

# THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

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## Walking through the Fairs.

A Discourse by Dr. M. B. Wharton at the First Baptist Church, Montgomery.

Text: Psalm 90: 6—"Surely every man walketh in a vain show."

In lieu of a regular sermon this morning, I propose to give you a moral lecture, entitled,

"A WALK THROUGH THE FAIRS."

It was said of the people of ancient Rome that two things were absolutely necessary to their existence, bread and public shows. The same remark is true of the people of Montgomery, and indeed of the whole of Alabama. If David had reference to such exhibitions as are usually expressed by the term shows, then our city during the past week has illustrated his declaration that "Every man walketh in a vain show." Shows we have had, great and small—bird shows, and animal shows, and monstrosity shows, dime shows, and quarter shows, theatrical shows, operatic shows, circus shows, merry-go-round, and rope-walking shows, ladies' fairs, and an "omnium gathrum" state agricultural fair.

And the people have walked in them. The old and the young, the high and the low, the rich and the poor, farmers and laborers, merchants and mechanics, lawyers, doctors and preachers have all walked in some or other of these shows.

The moral observer standing on the highest balcony of the capitol, or perched on the top of the new water tower, might well exclaim as he viewed the surging masses of our people pressing on to the gates, "Surely every man walketh in a vain show."

Some of these shows were so very vain and foolish and frivolous that I did not go into them, and of these I do not propose to speak. Others had much in them to admire and much about them to condemn, and these claim attention. Putting the ladies always first, they availed themselves of the grand occasion to hold a fair for the benefit of a cause dear to Montgomery hearts. We are justly proud of our military, who have won a national reputation. The motto is a good one, "Be peace prepared for war," and should the tocsin of war sound, we should expect a good report from our noble Greys and Blues, who for perfection in their science may well defy competition. No wonder that the ladies are on their side, for "none but the brave deserve the fair," and fancy clothes and brass buttons have always had a warm place in their hearts. They worked for their cause with a zeal, an industry, a devotion which I should be glad to see them bring to the cause of the world's great leader—the captain of our Salvation. They were themselves the great attraction of their exhibition, splendid as were many of the articles displayed, they themselves being literally the "fairest of the fair."

I cannot speak too highly of the "State Agricultural Fair," which has been a great success, and too much praise cannot be awarded to the efficient and indefatigable general superintendent for his magnificent collection of Alabama products. No true Alabamian could behold that display without having his heart throbb with emotion in contemplating the future of our State. There were splendid exhibits of all the industries of our people. The garden, the farm, the shop, the factory, the poultry yard, the stock yard set forth their best products, that would have been ornaments at Louisville, Cincinnati, Richmond, or New Orleans. Specimens of needle work and the fine arts were varied, valuable and attractive. Usually at Southern fairs the interest has generally centered in the races, performed often by imported horses. While the horse show was excellent it was not the center of interest. During the whole time crowds were viewing the collections in the buildings and at the stock pens. All, of course, enjoyed the equestrian display, and there is no harm in that. Men are required to make a trial of intellectual speed, and physical speed, and there is no reason why horses should not be put to a test. The horses do not suffer, are well cared for and are long lived. Two things, however, make horse fancying objectionable, one is the fact that men go wild about horses, and neglect everything else to worship their favorite idol. Egypt worshipped the ox, but America worships the horse. It is said that a president of the United States was a great horse talker. When he appeared at a royal court in Europe, the king who was an admirer of our distinguished poet, said, "Mr. President, I am glad to welcome any one from the land of Longfellow," whereupon the president replied, "I suppose you knew that he had been injured and taken from the track."

I am sorry to say that the code of morals that exists in horse quarters is not the best, although I know some of the most moral and upright men in that business who would not stoop to a mean action. So it should be with all. The horse is a noble and honest animal, and so should his master be. But the great objection is that men will bet on horse races, and this is gambling of the first water, and so put down in the books. And when this betting is coupled with "jockeying," it becomes one of the most disgraceful kinds of gambling, of which the very horses would be ashamed if they could be made to know the facts. All of this interferes with a proper horse fair.

A member in my church in Louisville, Ky., had \$100,000 worth of blooded horses, and the finest race course in Kentucky, to which ladies, preachers and all were invited to witness trials of speed, but there was no betting allowed. So, with the exception of the pools—jockey pools, whiskey pools, and I may say also rain pools—the fair was all that could be desired.

I retired from the grounds feeling prouder than ever that Alabama is my adopted State, and I felt like saying to my mother Virginia, and grand old Kentucky, behold with pride your sunny southern sister, Alabama, a State of which the whole Union may boast! Lying upon her great iron bed, covered with her fertile soil, and green wrappings, her head pillowed upon her beautiful mountains, her feet and limbs stockinged in her cotton bags, she is beautiful and powerful indeed. But she is not a sleeping beauty. She has awakened from her long repose, and with heart, and brain, and hand, in field and shop, and furnace and factory, she is working out her destiny and developing her wonderful resources.

But there were some other vanities that I met with in my walk that I am compelled as a teacher of morality to notice. Entering one of the most spacious halls in the city where there was a bewildering display of beautiful articles and beautiful women, I beheld in booths presided over by ladies, literally stacks of bottles of whisky. I need not tell you that I was sorry to see this, sorry to see that the devil had gotten into this scene of beauty as he has gotten into the first paradise, coiled in each case in the presence of woman. As I thought of the great struggle the women of the land are making to rid it of the greatest curse the female sex has ever known; as I thought of the Woman's Temperance Convention to meet in this church next week, and of the State Alliance to meet here at the same time; as I thought of the efforts of legislators to secure suitable enactments against the evil, and then beheld some of our most prominent ladies engaged in disposing of it, here I was sad, sad indeed. I felt like praying, "Father, forgive them, for they know not what they do." I know that it was donated, and sold for the benefit of the fair, but the end does not sanctify the means, nor does it relieve one from the fearful malediction, "cursed be he that putteth the bottle to his neighbor's lips." I can say to-day that if the ladies give their countenance to this traffic, the hope of reform is gone. We had as well stop our speech making, disband our societies and withdraw our appeal for legislation if the ladies go against us, and upon their heads must fall the curse of ruined hope. God grant that the time may come when our ladies, without a single exception, will "touch not, taste not, handle not the unclean thing," though the demon come not merely in the name of charity, but in the robes of an angel of light.

Passing along further into the room I was approached by no less than half a dozen beautiful girls, attired in bewitching costumes and asked to take a chance in a raffle. That is, at a time when the city is over run by gamblers, when the secular press is seeking to put them down, when a bill has been introduced into the legislature making gambling a penitentiary offense, a minister was asked to gamble, and that, too, by members of his own church. I am aware that they did not know it was gambling, but I can tell them to-day it was. The code of Georgia says it is, making the party liable to not more than one thousand dollars, nor less than one hundred dollars fine. Wishing, and to make sure, I asked one of the most prominent lawyers in this city, who said it is gambling according to the laws of Alabama, each one getting another to take a chance rendering himself liable to an indictment and fine of not more than two thousand, nor less than one hundred dollars, and he added:

"There's where gamblers are made, beautiful women urging men to risk a little money, with the hope of getting something valuable."

Another feature was the "Domestic Venture," where for twenty-five cents many bottles of whisky and other articles were drawn and handed over the counter. What a name for a gambling enterprise! Domestic Venture! Perhaps the name is good, for it certainly is a home thrust at morality, in a double sense. Cowper says:

"Domestic happiness is the only bliss of paradise that has survived the fall."

Look on his picture, and on this! Great God, what a travesty! The devil generally conceals himself when he works his ruin on our race, now and then showing a tip of a horn, or the end of a finger, or a small part of his scrawny feet. But here he comes out of his den and sits upon the counter, horns, hoofs and all. Then, when the preachers, the press and the law-givers say to the gamblers, go! are there not some who are saying, stay, or if they are forced to go, are not others raised up to take their places? Gambling is an absorbing passion, and when once inflamed it is difficult to control it. Men who gamble will gamble almost at any time and under any circumstances—gamble to the ruin of their health, their fortunes, their homes, their families, their immortal souls. If they do these things in the green tree, what will they not do in the dry? that is the question to be put to those who engage in raffling. O, the seductive influence of gambling! "Only a chance," that is the beginning. "In hell," that is the ending. The highwayman puts his life against yours. The real, professional gambler proposes to be your friend, takes you into apartments, elegantly fitted up, permits you to repose on a luxurious sofa, to eat at his expense the most costly viands. Why?

"Like the bat of Indian tracks, And whose pinions fan the wound he makes, And sooths the dreamer's pain, He sucks the life-blood from the vein." Should not anything that looks like gambling be discouraged? I think so.

About half-past ten the dancing commenced. I did not see one of those who cherish inveterate prejudices against dancing. There is nothing particularly objectionable in the square dance properly performed at proper times but for the fact that it leads on to other things. I am willing to advocate the round dance provided the gentlemen will waltz apart to themselves, and the ladies to themselves. If that were done there would soon be no round dancing, it would be playing Hamlet with Hamlet left out. Now, I am opposed to dancing for many reasons. 1. It injures the health, many a young lady has gone prematurely to a dancer's grave. Getting heated in warm rooms and going out into the open air to cool is a common and dangerous practice. 2. It has a bad moral tendency. I know the girls, most of them, are pure and innocent as the snow, and the young men are noble and gallant, it may be, but what of the tendency of this practice? Ministers of the gospel have all declared against it. Churches have all declared against it, the Catholic church making it the cause for excommunication. The secular press has declared against it, and I believe if inatters grow much worse the courts will after a while declare against it. I want to see our ladies occupying their true position. What I saw in Rome in a statue of modesty, a figure fully draped and surpassingly beautiful, which looked as if a snowy angel had for the time exchanged heaven for earth; what I saw in Germany in the portrait which Angelica Kauffman drew of modesty; what I saw in store and oil, I want to see in flesh and blood, the incarnation of that "modesty which highly adorneth woman."

When I speak to mothers about it (and they are the ones that are responsible, not the girls) they tell me that they don't want their daughters to be wall-flowers. It does not follow that they will be. The greatest belle a few seasons ago at the Virginia White Sulphur Springs, out of hundreds of young ladies, could not be induced to engage in the round dance. But suppose they should be for the time wall-flowers? Some of the most beautiful flowers that shed their fragrance on the air or open their petals to the sun cling to the wall. And when these flowers are to be plucked the walls are not neglected.

"The maid whose manners are retired, Who patient waits to be admired, Though overlooked, perhaps, the while Her modest worth, her modest smile, Yet she will find or soon or late A noble, fond, and faithful mate."

All of these vanities on this occasion were more execrable than the fact that the fair was so complete and attractive without them. But this subject is capable of a much wider illustration. There is a sense in which every man literally walks in a vain show. "All the world's a stage and all the men and women merely players." Life itself has been compared to a poor player who struts and frets his hour upon the stage and then is heard no more. You have heard of world's fairs, as at London, Paris, Vienna, and Philadelphia. The truth is, this whole world is but one vast exposition where "Every man walketh in a vain show." In this exposition there are three prizes held out all of which, alas, are vanities. The first premium offered to the devotee of the world is honor, vain honor that cries hosanna to-day, and crucify him to-morrow; honor that never satisfies, for the void in the human heart widens, as the libations of the multitudes pour into it, "as streams their channels deeper wear." Go, ambitious man, and view Alexander after conquering the world, weeping because he had no more worlds to conquer, and say if honor is not a vain prize. Another prize is riches. The great world has its purses for all who will sacrifice to get them, but what are they worth? "He heapeth up riches and knoweth not who shall gather them." "Riches make to themselves wings and fly away." And even when possessed they do not satisfy. Not gold enough has passed through all the mints in the world to satisfy one avaricious soul.

"In vain our flocks and fields increase our store, When our abundance makes us wish for more."

The third prize consists in pleasures, that are unsatisfying and are "but for a season." Thomas Moore said "One minute of heaven is worth them all," and Robert Burns said:

Pleasures are like poppies spread, You seize the flower the bloom is shed, Or like the snow falls in the river, One moment white then melts forever, Nay, man himself is vain, and "walketh in a vain show." This is the central thought in David's expression. In one sense man is magnificent with "An eye like Mars to threaten, and command a station like the herald Mercury," but in another sense he is lighter than vanity. Why? Because God has made his days as a hand's breadth, and his years as a morning before him. Every man is at his best state, altogether vanity.

"This world is all a fleeting show, For man's illusion given, Its smiles of joy, its tears of woe, Decadent shine, deceitful flow, There's nothing true but heaven."

What then should we do? I answer, adopt David's course and David's prayer. (1.) Pray that you may know your end, and the measure of your days, that you may know how frail you are, and act accordingly. (2.) Pray that God will take away your transgressions from you, which he will do through the peace-making blood of our Lord Jesus Christ. (3.) Live with reference to eternity, walk on its shores and listen to the sound of its waters until you are deaf to every sound besides. As you behold men struggling for prizes at exhibitions, let it inspire you to struggle for the heavenly prize. This was the use that Paul made of the Olympian games, "Forgetting the things that are behind, and reaching forth to the things that are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus."

Christ the Alpha. Take Christ first, before you think of doing anything else. Did he not say, "Without me you can do nothing." So, then, all you do without him is sheer nothing, however pious and noble it may appear in the eyes of men. Is he not the Alpha and is not Alpha the first letter? Then do not try to put a letter before it, do not say to yourself, "I will try to obtain a true recognition of my sins, and then I will go to Jesus to obtain salvation." This is beginning with the z, instead of with the Alpha. By doing so, you make yourself like that fool who said, "I will learn to swim first, and then I will go into the water." Do you want to know your sins truly? Who is to give you that knowledge but Christ? Do you want to become better and more heavenly-minded? Who can give you that godly disposition of heart but Christ? Indeed, everything you want is within the sheepfold of God; but how can you get within, except through the door, which is Christ? "I am the door," he said; "By me, if any man enter in, he shall be saved, and shall go in and out, and find pasture."

[Guthrie. I find that when the saints are under trials and well humbled, little sins raise great cries in the conscience; but in prosperity conscience is a pope, that gives dispensations and great latitude to our hearts.—S. Rutherford.

## The Baptist People.

A Sermon Delivered before the Massie School Association at Hartsville, Ala., by Mt. Lyon, with Condensation and Brief Additions. Published by Request of the Association.

Text—1 Peter 3: 15, 16.

I have been specially requested to deliver a discourse with distinct reference to the name of the Baptist people, and explaining why they are called Baptists. And since the names of many religious fraternities are related in some way to their respective creeds, and their hope of salvation through Christ, I have thought it well to adopt the exhortation of the apostle, above selected, as a guide to our inquiries.

Sanctify, set apart, the Lord God as the only being whom you ought to worship, and whom you will worship. Satisfy every desire after the knowledge of salvation that you possess. And do this not with pride, but with meekness, lowliness, humility, and also with "fear," reverence and love to God. In doing this, we must have a good conscience; we must speak the truth, yet so as not unnecessarily to irritate or offend others, and thus do evil, and commit sin, instead of doing good. While we thus deport ourselves, if others speak evil of us, and call us evil doers, they may be ashamed of their false accusations against our good conduct in Christ—imitating Christ. Christ was the great missionary from heaven to earth for our salvation, and he requires that we should, in turn, become missionaries to others for their salvation. If we are not missionaries at heart, wishing others to become Christians, then we have no answer to give, and nothing to tell. If this be true, we have not the hope that is an anchor of the soul, and are not Christians.

The name *Baptist* is intimately connected with the mission of Christ; John the Baptist was his messenger, his "Elijah," to prepare the way before him; and the mission of Christ was the full development of the plan of salvation, first obscurely announced in the denunciation of the serpent in the garden of Eden. I offer therefore this proposition:

1. That from the time of Christ and his apostles God has had a people, separate from the world, of a distinct holy character, called his saints, and also disciples and followers of Christ; and that this character of holiness belonged to God's true worshippers from the time that the first penitent sinner was saved.

1. Probably none will deny that the Old Testament contains all the history of the world, down to the time of its close, of the origin of God's people, and of all that he did for their salvation. There is also no question that in the fullness of time, the Lord Jesus Christ, God manifest in the flesh, set up the kingdom predicted by Daniel, which should fill the whole earth; that he wrought out, in his pure life, a perfect righteousness to be imputed to his people, and bore the wrath of God for all their sins.

2. All *Pedo-baptists*, properly classed as Protestants, are understood to believe that all the people of God in Old Testament times, and all the Israelites with their children, proselytes and servants composed the true church of God; and that the kingdom set up by Jesus Christ is the church of Christ on earth, and is really the continuation of what they call the Jewish "church" of the old dispensation; that since all male infants, whether Israelite or heathen bought with money, were circumcised under the Mosaic law, therefore all male and female infants, especially of church members, should be baptized under Christ's gospel law; and as there were some ceremonial sprinklings under the Old Dispensation, signifying purification, so every one either admitted to the Christian church or born in it, must have water sprinkled on him or her for baptism under the New Dispensation.

3. All this church-scheme Baptists reject and denounce as utterly unsustained by scripture. In every age they have been distinguished for their opposition to this stupendous system of error, as they consider it. They, or at least I think a great majority of them, do not believe there was any church of Christ on earth in Old Testament times. They do not believe that the kingdom of God, or of heaven, which our Savior set up in this world is the church of Christ; but they believe that it is a spiritual kingdom, into which every one enters the moment he believes in the Lord Jesus Christ with the heart unto righteousness. Baptists believe that the church at Jerusalem, developed at Pentecost, and soon afterwards by the vote of the church furnished with deacons, was the first of Christ's churches in

this world; that subsequently there was a church at Rome; and they do not believe that Peter founded that church, or that it is proved that he ever saw Rome; that there was a church at Corinth, one at Ephesus, and churches in many other parts of the then known world. We believe that these churches were independent of each other in government, that Christ's churches have but one order in the ministry, and that all pastors are bishops, which are nothing but overseers of single local churches. We believe there was not one infant in any of the apostolic churches, and that no persons were admitted to membership in them but such as professed faith in Christ, and were immersed in the name of the Father, and of the Son, and of the Holy Spirit.

Upon one grand announcement and promise of our Savior rests the chief hope of salvation of every professor of faith in Christ, of every name, sect, and creed. They are coached in his memorable words to his most impulsive disciple: "And I say also unto thee, (Matt. 16: 18) that thou art Peter"—petros, a rock, a piece of a rock, or a stone—"and on this rock"—*ta petra*, the rock; large rock—"I will build my church, and the gates of hell"—hades, death—shall not prevail against it. This great rock is Christ, "Jesus Christ himself being the chief corner stone," or, as he says, "the head of the corner." Nothing shall triumph over it; that is, his church shall be eternal. Many think that ever since this announcement was made Christ has been building his church. May be so; we know only that he set the work for future time, "I will build my church."

I think that this church is Christ's bride, the church that Paul said Christ loved, and for which he gave himself. It is essential to an organized church of human beings in this world, that there be at least a conceivable possibility of the coming together of all its members at one time into one place; but there is no such conceivable possibility in reference to Christ's bride on earth during this age. There are millions of them already gone to heaven, millions of them are now on earth, and millions of them doubtless are not yet born. I think that church, whenever it shall be built, will comprise every human being that shall ever be saved, adults, *ad infants* dying in infancy, whether their parents are Christian, heathen, or what not, as well as all idiots who were never of sound mind. Practically, a church in this world, like any other deliberative body, must come together or it could not be a body, and emphatically could not be a church of Jesus Christ. It must have a certain place in which to assemble, or its members could not know where to meet, and it would soon be no church. The apostle Jude says that the only wise God our Savior is able to present his people faultless before the presence of his glory with exceeding joy. Thus Christ will, some day, collect all his church together, when they shall all be faultless, and the place will be in his presence. This grand occurrence will be one of exceeding joy to our blessed Savior. "O, it will be joyful, joyful, when we all arrive at home!"

4. The name *Baptist* denotes a member of a church which holds certain peculiar doctrines of the Bible, besides those which other Christian professors hold, and rejects all departures from the word of God; one of which peculiar doctrines is, the requirement of the Scriptural immersion of a person who professes saving faith in the Redeemer, before he can be admitted to membership in a church of Christ. Immersion alone is very far from being all that makes even a regenerate person a Baptist. The word *Baptist* means, as defined in Webster's Dictionary, one who administers baptism. But from this definition, no mere English speaking man can tell what "baptist" and "baptism" are, simply because they are Greek words merely anglicised, that is, changed as to the letters composing their terminations, to suit English forms of speech. They are not translated in our English Bible, but transferred, as every scholar knows, like the word *depot*, from the French. It is therefore proper for me to state that "baptist" means one who immerses, and that "baptism" means immersion, as also no scholar regarding his reputation will deny. These, I say, are the meanings of those words, in their proper forms, in Greek Lexicons, which also give such meanings as *bathe*, *steep*, *wet*, to the verb. In English Dictionaries, these two words mean whatever the most of the English speaking people, especially writers, are in the habit of saying

they mean. Dictionaries of a living, spoken, and therefore changing language, are made in order to show in what sense the great majority of people use words, not always to show the meanings which ought, according to their derivations, to be applied to them. The name of a fraternity generally gives some important indication of what it is. A religious organization cannot exist without a creed, or faith in certain facts, truths and injunctions of the Bible, and upon which they depend for their happiness and their hope of salvation. These things are more or less distinctly indicated in explanations given in regard to their sectarian name. And in accordance with these facts, Webster gives also a secondary and specific meaning to the word "baptist," thus: "As a contraction of *ana-baptist*, one who denies the doctrine of infant baptism, and maintains that baptism ought to be administered only to adults or believers by immersing the body in water." If the words "adults or" were stricken out this definition would be transparent, and acceptable to Baptists.

Continued next week.  
Work! Work!!

Dear Bro. Renfro: This week's issue of the *Baptist* is the best we have had, and I am satisfied that it will grow better and better; wish that it may find a home in every Baptist family in Alabama, it would then become the best church paper South, and as good as the best anywhere.

The various enterprises of the church would move forward beyond the now, most sanguine expectations of God's people. I feel like the Lord is going to do great things for us; let his people be faithful and zealous in every good word and work; labor earnestly, in season and out of season, and pray in faith. Move forward, brethren, don't stand still waiting for the glory of the Lord; but move on, press on, and the way will open before you. We want no idlers in the vineyard; did anybody ever see a lazy Christian? I have seen many who were mighty night dead heads; who would make good working members were they properly instructed; and the truth is, wherever you find a church destitute of all missionary spirit, State, Home, and Foreign, you will find a dead head pastor feeding, not *stirring*, that flock. All such would be preachers ought to come down and out, and stay down until they are converted, and then stay out until they are called and qualified. Why sir, I know a pastor who is afraid to teach his people to give, for fear his pay will be that much less. Well, a man with that kind of a spirit, generally gets but little, and what little he does get ought to be taken away from him.

The gospel is a great and grand message of love and mercy to a lost and ruined world, and no man can preach a gospel sermon without proclaiming the glad tidings of peace on earth and good will to man. Then let us all go earnestly to work, and with God's blessing, the church will be wonderfully revived, souls will be saved, and the next year will be a year of jubilee throughout Alabama. Work, work! let everybody work! There are numbers of church members who think that the Lord requires nothing of them, but let me tell you, my dear friend, that if the Lord has nothing for your hands to do, perhaps he is acquainted with you; and O, what a fearful awakening it will be when that great and final day shall come, if the Judge of all the earth shall say to you, "Depart, I never knew you."

The Salem church has called Eld. C. S. Johnson, our present pastor, for another year, and we are looking forward to a year of earnest work, and if we can get some of Bro. Crompton's lightning after some of our members, who are in the old ruts, we will bring up a good report at our next association. You and he must come again, and try some of the little woman's bread and butter. J. M. L. Salem, Ala. Nov. 12th.

Why Is It Thus?

I have sometimes hesitated to express my thoughts about some things, lest I might justly be regarded as a "croaker." I do not wish to be, or even appear to be, that kind of animal. Yet I must take whatever risk may be incurred by asking the editors of the ALABAMA BAPTIST a question. If I remember correctly, the results of Evangelist Thomason's recent meetings in this State, so far as published, indicate that he did more to strengthen the *Pedo-baptist* churches than our own; and he is a Baptist.

I observe, also, that as a result of the great revival in Tuscaloosa, the additions to the churches were about as follows: Methodists, 100; Presbyterians, 40; Baptists 30. This, according to my recollection, is the ratio, if not the exact figures. If I mistake not the great revival begun with the advent of evangelist Porter into Northport, just across the river from Tuscaloosa; and he is a Baptist.

I have heard it said that both these evangelists are very "liberal" toward other denominations, and take some pains to show that they are entirely free from the taint of sectarianism, or denominationalism. This is what I have heard, but do not know. Anyhow, the question comes to my mind, when I look at the announcements of the results of their meetings, Why is it thus? Perhaps the editors can answer.

And then I read in other of our papers accounts of meetings held by Baptist evangelists in other States, who went to this or that Baptist church, and preached under the auspices of that church, or rather, *assisted its pastor*, and the results invariably show that 15, or 20, or 50, or other number, united with the Baptist church, and a few with the *Pedo-baptist* churches of the town or community. The accounts show that he went there simply as a Baptist, and he worked simply as a Baptist.

You see what my difficulty is, and I would like to have the answer, if you can give it, on looking at the figures and the facts, to the question, Why is it thus? COUNTRY PREACHER.

An Enigma.

"Tell that Talladega sister if she will put it off before gracefully, she will have a word that represents the sentiments of some of us when we see a Baptist preacher with a cigar in his mouth."—J. S. Y.

Since reading the above, we have been trying to figure out what "J. S. Y." meant, and it has puzzled us no little to get at the enigma which seems to be couched in those mysterious letters. They mean something—sure!

We have worked upon the letters as a whole and separately, and while we imagine we have the "J" and "S," we are in doubt about the "Y." We are truly sure that "J" and "S" mean Judge Solomon, but about the "Y," which we have thought that it meant *Yankee*, but the sage decision of the above quotation would neither correspond with the wise pronunciation nor with the title and given name—Judge Solomon! We are sure that the "Y" must stand for something else. The word "Yankee" occurred, but while the Yankee has the disease of Tobacco-pneumonia, and is very emphatic in his denunciations, he seldom ever fails to give his full name in a thrust at a brother in print, and he usually sits down and writes a private note of castigation, in *love*. It doesn't mean Yankee. We know the Yankees too well.

Well, we will study over the matter a week longer. In the mean time, if any wiser thinker than we can finish out the enigma, we shall take it as a great favor. No doubt it will be a grateful revelation to the new brother just come into our midst, about whom the recent pleasantries of the ALABAMA BAPTIST was written.

SIC SEMPER.  
P. S. We'll venture that the Judge has done worse things than smoke a cigar. S. S.

A Family Bible.

A missionary writes from Tinnevely, British India: "Passing up the main street of Palamcottah, we noticed the neat houses of the native Christians; over the door of one were the words, 'Welcome; peace be with you all.' We accepted the general invitation and entered the house, and saw a respectable, happy family. On the table was the family Bible, in which we noticed several slips of paper as markers. We were told one marked the portion for family prayer, another was the husband's work for private reading, another the wife's, and another the children's. It was a family Bible indeed."

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

Nothing with God can be accidental.—[Cungiffow.]

We must learn to accommodate ourselves to the discovery that some of those cunningly fashioned instruments called human souls have only a very limited range of music, and will not vibrate in the least under a touch that falls others with tremulous rapture or quivering agony.—[George Eliot.]



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