

# THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

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## Notes of a Sermon at Southside on Sabbath, Jan. 9th, 1887.

The Pastor's Appeal for the Co-operation of His Church.

Text: "Ye also helping together by prayer for us." 2 Cor. 1:11.

It is very instructive that this apostle made a similar appeal in nearly all his letters to the churches. To the Ephesians he said, "Praying always with all prayer and supplication in the spirit, and watching thereunto in all perseverance and supplication for all saints, and for men." To the Colossians he said, "Withal pray also for me, that God would open unto us a door of utterance to speak the mystery of Christ." To the Philippians, "For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ." To the Romans, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me."

All this is the earnest desire of every true minister of Jesus Christ, in assuming the responsibilities of a pastor.

I. It indicates that he realizes the magnitude of the work which he takes in hand.

1. And first of all he is a preacher of the mystery of the gospel. He is to proclaim the mystery of a triune Godhead, and establish his people in the faith of this fundamental truth, however exalted beyond his comprehension. He is to comfort them by the sublime mystery of incarnation—God manifest in the flesh. The doctrines of grace, the doctrine of regeneration, the doctrine of a holy life, the doctrine of the resurrection, the doctrine of the order and ordinances of the church of God, the doctrine of the union of the church and the Holy Spirit, and the doctrine of the world's conversion. All this comes before him.

2. The work of overseeing the flock of God. Leading them, feeding them, training them, ruling them, building them up in their most holy faith, guiding them in the path to heaven and himself leading the way.

3. Watching for souls in the church and out of the church, calling sinners to repentance, restoring the wandering, and winning souls to Christ, sympathizing with the sorrowing, and standing as the helper and comforter of all.

4. Visiting from house to house, not neglecting the poor, the needy, the distressed, the anxious, the new comer, the rich, the positioned, and the careless. In all this he works and watches day and night in much toil and anxiety, in prayers and tears.

II. He who undertakes this vast and many-sided work needs help. He is but a man; a man of like passions and trials and weaknesses with other men. Therefore Paul's appeal is not too strong for any minister of Christ. "I beseech you, therefore, brethren, by the mercies of God, and the love of the Spirit—you helping."

1. You helping personally, individually, in personal co-operation, in active service with the pastor, in sympathy for him, and working with him. Helping by suggestions, by advice, by informing him of opportunities, by doing a great part of the visiting, and other work, for him and with him. Helping by financial liberality in all the demands of the cause of Christ.

2. You helping together. The whole church together, as a united body working with the pastor, "striving together." Not striving apart from each other and against each other, but together with one another. This will demand fellowship; it will require brotherly love; it will require confidence; it will make it necessary for every one to work in his own place, to not be puffed up, and to each rejoice in the success of others. All helping together in the Sabbath-school in the prayer-meeting, in the aid society of the sisters, in laboring together in gathering people to our church, in helping to build up a congregation, in helping in the conversion of souls, and soon all will be expected to help when we rise up to build and beautify the house of the Lord. This earnest co-operation with each other and with the pastor comprises a community of interests, where every one has a part and bears a part in the common cause of their own church.

3. You helping together by prayer to God for me. It may seem wonderful that Paul should make this appeal for an interest in the prayers of the churches. A great man, a great scholar, a great philosopher, a man of great position; a Christian and a Christian minister; an apostle and the chief among the apostles; an inspired man, a man who

could impart the Holy Ghost, and a man who could work miracles.

If this great lion of a man, this moral hero, this man so wonderfully endowed, if this man laid himself at the feet of the churches—as he did in every epistle—and asked for their prayers, what should be expected of the wants and pleas of him who now becomes your pastor.

The true pastor prays for his people, prays for them individually, and prays for their families, and prays for the conversion of their people, and prays for the church as a whole. He prays for them in all their trouble. And in turn he has a profound right to expect that his whole church will pray for him and his. Pray for his work, for his success, for his opportunities, for his health, for his protection, for his spiritual growth, and for his access to the hearts of the people. Pray for his family, for the salvation and prosperity of his household, and for the welfare of all that especially concerns him.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified."

## Words to the Secretary from Correspondents.

A brother makes a remittance and closes his letter: "Crops are short, which makes money scarce; but we will do what we can for missions." There is no question about crops being short and money scarce, but if the friends of the Board will say as this brother, "we will do what we can for missions," all will be well. "The day of small things" is upon us. If the pastors and churches will only give the people a chance to give their little. If our Christian women in their societies, and in the Sunday-schools and churches will do what they can, and if the superintendents and teachers will encourage the children to give their little, the mission cause will not feel the short crops.

Another letter. Speaking of his association, a brother writes: "Our association will never be lifted out of its present inactivity until the churches have proper instruction. It is absolutely impossible to raise churches above their pastors." How true is that. Pastors can lead their people up to almost any degree of progress, if they will; if they will not, there is no one else to do it, and so the cause of our Master must suffer for the want of leaders. Well, it will not suffer long. The Lord is raising up such men, and the churches are demanding them. Brother pastor, when you read this, ask yourself if you are leading your people to nobler and better things. Are you co-operating with the hosts of the Lord to evangelize your State and the world? Or are you complaining and finding fault with everything? If you are, you may be sure you will stand in the way of your people's progress for a little season, but presently you will find that your influence with them is broken, you have lost their affection, and another is called to occupy your place. You may pout, and fret, and find fault, but that won't mend matters then. Now is your opportunity; lose this, and your usefulness is at an end.

A young brother whose heart is full of zeal for the cause, writes: "I will do all that I can for missions. I will do you any service I can in your work." It is a good omen. Preachers and laymen are continually writing that way. The Lord be praised for the many friends he is raising up. They are not in one locality either—they are all over the State. There are dark clouds, but words like these let in the sunshine.

## THE MISSIONARY IDEA.

One of the missionaries of the Board writes: "I am trying to build up the waste places and get pastors to take them." That is the work of a true missionary. But there are many churches which will not give a cent unless the missionary visits them. Here is a word from a brother in another part of the State from the one quoted above: "We need, it seems to me, a man here to go around and preach to all these churches on the subject of missions." Amid these conflicting opinions the missionary must use his own discretion, or go as the Executive committee thinks best. The immortal Carey said to the Christians when about to go to India, "I go down into the dark mine while you at home hold the rope."

So our missionaries want to go into the dark places of our State, how noble it would be in the churches to say to them, "Go down into the dark mine and work there, and we will hold the rope." W. B. C.

The society of the White Cross exacts equal purity of life for man and woman.

## An Impositor.

Dear Bro. Renfro: Some time in November last there came a man to F. C. H., this county, giving his name as Bernhardt, claiming himself to be a converted Jew and a Baptist preacher. He preached and lectured there, here and about this place for ten or twelve days. On my first hearing from him my suspicion was aroused, that there was something wrong about him. He had no papers with him. I tried to get his postoffice address from him, but he avoided the question by saying his home was in Washington Territory, but that he hailed last from Texas. He spoke of having lectured in California, Virginia, Tennessee, and in fact in almost all the Western and Northwestern States, and I commenced writing inquiries concerning him. I now have in my possession three letters: one from Louisiana, one from Texas, and one from California, from prominent ministers, to the effect that he, in Texas, is regarded as a fraud, is unreliable, and is Baptist, Methodist, and what not, by turns, and has been so published in the *Texas Baptist and Herald*; from California, that he is not a Baptist minister, but is a thief; from Louisiana, that he failed to show necessary papers, and was refused the Baptist pulpit, and he left. Having consulted some of our leading brethren, all of whom urge me to write as above to the *ALABAMA BAPTIST*, I ask that you give this a prominent place in the *BAPTIST*, and request all of your exchanges to copy. He said here that he was employed by the W. C. T. U. as general temperance lecturer, and was booked for forty lectures in South Alabama, Florida, and Georgia during this winter; we feel that the brethren should be posted, &c. He is about five feet nine inches high, dark complexion, all his upper front teeth are out, is very egotistical, and boasts of what Bernhardt has done, &c.

J. B. HUBBARD.

## Florida Letter.

Dear Baptist: Mounting the iron steed in the iron city of Alabama, we dashed with a roar and a shriek into the darkness—away, madly rushing through the darkness. The train was five hours late, and the lost time was reclaimed as far as possible. Sweet, balmy sleep must have come, for all was oblivion until dawn found us at Pensacola gazing upon the beautiful bay as the car followed its shore many miles. Then the Escambia Bay was crossed on a trestle, the white waters lying on either side as far as the eye could reach. Now we swiftly glide over the level wastes of the pine barrens, miles and miles of the same scene; here the gopher seems to be the most numerous inhabitant; the boom has not yet struck this section. As we approach the eastern shore the magnolias and bays are to be seen, graceful vines wrap their trunks and trail from their boughs; the gray moss is everywhere, hanging from every tree, casting over the living green a funeral canopy.

Lake de Funiak has all the appearance of a Northern resort, everything in perfect keeping. The lake is a calm, beautiful sheet of water; the hotel and walks tempting in their newness and heat. The next place of note is Tallahassee, known as the "Floral City of the Flower Land" and is one of the loveliest places in America. It derives its sobriquet from the fact that its large and beautiful flower-gardens are the grandest on the Continent, their profusion of rare and elegant flowers presenting a scene rarely equaled and never excelled.

We are now nearing a stream whose name recalls sweet memories of *avid lang syne* to many a heart. The iron horse slackens his pace, and with a gentle, swinging motion crosses the far famed "Suwannee River," some one hums the air, "Away down upon the Suwannee River," and memory carries us back to the "old folks at home."

On we go to Jacksonville, but night is there before us, and her sable curtain conceals the beautiful city from view. We find it very warm, furs and wraps are laid aside; hats and papers are freely used for fans. The fourth of the "we snua hours" finds us at a dismal depot, a dismal hotel porter bearing a dismal lantern, dimly lights us to a hotel. This is our destination, to winter where winter is unknown. The parks and gardens are filled with beautiful orange trees laden with golden fruit.

The Baptists of Ocala have a handsome new house of worship. Our denomination is the strongest in the city and is growing with the steady increase of population. The Sunday-school is large and interesting. The

writer, by some good fortune, is a member of the Bible class, the teacher being the pastor of the church, Rev. C. H. Nash, of New York, an able and acceptable minister. As a piece of Baptist news it may be well to mention that the "washie man" of the city is a Baptist. It was touching to see the little Chinaman take his seat with the communicants, though so far from his earthly "Celestial" home he has found his way to the celestial home beyond.

A Baptist lady of Alabama, Miss N. Clements, opened a select school for young ladies here in October. She is assisted by Miss Louise Manly, the gifted daughter of Dr. Basil Manly, and two other assistants. This earnest effort for a more thorough and a higher education for girls is warmly welcomed by the refined and cultured citizens of the place. Almost every denomination is represented in the school.

The Lake View Chautauque attracts universal attention just now, the following distinguished brethren of our denomination are upon the programme: Dr. T. T. Eaton, Louisville, Ky.; Dr. J. B. Hawthorne, Atlanta, Ga.; Dr. C. H. Strickland, Nashville, Tenn.; Dr. Basil Maury, Professor in the Southern Baptist Theological Seminary, and Dr. A. E. Dickinson, editor of the *Religious Herald*. Rev. Sam Jones will open the assembly, and it is hoped that both Talmage and Moody will be present. What a rare opportunity to see and hear these gifted and consecrated lights of the nineteenth century! Preparation is being made to accommodate two thousand visitors. This Southern Winter Chautauque opens Feb. 22nd, Washington's birthday.

Ocala, Fla. L. G. C.

## On Taking things by the Handle.

Did you ever try to lift a boiling tea-kettle by the spout? If so, you probably spilt the hot water and burnt your fingers in the bargain. You learned to lift it afterward in a way that caused it to serve a useful purpose while it did you no injury. It is one of the great lessons of life to learn the right way of taking hold of things. The best things become instruments of destruction when used in a wrong way. The serpent of brass served a divinely appointed end so long as it was used as Jehovah intended, but when afterward it was converted into a means of idol worship, he himself ordered its destruction.

For the religious teacher nothing is more important than to know how to take hold of men and of truths so that they may be made instruments of blessing. The work "crank" describes, according to current phraseology, a very large class of men. It is really wonderful to observe how often in the course of a month we hear the saying, "Oh, he is a crank," and by this saying we learn that the individual "he" is one of a large class of persons endowed with peculiarities of an unenviable sort, such as make him troublesome when he ought to be helpful. Now "a crank" is a handle to take hold of, and by means of it you can only take hold of it in the right way. I knew a certain deacon in Philadelphia some years ago who was naturally of a combative disposition. His first instinct was to oppose a new enterprise or movement. He could not help it. It was one of his native gifts. And, once set in the wrong direction, it was very difficult to turn him out of his course. He was in all other regards a most excellent man, withal, conscientious and benevolent. But his pastor made him immensely useful after awhile simply by taking him by the handle. Instead of springing a new suggestion upon him in a business meeting, and thus awakening his certain opposition, he would approach him with inquiries about the difficulty to be met of the work to be done, and having shrewdly led the conversation up to the place where the deacon would himself suggest the desired enterprise of change, he would ask the deacon himself to propose the movement to the church, and the work was substantially done. The gain was manifold; a church quarrel was avoided; a possible foe was converted into a zealous friend; and a good work was begun with all the augury of success that union and enthusiasm can furnish.

But truths have a handle as well as men. The word of God is spoken of in the Bible itself as a sword. If you take hold of a sword by the blade you will cut your fingers. There are plenty of truths which become pernicious just as soon as they are unskillfully handled. Take the doctrine of election for example. Viewed from the side of divine sovereignty, which it involves, it is one of the most inspiring and elevating of truths, but pushed to extremes it has involved not a few

in such fatalistic conceptions of life and duty that all human effort was paralyzed, and men and churches became mere automata. In northern New Jersey, a generation ago, there were a number of flourishing Baptist churches, which have since then fallen into such decline that even the meeting houses are untenanted, while the spiritual bodies that once worshipped in them so nearly ceased to exist that it was in some instances difficult to find a single living trustee in whom the property was still vested, simply because the church had been taught to take hold of the doctrine of election in a vicious and destructive way.

The Christian minister is not taking things by the handle when he lays the emphasis of his mission on *preaching down error*, be it scientific error or any other kind. He has no such negative calling. His work is to *preach up the truth*. The apostle shows men that the best way to kill the desires of the flesh is to "live in the spirit," so the best way to destroy error is to give the truth a broader power over the lives and consciences of men.

The reason for many of the schisms and sects which afflict the body of Christ is to be sought here. Take the doctrine of baptism, for example, and instead of regarding it as a New Testament ordinance, pure and simple, men confuse themselves and become mired in error by seeking its origin in Old Testament rituals, with which it has nothing whatever to do. Or they grasp the doctrine by the handle of human teaching instead of the word of God.

So there are denominational truths of vital importance and transcendent power which may be belittled and rendered harmful by an ignorant, or boorish, presentation. It is less desirable to silence a foe than it is to convince him. It is never wise to drive to anger the man whom we would win to our cause. If the truth kindly handled angers men, of course we cannot help it, but it is to be feared that men are as often driven from the truth by our unskillful employment of it, as by their original bias for error.

Love is the best handle for the truth. "Holding the truth in love," as the apostle says, we shall always wield it in a way to make it effective.

But the handle of a convincing newspaper article is brevity, and that demands at this moment a conclusion.

—T. A. K. Gessler, D.D., in the *Good-Will Age*.

## Brahmo Zenana Mission.

It is very much to the credit of the Brahmoism that certain Brahmo ladies have taken up the idea of starting a Zenana Mission for the benefit of their ignorant sisters. What the instruction is to comprise we are not told, nor do we know whether the movement has originated in a desire to convey only secular knowledge into zenanas, or secular knowledge with the addition of religious teaching. Brahmoism is in possession of truths which places it on a far higher platform as a moral force than the idolatrous superstitions which hold sway in Hindu homes, and so far the agency of a Brahmo Zenana Mission must help the cause of enlightenment. We would not discourage it. Nevertheless we feel that everything depends upon the spirit in which an idea like this is conceived and carried out. Has Brahmoism sufficient spiritual vitality in it to maintain the cost of this undertaking, and to persevere in it? We do not mean to say that there are not Brahmo families in the country possessing sufficient means to be able to support such an enterprise; nor do we for a moment question the sincerity and moral earnestness of the ladies that are organizing this mission. But would it interest us to know the primary object the mission sets before itself, is it to be educational or is it to be propagandist? If the latter, we admire the courage that has prompted it; but we regret that the one element that would give it sustained aggressiveness, and ensure ultimate success—the Christ element—will be wanting. Brahmos are near the kingdom; but they will not be in it until they learn to make Christ their life.

The Indiana Baptist.

## Steady in Deep Water.

Little boats always totter about on the surface of the water, going all ways, as it happens, and overturning in a breath, while the great ship sinks deeply and more deeply in and goes steadily on. The cause of its steadiness is its depth. So abiding in the great truths of God gives steadfastness of motion to the soul. Under all the pressure of error and unbelief and false doctrines, it is unmovable, abounding in the work of the Lord. It is not tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

## Testimony of Moralists and Actors Against the Theatre.

Allow me to suggest for the consideration of your readers a few facts and testimonies concerning the character and influence of the theatre as an institution. The witnesses shall be such as cannot be suspected of either ignorance or pious prejudice.

Plato, Xenophon, Tacitus, and Seneca emphatically condemn the theatre as a corrupter of youth. Even Ovid entreated the Emperor Augustus to suppress it as a prolific source of crime. Rollin, the historian, makes fondness for theatrical representations one of the principal causes of the decline, degeneracy, and corruption of the Athenian state; and Pliny and other historians ascribe a similar influence to the Roman theatre.

Concerning the banishment of the theatres from the Roman realm, except Constantinople, in the fourth century, Schlegel says it was "partly because they had degenerated into the most impudent and indecent immorality."

Russell, in his *Modern Europe*, says of the plays in the times of Charles II., that they were with few exceptions, "shockingly licentious and indecent."

Macaulay writes thus: "During the forty years which followed the Restoration, the whole body of the dramatists invariably represented adultery as the calling of a fine gentleman. It is as essential that he should make love to the wives of his neighbors as that he should know French."

Schlegel speaks of the English comedies as full of "the most unblushing indecency."

But to come to modern times, Fanny Kemble, herself an actress, says: "How I loathe my craft! A business which is incessant excitement and fictitious emotion seems to me unworthy of a man; a business which is public exhibition, unworthy of a woman." She speaks still further of the excitement as unhealthy, and the personal exhibition as odious.

Olive Logan, also herself a former actress, says: "If we place the paling age of the stage at the time when it was most prolific in the great celebrities of its traditions, such as Garrick, Barry, Cibber, Foote and others, we shall find it a time when the drama was grossly licentious; when the great actresses generally were mistresses to men of wealth and fashion, and it made no difference in their reception by their royal patrons."

Rosseau, an infidel as to religion, says: "The situation of the actor is one of licentiousness."

A celebrated comedian said, in speaking of King Richard: "This is what they call a good play, as good as some sermons. There are some striking and moral things in it; but after it I shall come with my farce of 'A Dish of All Sorts,' and knock all that in the head. Fine reformers are we!"

Macready, the great actor, would not permit his children to attend the theatre. Mr. Edwin Booth says: "I never permit my wife and daughter to witness a play without previously ascertaining its character." And even Rousseau, libertine that he was, says: "Where is the imprudent mother who would dare to carry her daughter to this dangerous school?"

Hannah More spent years in trying to reform the theatre; but in after life she wrote: "I do not hesitate for a moment to pronounce the theatre to be one of the broadest avenues that leads to destruction; fascinating, and on that account the more delusive and the more dangerous."

M. Dumas, the French play-wright says: "You would not take your daughter to see my play—you are right. Let me say once for all that you must not take your daughter to the theatre. The theatre must ever be immoral."

The *Amphion*, a musical journal, says: "The operatic singer has little chance of promoting morality, professionally. Underneath the melodic current of an operatic performance, there lies, nearly always, an obscene plot."

for seduction, ending with the apotheosis of crime—Margaret, who murders her mother and her illegitimate child, is carried up to heaven."

These are unfortunate testimonies for the institution, which is commended to us as "a teacher of morals," and "a school of virtue." And, unfortunately, the witnesses are neither ministers nor evangelists, else they might be easily disposed of as ignorant or uncharitable.—F. T. B., in *Defence Post and Tribune*.

## Jesus Condemning Men.

Jesus the Christ, in his life upon the earth, was not simply a Divine good-nature. His face was not always a smile. He could say tender words that brought peace; he could also make a Mount Sinai. If anyone shall read the twenty-third chapter of Matthew and notice the seven woes piled upon each other, he will feel as if he were standing in the presence of a judgment day.

In the ministry of Christ, upon earth, Jesus passed a severe judgment upon Herod. The bad man who had killed John now threatens Jesus. It may be the Pharisees thought that Jesus would thereupon run away. But he sends back the sturdy answer, "Go tell that fox," etc., (Luke 13:34.)

It is the only instance in which Jesus ever puts a contemptuous name upon any man. No words were too high to use concerning John, but the cunning of the man brings to the lips of Jesus the words "that fox." And thus Jesus branded this human fox. If Herod went on in life, without a change in character, is there any reason to think that Jesus will reverse his judgment at the great day?

Jesus condemned the city of Jerusalem. Not once but thrice Jesus passed judgment upon it. His words were more fatal than the legions and battering rams of Titus. "How often would I have gathered thy children"—these words were steeped in tears. They show the Divine pity, the divine long-suffering, the almighty power—but they also reveal the great white throne of judgment. The Savior sentenced the city to destruction.

Jesus condemned Pilate. The Roman governor thought that April day, that he was the judge of this Jewish prophet Jesus. When the Savior was silent the haughty Roman said: "Dost thou not know that I have power to condemn thee?" When Jesus sat upon his throne of judging, "He that delivered me to thee hath the greater sin," (John 19:11.) Very quietly Jesus said, "Pilate, thou art a guilty man." It was a self-confessed guilt when Pilate washed his hands.

Jesus sat in judgment upon Judas: "It were better for that man if he had not been born." Every word weighs a ton. In these words no man can find a glorified life at death. There is no extinction here, there is no restoration here. They are words which find their solution only in the teaching of an endless punishment. In that ministry of three years, Jesus carried a white throne with him and passed sentence upon men.

If any one will say that the judgment day is only a scarecrow which the church has erected with which to frighten men, the answer is that the words of Jesus the Christ (Mark 13:21) anywhere dig a bottomless pit and make a lost soul. The tenderness of Jesus should not lead us to forget the judgements of Jesus.—Rev. O. P. Eades, in *Examiner*.

## What a Smile Did.

A lady of position and property, anxious about her neighbors, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked, "But what part do you take in the work?" "Oh," she replied, "I smile them in and I smile them out!" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard-fisted men, who entered the place of worship, delighted to get a smile from her as she used to stand in the doorway to receive them. Why do not the working classes attend the house of God? They would, as greater numbers, if self-deceiving, Christ-loving Christians would smile them in, and smile them out.—*The Christian, London*.

How common it is to think that one can imitate another's best style or to another's best manner to advantage. Yet, as a matter of fact, which can be imitated in style or in manner is commonly a defect. That which is best in one's style or manner is of one's self; it cannot be imitated. It is easier to be one's true self to advantage, than to gain through trying to imitate another's self.—S. S. Faust in the most specious apology *Times*.

## Peace Makers.

In the beatitude so graphically expressed, the promise is that the peace makers shall be called the children of God. No higher title can be conferred on man, than to be called the child of God. Christ assures us that such are the peace makers, and yet how few real, actual peace makers among us. It would seem that men delight in disputes and personal disagreements, culminating in alienations, rather than pouring oil on the troubled waters. Even in churches, we are sorry to say, you will find members who stir up strife, rather than allay it; who seem to delight in church troubles, family feuds and neighborhood criminalities. The "go betweens," who carry information from one side to the other, adding fuel to the flame, professing to each one to be their friend, such persons are dangerous, and are to be avoided.

Peter the Great, frequently surprised the magistrates, by his unexpected presence in the cities of the empire. Having arrived without previous notice, at Olong, he went first to the regency, and enquired of the governor how many suits there were depending in the court of chancery. "None sir," replied the governor. "None how happens that?" "Why," replied the governor, "I endeavor to prevent law suits, and by conciliating the parties, I act in such a manner that no traces of difference remains in the court. If I am wrong, your indulgence will excuse me." "I wish," replied the Czar, all governors would act upon the same principle. Go on, God and your sovereign are equally satisfied."

## Content and Discontent.

Having food and raiment, let us be there with content, for we brought nothing into this world, and it is certain we can carry nothing out. Paul most assuredly weighed and measured these words, which he addressed to Timothy. If applicable then, this declaration is equally so now. Men are wild on the subject of wealth. Booms and counter booms fill our daily papers. On the streets, around the fire-side, in rail road cars, everywhere, speculations in stocks and bonds, and lands monopolize conversation. There is a spirit of unrest and discontent in Alabama hitherto unknown. Where will it lead, what will be the result? We may look for moral disasters, ruined hopes and wrecked integrity. It seems that men are forgetting the ever responsible duty they owe to their God. Even the Sabbath day in our centers of enterprise is violated by Christian men, engaging in talks about this moneyed enterprise, or this syndicate, or a certain land speculation. Perhaps no State was ever so suddenly precipitated into a financial boom or so gigantic a scale as Alabama has been within the past twenty days. Capital is flowing into our cities from every quarter, and speculation has with lightning flash struck in every direction.

While all the hurry and bustle, this spending money and racking brain is going on life is surely closing, the realities of every immortal soul is drawing closer and closer. But who believes it? Where is the man in health who ever realize the fact that soon he must die? Yet die he must. To get gain by the laws of God is legitimate, and should be zealously sought for, but it should constitute a secondary consideration. First seek the kingdom of God, and then the riches of this world. A sinful life is a discontented life. There is no perfect happiness without the love of God in the heart, that overshadows, absorbs, and controls every affection. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown in destruction and perdition. For the love of money is the root of all evil.

This life is too short to devote all its energies to amassing gold, to satisfying a worldly ambition. Money never made a man happy; for there is nothing in its nature to produce happiness, or contentment. The more a man has the more he wants; it makes vacuums, but never fills them. Let us study the saying of the wise man, "Better is little with fear of the Lord, than great treasure and trouble therewith."

Lord Lawrence says: "Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened."



# Alabama Baptist.

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

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

Advertising rates quoted on application. You will confer a favor by mentioning this paper when you answer an advertisement.

Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket. We are not responsible for the return of rejected manuscripts nor for the opinions expressed by correspondents.

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

## ANNOUNCEMENT.

At our solicitation Rev. C. W. Hare has assumed the office management of this paper.

It is proper to state in the outset, that Bro. Hare's continuation will depend very largely on circumstances growing out of a business transaction entered into by him before accepting a place in this office. He needs no introduction to many of the Baptists of Alabama; born, reared, and educated in the State, and fully identified with every interest and enterprise of the Baptist denomination, coupled with good judgment, business tact, deep piety, and indomitable energy, we have no doubt that he will fill the place with credit to himself and satisfaction to our readers.

Brothers Renfro and Henderson will continue to write for the paper, so long as it doesn't interfere with their pastoral work. We parted with Bro. Renfro with great reluctance; but after a full survey of the whole field, both as editor and manager of the paper, and the pastorate to the South Side Baptist church at Birmingham, to which he was unanimously called, we decided perhaps it best for him to accept the call. It is due to Bro. Renfro to say, that from the time he became connected with the ALABAMA BAPTIST, to the day he accepted the call to the South Side church, he had not formally assumed control of the paper as editor and manager. During the first two months and a half he was engaged in arranging his matters at Talladega and removing to the city of Montgomery, hence he had very little time to devote to the columns of the paper. To him this statement is justly due.

All correspondence and communications should be addressed to THE ALABAMA BAPTIST, Montgomery, Ala.

## VALEDICTORY.

In the providence of God my lot has been cast with the people of Anniston. In severing my connection with the ALABAMA BAPTIST, it seems proper for me to say, briefly, that my departure from the work and from the city of Montgomery, a place dear in every memory, is not unaccompanied with regrets. My duties as office editor and business manager have been congenial to my tastes and, though at times exacting, have not been irksome. I began the work fifteen months ago, and have continued it with a sense of my responsibility and inability, and as I asked God's blessing in the commencement, so now at the close I commit the result to him.

My relations with Bro. Harris have been at all times cordial, and I have found him ever affable and considerate. To Bro. Harris, to Bro. Renfro and Henderson, whose invaluable work should receive at the hands of the people a liberal reward; to my successor, Rev. Charles W. Hare, who, I have every reason to believe, is eminently qualified for the duties he this week assumes; and to the compositors, conspicuous for their fidelity, whose promptness and efficiency have relieved me from much anxiety, I tender my best wishes. That God may give wisdom to editors and correspondents, and to the Baptists of Alabama a willingness to cooperate to the common end, that the ALABAMA BAPTIST may be read at every fireside in our grand State, and become a worthy representative of our great brotherhood, is the prayer of

WM. A. DAVIS.

There is no such way to attain to greater measures of grace, as for a man to live up to the little grace he has.—Thomas Brooks.

## TO THE READERS.

You observe from Maj. Harris's announcement that I am at the helm of the ALABAMA BAPTIST as office editor and business manager. I appreciate the responsibility of the position, and shall do my best to deserve that success which comes to the faithful servant. I ask the prayers and aid of the great Baptist brotherhood of Alabama. The ALABAMA BAPTIST can be made the pride of the denomination, and so far as my work shall go I will endeavor to make it such. But the brethren and sisters of the State can greatly aid me by sending notes of whatever may transpire in their midst. If your church is improving, pastor saying and doing good things, &c., let me have them. Let us make one grand pull altogether to make our paper a first class religious newspaper. The ALABAMA BAPTIST office is upstairs on the corner of the third block from the depot, over the Cotton Exchange.

Brethren and sisters in passing through are cordially invited to give us a call. We have a pleasant sitting room and plenty of reading matter.

Trusting the Lord for strength and wisdom for this important work, I am

Fraternally yours,

C. W. HARE.

## SUBSCRIBERS TAKE NOTICE.

Brethren sometimes remit for the paper in postage stamps. We can use a few one and two cent stamps, but five and ten cent stamps are of little use; we have enough now for several years. Do not send stamps. Send silver, bank notes, money orders, postal notes, or drafts. Do not send stamps, except a few one and two cent stamps. Please remember.

## AN URGENT REQUEST.

We are entering upon the duties of a new year. Many of our subscribers are indebted to the ALABAMA BAPTIST in small sums. While the amounts in each case may not exceed one dollar, when all are added together it makes up a sum of many hundreds. It may seem a small amount to you, my brethren, to owe only one dollar to us, but when a thousand owe, each one dollar, to the same party, it aggregates one thousand dollars, which is a large sum. This is our situation, only the amount is more. It is not an unwillingness on the part of many of our subscribers to pay what they owe, no, but by any means, but simply an oversight, a neglect to notice when their time expires. Let each one look at the date printed with his name on the paper, and he will see the date of expiration. Now, this is easily done, therefore let us urge you to attend to this little matter at once, as we are in need of all that is due us. My brethren, will you not do this, please.

## ONE MORE REFERENCE.

We beg that our readers will allow one more reference to our leaving Montgomery, which has been a great trial to us. We did very much love the capital city of our great State; for so short a sojourn we could not have become more attached to any place. But our object now is to refer to Lowndesboro, Mr. Gillett, and Benton. We had formerly accepted the pastorate of Lowndesboro, and had spent two Sabbaths in their pulpit. We must do them the justice to say that they did for us on our first visit that which no other church ever did; that is, they had nearly half the salary for the year ready, and paid it over to us on our first visit. Of course, except remuneration for two visits, it was our duty, as it was our delight, to refund this, which we left in bank to their credit with Josiah Morris & Co. For so brief an acquaintance we never became more devoted to any people. May God give them a pastor after his own heart.

Our relations to Mt. Gilead and Benton were never quite completed, but it was understood I would serve them. With them, also, on a single visit we were much pleased.

But our connection with these churches depended on our remaining in Montgomery. Circumstances were such that we could not do that. We wish them all every blessing.

## A THRILLING STORY.

A few nights since we had the exquisite pleasure of the company and conversation of Elder L. B. Harbin, of Walker county, at the home of Bro. G. T. Green, of Southside, with whom we are sojourning at present. Our early days as a Christian and a minister were spent with Baptist ministers more or less of his type. Christian history will never do them justice. In this remark we have no reference to men in the ministry here and there among the common people, in days gone by and at present, whose record or name was constantly darkened by improprieties and evil reports; nay, we refer to those spotless pioneers who planted Baptist churches like mile posts all over these Southern States, and committed to them the thorough evangelical tone which they so generally possess; men like Dr. Wayland's and Dr. Alexander's remarkable man, James Shelburn, of whom Dr. Wayland speaks so beautifully in one of his books; men whose souls were set on flame with a passion to preach the

gospel; men who followed some manual toil to support their families, and yet on every Saturday and Sunday led the flock of God and called sinners to repentance; men whose story of personal experience, oftentimes repeated, would make sinners of all grades tremble, and make many a cultivated minister blush and lament for it; men who, though handed over in polite society as "mule-eared and ignorant men," nevertheless impressed the multitude that "they had been with Jesus," men of one book, men of the Bible, mighty in the Scriptures, powerful in prayer, eloquent in exhortation, sound in preaching, and pure in life, with an immense amount of common sense. Meet one of these men of God, men of the Holy Ghost, and place him under circumstances where he will feel easy and at home by the fireside, ask him a few questions, wind him up and start him, and then sit and listen. Our word for it, reader, at the end of the interview you will feel that you have heard a thrilling story, that you have been allowed a feast of fat-things. Such was our evening last week with Elder Harbin, as he told of some of his work and experiences in Fayette, Walker, and adjacent counties, through a country ministry of many long years. For instance, Providence church was organized by him under the shade of the trees; there he was pastor twenty years, there he baptized five hundred people, there he baptized quite a number who became ministers of the gospel, when he had been their pastor eleven years he had failed to meet but one appointment, though he resided twenty-two miles away; and at last, ten or fifteen years ago it became necessary for him to resign because he reproved some disorderly conduct in the children of some of the members. There was a large creek between his home and that church which was terrible in times of high water. He was frequently water-bound at the time to return home, but never once was he interfered with by high water at the time to go to that church. This he thought was a special providence. He told us of a church of which he was once pastor for years twenty-two miles from his home, and in the plowing season he frequently walked to that church, starting on Friday and getting back home on Monday evening, and preaching four sermons on the trip. These stories were interlarded with a number of striking incidents which we cannot take space to relate; his tilts with the Methodists, with the Campbellites, with the anti-missionaries, with the omissionaries, with church discipline, and with popular vices. (Though he has received but little from the churches in remuneration, yet God has always blessed him with a competency, and now in his advanced years he resides in the coal regions with the wife of his old age, on their own abundant home, while the capitalists are investing vast money in the coal fields around. We were surprised to see this venerable man with hair nearly as black as a crow's and much remaining physical force, and eyes still good. If we should write thus about some distinguished brother who has spent his life in conspicuous positions, every reader would consider it good reading; all the same, we regard it good reading in this case, and as Dr. Nunnally would say, we expect to read it over several times more.

Young brethren, you who have taken the office of a bishop under better advantages and more favorable circumstances, deal gently with these grand old preachers of "the backwoods." They are passing away. When you make your speeches before the associations and conventions be careful and tender of their feelings; do not talk quite so flippantly of their "lack of service," but see to it that you serve your generation as well as they have theirs, with the increase which better opportunities afford.

## Pastors, Attention!

Let special attention be given to the call from the Board of Ministerial Education. These young men must be looked after at once. The money is needed now; unless the collections are taken at once the young men will suffer. Take your collections and send the money on at once.

## Ministerial Board.

Pastors and churches will please send in their contributions for this Board at once. On Feb. 1st, the second installment of about one thousand dollars will be due; and unless the money comes, support will have to be withdrawn from several noble young men pursuing their studies in Howard and other schools. Whose heart is not pained at the very thought? If our pastors would simply take up a collection and send what they get, there would be no trouble. We have written appeals until we are tired, and earnestly hope that without delay this important work may be attended to.

We urge all who have made pledges to send the money at once. Send money by check, post office order, or registered letter to Geo. W. Ellis, Treasurer, Montgomery, Ala.

M. B. WHARTON, Pres't.

Those who subscribed at the Tuskegee Association for the education of Bro. Ivey, will please send in the amounts at once, as they are needed. The funds were to be paid by Feb. 1st, 1887, and it is hoped we can settle the amount in full by that time. Send your subscriptions, brethren, to

E. W. SOLOMONS,

Salem, Ala.

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## CONCERNING "BOOMS."

For twenty long and dreary years our people have been fighting the perplexing problem of the poverty, that resulted mainly from war, by delving into the earth on farms. Cotton, cotton, cotton, was to restore munificently their ruined fortunes. But instead of lifting us from these depths of tribulation, it sank us still deeper and deeper. We have bent our whole energies in the production of our leading staple until we have stocked the market, so that it takes more to make it than we realize from it. Meanwhile a few far-seeing, enterprising men have been looking into and developing the vast mineral resources of our State, until it now appears that iron and coal are to be the Moses and Aaron that are to lead us out of our gauding bondage. Little dreaming of the untold millions that lay imbedded in our mountains and valleys, we persisted for years in nursing our griefs and battling with our hard destiny by adding to its weight, when, as if by magic, these treasures open before us a career of prosperity which will ere long place our State among her sister States where she stands alphabetically, in the very front rank in all the elements of enterprise and prosperity. Millions are pouring into our State every month, and thousands of people are being added to our population. And this is but the beginning of what lies before us. And this presents the subject we had on our mind when we took up the pen.

Many of the towns and cities of our State are now in what is called a "boom." We apply the word to places where there is a sudden swell in values. It literally means to rush forward with violence, as when a vessel comes into harbor under full sail and brisk wind, we say it is booming. It is also used to indicate sudden deafening sounds, as when we say the cannon is booming. We suppose these two ideas are combined when we speak of booms in such a place as Birmingham, or "Boomingtown," as some wag has written it. We suppose that with the unprecedented swell in prices of real estate there is combined a corresponding swell in the voices like so many trumpets, advertising the claims of the magic city. To this no reasonable man will object. For no man can visit either Birmingham or Anniston, without being impressed with the fact that they each have indefinite possibilities of enlargement in their inexhaustible mineral resources, and that, too, at their very doors. The estimated cost of making pig iron in Alabama is from ten to eleven dollars a ton, while in Pennsylvania it costs seventeen dollars a ton. So that the difference in favor of Alabama as against Pennsylvania is as the difference between say eleven and seventeen dollars, six dollars in the way of clear profit in our favor. This is bringing millions of capital to our State every month in the year. It is no wonder that all our towns and cities, interested directly or indirectly in iron and coal, are on a boom. The most clear sighted men among us are convinced that this unparalleled boom rests upon a solid foundation. It may now and then pause, but it is not likely to recede, for the double reason that there is already too much capital invested to allow it, and our vast mineral resources alike forbid it. So that men of capital are not hesitating to invest their millions at these places. While we write we understand that not less than six or seven millions of dollars go to Anniston at once, which has put that city on the grandest boom it has ever experienced. This boom is communicating itself to all the principal cities and towns in the State, from Montgomery and Selma to the Tennessee line.

Well, what of all this? Why, reader, in the first place, it is pleasant to know that our dear old commonwealth is on the up-grade, that we have at last struck the spring-board, and that Alabama is in a fair way to get immensely in advance of the old Alabama in her halcyon days. And it is not this enough to inspire gratitude in all our hearts? Again, it furnishes a grand opportunity to get up a boom on all our religious enterprises: our church work, mission work, education, &c. Many Christians are sharing the benefits of these booms in our cities and towns. And if their benefactions expand with their increase of wealth, their prosperity will prove a blessing to themselves and to the world. But if it dries up their benevolence, and crimps their piety to the dimensions of a dollar, it will prove the curse of their lives. For while money may give wings to faith, it is as a millstone around the neck of selfishness. Which shall it be?

## FIELD NOTES.

Rev. J. P. Shaffer gave the Baptist saints of Dadeville a good sermon last Sabbath.

Bro. Uphaw is the new pastor of the Baptist church at Jackson's Gap, Tallapoosa county.

The number received by baptism into Spurgeon's church during his pastorate is estimated to be 10,849.

Bro. Cobb, a young minister who is attending school under Bro. Shackelford is making very commendable progress in his studies.

While money is plentiful in North Alabama, our Baptist pastors make an effort to place the ALABAMA BAPTIST in the home of every Baptist in their community.

"A man swore in the presence of a lady and immediately apologized, she said she was used to that. She was a married woman."—Dr. Wharton, in sermon.

The total cost for supporting the 3,500 saloons of Chicago is over twenty three million dollars. An exchange puts this pertinent question, "Who pays the bill?"

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"The paper is very profitable and I can't afford to do without it." So writes Bro. W. W. Harris, from Gaylesville High School. And he induces others to subscribe.

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Times are hard but the ALABAMA BAPTIST has become such a necessity that our brethren and sisters can't do without it. Renewals and new subscribers are steadily pouring in. Have you read the "Urgent Request?"

Collinsville: The church has adopted the plan of quarterly collections, and applying the sum collected to some specific work. She is pushing the work with reference to advance mission work in the State.—T. B. A.

Sister Mary Truss has removed from New Castle, Ala., to Honey Grove, Texas. The BAPTIST goes to her every week, and we trust she will find other ex-Alabamians who can be persuaded to take the "letter from home."

The members of the Young Ladies Working Circle of the First Baptist church gave an entertainment last Friday night. The recitations and music were reported first class, as was the supper, the receipts from which were \$55.

Correspondents will please note that the address of the Statistical Secretary has been changed and hereafter address him at Anniston, Ala. Has he received the minutes of your association, or are they among the list of those he still needs as published in another column?

## WOMAN.

Monod, the great French Protestant preacher, has said, that humility and charity are the two virtues which woman's finer sensibilities, purified and ennobled by piety, are peculiarly adapted to exemplifying in that sphere she wields a power for good which God has delegated to no other human agency, and that there she works out the highest destiny of which she is capable. The thought is no less profound than just. For while she is second in authority, she is first in influence; while she is second in power, she is first in persistence; while second in knowing what to do, she is first in knowing how to endure; and if she was "first in the transgression," by which we lost the first Eden, she was first to open the way to a more glorious Eden by being the sole parent of the Savior. Thus Eve and Mary stand in loving proximity to each other; for while the one received the promise of salvation in child-bearing, the other fulfilled that promise by giving the world its Redeemer. In the sphere she is called to fill, she is second in influence to no other human agency, in the work of salvation. The faith of the Syro-Phoenician woman achieved the highest result recorded in the New Testament, so that the highest commendation that the most merciful piety can extort is to say that she has reached "the very womanhood of faith." The great missionary enterprise never felt the pulsations of a new life more sensibly than when our women modestly asked the privilege of bearing their share of the burdens of that service, thus occupying their New Testament status, where Paul recognizes "those women who labored with him in the gospel." Phil. 4:3. Thank God for that noble impulse that is now simultaneously animating the women of our churches, put forth their efforts more palpably, through their missionary societies, to subdue this world to Christ.

The coincidence between this movement among our Christian women and the unparalleled conversions among the heathen, as well as among our own people, is to say the least, striking. But why should we wonder that such an accession to our strength should be attended with such results? S. H.

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An exchange tells of a man in Georgia, who on a recent occasion violently cursed God and ended his oaths by saying, "I hope that God may paralyze me." Immediately his prayer was answered, he stood without power of speech or activity of limb.

Post master Geo. M. Kinchart, of Cedar Bluff, sends us three subscribers with postoffice order and says he hopes that is satisfactory. We assure him we are highly gratified at such kindness, but would be better satisfied to have him send twenty more names and cash.

Bro. E. T. Smyth is noisily calling on the citizens of Calhoun county to organize for the successful fight for prohibition before the election which is to be held February 1st. It is a source of pride to see the Baptist preachers of Alabama doing their duty in this work.

In passing through Decatur our friends would do themselves good by spending their leisure time at the Hobart House. This hotel is kept by Sister Hobart, one of the Baptist sisters, and she with her experienced clerks do all they can for the comfort of their guests.

On a recent visit to Decatur we found everything financial in a booming way, and we were rejoiced to know that our young brother, W. Y. Browning, was doing his best to end these the Baptists to put forth great efforts to do work for the Master. Three of his members subscribed for ALABAMA BAPTIST.

Mr. Boswick, of New York, made Wake Forest College happy by a gift of \$50,000 and afterwards put new life into Richmond College by the presentation of \$25,000. Alabama sends her congratulations to these favored institutions and begs to inform them that the endowment fund for Howard College is steadily growing.

Bro. W. B. Crumpton has the minutes of the last State Convention which brethren can get by writing to him at Marion and enclosing postage stamp. He also has Dr. Broadus' late commentary on Matthew, one of a lot of commentaries being published by the publication society. Every preacher and Sunday-school teacher should have this work.

Adams Street church, Montgomery: Extra meetings have been in progress in this church during the past three weeks under the direction of the pastor, Rev. E. A. Stone. Several conversions are reported, and a good interest is being developed. Bro. Stone has been assisted by Rev. F. C. Waite, Rev. C. H. Mead, and Prof. Jasper Bassett a part of the time.

The theme for Bro. D. I. Purser's last Sabbath sermon was "Church Extension." We suppose the principle reason why this brother succeeded so well in planting churches all over Birmingham is that he preaches about the work. If all our pastors would not only think about missions, ministerial education, etc., but preach about them they would accomplish more.

Rev. J. Gunn has been appointed by the State Mission Board to build a Baptist church at Sheffield. Bro. Gunn fully appreciates the importance of the situation, and will do his utmost to build up the cause of Christ there as the city grows. This good brother began his ministerial labors in Tusculum when the dew of youth was upon his brow, and now he feels that no more fitting close could come to his life than to be found sowing and reaping near the same spot. May the Lord of the harvest bless his efforts.

Rev. T. L. Jones, the efficient treasurer of the First Baptist church, Montgomery, made his annual report to the church on last Wednesday night, which was pronounced the best financial showing the church has made in twenty-one years: \$4,400 had been raised for current expenses, \$1,800 for repairs, and \$400 for benevolence. Bro. Geo. W. Ellis made the report on ministerial education and missions, which showed that \$900 had been contributed during the year for these purposes. The church is full, strong and progressive.

Bro. W. B. Crumpton paid a visit recently to his farm in Dallas county, and while there took as a partner Bro. R. B. Hare, who will have full control of the farming interests. The Baptists of Alabama may not know it, but our Secretary has come as near as a man well can, of forsaking family and private business for State Mission work. Our monied men are watching the booming towns to see where they can make money, and Bro. Crumpton is as closely following up the developments to see where he can help support a pastor or build a church. Brethren, let your prayers and contributions aid him in this important work.

When one thinks that nobody cares for him, and that he is alone in a cold and selfish world, he would do well to ask himself this question: "What have I done to make anybody care for and love me, and to warm the world with faith and generosity?" It is generally the case that those who complain most have done the least.—Lutheran.

## "Compromise."

BY ALVIN ADAMS.

As I journeyed along one of the great public highways not long since it was my lot, as is common to all, to be delayed at a way-station. Strolling along the side track, my eye fell upon the word "Compromise" stamped in staring letters upon several cars. Accosting a stranger who was evidently a man of travel, I asked the meaning of the great swelling word "compromise." "Do you observe the extra width of the tire upon the wheel?" he replied. "That," said my informant, "is the significance of the word 'compromise.' It signifies to the train-men that it may be put upon a broad gauge or upon a standard gauge railroad. Self-adjusting as it were." "And is it safe?" I ventured to inquire. "No," was the reply, "never travel upon a train in which there runs a 'compromise' car; they are always dangerous, and are the secret source of many wrecks." With a prediction that the days of "compromise" cars and broad gauge highways were almost ended, my informant departed. The delayed train arrived. In it there traveled a company of time-serving politicians. The never dying temperance question was up. Said one, "This prohibition business must be compromised. The church people are becoming restless, and they no longer respond fully to the party call." Said another, "We can never survive without the preachers and the temperance people. We must readjust our sails, catch the popular breeze and sail with the tide." And they all said "Amen."

Not far away from their group of quiet cloymen were discussing modern methods of revivals. They agreed that the old landmarks must be reset. That the spirit of concession and compromise must be manifested. That denominational lines ought to be lower and the millennial day be ushered in by a general uprising and coming together regardless of creeds and confessions of faith. That all Christian people should put themselves in line with the great movements of the day and abandon their narrow sectarian views of Bible teaching and practice. Thus, and so, did they agree. And I said in my heart, What a jockey old world is this, in which they lead for compromise in business and in politics and in religion; where the sacrifice of human life is as nothing compared with secular gain, where party triumph is more to be desired than temperance and peace and order, and where Christian principles are compromised in the name of their divine author.

The stranger's prediction is fulfilled. The broad gauge road exists no longer and the old compromise coach rolls on a standard gauge track. Verily, verily, the children of this world are often wiser than the children of light. When men, high in the councils of the church of Christ betray their trusts and pervert to their own use the benevolent funds of the church, and bring a reproach upon mission management, it is passing strange that a voice is raised calling for compromise, and all because of former gifts made by this same betrayal of trusts. If the church of Christ shirks its duty to business dishonesty, how shall it lead men to a better life? In the business department of religious work as well as in the private walks of life let us have no part in the traffic of trade, and make no compromise with the defaulter, in the name of charity. In like manner also, let there be but one voice in our response to the politician—let our motto be "no compromise." Not as citizens, merely, but as Christian workers, are we to-day confronted with the crime of the ages, "the twin relic of barbarism," which is the liquor traffic. Its suppression means the ability, if not the disposition, to increase largely our benevolent enterprises in home and foreign fields. The day draws near when we, as Christians, will be called upon to decide which we will follow the dictates of party or the welfare of society. The present compromising attitude must give place to a more positive declaration of principles. The issue is fairly upon us. Either the traffic must be suppressed, or the traffic will suppress the nation. But what shall we say for those compromising preachers? So far as Baptists are concerned, they are not responsible for the divisions and factions that characterize the professedly Christian world. Their creed is the Bible and the Bible only. They realize that the commandment is exceeding broad; that "strait is the gate and narrow is the way," and that those who follow the traditions of men and the cunningly devised fables of a moldy past must stumble on in the darkness of seek the light. In advocating the Bible doctrine of salvation by faith only, and in maintaining the doctrine of a regenerated church membership they stand alone. To abandon these points is to compromise the truth and to entangle themselves in the meshes of error. An eminent Methodist writer has expressed himself as follows: "Limp denominationalism helps to propagate the sentiment we deplore. It affirms that the differences between the churches are inconsequential; that

the partitions are mere films; that it is a matter of indifference to what church one belongs." The next step is easy. It is of no consequence if one is out of the church altogether. Denominational ties must be tightened. Let communicants of each confession be instructed in their denominational history, be made acquainted with the worthies who have kept the faith, and be taught in the doctrines of the church and informed as to past achievements. Let it be shown that the denomination is the practical avenue for domestic and foreign benevolence as well as personal Christian endeavor. Let the member be made to feel that his church is ordained of God. Catechetical training will accomplish much; a revival of doctrinal preaching will do more. Congregations that have been fed for years on pretty spiritual analogies would really relish a sermonic system of theology." Says a Presbyterian journal of high rank: "Each denomination can do its best work through its own organization, and all so acting will accomplish the greatest aggregate of good. It is to this mode of working that the different churches appear to be settling down." If the foregoing quotations are correct in principle, it is evident that a pressing duty rests upon us to maintain and increase the circulation, among our membership, of a sound religious literature. There can be but little progress unless we possess this aid. To religious work. The ax and saw and mat and wedge were sufficient to aid the pioneer in his forest home, but improved and complicated machinery became necessary to accomplish the work of a more advanced type of life. The primitive aids were likewise sufficient in the pioneer home, but new means of progress are at hand and must be employed. More depends upon the reading of a church than upon the preaching it hears, for the former prepares the way for the success of the latter. In our Church much latent ability and many talents lie buried. To develop these and cultivate our local strength is to enlarge our borders. No denomination supplies a better or more varied fund of reading than our own. Nor can we afford to live without it. More than this, we are in constant need of an increased ministerial supply to meet the growing demands of our churches. The decrease in the number and efficiency of our pastoral supply is alarming, and can only be overcome by the training of our young men or by calls from other fields. "Let us then hold fast the profession of our faith; having girded our loins with truth, and having our feet shod with the preparation of the gospel of peace."—Journal and Messenger.

## MARRIED.

On January 25th, 1887, at the Palmer House, Chicago, Prof. W. S. Winters to Miss Margaret Murphy. Rev. M. M. Wambolt, of Chattanooga, officiating.

## Association Minutes Wanted.

The Statistical Secretary needs Minutes of the following associations, and would be thankful to any brother who can send him either. If you can furnish, please mail at once to WM. A. DAVIS, Statistical Sec'y, Anniston, Ala.

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