

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

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Comforted to Comfort.

BY REV. T. E. MEYER, D.D. (BAPTIST),
LEICESTER, ENGLAND.

The God of all comfort, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.—II. Cor. 1, 3, 4. (R. V.)

Child of God think it not strange concerning the fiery trial which tries thee, as though some strange thing had happened. Rejoice, inasmuch as it is a sure sign that thou art on the right track. In an unknown country, a man tells me that I shall presently pass over a story bit of road on my way to my abiding place, and when I come to it, each jolt tells me I am right. So when a child of God passes through affliction, he is not surprised, but satisfied. He knows that he is right for the gate of pearl, for it is through much tribulation that we enter the kingdom. Thine afflictions cannot be few.

Look up. There is thy Father, pure and holy. Thou art to be like him. But ere thou canst be, thou wilt need the file of the lapidary, the heat of the crucible, the bruising of the flail—not to win thy heaven, but to destroy thy unheavenliness. The spirits gathered there, clad in lustrous white, tell thee that the brilliance of their reward has been in the measure of the vehemence of their sorrows. Be sure, then, that thy Father will put within thy reach a brighter crown, by putting thee within the reach of severe affliction.

Look down. Thinkest thou that the prince of hell was pleased when thou didst forsake him for thy new Master, Christ? Verily not! At the moment of thy conversion thy name was put on the proscribed list, and all the powers of darkness pledged themselves to obstruct thy way. What wonder if affliction comes to thee, as it came to Job, by the permission of heaven, from hell!

Look around. Thou art still in the world that crucified thy Lord, and would do the same again, if he were again to live amidst it. It cannot love thee. It will call thee Belzebub. It will cast thee out of its synagogue. It will think it a religious act to kill thee, in the world thou shalt have afflictions, though in the midst of them thou mayest be of good cheer.

Look within. What hast thou there but an evil heart, ever chafing against the rule and will of God; forward, restless, wilful. And in the constant strife between thy will and God's will, what can there be but affliction? This human life is the college of affliction, whither even the King's son came that he might be a faithful high priest.

For such as thou art, afflicted one, there is no literature so befitting as the Bible, and in the Bible no part more helpful than this epistle. Hope is the key-note of the epistle to the Thessalonians, joy of that to the Philippians, faith of that to the Romans, heavenly things of that to the Ephesians, affliction of this. It was written amid afflictions so great that the apostle despaired of life. It is steeped in affliction, as a handkerchief with the flowing blood of a fresh wound. But in the passage the apostle has built for himself a little chamber of comfort on the wall of affliction. Its stones are quarried from the pit of his own sorrow. In it he sits and "Blessed be God;" and into it he bids thee come till thine afflictions be past and thy sky is clear again. It is the chamber of comfort.

When in affliction, mind three things—Look out for comfort; store up comfort; pass on the comfort you get.

1. LOOK OUT FOR COMFORT.—It will come certainly. Wherever the nettle grows there grows the dock leaf, and wherever there is a trial, there is, somewhere at hand, a sufficient store of comfort, though our eyes, like Hagar's, are often hidden that we do not see it. But it is as sure as the faithfulness of God.

It will come proportionately. God holds a pair of scales. This on the right called AS, is for thine afflictions; this on the left, called SO, is for thy comforts. And the beam is always level. The more thy trial, the more thy comfort. As the sufferings of Christ abound in us, so our consolation also aboundeth through Christ.

It will come divinely. It is well, when meeting a friend at the terminus, to know by what route to expect him, lest he come in on one platform while we are awaiting him on another. It is equally good to know in what quarter to look for comfort. Shall we look to the hills? No, for in vain is salvation looked for from the hills. Shall we look to man? No, for Job found the best men of his time to be miserable comforters. Shall we look to the angels? No, God entrusts angels to fulfil many ministries for us,

but never to comfort. This needs a gentler touch than theirs. God dare not entrust it to Gabriel. He comforteth those that are cast down. He healeth the broken in heart, and bindeth up their wounds.

It will come mediately. Our consolation aboundeth through Christ. When a bridegroom makes a present to his wife he puts it in the rarest casket and sends it by her choicest friend. And when our God comforts us he adds to the exquisite beauty of his comfort by sending it through the Son of his love.

It will come variously, sometimes by the coming of a beloved Tithus, a bouquet, a letter, a message, or a card, sometimes by a promise, laying an ice cold cloth on our fevered brows; sometimes by God simply coming near. In sore sorrow he comforts best who says least, and who simply draws near and takes the sufferer's hand, and is silent in his sympathizing love. It is so that God comforts. Thou drewest near in the day of mine affliction. Thou saidst, I am I; be not afraid.

II. STORE UP COMFORT.—The world is full of comfortless hearts. Orphan children crying in the night. Our God pities them, and would comfort them through thee. But ere thou art sufficient for this lofty ministry thou must be trained. And that he may train thee perfectly he puts thee through the very same afflictions which are wringing human hearts with aching sorrow. He makes thus for himself an opportunity of comforting thee, and of so teaching thee the divine art of comfort. Watch narrowly how he does it. Keep a diary if thou wilt, and note down all the procedure of his skill. Ponder in thy heart the length of each splint, the folds of each bandage, the ministrations of each opiate or cordial or drug. This will bring a twofold blessing. It will turn thy thoughts from thy miseries to thy out-numbering mercies; and it will take from thee that sense of useless and aimless existence which is often the sufferer's weariest cross.

Dost thy wonder why thou dost suffer some special form of sorrow? Wait till ten years are passed. I warrant thee that time thou wilt find some, perhaps ten, afflicted as thou art. When thou tellest them how thou hast suffered and how thou hast been comforted, whilst thou unfoldest thy tale, and seekest to repeat on them the magic spells that have charmed away thy griefs, in their glancing eyes and comforted looks thou wilt learn why thou hast been afflicted, and thou wilt bless God that thou wert able to comfort others with the comfort wherewith thou thyself hast been comforted of God. Once more, then, remember to store up an accurate remembrance of the way in which God comforts thee.

III. PASS ON THE COMFORT YOU RECEIVE.—At a railway station a benevolent man found a school-boy crying because he had not quite enough to pay his fare, and he remembered suddenly how, years before, he had been helped by an unknown friend, and had been enjoined that some day he should pass that kindness on. Now he saw that the long-expected moment had come. He took the weeping boy aside, told him his story, paid his fare, and asked him in his turn to pay the kindness on. And as the train moved from the station the lad cried cheerfully: "I will pass it on, sir," so that act of thoughtful love is being passed on through our world, nor will it stay till its ripples have belted the globe and met again.

"Go thou and do likewise." Is thy heart comforted? Then be on the alert to comfort those who are in any trouble. Thou canst not miss them who are not scarce. Thine own sad past will make thee quick to detect them, where others might miss them. If you findest them not, seek them; the wounded hart goes alone to die. Sorrow shuns society. Thou shouldst constantly seek from the Man of Sorrows himself directions as to where the sorrowing bide. He knows their haunts, from which they have cried to him. And when thou comest where they are, do for them as the Good Samaritan did for thee when he bound up thy wounds, pouring in oil and wine. Comfort them with the comfort wherewith thou thyself has been comforted by God.

"He is simply myself, and therefore I like him." And that was right, for simplicity—that is, freedom from affectation—is very good; but it is something more than that, something added to it, which makes the man attractive and useful. His greatness is not in simplicity alone, but in doing great things in a simple way.—United Presbyterian.

More About Woman's Work.

I have read with much interest the correspondence between sisters Manly and Davis upon the subject of Woman's Work, which has been published in this paper. I hope every Baptist sister who reads the ALABAMA BAPTIST, (and every one in the State ought to do so,) has been likewise interested, and been led to investigate this question and decide for herself which of these good sisters is right. It is plain that both cannot be right, hence, one must be wrong, and it is the duty of the Baptist sisterhood of Alabama to make up their minds as to which is correct, and then govern themselves accordingly.

Those who have read this correspondence understand that the point of discussion is not whether woman should take part in the work of the church or not, for upon this they are agreed, that she should do with her might whatever her hands find to do. They differ, however, in their opinions as to how she should work.

Sister Manly's position is, that Christian women, although they may be organized into Woman's Missionary Societies, Ladies Aid Societies, or whatever they may be pleased to term their organization, still all they do should be done in co-operation with their pastors and brethren. She thinks they should allow their funds to go into the treasury of the church, to be paid out according to order of the church, unless the society should see fit to direct its own funds, in which case it has a perfect right to do so, as every individual member of the church has. But in either case, she contends that the women's money should be reported and sent through the church to the State Secretary along with the contributions of the brethren.

Sister Davis holds that it is right and proper that the sisters composing these should have their part of the church work to themselves, raising and directing and controlling their own funds, not allowing it to even pass into the hands of the church, and from it to our State Board, whose business it is to take charge of all funds contributed by the Baptists of Alabama, and attend to the proper disbursement of the same.

For my part, I agree most heartily with sister Manly; for, like her, I can not see that money is anything but money, whether contributed by brethren or sisters, and, therefore fail to see the need of the Central Committee. Why not send our money to Bro. Crumpton, instead of to the treasurer of this committee? Surely the Baptist sisters of Alabama are not afraid that he will fail to transmit their funds through our proper denominational channels to the objects for which they are directed. No, no, this cannot be. Then it seems to me altogether useless to place our money into the hands of any other than our church and State Board.

For woman to be thus separated from man in her work for the blessed Redeemer is, to say the least, sadly out of keeping with the nature implanted in her at the creation. Neither do I think such isolation accords with her mission on earth, and therefore I believe it to be unsupportable.

In Genesis we read, "And the Lord God said: 'It is not good that I should be alone; I will make him a help meet for him.'"

We do not believe that it is good for a man to be alone in his work for Christ any more than we do that it is good for him to be alone in temporal affairs. I believe that woman was created to be man's help meet in every sense of the word, and under all circumstances. Though it was to man God gave the commission to preach the gospel, yet woman is permitted to bear a noble part in helping to carry on this noble work. It is her indispensable duty to aid with her words of love and encouragement, her kindly deeds, her prayers, her money, and in all ways possible. She, with her brethren, should put forth one united effort to bring the world to Christ.

In Paul's letter to the church at Rome, he recommends unto the brethren Phebe, and speaks of her as "a servant of the church;" and this is the relation which we believe God would have the Christian women of to-day sustain to his church, not acting independently of it, but working in and for it like true, faithful servants. Paul also exhorts the brethren to receive this sister in the Lord, as becometh saints, and to assist her in whatsoever business she hath need of them, giving as a reason for this demand upon them, "For she hath been a succor of man, and of myself also."

In the same letter Paul sends greetings to Priscilla and Aquilla, speaking of them as "my helpers in Christ."

Jesus," thus making no distinction between Aquilla and his wife, but calling both his helpers.

We might give other instances in which the early Christian women are represented as laboring with their brethren, but these alone show clearly to my mind that the Scriptures teach the union of man and woman in their work for Christ.

I realize that the Baptist sisters throughout the State need to be aroused to a keener sense of their duties and I believe there is a work for women among women that cannot be more successfully done than by the organization of these societies, yet I think they should be auxiliaries to their respective churches. I will say here that the lady members of my church have recently organized themselves into a Ladies Aid Society.

We feel that there is work for us to do, but we have not been impressed that we should have our work entirely separate from our brethren. We design co-operating with them, and are willing that the State Board shall take charge of our funds. We want our society to be, like Phebe of old, "a servant of the church."

I know the object of this Central Committee is to cultivate a missionary spirit among our sisters, but I do not believe this "separation movement" will ever accomplish the end in view.

In the annual report on Woman's Work, read before the last State Convention, they say, "Our object is not to pull out of the churches and do an independent work." Then why not let the church take charge of our funds, and report the same as part of the contributions of the church, but at the same time giving the sisters credit for what they have done, of course. This report further states, "It is a law in our constitution that all business transactions and moneys collected shall be quarterly reported to the church." I do not see how such reports can signify very much to the church, since it must stand with "hands off," and see these collections sent off in entirely a different channel to that in which its funds are transmitted.

It seems to me that the tendency of the present state of affairs is to beget a rivalry between the brotherhood and sisterhood, and thus sever them in their work, while union of effort should be our aim.

I know that the resolutions and constitution for the present system of Woman's Work were approved and adopted by our State Convention, and I have the most profound respect for the wisdom and piety of the men composing this body, but still I hope I shall not be censured for having opinions of my own concerning this matter, though I am but a woman.

Mrs. Manly, in her last letter, gives as a substitute for the Central Committee the following: "We can distribute literature with private letters, and publish articles in our religious papers, and do all that we can to stimulate them, and let the management of the business alone; let the churches manage that."

Now, if she means by "we" the Baptist women at large, I deny that the desired results will ever be attained, for what is everybody's business is nobody's business. We must have system, if we would accomplish any good; and if our work is worth anything it is worth systematizing.

The question is how can this be done, and at the same time allow us to work with our brethren? It seems to me it could very easily be done if our State Board would take this work under its own immediate supervision. Let it appoint one or more sisters in each association to take this work in hand and do all they can to interest and instruct the sisters in missionary work, and let the Board supply them with such tracts and literature as it may think best to distribute; and let it also furnish them with copies of resolutions and constitution for the organizing of Woman's Missionary Societies. Then let these sisters make all necessary reports to our State Secretary, yet never taking in hand a single cent of the funds raised by these societies, but allow them to be sent up to the Board by the churches of which they are a part. By this means our State Secretary would be enabled to make his annual report on Work, just as he does other reports.

I do believe that if we had some such plan as this by which to work we would see better results than we can hope to secure under the present system. If any sister or brother has a better plan to suggest, by all means let us have it; or if I can be shown that our present system is the best that can be had, and that it is in keeping with the teachings of the Bible, then I will heartily endorse it, and most willingly cooperate with the Central Committee, but until this is done I cannot bid it God-speed.

Sincerely,
MRS. MOORE HODG,
Sec. L. A. Society,
Ashland Church,
Ashland, Ala.

New Testament Greek Criticisms.

Wishing to put emphasis upon some changes for the better of the Revised Version of the New Testament, and also to suggest some renderings not found in the Revised Version or in the Authorized Version. I propose a few brief articles. I will give few comments, and indicate the preferred word of the revisers by Italics or of mine by capitals.

1. Several criticisms could be made on Lord's Prayer, (Matt. 9-13. Bring us not into temptation, but deliver us from the evil one—"one" is inserted in Italics in the Revised Version, but need not be, as it strengthens and does not weaken.)

2. The smoking flax—TAPER, or wick—shall he not break. Matt. 12: 20.

3. There is full corn in the ear. When the fruit permits immediately he putteth forth the sickle. Mar. 4: 28-29.

4. The rendering of Greet *dee* and *ego* is not always satisfactory. The Greek particle *dee* conveys the idea that the result is one which hardly needs to be specified, and which any one might anticipate. A uniform translation of these words is scarcely possible; yet, both the Authorized Version and the Revised Version sometimes miss their force. In Matt. 13: 23 Revised Version has "who verily beareth fruit," Meyer has "at length," "of course," or accordingly is best. In Heb. 2: 16, the Authorized Version and Revised Version render *dee* "whereas what is said is of the nature of a truism thrown in to relieve the argument. The meaning is, 'For, you see, it is not of angels he taketh hold.' This particle *dee* occurs in Lm. 2: 15, Acts 13: 2, Acts 15: 36. In the first Authorized Version and Revised Version render it *now*; in the second they leave it untranslated; in the third the Authorized Version renders "again," the Revised Version "now." But to display the emotional coloring, the best rendering is *now*. Then read, "come let us go to Bethlehem," "come separate for me Barnabas and Saul," "come let us visit the brethren in every city where we preached."

Notice in the parable of the lost sheep the nouns of the expression "friends and neighbors," are in the masculine gender, while in that of the lost coin, the nouns of this expression are feminine, and may be rendered "she calls together her FEMALE friends and neighbors." "Pieces of silver"—DRACHMAE. "Doth not light a lamp and sweep the house, and seek diligently—CAREFULLY." The verb of this adverb is elsewhere translated *take care*. These three inimitable parables are introduced by the declaration, "Now there were approaching him all the publicans and sinners to hear him." The interest awakened in the minds of the lowest classes was answered by the intensest exhibition of the Divine love. The Pharisee despised whom God loved. These parables show that love at its maximum, not in caring for the lovely, but for the low. They teach us concerning man; his stupidity, his neglect, his self-will, concerning God; his power, wisdom, mercy; concerning our return to him by glad acceptance, unresisting submission, thorough change. Pardon this digression.
D. W. GWIN.

Mr. Sterling, Ky.

A Sketch of Mr. Moody's School at Northfield, Mass.

The friends of Mr. Moody are trying to raise as a birthday testimonial an endowment fund for his schools at his old home, a few facts relating to them may not be void of interest. Mr. Moody was fifty years old February 5th. He is engaged in evangelistic work in his old home in Chicago. Mr. Moody's schools in Northfield were started some seven years ago. Returning from his successful evangelistic work abroad, and selecting as his permanent home the place of his birth, Northfield, Mass., his first thought was that his native place called for some effort on his part. Feeling the great disadvantage he had labored under all his life from a lack of early education, which he has only overcome by hard study in after years, he decided to organize a school for his neighbors. As this plan took shape its dimensions grew. First, he opened his own home for a few young ladies, and thus started his young ladies' boarding school. Next, he erected a modest building across the way, then East Hall was built at a cost of \$30,000, next followed Frederick Marquand Hall costing \$60,000, the gift of Mr. D. W. McGWilliams, residuary legatee of the Marquand Estate. Next followed Stone Hall. A new library building is now in

process of erection to cost \$20,000, the gift of Mr. James Talcott of New York, and an additional dormitory, costing a like amount, the gift of D. M. Weston of Boston. Two additional frame houses are being fitted up for dormitories. These facilities will afford accommodation for about 300 young ladies. The school now numbers over 200 pupils. The school buildings occupy 250 acres, which are beautifully laid-out in park and woodland, traversed by a romantic glen, called Bonar Glen. An artificial lake of some 3 acres for rowing and skating has been provided at a cost of \$4,000, a gift of Mr. John Wanamaker, of Philadelphia.

Mr. Hermon, the school for young men, is about two miles from Northfield. It is beautifully situated on the west bank of the Connecticut river, and consists of 400 acres, purchased at the cost of \$12,500. This school was started with a gift of \$25,000 from Mr. Hiram Camp, of New Haven. It was opened in the old farm building with the addition of a wooden building for a recitation hall. Next four brick buildings were erected and a large dining hall. But soon the school exceeded the proportion of these buildings, and Crossley Hall and a new dining hall were erected, with accommodations for over 200 additional students, and with halls for chapel library, museum, etc.

Over 500 young men and young women, representing a dozen different nationalities, are now being trained in these schools in which a leading feature of every course is the study of the Bible and practical Christian work. Both schools are chartered and are under the control of efficient boards of trustees and managers. Mr. Moody has an advisory supervision of them, and when not engaged in evangelistic work, delivers lectures on Bible study and practical Christian work five times each week. His vacations, and any leisure he may have from his active work elsewhere, is given to their management. He has expended nearly \$50,000 in the purchase of grounds, erection of buildings and the equipment of the schools. This money has been given chiefly in large amounts from friends of Mr. Moody, which has been supplemented by smaller gifts from many interested in his work. The school for young men is designed not only to give the benefits of education to young men of moderate means, but to train young men for missionaries, evangelists and Christian workers. It is not designed to supplant the Theological Seminary, or to turn out a lot of second-class preachers, but the purpose is to send out each year a large number of young men well educated, and thoroughly trained to do such Christian work as they may be fitted for and may be opened to them. So, too, with the Young Ladies' Seminary. It is designed not only to place within the reach of young ladies of moderate means, a good education, but also to train them for missionaries, teachers, and useful Christian women.

Report of Central Committee.
Report of the Central Committee on Woman's Mission Work for the quarter ending Jan. 1st:
Montgomery ch., Wo. Miss. Work \$34 00
Ladies Aid Society, " 35 00
Tallahassee ch., Woman's Miss. Society, 6 75
We have long since felt like giving up in despair of ever accomplishing much in this line of work. We have questioned if God approved of it, then remembering how slowly the gospel spread at first, also how Judson labored, how slow the reward, we take courage and pray for more faith, wisdom, and strength.
We are willing to work if this is our work, but if it is to accomplish nothing, if we meet with no co-operators who are essential to success, we would have the responsibility removed from us. We are expected to do, and yet we have nothing to do with.
We cannot make a report without having reports, and we are not allowed to report unless we have the money. We cannot send letters nor tracts, nor even have our own Resolutions and Constitution printed for distribution without some money.
If we are to succeed, we must have the co-operation of the corresponding secretaries of the different associations, they of every society, and the society that of his pastor, and all must have the approval and encouragement of the State Secretary.
MRS. MARY STRATFORD,
President Cen. Com.
MRS. M. C. DAVIS, Cor. Sec.

Every step towards Christ kills a doubt. Every thought, word and deed for him carries you away from discouragement.—[T. L. Cuyler.

Sunday Afternoon Musings.

'Tis raining. Raindrops as well as sunshine must fall upon vegetation to bring it to its full fruition, too much sunshine would cause it to wither, and too much rain would incline it to rot, but God, in his goodness, made alternate rain and sunshine. A careful gardener uses the pruning knife, so that no ugly branch or leaf remains to detract from the beauty of his garden. But see how carefully the same gardener raises the little storm-beaten flower from the earth, spreads the leaves and bruised buds so that the sun can fall upon it, and kiss it into beauty again, and how enhanced that beauty since the storm, for did not the storm take a sweet, refreshing draught to the inner life of that little plant? Who can look upon a well kept garden without his heart going out in thankfulness to the great Creator for his third day's creation? No matter how careful the gardener, in every garden may be found hidden away some seemingly unworthy plant, and yet these very weeds may be of use. Chamamile can offer nothing attractive to the eye, and the casual passer-by might class it with the above named, unknowing it is conducive to the health of the plants that gladden him with fragrance and beauty. God created the world and all that is in it for man's use, and man for his own glory. The thought has often presented itself to my mind: How like to the vegetable kingdom mortals are. As the gardener walks forth in his garden, carefully tending each plant, so God walks forth in his garden of mortality, and where he finds a withered branch or leaf he prunes it off, so the "Sun of righteousness" may shine upon the plants that should give back his image, unlike the withered branch and leaf in the vegetable world. In the mortal world sin is that which obliterates the sun-light of our souls, and were it not for our careful gardener we would soon be withered away or unable to receive one ray of light. "But lo! he comes, the king in his beauty, to take delight in his garden." He finds some plants growing beautifully, some need just a little pruning, some need more, and there is some weeds, too, but he may make use of them for "God can bring forth good out of evil." Do we need pruning, you and I? How we shrink when he comes to inflict the wound. He bends over us with great, pitiful, loving eyes, his voice is low and sweet, and the hand is gentle that holds the pruning knife. We know that what he does is for our good, yet he can but tremble, but the trial is soon over, and he leaves upon the severed spot a scarlet drop, and places us so the Sun may shine into the depths of our souls. Oh! come, gentle Jesus, our loved gardener, come with thy pruning knife, if without it we cannot grow to thy beauty.

JENNIE GERALD.

District Meeting.

The district meeting of the South Bethel Association met with the Mt. Vernon church on Saturday the 29th day of January, 1887. Owing to the inclemency of the weather and a burying in the vicinity, the district meeting did not convene until 2 o'clock p. m. Introductory sermon preached by Eld. J. H. Fendley. Text: "I will pour out my spirit, etc." Isaiah. Meeting organized by electing Eld. J. H. Fendley, moderator, and J. H. Creighton, clerk. Adjourned until 7 p. m.
7 p. m. Prayer by Bro. J. B. Small. The objects of the meeting were explained and then discussed.
Do the Scriptures require an educated ministry? Bro. J. B. Small and J. H. Creighton delivered addresses on this topic. Adjourned until 10 a. m. Sunday.
Sunday to a m. Prayer by Bro. W. T. Kimbrough.
Is the Sabbath-school achieving greater victory than the ministry? J. H. Creighton, J. H. Fendley, and J. B. Small, and was answered in the negative.
At 11 o'clock Rev. J. H. Creighton preached a doctrinal sermon. Text: "Ye are a peculiar people." Peter 2:9.
In the afternoon the following subject was up for consideration, "Has any person the right to sell spirituous or vinous liquors? The subject was discussed by Bro. David Hudson and others. It was also answered No.
The committee on programme for next meeting made the following report:

1. The relation between pastor and church. J. B. Small and J. H. Creighton.
2. The importance of demonstrating more religion at home. J. H. Fendley and J. M. Nelson.
3. The importance of prayer meet-

ings at the churches. H. Adams and M. M. Danby.

4. How to retain an interest in the Sunday-school work. Dr. T. J. Bettis and B. A. Adams.

Report of committee: We recommended that the next meeting convene with Bassett's Creek church, and that Eld. J. E. White preach the introductory sermon, and A. J. Hearn alternate. Eld. J. W. Dickinson to preach a doctrinal sermon at 11 o'clock on Sunday, and Eld. J. B. Small to alternate. W. T. KIMBROUGH, A. M. NORWOOD, W. J. CLANTON, Committee.

After adopting the report the meeting adjourned to assemble with the Bassett Creek church, on Saturday before the fifth Sunday in May, 1887.

J. H. FENDLEY, Mod.
H. CREIGHTON, clerk.

Proceedings of a Fifth Sunday Meeting.

The fifth Sunday meeting of the Shelby Association met with the Briardale Baptist church on Friday, January 28th, 1887.

The meeting was organized by re-electing Rev. C. W. O'Hara chairman and the writer to act as clerk. The popular discussions of the several topics were heard on Friday and Saturday with satisfaction. On Sunday morning a presbytery, consisting of Rev. W. C. Cleveland, D. D., Rev. C. W. O'Hara, Rev. G. T. Lee, Rev. J. M. McCord, and the pastor W. J. Elliott, met at the church to ordain the following brethren to the deaconship of the Briardale Baptist church: L. L. Johnson and D. S. Lightcap. Two promising young men. The scriptures were read by the pastor, opening prayer by Rev. C. W. O'Hara, sermon preached by Dr. Cleveland, the ordaining prayer was offered by Rev. J. McCord, the charge given to the church by Rev. G. T. Lee, and the services were concluded by extending the hand of recognition to the brethren. On Sunday morning and Sunday evening our new church house was crowded to its utmost capacity. Some were turned away unable to get seats. Bro. Lee preached an interesting sermon to the young people on Sunday evening. This fifth Sunday meeting was to me and my people a very enjoyable one, and the visiting brethren seemed to enjoy themselves.

A person can hardly realize what they miss by not attending these meetings. They are rich in social and religious pleasures. They are festivals of joy to the friends of God. Unfamed by ecclesiastical regulations, guided by their own impulses of zeal and love, the brethren generally deliver themselves with freedom, unceasing and power. It is difficult to overestimate the blessings which come to us from these meetings. They bring upon us a tide of benedictions. Our churches are instructed, enlightened and broadened by their influence.

The meeting adjourned to convene with the Baptist church at Columbiana, Ala., on Friday before the fifth Sunday in May.

W. J. ELLIOTT, Clerk.
Briardale, Feb. 1st.

Ordination.

A presbytery consisting of Rev. G. W. Mills, S. M. Adams, W. J. Rudick, and H. W. Watson, convened with the Baptist church at Pleasant Grove, Chilton county, Alabama, on Sabbath, 30th January, 1887, for the purpose of ordaining to the work of gospel ministry, Bro. Joseph M. Sellman, organized by appointing Bro. G. W. Mills moderator.

The ordination sermon was delivered by Bro. S. M. Adams. Text: 2 Tim. 4:5, which was discussed under the following heads, first, The church of God and the ministry are inseparably connected; second, Paul's admonition to Timothy; third, Preach sound doctrine; fourth, Be faithful in administering the ordinances of God's house.

The examination of Bro. Sellman was then entered into, when he made a statement of his Christian experience and his impressions, that to his mind seem to point out to him his duty to preach the gospel. When he was examined as to his views of doctrine by Rev. G. W. Mills. Next the charge to him, was delivered by Rev. H. W. Watson, when the ordination prayer was made by Rev. W. J. Rudick, and the benediction pronounced by Bro. Sellman.

H. W. WATSON.

I will govern my life and my thoughts as if the whole world were to see the one, and to read the other, for what does it signify to make anything secret to my neighbors, when to God, the searcher, of our hearts, all our privacies are open!

Alabama Baptist.

MONTGOMERY, ALA., FEB. 17, 1887.

J. G. HARRIS, Proprietor and Editor.
S. HENDERSON, D. D., Associate Editor.
C. W. HARRIS, Business Manager.

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Gen. Jos. Wheeler is one of the most useful members that Alabama has in Congress. He is never found asleep when anything can be done for his State. He is there, not for the honor, simply, but for the benefit of his constituency. His bill to appropriate not more than \$100,000 for erecting a public building at Huntsville has passed the House.

In behalf of the Christian people of Montgomery, and the State, we sincerely thank the Montgomery Dispatch for its untiring efforts to call public opinion to see the great need of a law making gambling a felony. This paper has led several others of Alabama in urging the legislature to pass such a law. A few days since the General Assembly gave us the desired law. If the Dispatch, with other leading secular papers, will join the religious press in the warfare against the ruinous whisky traffic, which is the gambler's right bower, only a few years will pass until it should be told abroad that Alabama is free from the whisky shop and the jug curse.

The Baptist Leader, the organ of the colored Baptists of Alabama, says that "between 700 and 1,000 persons were out to hear Rev. C. H. Mead lecture last Monday night at the Dexter Avenue Baptist church." It further adds that "should Montgomery decide to vote whisky out, she will find that the negro will cast his vote on the side of temperance. The negro has learned that whisky is against his interest, therefore he wants to put it out of his way." We hope the Leader is correct in its decision about the actions of its people. Heretofore the negro, and many times the preacher, has blocked every effort for prohibition in this State. While in Decatur last summer we were told that the pastor of the colored Baptist church had led his people directly in opposition to the temperance workers, and made it possible for saloons to continue cursing the town. May the day soon come when all the colored preachers shall fall in line with the editors of their paper, and take their members into the fight of right against wrong.

We hear that Bro. Frost delivered a splendid lecture to the young preachers at the Howard on the eminently practical subject, "The influence of college life on their future life." "Make the most of your text-book," was the first point. How important that young preachers do that. There is great danger of their neglecting this because they cannot see what they have to do with being preachers mere mind training as well as other people. Then another point, "Cultivate your social nature." This certainly is a fine head for a stick. Above every other class of men ministers ought to know how to mix among other people. They ought to know how to adapt themselves to every station and grade of society. Christ took his gospel to men, he knew men, understood how to adapt himself to every need and circumstance; so must his ambassadors act if they would win many to righteousness. It is often remarked by preachers that they are not naturally social, and they can't learn the art. All men, by cultivation, can improve. Some of our finest pastors, in early life, found this department of work burdensome; but seeing the necessity they set to work in earnest, and have achieved much along that line. His third point was "Cultivate your hearts." This was certainly an important lesson to impress. There is such a temptation for the student to engross himself with the text books, to the neglect of his devotional duties, that we consider this advice most timely. There is nothing that will supply the lack of heart cultivation in a minister. He must be a pious man if he would lead others to a higher life.

OUR VISIT TO MARION.

In compliance with a request of Dr. Wharton, chairman of the Board of Ministerial Education, we visited Marion on the night of the 14th inst., and lectured to the theological students of Howard College. We were exceedingly pleased with the general make up of these young ministers, who are zealously pursuing their studies preparatory to entering the service of the Master as his ambassadors. A more intelligent set of young preachers, perhaps, have never been to the Howard. From Col. Murfee we heard very encouraging reports. From our own observation and personal investigation, we have no hesitancy in saying, that it was the very best thing that could be done, both for these young brethren and the college also, that they were taken into the dormitories on the same footing with the other students. We will not stop now to assign reasons why we came to this conclusion, but they are potent and unanswerable. Everything is moving along evenly, pleasantly and successfully. The morale of the students was never better, and the outlook is indeed encouraging. The number on the roll is as large as ever before, and the discipline is kept up to the highest mark. This is one of the evidences and causes of success. Col. Murfee and his faculty are un-

ting in their devotion to every interest of the college. The health during the present session has been remarkably good, and in every way, thus far, the session has been a successful one. Every Baptist in the State has just cause to be proud of Howard College, and the grand work it is doing through its devoted, pious, learned, and eminent president and professors.

On the same night that we lectured to the boys, we had the pleasure of visiting the renowned Judson, and making a short talk to the girls. The Fidelity Society, composed of the girls of the Judson, gave one of their entertainments, which was interspersed with discussions and criticisms, all original, together with instrumental and vocal music, tableaux and recitations. It was decidedly interesting and improving, as well as amusing. Each one of the girls performed her part well, while some elicited more applause than others, it was owing to the character of the subject discussed. I doubt very much whether the Judson ever had a more interesting and intelligent set of girls at any previous session. We regretted to hear from Bro. Frazer that this was his last session in the school room. Close confinement and hard work have impaired his health, to such a degree, that his physicians tell him that absolute rest is necessary for his restoration. He has done a grand work for this institution. His efforts have been crowned with the highest success, but it was accomplished at the loss of health.

We found the girls all cheerful and happy, and the teachers active in the discharge of these varied duties. Bro. Davidson is all the time busy at work, or making pastoral visits. He is doing a fine work among the ministerial students, aiding and instructing them in their studies, and otherwise advancing their interests. We found Bro. Crompton, our State Secretary, in his office, busy answering letters, mailing circulars and shipping books to colporters. He has but little time to travel over the State and keep up with his office work, but he has energy, resolution, and practical business sense that enable him to overcome many almost insurmountable difficulties.

There are other things and brethren we would like to mention, but can't do so now. In conclusion, let us urge every Baptist in the State to support our denominational schools, Howard and Judson, and our State Mission Board. If every member will contribute ten cents to State Missions, we will have enough money to carry on our mission work very successfully.

IMMIGRATION, AND WHAT THE CHURCH HAS TO DO WITH IT.

When this question is mentioned, many of our religious people say, "Well we don't want any immigration." They have seen a lot of beer-guzzling, Sabbath-breaking Germans, or some other tribe, in some places, and their hearts have sickened at the thought of the demoralizing effects of such a class upon our Southern society. They in thought see the Sabbath vanish, reverence for God, and care for humanity dying. In many respects their forebodings are correct. There are classes of immigrants whose touch will contaminate the most pious community. We could and should pray God to forbid their coming to our State. But after all our praying and wishing, the fact remains that immigration is coming. Every State legislature is at work providing the best possible methods for inducing men to come and invest in the South, and they are moving this way from every land. A few years more, and in the quiet country neighborhoods, and alike in the cities of Alabama, can be found men who represent every clime and know no Sabbath, reverence no God, and regard no man farther than the matter of gain; as veritable heathen as ever the Chinese empire held. Now the question as to what the church has to do with it. It appeals many Christians to think of trying to convert a Chinaman, or an Indian in America, while they give freely and cheerfully to send them the gospel at their homes. Why, bless your soul, friends, it seems to us that we are forgetful of the power of our God and his religion, as we are of the fact that innumerable more difficulties surround the Christian worker in the heathen land than at home. There the sinner is wrapped around by traditions, castes, and many other influences of which in this country he is comparatively free. Here he is a stranger, and we can present Christ as the friend of the stranger and friendless. He sees other people worshipping God, reading his word and reverencing his day, and these things would give him some inclination to inquire about our God and his cause.

The church must arouse her faith, must realize fully that God is bringing these people here to test our love, to prove us. She must give more to educate our young ministers. She must enlarge her borders and strengthen her stakes, so that these people may find in every community a live, working body of Christians, led on by a consecrated and educated minister. She must welcome, yea, urge the

strangers to attend the house of our God. The church must not sit down and mourn that such Godless beings, as many will be, are to live among us, if she does their influence will soon dry up pure and vital religion; no, she must raise high the standard of true citizenship; she must more than ever live a pure and blameless life. The light of Christ's life and love must be reflected in their walk and conversation.

If the children of God in the South, called by whatever name they may be, will do their duty, the children of the immigrants will, as they grow up, fall into our customs, and become Christian citizens, but if we fail, which God forbid, our own offspring will degenerate, and fathers and mother's God and church will be forgotten, the Sabbath's peaceful hours will be marred by every amusement and labor that marks the week day.

Brethren and sisters, we live in an important age, the work done by us in the South during the next ten years will largely shape the condition of society, church and State, for the next century, yea, possibly for ages to come. Shall we fail? We cannot afford to fail. He who said to Israel, "Go forward," will open paths for us through all seas and level every mountain.

DR. MCGLYNN AND LAND OWNERSHIP.

The following from the Mobile Register is worthy of a careful perusal: "The views of Henry George as to ownership of land are not politics. They are robbery. And so the views of Rev. Dr. McGlynn are neither politics nor religion. They are simply robbery and anarchy, and as such have been properly rebuked by his ecclesiastical superior. To get at Dr. McGlynn's views we have only to refer to the following extract from his letter to the Archbishop, dated Dec. 20, 1886: "My doctrine about land has been made clear in speeches, in reported interviews and in published articles, and I repeat it here. I have taught and I shall continue to teach in speeches and writings as long as I live that land is rightfully the property of the people in common, and that private ownership of land is against natural justice, no matter by what civil or ecclesiastical laws it may be sanctioned, and I would bring about instantly, if I could, such change of laws, all the world over, as would confiscate private property in land without one penny of compensation to the mislaid owners."

This is a doctrine which menaces the rights not only of great land owners and men of vast wealth, but of every farmer who tills his own soil, and of every working man who by industry and thrift has acquired a home. Dr. McGlynn would instantly, if he could, confiscate every such farm or home and give not a penny of compensation to its plundered proprietor. This is simple robbery. Dr. McGlynn would draw the line at land ownership, the Anarchists would go farther and destroy all property rights, and do it by force. Suppose that Dr. McGlynn should progress a little farther, until he accepted the Anarchists' views? Would it still be held that he should be retained in the priesthood with his spiritual functions unimpaired, while he taught these atrocious doctrines? And if not, shall it be said that his church ought to tolerate the proclamation of one form of robbery, but may not tolerate another?

To the man of common sense there appears no difference between the views of McGlynn and George on the one hand and those of the Chicago Anarchists on the other. If there should be no ownership in land there should be no ownership in anything else which comes from nature. It is true that labor gives value to land by manipulating seed and encouraging production, but so also it is labor almost exclusively that gives value to gold, silver, coal, timber and the other gifts of nature. It is labor that smelts the iron and builds the railroad. It is labor that gives value to everything, but it does not follow that private ownership should be removed from all property whose value is due to labor. When we get to that condition of society we have communism, which is the beginning of anarchy. Dr. McGlynn from his position in his church is capable of deluding many people into his way of thinking on this subject, and it is proper to call a halt upon him. The ownership of land is the basis of home life—the cement of society—the highest incentive to patriotism. To permit this home life to be broken up by transferring to the State the ownership of land would make a hell on earth.

Through the world's history we have seen nomadic tribes owning the land in common. We have seen under the feudal system the lands owned by the barons who were the State. We see to-day the lands of Ireland owned by the English nobility, who are to all intents and purposes the State. And yet at no age of the world has society found a better basis for social stability than the present American system of land ownership—a fee simple in the head of the family without the right of primogeniture or entail. To break up that system is to aim a deadly blow at republican government. The man who attempts it is a philosophical dreamer and an enemy to civilization.

EXPOSITORY PREACHING.

There is not a chapter in the history of our past ministerial life that we recur to with more profound satisfaction than that in which we prosecuted this style of preaching. We devoted Sabbath evenings to an exposition of the epistles to the Romans and Philippians at one time, which ran very nearly through two years, and our readers will excuse the apparent egotism we say, that no part of our ministry has ever afforded more profit or pleasure; or to our church, at the time, more of interest or solid improvement, as the wisest and best members often assured us. Of course one must prepare himself for such a service before he undertakes it. We made a kind of specialty in the study of these epistles for some years before we commenced their exposition. But on entering the work we found that our interest in it grew to the very last.

The advantages of expository over textural and topical preaching are many. We can only mention a few of them in a single article. First, it will introduce a range of subjects into our ministrations that never can be reached by any other method. And certainly it ought to be the desire of every minister to "declare all the counsel of God" as nearly as he can to the people of his charge. In attempting to construct an entire discourse from a single verse, or not infrequently from a single clause of a verse, we are apt to whip a single thought into such thin froth, so to express it, that it loses its power. But in expository preaching we are more apt to say just enough to awaken inquiry, and leave an audience hungry.

In the next place, expository preaching, will enable us to bring out divine truth, whether doctrinal, practical, or what not, in its various relations, connections and dependencies. There is a vital coherence between every truth in God's word and every other truth. They all dovetail into each other, so as to form one symmetrical whole. What emphasis is supplied by the connections in which these great truths are taught to enforce them! Take repentance for illustration: One while it is "repent for the kingdom of heaven is at hand; again, it is "repent, or ye shall all likewise perish" still further, it is "repent * * * for God has appointed a day, in which he will judge the world, &c. And so of every other grand doctrine or duty—the relation it sustains to kindred truths, the accompanying circumstances surrounding it, and the time and place of its utterance, all serve to give it importance and authority. All these things will furnish the expositor with profitable matter.

Finally, expository discourses will furnish that variety in our preaching that will most likely keep up the interest in our congregations. The nearer we keep to the sacred text the more certainly will we hold the attention of our audience. Logical discourses, as a rule, are thrown away on the average congregation. The first step we take from our premises we lose half of the people; the second step will about lose the balance. What we need is thoughts, facts, and illustrations, held upon the conscience with a fervid spirit until they burn their way deep down upon the heart. Logical processes will do well enough in their sphere, but when it comes to dealing with the high concerns of eternity, when we come to attack the stubborn heart of man with the weapons wherewith God has furnished us, the logic of the schools is as straw darted against a whirlwind. The weapons that conquer here are forged in the army of heaven. The utmost that our earthly schools can do is to impart skill in the use of these divine weapons; but when these schools undertake to supply our weapons in the place of these, well, we may attract the multitude, and fill our churches with the elite of society; but "Ichabod" may be written upon our church door, for the salt will have lost its savor.

On the whole we must think that if our ministers would turn their attention more to this style of preaching, it would tend to magnify the word of God, and inspire a more general spirit of Bible reading, and in this way greatly promote the growth of piety in our churches. In this restless, money-making age we must see to it that the word of God shall maintain its hold upon our people, and we know no better way of accomplishing this than to bring the greatest amount of Bible truth in direct contact with the public conscience. Homeopathy may be a good way to administer earthly medicine, but when it comes to God's remedy for sin, give us the old-fashioned allopathic method by all odds.

FIELD NOTES.

Read the sermon on first page and then "pass it on."

Rev. J. J. Porter has been preaching at Evergreen.

Bro. F. F. Thomason has taken up his abode in Verbena.

The Baptist ladies of Livingston realized nearly \$50 from their supper.

Mr. Lewis F. Downey, a member of Walnut Grove church, died on the 5th inst.

The 65,355 Baptists of South Carolina, paid for all purposes last year \$11,366.

Bro. W. B. Crompton, corresponding secretary, was quite unwell while here last week.

Rev. B. H. Ryder has tendered his resignation of the Second Baptist church of Troy.

On the 9th the Legislature passed a bill prohibiting the sale of Whisky in Choctaw county.

Rev. M. M. Wood, a noble brother and warm friend, writes pleasant and sensible words.

Mrs. Mamie Laverne, of Florida, nee Miss Mamie Brown, of Greenville, died recently.

The Baptist Female College at Moulton came near burning down on the night of the 4th.

Rev. W. B. Crompton preached in Evergreen on the 6th. His sermon was highly commended.

Miss Mattie Ellis, daughter of Bro. B. F. Ellis, of Orville, has been visiting relatives in the capital city.

The people of Tennessee will in all probability, have a chance to vote on the prohibitory amendment to the constitution.

Miss Lola Curry, daughter of Rev. W. G. Curry, the loved Bishop of Furman, passed through the city en route from Virginia.

Sandersville, Ga., has fixed the license for wine, rooms at \$50.00. Give us that kind of high license and we will be satisfied.

Rev. John F. Purser, pastor of the First church at Troy, will address the ministerial students of Howard College Friday night, May 6th.

It seems rather significant when we read that about 170 persons asked immersion when joining Talmage's church on a recent Sabbath.

A bill to make the keeping of gambling tables a felony passed the Senate on Wednesday. Also, to adopt a uniform mode of text books.

Rev. J. T. Christian met a grand reception by the Central church of Chattanooga, last week when he went there to become their leader.

The bill providing for a uniform series of text books in the public schools of Alabama, needs only the Governor's signature to become a law.

The young Bishop of Verbena and Prattville, cheered us with his presence while in the city on his way to Robertson Springs, last Friday.

The Atlanta Brewery Company was fined \$500, Feb. 5th, by the recorder, for delivering beer in the city. This scores one for the prohibitionists.

Dr. B. F. Riley's Guide Book for Alabama ought to be purchased by the State, and used freely as an agent to bring immigration to the State.

Bro. M. G. Lofton writes that the paper needs but to be known to be loved and appreciated, and he is striving to let his friends form an acquaintance.

The friends of Ex-Gov. T. H. Watts will keep sympathy with him in the death of his devoted wife. This sad event occurred on the 3rd of February.

The Legislature on the 2nd passed a bill prohibiting the sale &c. of intoxicating liquors within two miles of Hopewell Baptist church, in Covington county.

The Messenger says Col. L. H. Bowles preached at the First Baptist church, Troy, last Sunday morning and made a fine impression on the congregation.

Our senior went over to Marion last Friday to lecture the preacher boys. He is a very happy speaker, and we are satisfied the good people of Marion enjoyed a treat.

Kentucky, the whiskey stronghold of the South, is making efforts for a deadly fight against the enemy that is wrecking so many of her beautiful homes and happy lives.

Bro. Wm. A. Davis passed through Montgomery last Monday night returning to Anniston from a visit to his wife at Euflaula. He is well pleased with the rapidly growing little city.

Parties wishing to exchange suburban property on L. & N. or A. & G. S. R. R., for one house and lot and acre, unimproved, in Woodlawn, can get a bargain by writing to the manager of this paper.

Mrs. Dr. Wilkerson, of Marion, is in this city. She is a useful member of Dr. Davidson's church. She and her husband have reared a fine lot of Baptist boys, all of whom are filling important spheres.

A good sister writes: "I cannot enjoy my paper when I have not paid for it." That is true not only in her case, but in almost all cases; that is what hinders a real enthusiasm on the

