformity and designs. Alcohol is his all-potent instrument, full of fascination and ideal happiness, yet the subversion of reason and the deadly potion to conscience. By this Satan deludes the world; and oft in the face of judgment and hope dooms it to perpetual despair. In spite of consciousness and palpable ruin, he still, by his delusion of the whisky bottle, leads multitudes on to utter destruction, in wilful and helpless madness. It is not until at the last that Satan, like Mokanna still, lifts his illusive veil of light at the drunkard's banquet of death. With grinning mockery he passes then the parting cup to his fated victims who, while they return his fiendish mockery in vain, still maddly quaff down his burning potion to the dregs. "At the last it biteth like a serpent, and stingeth like an adder."

II. Consider the Nature and Character of the Evil.

1. *Physically.* "Every creature is good," says the apostle. It is the abuse of good things which makes evil. Alcohol in its pure forms, or compounds, may be judiciously used as a medicine, under the prescription of honest physicians. It is dangerous, however, to prescribe for ones self,

and harder yet to follow the brandy prescription. Paul's prescription to Timothy is good authority, but it cuts off well men. The example of Christ at Cana affords no comfort to the habitual drinker even of the most innocent wine. A well man needs no stimulant to health, or meriment, save that of normal food and nature. Alcohol is not a food; nor does it give vital force to body or mind, save in cases of exhaustion or extreme cold, and then only in small quantities, judiciously taken. Otherwise, the remedy is worse than the disease.

Under the head of the physical, alcohol is a narcotic poison, good, like other poisons, in its place, if properly used. Substantially, the following, according to Dr. Miller, of Edinburgh, are some of the poisonous effects of alcohol when abused:

(1.) *The shock.* Taken in large quantities, it is immediately absorbed by the veins of the stomach, and mixing with the blood, is carried to all parts of the body, affecting very specially the nervous centers. These are paralyzed; the heart stops, and life ceases. Prussic acid is not more deadly.

(2.) *Coma.* The bottle is consumed more leisurely. The victim is found in a state closely resembling apoplexy, with suffused face, laboring pulse, heavy breathing, total insensibility. The nervous centres are all paralyzed; the heart and lungs are acting imperfectly. The man is gradually choking. The hand of alcohol is on his throat, and soon he may be in the grasp of death.

(3.) *Dead drunk.* The man is stronger, or the dose is less, or more slowly taken; and after a heavy stupor, the drunkard evinces signs of returning consciousness. He is returned almost dead, as in "coma," poisoned with alcohol. Had he died, upon dissection the alcohol would have been found unchanged, both in the mass of the blood and in the brain, a texture for which it has great affinity.

(4.) *Intoxication.* Reaching the brain more gradually, and in smaller quantities still, the alcohol acts, at first as a stimulant, accompanied by great vivacity, intellectual excitement and play of fancy. Continue the dose and sight and hearing are affected; the limbs grow weak; the head swims; the tongue refuses distinct articulation; the mind is perverted, partaking of the nature of delirium; reason gone; voluntary control in abeyance. The passions defy moral power; and the man becomes, by his own act, a *voluntary demon*, fitted for violence only, both to himself and others.

(5.) *Alcoholism chronicus*, or chronic alcohol poisoning. This is by frequent repetition and cumulative action of alcohol upon the nervous system. The whole body trembles; eyesight and hearing are impaired; the mind is weak; general debility increases; sleep is capricious; strength, comfort, appetite and energy disappear; and the stomach puts forth foul secretions. Startlings seize the limbs; epilepsy may follow; and the man may die. Arsenic could not sap life more surely; and all this without ever having been absolutely drunk.

(6.) *Delirium chronicum.* The last case runs into this, after the continued effects of the alcohol passes off. The man gets sober, but is mad! This insanity is, usually, of an active and dangerous kind. It may become permanent and settle down into a confirmed mental disease.

(7.) *Delirium tremens.* Body weak, nerves unstrung, the mind a prey to rapidly shifting delusions; violence to others improbable, but injury to self not unlikely. This may result even from occasional drinking. Death in these paroxysms not unfrequent; or the temporary insanity may become permanent.

(8.) *Oinomania.* For a time the victim is well, sober, trustworthy; but suddenly a furious and fiendish impulse draws him again to the bottle. He gulps down the glass, as if his only object was instant and complete intoxication. Once drunk, he will not suffer himself to grow sober again for a week or ten days. Then he gradually gets hold again of a lucid interval, to be broken again at no distant day. An oinomaniac once said, "If a bottle of brandy stood on one end of the table and the pit of hell yawned at the other, and were I convinced that so soon as I took a glass I should be pushed off, I could not refrain."

Of course all these effects are greater, or less, according to the habit of drinking; but however great, or small, the poisonous effects are proportionately produced. Sooner or later, they will grow into certain injury, for, sooner or later, the habit will be unalterably fixed. These statements are enough to alarm and deter even

an insane man from habitual drinking, or periodical drunkenness.

2. *Mentally.* If the effect of habitual drinking is fearful to the body, it is no less fatal to the mind. For convenience, let us adopt the following analysis of the mind in tracing the mental effect of alcohol:

(1.) Upon the intellect. Intellectual efforts are often stimulated by calling alcohol to aid in business, oratory, writing and social converse. This is a dangerous and mistaken habit. However brilliant, or solid, in the vocations, or positions of life, men are rash, hasty, hot-headed and unsafe guides in action, unreliable exponents of thought or principle, aside from the danger of corruption, who resort to brandy for help in their intellectual efforts. How many divines, lawyers, physicians, politicians, chiefs, officials, and business men of prominence there have been whose temerity or defection has destroyed their growth and influence and ruined their fame and their fortune at the mouth of the whisky bottle! Their blunders and failures, if not their crimes, have often entailed personal, family, social, financial and even national calamities upon those who innocently trusted them. They actually argued that alcohol would help them to think and act more wisely and safely! Fatal mistake!

Alcohol has a great affinity for the brain; and every intellectual effort thus stimulated leaves the brain exhausted. Combined with the normal fire of physical force, alcohol kindles a flame that burns out the vitality of the brain; and there is a mental exhaustion following every such effort which sends the whole man as far below nature's zero as this artificial stimulus raised him above it. Each successive effort demands a greater degree of the required stimulant till finally abused and exhausted nature breaks down. Some of the grandest intellectual efforts are recorded where the overtaxed brain had actually burnt out, like a constantly heated forge, and the victim of alcohol forever shorn of his mental force! In many instances life itself has been extinguished, when the error took his seat, or the writer laid down his pen, or the business man retired from his toil. The candle of genius flashed suddenly out. The lamp of a great spirit was forever quenched.

This is not all. Insanity, imbecility, folly, recklessness, these are the concomitants of ruined intellect, disordered by habitual drinking. We need not visit the jail, the penitentiary, the gibbet, to find the effects of drink. The poor house, the cell of the maniac, the tomb of the suicide, a thousand dens of vice and hovels of poverty and misery present us the wrecks of the noblest intellect. Ah! my friends, keep your brains cool if you would be intellectually great and good. Brandy excites the imagination and distorts the fancy, without ever aiding the judgment in the least. Intoxication paralyzes, subverts, destroys reason, and burns out the very tissues of the brain—the regal chamber of the intellect.

(2.) Upon the will. Volition is man's ordering power; but alcohol masters the giant's will. It drifts the mightiest mind, like a rudderless ship, upon passion's tempest tossed ocean. The drunkard, even when sober, has no will of his own; and against the loathing of his soul, and the cries of his better judgment, goes, in spite of every counter motive, like the sow, again and again to the wallowing in the mire. Sometimes men drink to give courage and resolution to the will; but it is the cowardice of a manless manhood. Moral courage never evoked such artificial and unworthy motive power; and he that uses whiskey for manhood will invariably destroy moral courage and manhood both. When the power of such motivity is gone the man sinks the lower into the deeper depths of moral cowardice and imbecility than ever.

(3.) Upon the moral emotions. Alcohol, like the slow heat to the forming steel, but hardens the purest heart; and like mildew, casts a blight upon the loftier nature of the soul. The slightest touch of intemperance sears the purer passions as with a hot and withering iron. This is the tenderest portion of our being—the gentle chord upon which nature plays her sweetest notes—filling the world with melody from within and without. But touch these emotions purely, softly or grandly, and there are corresponding symphonies, everywhere awakening the music of another wise, heartless world, bringing social man into the union and communion of a holier and loftier melody than ever swept the strings of an earthly lyre. The heart is a harp of a thousand strings. Alcohol sweeps them with the maniacal touch of the demon, breaking with a rude crash,

upon the harmony of earth and heaven, like the harsh blast of a warrior's trumpet upon the still, balmy breeze of a lovely night. Brandy crushes out the moral emotions, even to extinction. Like the will and the intellect, even in the lucid intervals of the debauchee, they become insensible to the most potent touch of every lofty motive, whether of person, family, position, country, ambition, or religion. Love, hope, fear, truth, pity—all that distinguishes man from brute—all that savors of God or good—not only for the moment, but often forever, are eradicated from the inebriate's softened brain and flinty bosom. All this is more or less true of every man who drinks, whatever the degree of his habit.

(4.) Upon the animal passions. These need no cultivation save restraint in which consists, largely, the success and happiness of man. Everything else in man requires careful development; but these are the wild grass and weeds of nature, the roots of which need perpetual cropping down. Nothing makes them grow like alcohol; and the drunkard's heart is like the blighted field, in which the growth of his moral and intellectual faculties have paled and blasted and choked under the suffocating and spontaneous exuberance of his animal passions run wild. Excited with wine they become the furies of hell, reveling with fiendish delight in the soul, turning anon every good thing out; and now maddened to exhaustion, they leave the soul at last, panting with an insatiable fire still ungratified, even when sober they are hard to subdue; but when drunken they blot out every trace of moral force and manhood, leaving now the victim a wreck of remorse, and in the end shorn of his conscience—the last, the mightiest pillar that supports our fallen nature. Like a Samson blind, drink will finally lift this magnificent column from under the temple of the soul, and it will fall, in its grandeur, the wreck of an indistinguishable ruin.

3. *Spiritually.* Here we shall be brief, as we have anticipated some things we had to say. Morally, not religion, but its grand effect. If the drunkard cannot be moral how can he be spiritual? Faith quickens the dead sinner to eternal life, and unites him with his God, and thus he is restored to his true and normal relation with his fellow beings. There can be no consistency or affinity between ardent spirit which destroys body and soul and Holy Spirit which makes alive. The two are poles asunder. It is impossible to reclaim a soul to Christ so long as he is under the dominion of alcohol, no matter how he prays, weeps or praises. His highest religious conceptions are morbid, and his sentiments are all delusive fancies. When the effect of liquor is off the apparently penitent drunkard, his notions and desires are more repugnant and remote than ever. A gentleman once listening to a sermon of mine on "Jesus of Nazareth," remarked to me at its close, the tears streaming down his cheeks, "I could cut a man's throat who would say *Jesus of Nazareth*." He was half drunk; his moral emotions distorted, his imagination inflamed, his animal passions at play, usurping the *sanctum sanctorum* of the Spirit! A man must be cool, sober, clear-headed, clean-hearted for Christ to enter this holy of holies. Christianity is a matter of principle and of spiritual apprehension; demanding head and heart in the entire subjugation of the animal nature.

Hence it is impossible to conceive a true Christian a habitual drinker. What is true of the sinner before religion, must be true of the professor after. Drunken professors are often very tender, talk and weep about religion, but their words are extravagance, and their tears the offspring of a meaningless excitement. They ultimately vary from true faith and rectitude; or they incorporate into their supposed religion false and sensual views to fit their lives and conduct. They soon begin to hunt excuses for their sins, besides being full of fault-finding misanthropy toward Christians and Christianity. Like all professors who get wrong themselves, they soon find the Bible and their brethren all wrong. In the end, a drinking professor becomes, often, an infidel and a misanthrope altogether. Few remain penitent and orthodox; and few have the nerve and grace to overcome their besetting sin. The drinking professor is the greatest curse to the church. Thank God, "Whatsoever is born of God overcometh the world." This may be of some consolation to some; but God only knows, we cannot tell, what will be the fate of such men. One thing we do know; "No drunkard shall inherit the

kingdom of heaven."

III. Consider the Evident Results of the Evil.

1. *In time* strong drink leads to almost every vice, and crime in the land. It is almost universal in prevalence, and absolute in its effects. Said Judge Coleridge, "There is scarcely a crime before me that is not directly, or indirectly, caused by strong drink." This is the testimony of every jurist, philosopher, every observer, that "habitual drinking is the epitome of every crime." Let us classify the results of this evil.

(1.) Upon the individual. What a picture the victim of convivial intemperance, or of solitary somnolence! What a sermon is a drunken man! Baseness and villainy, disease and misery, shame and remorse, folly and madness, are some of the characteristics of a drunkard's life! "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath redness of eyes? who hath wounds without a cause? They that tarry long at the wine." Friendless and despised, forsaken of God and scorned even by his companions in vice; the mock of the multitude in evil and the bane of society; his bed in the gutter, and his habitation in the prison house, and all this heritage of shame and woe for the gratification of a cup that poisons and a draught that damns!

Young man, will this ever be thy fate? Just so certain as you drink. Habit will, imperceptibly, twine its ananias folds about your nature till at last resistance will be in vain. It is only a question of time. You may scoff at the idea now, but sooner or later your social tipplings will end in habitual drunkenness, now so loathsome and hateful to your very soul.

"Vice is a monster of such frightful mien, As to be hated, needs but to be seen; But seen too oft, familiar with his face, We first endure, then pity, then embrace."

(2.) Upon the family. Again, behold misery, shame, rage, sorrow, hunger, poverty! "He that loveth wine shall not be rich," and the drunkard's home is the awful commentary upon this scripture. There is poverty of everything there, even to the poverty of despair. O that once bright cottage, full of cheerful faces, glowing with light and life and thrift, replete with hope, happiness, and joy! The clean white curtains, the well served table, the neatly dressed children, the clean swept carpets, the polished furniture, the ivy-clad wall, the flowers in the yard, all told of the sweet wife, the good husband, the precious children and of a blessed home! But look now at the broken windows and the desolate hearthstone! Behold those downcast children and that broken-hearted mother! Listen to that crimination and recrimination, those curses, oaths, shouts, shrieks and yells! Bitterness usurps the place of domestic felicity, and shadows becloud the sunlight of smiles. The fence is decayed; the ivy clings no more to the walls; the flowers have withered; the furniture is dilapidated, and the carpet is full of holes; the table is bare, and the larder is empty; and the children cling to the wretched mother for support which she cannot give, and for bread which she must beg. The man has become a drunkard. How can a man go home and gaze upon these sad wrecks of his accursed vice, and then live? How can he look daily into those desolate hearts and feel no pity, nor die of remorse? Who blames woman for her crusade against the fell monster of intemperance? Is it a fanaticism? It is the inspiration of the loftiest reason and self-dependence. We can but bid her god-speed. Listen to the plaintive wail of a woman who realized the miseries and the unmitigated curse of a father's crime:

"Go feel what I have felt,
Go bear what I have borne—
Sink 'neath the blow a father dealt,
And the cold, world's proud scorn;
Then suffer on from year to year—
Thy soul's relief, the scorching tear."
"Go kneel as I have knelt,
Implore, beseech, and pray—
Strive the besotted heart to melt,
The downward course to stay—
Be dashed with bitter curse aside,
Your prayers bartered, your tears defiled."
"Go weep as I have wept,
Over a loved father's fall;
See every promised blessing swept—
Youth's sweetest turned to gall;
Life's fading flowers strewed all the way
That brought one up to man's day."
"Go see what I have seen,
Behold the strong man bow—
With gushing teeth-lips lashed in blood,
And cold and livid brow;
Go catch his withering glance, and see
The mirrored soul's misery."
"Go to thy mother's side,
And her crushed bosom cheer,
Thine own deep gashes hide,
Wipe from her cheek the bitter tear;
Mark her worn face and withered brow;
The gray that streaks her dark hair now;
With fading frame and trembling limbs,
And trace the ruin back to him,
Whose pledged faith in early youth,
Promised eternal love and truth;
But who forewent love yielded up
That promise to the damning cup,
And led her down through love and light,
And all that made her promise bright—
And chained her there amid want and strife,
That lovely thing—a drunkard's wife—

And stamped on childhood's brow, to milder
That withering blight, a drunkard's child."

"Go hear and feel and see and know;
All that thy soul hath felt and known;
Then look upon the wine cup's glow;
See if its beauty can atone—
Then, if its flavor you can try,
Where all proclaim, 'tis drink and die."
"Tell me I hate the bowl,"
Hate is a feeble word!
I loathe, abhor, my very soul
With strong disgust is stirred—
When I see, or hear, or tell
Of that dark beverage of hell."

Worse than all, the drunkard transmits his disease to posterity. He entails his evil upon his children's children—visits his iniquities upon the third and fourth generations—seeds his blood-corrupting evil down upon his innocent posterity.

(3.) Upon the community. Picture a drunken community. Idleness and beggary, barrooms and beer gardens, Sabbath desecration and house breaking, thefts and murders, jails and poor-houses, taxation and bankruptcy, licensed lewdness and legalized reveling. What a commentary some of our cities are upon this picture! Mark those thousand saloons and beer gardens! They meet you at every point of approach. Each is more numerously attended and better supported than one of their churches. Brilliantly lighted and ornamented—how false and yet how fair, how inviting, and yet how fatal to those who enter there! The young and the old, the great and the small, the rich and the poor—and even woman—gather there! She, too, often reels out of the BAR—the bar to everything good, and staggers along their streets! Fallen woman—next to a fallen angel—drunk upon the streets of our cities! Horrible picture!!

Whose fault is this? They who do these things? Yes. But are our skirts clear from their blood? No. Our government, our churches, our public journals, our society, every individual whose name and influence, do not interpose to stigmatize and punish this great evil, and to ameliorate the ruined condition of its victims. Ye ministers of light, ye angels of mercy, ye functionaries of justice, what do ye to lift this mighty curse from the land?

(4.) Upon the Government. "Woe to the drunkards of Ephraim! The crown of pride, the drunkards of Ephraim, shall be trodden under foot." The stand was filled by Eld. J. E. Cox, alternate who preached one of the best sermons from above text it has ever been our pleasure to hear. There is no doubt, but that sermon will long be remembered, and will have a tendency to make many a lazy Baptist go to work and till the ground the Lord has left for him.

There were twenty-six churches represented by delegates, besides corresponding brethren from North River, Tuscaloosa, and Yellow Creek Associations, with whom we are in correspondence, and a large concourse of persons who came to hear preaching and mingle with friends and loved ones.

The session was certainly one of the most pleasant we have ever had; and was one, too, in which a reasonable large share of work was done for some of the objects fostered by our body, though in this respect it was not equal to some former sessions.

The ALABAMA BAPTIST, *Kind Words*, the Sunday-school publications of the American Baptist Publication Society, the Howard College, the Judson, and the Alabama Central Female, were all prominently brought before the association by appropriate reports, debates and resolutions, which will appear in our minutes.

Bro. Crumpton's kind proposition to have our executive or mission board, co-operate with him in the appointment and labors of the missionary of this association, and to receive his commission and make his reports under him as Secretary of our State Board, was urged upon the attention and consideration of the body by myself and Elder G. W. Grayles, to whom these suggestions were made by our State Convention, and since by letter; and I am glad to be able to state that our views met the approbation of the body, and that the local Board will gladly co-operate. (And I am glad also to state, that since the association adjourned, I have had a talk with Eld. J. B. Huckabee, who last year proposed to take charge of the extensive destitution north of this and Yellow Creek Association, and that he has determined to take that field, by the help of God, for the Baptists of this country, whether he gets the help of the board or not, and go better man for the work can be found.

H. MCGUIRE.

2. *In Eternity.* Listen, finally, to the doom of the drunkard and the giver of drink. Not only wretchedness and misery, an awful death, a dishonored grave here below, but a remorseful hell follows the drunkard throughout endless eternity. If there be no escape from the consequences of the habit in time, there can be none in eternity. All other sins spring from some of the nobler passions of our nature, but drunkenness is the debasement of them all; and its doom is of ten certain and fixed long ere we leave the shores of time. God says, "Nor drunkards shall inherit the kingdom of God." "Drunkenness, revealing and such like, I tell you, as in

time past, that they that do such things shall not inherit the kingdom of God."

What is true of the drunkard is true of the giver of drink. "Woe unto him that giveth his neighbor drink." How far this is to affect the liquor dealer, both wholesale and retail, the manufacturer and the giver, will depend upon the motive and the manner, with which and in which, they have dealt this deadly poison to their fellow creatures. If in all cases the motive was to bless and to ameliorate, the victim is alone responsible; but if selfish gain and a reckless disregard of human life marked the dealers in merchandise, or the giver's munificence, then woe to the giver and seller and the maker, as well as to the victim ruined by drink.

In hell the drunkard and his cool destroyer will meet, and together they will face, the one a suicide and the other a murderer, the one a wreck of his own madness, the other of his grade. The one will clutch his bottle still in vain for faunted drink, to cool his tormenting thirst, or forever to mark his grim murderer, and the unsatisfied greed of gain and of passion will be the eternal loss of both. Long line of victims will ever pass in review before them, of their ill-spent lives and of their reckless folly; and hopeless despair and burning remorse and perpetual degradation down the bottomless pit, and the fiery lake of their long aggregated and aggravated evils, will but too well illustrate the doom of drink in the undying "worm" and the unquenchable "flame" of an everlasting HELL.

"Ah! brandy, brim, bane of life,
Spring of tumult, source of strife,
Could I but half thy curses tell,
The wise would wish thee safe in HELL."

The New River Association.

The 16th session of the New River Association was held with Fayetteville Baptist church, Oct. 9th, 10th, 11th, and 12th, 1886.

The former moderator and clerk, J. B. Ferguson and J. H. McQuire, were re-elected, and in the absence of Eld. J. B. Huckabee, who at the session a year ago had been appointed to preach the introductory sermon, from the text, "Occupy till I come," Luke 19:13, the stand was filled by Eld. J. E. Cox, alternate who preached one of the best sermons from above text it has ever been our pleasure to hear. There is no doubt, but that sermon will long be remembered, and will have a tendency to make many a lazy Baptist go to work and till the ground the Lord has left for him.

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To All Baptists in the United States.

By a special and harmonious arrangement, the collection of money for the distribution of Bibles to the destitute, by American Baptists, in our own and in foreign lands, is committed

to the Bible Department of the American Baptist Publication Society. The results of the efforts last year, upon this plan of having one general Bible Day for every church and Sunday-school in our land, on the second Sunday in November, were successful in doubling the receipts of the previous year. The day is becoming hallowed as the BIBLE DAY of our denomination.

It should be remembered that this special appeal is made but once in each year, and that it is the principal if not the only source from which, instrumentally, help can come to enable the many and various Baptist organizations of our country to do the Bible work necessary and required of them. We claim that the Scriptures are for the people, and that they are our only standard and authority for doctrine and practice. There is every reason and obligation for marked liberality in giving, so that God's blessed book may be furnished freely wherever there may be destitution.

From the foreign fields there come appeals for editions of the Burmese and Karen Bibles; for the Shan Old Testament; for the Telugu New Testament; for the Chinese colloquial New Testament; for Spanish and Portuguese versions of the Scriptures; and new editions in several other languages, of the word of God. Already some of these are under way, and the calls for the foreign fields alone would require, for immediate demands, not less than \$10,000, expended by our Foreign Missionary organizations.

The home field is in even greater need. The revised and approved Swedish Testament, issued here and in Sweden, during the last year, and largely circulated among Scandinavians of both continents, has awakened urgent appeals for the whole Bible in cheap form for popular use. The great work in Mexico, Cuba, and other Spanish parts calls for larger supplies. French Scriptures for Louisiana, New England, and Canada, are urgently asked by our missionaries there. Large numbers are needed for the increasing work among the German population. More expensive, large-type editions are required for the aged, and those who can read with difficulty. The immense number of small or impoverished Sunday-schools of this broad land require liberal help, and are continually asking aid. There are important calls for larger and clearer editions of the Scriptures. The work grows with the knowledge among our people that a channel of supply has been opened. We must do much more than we have done heretofore, to assist all of our denominational workers in every field and in every part of our country.

We earnestly urge, for the sake of the work and the needs, that ALL our Baptist pastors will take special and personal interest in forwarding this Bible Day effort. We beg that they will present and enforce this object to their churches, and persuade them to make liberal offerings for Bible work. We also beg that every superintendent of a Sunday-school will urge a collection from the school, averaging at least ten cents per member, in addition to the offerings from the church. Let us make one, universal, generous offering for Bible distribution that shall gladden the hearts of the brethren at work among the perishing, and show that American Baptists appreciate the value of the Bible among the people, and will supply those who labor among the people. All contributions should be forwarded promptly and direct to the Bible Secretary, C. C. Bittling, D.D., 1429 Chestnut St., Philadelphia, Pa.

H. H. Tucker, D.D., Atlanta, Ga.
Edward Bright, D.D., New York.
C. E. Hewitt, D.D., Peoria, Ill.
Jas. L. Howard, Hartford, Conn.
Wayland Hoyt, D.D., Philadelphia.
M. H. Bixby, D.D., Providence, R.I.
Joshua Levering, Baltimore, Md.
S. Landrum, D.D., New Orleans, La.
Edward Judson, D.D., New York.
P. S. Henson, D.D., Chicago, Ill.
C. W. Kingsley, Cambridge, Mass.
Thos. Armitage, D.D., New York.
H. H. Harris, D.D., Richmond, Va.
F. M. Ellis, D.D., Baltimore, Md.
Samuel A. Crozer, Upland, Pa.

Ordination of Rev. R. H. Blake.

On Sunday, Oct. 2d, a presbytery composed of Eld. N. H. Williams and the writer met with Silas Baptist church, Bibb county, for the purpose of setting apart to the gospel ministry Rev. R. H. Blake. The sermon was preached by the writer, from Isaiah 6: 7. Examination of the candidate by the writer, prayer, charge and presentation of the Bible by Eld. N. H. Williams.

Rev. Blake is an earnest Christian, and gives promise of much usefulness.

Jno. G. Lowry.

Bibbville.

Alabama Baptists.

MONTGOMERY, ALA., OCT. 25, 1886.
J. G. BARRIS, President and Editor.
J. D. HENRIK, P. M., Editor & Manager.
S. HENDERSON, D. D., Associate Editor.

BUSINESS ANNOUNCEMENTS.

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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.

We must ask the forbearance of those who know to say to those who do not know, that the date printed on the paper each week following the subscriber's name, shows the date to which subscription is paid. It would seem that there was no necessity for stating this so often, but it seems impossible for all our subscribers to learn this simple fact. If your time is out, please renew.

The Childersburg Baptist church proposes settling Bro. Catlett Smith in that town, and are now engaged in building a decent "parsonage" for him. We don't like that word, but then it has got into popular use, and let it go. Our readers may remember that at a recent revival meeting, under Bro. Smith's preaching, the church there doubled its membership. We commend them for their "works of faith and labors of love."

S. H.

A VISIT TO THE OLD HOME.

It became necessary recently for us to spend a few days in Talladega; the time embraced the first Sabbath of Dr. Lofton's services as pastor of the church in that city. The Woman's Christian Temperance Union had invited him to preach for them on that day. The churches of the city were closed and their congregations and pastors were at the Baptist church. The congregation was very large; the services were appropriate and impressive, and the sermon was a complete success. The reader will find it on the first page of our paper this week. Bro. Lofton has made a good beginning, and his people are decidedly pleased with their pastor and his amiable and cultivated wife. There was a union temperance prayer meeting at 7 p. m., and a temperance mass meeting at 7 p. m. The prayer meeting was addressed by Bro. Lofton, and the mass meeting by Bro. West, Methodist, Col. Bishop, Baptist, Dr. Otts, Presbyterian, and by Capt. Smith, Methodist. It was a good day's work for that cause.

SYLACAUGA, ALA.

We held a few days' meeting at this place, embracing the second Lord's day in October, with the assistance of Bro. Catlett Smith, Bro. Wilkes, its former pastor, and W. S. Henderson. The meeting lasted five days, and while there were no accessions to the church, yet some other things were accomplished by the meeting that abundantly compensated us. This village is just now rising to some considerable degree of importance by the intersection of two railroads at the place, and property has taken a very perceptible swell. Several purchases have already been made with the view of solid improvements. It is in the centre of a thrifty, industrious farming population that will always throw life into its business circles.

Our brother Catlett Smith did some splendid preaching on the last three days of the meeting, and impressed everybody with the fact that he possesses rare qualifications as an evangelist. Indeed, his purpose is to settle at Childersburg at an early day, and devote one Sunday in each month there, and the balance of his time, after January, to evangelistic work. He will impress himself anywhere, in town, city or country as a minister of decided power. Our brother Wilkes did some of his best preaching at the meeting. The best result of the meeting is, that it has placed old Mt. Zion church on a higher vantage ground in the community than it has occupied for many years. At least this is the general impression.

S. H.

Let the rule invariably be this, where you cannot pray as you would, pray as you can.

BETTER LATE THAN NEVER.

A distinguished brother, who is familiar with the facts, insists that we were wrong in declining to publish an account of the church difficulty at Linden, which resulted in the expulsion of the "Rev." F. H. McGill, and we defer to his judgment. Mr. McGill was excluded from the church, the act of the church was sustained by two councils called to pass judgment on the matter, and Mr. McGill and his party were rejected by the association. He is certainly a very thoroughly expelled man. We understand that there was no charge of immorality. It seems to have been a case of rebellion against the authority of the church. We should not wonder if other prominent cases of such resistance to church authority in our denomination in the South in the past few years, did not play the part of encouragement to resistance in this case. We have had some knowledge of several cases of resistance to church authority, and we have yet to hear of one which was not in the end a failure; authority must lodge somewhere, and among Baptists it resides in the independent church. The denomination will sanction the conduct of the Linden church, and it seems to us that this is all that needs to be said, though in caution we are rather late in saying it.

GOD'S WORKMEN.

Dipping into the life of Jesse Mercer the other day, we were impressed as never before as to how "all things work together for good to them that love God." This expression of Paul evidently refers to the adversities of life. The point is this, that under the jurisdiction of infinite wisdom the very calamities of life are subordinated to the purposes of grace, and made to contribute materially to the heirs of salvation. But what struck us with peculiar force was the relation which these calamities, afflictions, &c., sustained to each other, as well as to the grand result. They "work together" in this, that each one prepares the child of God for the next, that for the next, &c., &c., as one grand system of co-operative forces, all tending to the same end. Like that impressive passage in Jeremiah, "If thou hast run with the footmen and they have wearied thee, then what wilt thou do with horses? and if in the land of peace wherein thou trusted they wearied thee, then what wilt thou do in the swellings of Jordan?" God's method is to begin with the less and go on to the greater. Our first trials are footmen, our equals; and the strength we gather from these contests fits us for the next, horsemen; and then having courageously met and foiled these, we are prepared for the "swellings of Jordan." What Christian has not felt that by previous lighter trials God was preparing him for still greater ones? Thus a long sickness of a beloved companion, the wife of his youth, gradually prepares him for the supreme hour of separation, and this in turn lightens the final blow that unites him forever to the one who, above all others, shared his earthly love. And then, too, the gradual transfer of his early Christian companions whom he has loved, and with whom he has wept and prayed, until he finds himself standing almost alone as to his earliest associates in the church of Christ, causes him to feel that he has more treasures in the church triumphant than in the church militant, so that when the summons comes he realizes that it is only a transition from distracting cares and afflictions to a state of untroubled harmonies and eternal repose. Thus it is that one trial, so to say, into another, as parts of a glorious whole, worketh out in the end "a far more exceeding and eternal weight of glory." And thus it is that perfection is reached through suffering, and no saint in glory will ever regret the fiery trials which have fitted him for "the inheritance of the saints in light."

S. H.

SIDE LIGHTS FROM THE TUSKEGEE.

"I am so glad to meet you; go with me to my house and we will at least give you some bread and water."—Dr. J. M. Love. When several of us got off the train at Salem and saw no conveyances from County Line we felt pretty cheap; but how soon we were relieved with such tempting invitations as the above! Hornady and others went with Bro. Adams, and Crumpton and the writer went with Bro. Love; but when we got to his house "there was a woman in it," and many things met us at the dinner table besides bread and butter.

"Yonder they come and they keep coming." That was the remark when about 3 p. m. the vehicles began to roll into Salem to take us out to County Line. We all had good conveyances and room for as many more.

"We have a good many Harshells in our community. They are clever people, and are taking an interest in our association; several of them came with their conveyances to help us this evening, and you better believe I was determined each one of them should have somebody to carry back."—E. Adams. That is the way Bro. Adams

talked to us as we rode out with him behind his fine black horse. Crumpton was on ahead behind two mules with a younger Adams.

"I tell you, brethren, I do not believe we talk enough about heaven. We do not have to die to get to heaven. I believe that heaven begins here."—W. B. Crumpton, in the introductory sermon.

"We have many difficulties and trials, and I suppose the devil puts them in our way."—W. B. Crumpton. But does not the Lord have a hand in subjecting us to difficulties and trials?

"Our people—very many of them—do not see that they need any additional information, and they will not buy books."—Rev. J. F. Bledsoe. Bro. Bledsoe was making a speech on colporteur work when he said that; he has been engaged in that work for our State Mission Board.

"They have the Atlanta weekly Constitution, or something of that sort, and some of them have a half barrel full of dime novels, what use have they for religious books and religious papers?"—J. F. Bledsoe.

"I have found that Baptists will buy any other religious books more generally than they will those books which treat of our distinctive Baptist sentiments."—J. F. Bledsoe. We have heard two Baptist colporteurs say that within the last month. It was not the case when we sold books from house to house—more than twenty years ago. What has brought about the change?

"Old men are in the ruts, and it would take a streak of lightning to get them out." When Bro. Crumpton said that we thought of the remarks of two brethren in a church which had to get a new pastor recently, namely: One said, "I want a young pastor; I do not want an old broken down colporteur for a pastor;" the other said, "Well, I do not want a colt with his tail full of cuckeburrs; it would take us three years to get the cuckeburrs out of his tail."

"There has been a very great improvement in the support of missions and in the spread of the gospel of late." Pastor Hornady, of Tuskegee, said a good many encouraging things like that in his splendid missionary sermon.

"Why do you talk so much?" is the question that somebody propounded to Secretary Crumpton, and he replied, "Because other people will not talk and act to suit me."

"A church which spends five hundred or a thousand dollars for an organ or church ornamentation cannot plead poverty when called on to give to the cause of missions."—Pastor Hornady.

"At this time the gospel is held up in fifteen thousand stations among the heathen."—Pastor Hornady.

"It has been said that the ALABAMA BAPTIST is popular with our wives and daughters; that insures its success."—Prof. Johnson. Now will not every wife and daughter who reads that try to get us a subscriber? The brethren made some good speeches for the paper at the Tuskegee Association.

"It is a great void in this meeting that Dr. Roby is not here; he is always a powerful factor when he is present in this body." This spoke a brother to us at County Line; but Dr. Roby was at home watching by the bedside of his sick children, the right place for him at that time.

SIDE LIGHTS FROM TALLADEGA.

"The ladies said they only wanted me to say a few things in between, and now I am announced to take the Governor's place."—Dr. Anson West. That was the way Dr. West, the presiding elder, began his speech in the temperance meeting, when called out to take the place of ex-Governor Parsons, who was detained by sickness.

Dr. West made a good speech.

"I believe the women could make this a sober land if they would."—Dr. West. And then he told them how they could do it.

"The cause is going to succeed; we have the church in part, and we have the women in part, and now we want the State. I want the State to legislate liquor out of the land."—Dr. West.

"I asked a man in this city, 'Do you go to church now?' and he said, 'No, I used to go over to the Methodist church, but the preachers preached me and business to hell, and I quit going to hear them.'—Dr. West. That saloon keeper did not want to hear preaching which helped him along in that direction.

"Prohibition will prohibit except with lawless people."—Dr. West made this point a telling one. When men say that prohibition will not prohibit they simply mean that lawless men will have their own way about it.

"When a great moral question is at stake, true womanhood always asserts itself."—Col. J. W. Bishop. The speaker said some sublime things for the women that night.

"Their banner is inscribed, 'Outlaw the liquor traffic and protect the homes,' and that is a sublime banner. Will we enlist under it?"—J. W. Bishop.

"When the broken-hearted money gambler fails and sinks into insanity we all pity him; but when a poor, distressed woman, made miserable by a

drunken husband, prays and works against this great evil, men cry out that she is out of her sphere and ought to be at home! Great God, what is woman's sphere if not in united effort against this wrong?"—J. W. Bishop.

"How is it in our own county? As things are now moving it will not be long until the sale of liquor will be pent up within the walls of this city."—J. W. Bishop.

"When I saw the rules of the Reese Tigers, adopted at a recent meeting, prohibiting the use of tobacco among their members, and requiring that they join the temperance 'Band of Hope,' I had no further apprehensions for them."—J. W. Bishop. If the "Reese Tigers" of this city could have heard Col. Bishop's eloquent remarks after reading their rules from the *Advertiser* they would feel like re-adopting them at every meeting.

"I felt that I could see the arms of their Christian mothers around these boys." That was something more of what he said of them.

"I can say one thing that I know you will be glad to hear, and that is that my speech will be very short."—Dr. Otts, of the Presbyterian church. People love short speeches.

"I am in favor of prohibition everywhere, and I preach and pray and hope in this line."—Dr. Otts.

"I am in favor of approaching this work in a judicious way."—Dr. Otts.

"Why is it that men drink whisky and women do not?" That was one of the questions propounded by Dr. West.

"I can answer that question. There is not a man who would marry a drunken woman, but there are women who will marry a drunken man."—Dr. Otts.

"Bro. R., I am very much pleased with your successor for many reasons, and especially in that he can smoke a cigar as gracefully as any preacher in town. I can see that he is not going to be hampered by your old 'foggy ways.'—That's the way one of the Talladega sisters tilted us." That part of it was a tease, but it is a fact that Dr. Lofton has made his way into the hearts of the whole people of that city; we shall be disappointed if he does not accomplish a great work with that church.

"Yes, my brother, I will write for your paper; you may rely on me. I will also work for the paper. I shall regret it very much if the ALABAMA BAPTIST does not come to every Baptist home in this city."—Dr. G. A. Lofton. This was Bro. Lofton's response to our request that he would write for this paper. Our readers will find a rich treat from him before long.

"Dr. Lofton stirred us with a long pole at prayer meeting last Wednesday night; he had us on our feet talking in meeting before we knew how it was done."—A member. And that was his first prayer meeting in Talladega.

"My husband, this church did not need anything else as much as it did a new pastor; couldn't you see that to day?"—"That wife of mine." That is what she said to us after we returned from church on Sabbath in Talladega. We did not know whether to laugh or cry, be pleased or fretted; we subsided, and went to thinking about the days of Job.

"The fare at Howard College is as good as that of a hotel; plenty of it, and well prepared." That's what Howard boy says to us in a letter. But he also says, "The drill is hard work, and the lessons are terribly long ones. It's the toughest place I ever dreamed of. You have to be watching on every hand, or you'll get a demerit or some other punishment." These are the right sort of things for a college to have said about it.

Bigbee Association.

The Bigbee Association convened with the Baptist church in Sumterville, Sumter county, on Thursday, Sept. 9th, 1886. L. L. Belsher was elected moderator, and J. D. Cook, clerk.

Introductory sermon was preached by A. R. Scarborough, and the missionary sermon by J. D. Cook. Brethren G. S. Anderson, to represent the Ministerial Board, B. F. Giles, of Howard College, and Secretary W. B. Crumpton, in the interest of State Missions, &c., were all present, and rendered valuable services.

All the interests fostered by the denomination received consideration, and it is to be hoped much good was done. The benevolences were equal, if not greater, than last year, in spite of "short crops" and "hard times."

About \$700 were raised for the endowment of Howard College. About \$220 were pledged to ministerial education.

The crowds were large despite the warm weather, the preaching good.

The church at Sumterville know how to help an association. The choir obviated the necessity of uncertainty in the service of singing. The good people entertained the delegates and visitors in a princely manner. Though the delegation was small, yet there was abundant enthusiasm. The association will convene with the church at Brewerville next year, in the same county. Come over and visit us at that time.

L. L. BELSHER.

FIELD NOTES.

Have just had a gracious revival at Liberty Hill church. I carried off to be without the ALABAMA BAPTIST.—S. D. Monroe.

I have received twelve at New Bethel, thirty-five at Oakwood, forty-four at Mt. Zion, and forty-four at Cross Plains.—Geo. D. Harris, Alexandria.

I have recently returned from Callman Association. The association bids fair to become very useful. They raised all that the State Board asked of them.—W. B. Carter, Hartford.

I have had good meetings at three of my churches; several additions. My churches seem to be more alive than ever before. Bro. Spence is having a good meeting at Repton. We expect to organize a church there next Thursday.—B. J. Skinner.

Bro. Jno. F. Purser, of Troy, will preach a series of sermons at this place, beginning on Wednesday night before the fifth Sunday in October. The church-going people are looking forward to his coming with anticipated pleasure.—J. D. Dickson, Pine Level.

I am glad that the paper is in Bro. Kenfroe's hands. It is to us of this section an assurance of its success. We can feel the pulsations of our own hearts when we read effusions from his pen. It will afford me great pleasure to say and do all I can for our paper.—Nedum Willingham, Cropwell.

I expect to be with Bro. Russell at his appointment at Antioch church, and will remain over and preach at night if desired. To the brethren of my churches I would say that I want them to bring out their purses with enough to divide with brother Russell and spare some for the ALABAMA BAPTIST.—D. S. Martin.

I think the Baptists of this section are behind the times and are not doing much for missions. Only a few copies of our paper are taken about here. We need Bro. Kenfroe and Crumpton to stir them up. The Baptists need a pastor at Blocton. I would be very glad to see Bro. J. M. Russell. He was my pastor several years, and baptized some of my children.—Jno. D. Lecher, Blocton.

The Statistical Secretary on last Monday completed his file of Minutes for 1885. The last one was received on that day and was the answer to about twenty letters addressed to the clerk, the moderator, the preachers, and sundry laymen in the association, and at last it reaches the Statistical Secretary more than a year after the association had adjourned, and since the meeting for 1886 was held, but he is rejoiced to get it even after so long a time and so many efforts. Note his request published elsewhere.

At a meeting of the stockholders, trustees and patrons of the Brooksville High School, on the evening of the 21st, Prof. James D. Dickson, of Pine Level, was unanimously elected as principal, to take charge of the school for the ensuing year. Prof. Dickson was present, and in accepting the position made some very appropriate remarks. His stay among us was very short, but the impression he made was quite favorable. Arrangements were made for the school to open on the 8th day of November.—D. S. Martin, Equality.

We have had some differences in our church, some parties had not spoken to each other for three years, and last night after prayer meeting the members came to the front seats where those parties shook hands and made friends, and buried their differences, and all the members shook hands asking of each other forgiveness. Then we all knelt down and had a thanksgiving prayer, and the members all seemed to be happy, and so we now have a united church. We praise God for it. I feel now that our church will prosper. Let other churches do likewise that have differences. This church has called me to serve for another year as I have this year, two Sundays and one Saturday. My same churches have called me for another year, and I will preach for them. I ask the prayers of all your readers that the Lord will bless my labors. I hope this fall to send you some subscribers, for I think, and I hear others say, that the ALABAMA BAPTIST is improving so rapidly, and I hope you will be able to get it into every home in Alabama. I'll do what I can in my field.—H. K. Schramm, Glennville.

In connection with Bro. S. H.'s answer to Bro. J. G.'s query, "Can a Baptist church receive a member on his immersion by a Pedo-baptist?" I would say that a Pedo-baptist minister cannot, and does not, in consistency with his own views, baptize a person by immersion in obedience to the command of his great Master, because conscientiously he does not believe his Master requires it of him. If then he does it at all it is in obedience to the command, or demand, of the candidate, and therefore is but of man, and that which is but of man cannot be accepted for that which should be of Christ, and it is therefore impossible for us, as Baptists, to consistently receive and recognize Pedo-baptist immersion.

C. W. O'HARA.

The Ladies' Central Committee.

The Central Committee, or Woman's Mission Work for Alabama, had a meeting on Thursday last, and reported that, while they have carried out the fullest instructions of the Convention, in writing to the various societies throughout the State, they have failed in almost every instance to receive even a reply to their communications. Sisters, pastors, what does this mean? Does it mean that you are not interested in that great cause for which our Savior gave his life? Does it mean that you are not willing to cooperate in sending the gospel to the perishing? Does it mean that you are not willing to put yourselves to the trouble of organizing and maintaining societies for the promotion of the work? Does it mean that you are willing for the ladies of other States to outstrip you in efforts of this kind? Does it mean that you are indifferent to the work and wants of the State Convention? God forbid! But what does it mean? Is it because you have not been furnished with a plan for organization? If so, the faults lie with the mails, for the instructions have certainly been sent.

To make sure, I give below the resolutions passed by the Convention, which you will please put at once into practice, and let the Central Committee hear from you.

M. B. WHARTON.

Resolutions for Woman's Missionary Work.

Approved and Adopted by the State Convention July, 1885.

Whereas, The Woman's Missionary Work is one of the most important interests represented in our denominational progress; and

Whereas, The time has fully come to make an onward movement in this department of Christian labor; therefore,

Resolved, 1st. That a Woman's Committee be appointed by this Convention to labor in this great work.

2nd. That a Central Committee composed of nine ladies be located at Montgomery, with Mrs. M. L. Stratford, President; Mrs. M. B. Wharton, 1st Vice-President; Mrs. M. A. Waller, 2nd Vice-President; Mrs. Fannie Dennis, 3rd Vice-President; Mrs. W. A. Davis, Treasurer; Mrs. M. C. Davis, Corresponding Secretary; Mrs. Annie Alexander, Mrs. M. A. Hinkle, and Mrs. P. H. Swanson; and that the Central Committee be supplemented by a general committee composed of one member from each association, to be appointed by the Central Committee.

3rd. That it shall be the prerogative and duty of the Central Committee acting as the administrative executive of the committee at large to put itself in communication with the Woman's Missionary Societies and the Baptist sisters throughout the State, to stimulate and encourage the Societies already existing and secure the organization of new ones.

4th. That this work be organized on the basis of General Missions; that all the objects represented by the Foreign, Home, and State Boards be included in its benevolence.

5th. That the committee hold a meeting at least once every quarter, when a full report shall be made of its work, which report shall be published in the denominational State paper, and that the committee be left in its own wisdom to adopt its own plans, methods, and means for the successful prosecution of the work, and that it receive all moneys contributed by the Societies and transmit the same through the proper denominational channels to the objects to which they were contributed.

6th. That this committee be assisted in its work by two wise and discreet brethren, one the pastor of the First church, Montgomery, the other brother G. S. Anderson, Newbern, Ala.

CONSTITUTION FOR WOMAN'S MISSIONARY SOCIETY.—PREAMBLE.

Grateful to God for his goodness, and desiring by our efforts, gifts, and prayers to aid in carrying out our Savior's last command, "Go ye into all the world and preach the Gospel," Mark 16:15, we the women of

Baptist church, agree to organize and be governed by the following

CONSTITUTION:

1. This Society shall be called the Woman's Missionary Society of

Baptist church and shall be auxiliary to the Central Committee for the State and through the same to the Foreign, Home, and State Boards.

2. Its design shall be the spread of the gospel in those lands where idolatry and superstition prevail, and in destitute places in our own land, and also the promotion of a missionary spirit.

3. These ends it will seek to accomplish by the collection of funds and the circulation of missionary intelligence.

4. The Society shall consist of all persons who contribute to its funds as hereafter specified.

5. The payment of — a month, or contributions through a "mite box," shall entitle the contributor to membership in the Society. Said payment shall be made at least quarterly.

6. The officers shall be a President, a Secretary, a Treasurer, and four Collectors, all of whom shall constitute a "Board of Managers."

7. The President and Secretary

shall perform the duties common to such officers. The Treasurer shall keep an account of all moneys collected and forward to the Treasurer of the Central Committee, receiving vouchers therefor.

8. It shall be the duty of the Board of Managers to serve as ex-officio members of the Society every month, and to report regularly to the church the work of the Society.

9. There shall be an annual meeting of the Society held on the — of — to which time a report of the year's work will be read, and a sermon on missions be preached by some brother selected by the Society, and a collection shall be taken for the objects of the Society.

10. The Society shall subscribe for a missionary periodical, "Heavenly Helper," or any paper or journal it may prefer.

RULES FOR OPENING.

Reading the Scriptures. Singing. Prayer. Reading of Essays and Sermons.

ORDER OF BUSINESS.

Reading Minutes. Report of Standing Committees. Report of Special Committees. Report of Treasurer. Miscellaneous.

"Is it True?"

Our thoughtful brother Baber starts an interesting question in a recent issue of your paper, whether the occupation of teaching is unfavorable to the development of "moral strength and grasp," as "the judge of one of our State courts" expressed it, at one of our State Conventions.

My conclusions would be, a priori, that it is so in teaching elementary branches, not so in giving instruction in the higher departments of school or college education. In the former case the higher offices of the mind, analysis, induction, and generalization, are not much called into play; conceptions long since attained are simply recalled, again and again, without the exertion of any faculty but that of attention. In the latter case, the higher offices of the mind are constantly brought into the fullest play; the reasoning powers strenuously exercised. Even in schools of higher order, the most scholarly and intellectual instructor is constantly pitted with questions the most far-reaching, which he is expected to answer without a moment's hesitation. Indeed, more ability is required to conduct a first-class grammar school than to fill a professor's chair in a college. So Buzby and Parr, and Arnold and Waddell, and the Bemises and Bestors, and Jewett, were great men. That is, facts, as I conceive, corroborate my theory. I presume this is as all other callings, they who are content to linger out their days in the lower walks of a profession find themselves dwarfed and undeveloped; they who climb up higher, find scope enough for a growth the most stalwart. In public address men unaccustomed to speak in public to think in the presence of an audience, cannot be expected to command their resources, and therefore constantly appear at a disadvantage, under such circumstances; but speakers often before an audience, on the most important subjects, are inspired by their presence, and rise into a vigor and vivacity manifested on no other occasions. Old debaters feel their manhood come upon them in proportion to the recognized strength of their antagonists; whereas an inexperienced debater grows nervous when he looks upon a strong man waiting coldly for the encounter.

E. B. T.

Important Notice.

Meeting of the State Mission Board.

The meeting of the Board cannot take place before the 15th of November, owing to the continued absence of the Secretary attending associations.

All commissions will expire Oct. 31st. Missionaries and colporteurs will send in reports at once for the quarter ending Sept. 30th. All applications for aid or appointment should be sent to the Secretary at Marion, by the first of November. The applications should be brief and explicit.

W. B. CRUMPTON.

A Letter from Bro. O'Hara.

Have just returned from a visit to Brieffield. Spent three days with Bro. W. J. Elliott, a zealous young minister who is in the employ of the State Mission Board, and stationed at Brieffield as pastor. He has indeed a heavy work, but with great earnestness; Christian zeal, energy, perseverance, and trust in God by a laboring. He has the co-operation of brethren Johnston and Hucklebee, and their companions, who are most excellent Christian ladies. Others are encouraging the work, and quite a number will unite with the churches as soon as they can obtain letters from their churches.

This is indeed a missionary field. During the time I was there, we myself and the pastor, spent the day in visiting from house to house, and each night the writer endeavored to present the claims of the gospel to sinners, and quite a number asked for an interest in the prayers of God's people. We confidently expect to hear in future of many being brought to Christ.

C. W. O'HARA.

STATE MISSION COLUMN.

Our Hope This Year!

Encourage Every Christian to Work in the Kingdom of God—A Quarterly Collection from Every Church and a Quarterly Bulletin from Every Ministry.

OUR PLAN.

To increase the number of those who are working in the Kingdom of God.

OUR FEATURES.

1. A quarterly collection from every church and ministry.

HOW DIVIDED.

\$25,000 for State Missions, \$25,000 for Foreign Missions, \$25,000 for Home Missions, \$25,000 for the Education of Colored Ministers.

