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J. G. HARRIS, Proprietor.

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Grace, Ordinary and Extraordinary.

A Sermon by J. P. Greene, Pastor Third Baptist Church St. Louis, Mo.

"My grace is sufficient for thee."—2 Cor. 12:9.
"As thy days, so shall thy strength be."—Deut. 33:25.
"Whatever you do, in word or in deed, do all in the name of the Lord Jesus."—Col. 3:17.

Grace is the kindness, the favor of God, and hence the gracious aid he gives us in the time of need. This grace was manifested in the gift of his Son. Through grace we are saved, "by grace have you been saved," and through grace we are enabled to live a holy life, "I can do all things in him that strengtheneth me." God gave his Son for us; and with him he freely gives us all things. His grace is sufficient for us in all the duties and trials of life. In the ordinary trials of life he helps us, and when extraordinary occasions come he does not forsake us. Sufficient grace, grace ordinary and extraordinary, is given to us; no sooner, no later than we need it; no more, no less than we need. "As thy days, so shall thy strength be."

We have well nigh lost sight of the daily, ordinary grace of God. In the common duties and trials of life we depend mostly on ourselves. What has God to do with our daily round of duties and with our petty domestic and business trials? Has he any interest in the trifles of human life? The ideas have gone forth that divine aid is never given until human strength fails. When man fails God prevails. We will not trouble the Master with our trivial matters. Wait till we come to the deep waters, he has promised to help us then. "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." He helped his ancient people when they passed through the Red Sea, and when they crossed the angry Jordan, and he will help us in all the extraordinary trials of life. But we forget that daily life of the people during that forty years in the wilderness. The Lord was with them every day. "The Lord went before them, by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night." Every day they gathered the God-given manna, sweet, wholesome food. And during that long journey their clothes did not wax old, nor did their shoes wear out. Their daily life was the constant care of God, and was really more marvelous than the extraordinary events of the journey. Moses said, "If thy presence go not with me, carry us not up hence! For wherein now shall it be known that I have found grace in thy sight, I and thy people? Is it not in that thou goest with us?" Our daily, ordinary life is within the sphere of God's grace. He has a deep and tender interest in all our affairs. The life of the Christian does not simply touch God at his salient points, or extraordinary occasions, but "your life is hid with Christ in God."

"That life which I now live in the flesh I live in faith, the faith which is in the Son of God. Jesus said, 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.' God dwells with us. He spends seven days of the week with us. Some Christians divide life into two parts, the secular, and the religious. The six working-days are secular, graceless, godless. Sunday is a holy day, "a day of all the week the best." The religious life is made up of Sundays. Monday morning they bid farewell to God with heavy hearts, and return to the treadmill of ordinary life, and tramp, tramp, tramp till Saturday night. Oh! the monotonous drudgery of life! How it tortures their souls! And they expect no rest till they reach that happy place.

"Where congregations ne'er break up, And Sabbaths have no end."

This is a wrong view of the Christian life. God is the author of the whole week. He set apart six days for work and one for worship. Our daily duties are God-given, as much so as special religious work. Jesus hallowed the social life. He was a poor carpenter. For ten or fifteen years he worked at his simple trade in the village of Nazareth. It is probable that Joseph died when Jesus was a youth; and perhaps the young carpenter was the chief support of the family. Did he shrink from duty? Did he complain that his life was secularized? I see the poor young carpenter, with the mild, sweet face and gentle manners, going every morning to his work and returning in the evening with the fruits of his toil. There were many things to worry him. He had to deal with some unreasonable and unjust people. The work was often very hard and

the wages very small. He had to endure the burning heat and the biting frost. And in the home he did not always find repose. We may well suppose that mother, and brothers and sisters were sometimes discontented and unpleasant. But he was ever a dutiful son, and a faithful and loving brother. He bore the burden of life cheerfully. No doubt he asked and received the grace of God for his humble duties. Every day he spent in earnest effort to do the will of his Father. It is noteworthy that the Nazarenes never brought any charges against his social life. "Is not this the carpenter, the son of Mary, and brother of James, and Joseph, and Judas, and Simon? and are not his sisters here with us?" They were well acquainted with his daily life. He was a son of Mary, and he was good to his mother. He had brothers and sisters, and he was good to them. This gracious life of daily toil forms a beautiful and harmonious background for that gracious and glorious ministry of three years and a half.

He denounced the public professions of sanctity of those whose daily lives were corrupt. The inside of the cup and of the platter must be clean. The Rabbis made it easy for husbands and wives and children and servants and masters to escape their social duties. A gift to the Temple, or the observance of a religious form, would atone for the grossest sins. They tithed the mint, and anise, and cummin, and left undone the weightier matters of the law, judgment and mercy, and faith. "Ye blind guides who strain out the gnat, and swallow the camel!" "I desire mercy and not sacrifice." The law and the prophets are summed up in these two things: Love to God, and love to man.

Paul says, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." In the following verses he gives a commentary on the text, and makes his meaning unmistakably clear. Wives and husbands, children and parents, servants and masters, are exhorted to perform the duties of their social relation in the name of Jesus. These are the three great social relations of life; every one of us is included in one or more of them. Our social duties are the bone and marrow of our religious life. We must not divorce them from the grace of God. All depends on the faithful performance of these ordinary duties. If the grace we have is not sufficient for the daily life, it is worthless, and will fail us in extraordinary times. The genuine grace of God is sufficient for all duties and all trials.

Let us consider these social relations in their order. These duties and trials come upon us almost daily, and drive us "to the throne of grace, that we may receive mercy and find grace to help us in times of need."

1. *Wives and husbands:* "Wives be in subjection to your husbands, as is fitting in the Lord. Husbands love your wives and be not bitter against them." The marriage relation is the most important in our earthly life. It is the foundation of our prosperity and happiness. The home comes before the church. Home duties are more important than church duties. God planted his religion in the home long before he founded the church. He joined husband and wife, and let no man put them asunder. At this time many people regard the marriage tie as a loose knot. But as Christians we must insist on the sacredness of the union. "They twain shall be one flesh." God has established this social relation and enjoined its duties, and we may be assured that he will help husbands and wives to do their duty.

The wife must be in subjection to her husband. It must be her pleasure to obey his righteous and loving behests. Heart and hand, she is joined with him for life. Many wives think they have nothing to do but to sit down and let their husbands support them. Not long since a woman uttered these words, "When I have dined my room and read the morning paper the day is nearly gone!" She meant it was then time for the street promenade, or matinee. Is such a woman a helpmate? The Christian wife must study her husband's happiness, and she must take care of his hard earned money and make his home pleasant. It is not always easy for the good wife to know and do her wifely duties. Every Christian woman does not have a good Christian husband. Col. Ethan Allen's wife was a pious woman, but he was a violent unbeliever. He opposed her teachings in the family. It was hard for her to love and obey him and her God at the same time. No doubt the way often seemed dark to her, and she cried unto God for grace for her wifely duties. Her relation to that unbelieving man was

the great problem of her life. Many good Christian women are struggling with the same perplexing question. But they must stand in their lot. God will help them. They may even win their unbelieving husbands to Christ. And sometimes Christian husbands are hard to please. Some very good men are hard to live with day after day. Difference in disposition, taste, culture, gives rise to many grave difficulties. The good wife must do her duty in all circumstances. Of course, God has set a limit to the forbearance of his children. But the Christian wife must have a good conscience towards God, and she must know that she has done her duty towards the man of her choice. If she fails to make a good wife, if the fault is hers, how great is the failure! What is she fit for? Is there any place of usefulness or honor that she can fill? She is henceforth good for nothing! Christian wife, you pray for many things, for health, for prosperity, for grace to lead the missionary meetings, or teach a Sunday-school class. Do you ever pray for grace to be a better wife, a better helpmate? Don't overlook your first religious duty. If you fail as a wife, you fail utterly.

The Christian husband must love his wife as Christ loved his church. She is not inferior to him; she is his helpmate. "He that loveth his own wife loveth himself; for no man ever hates his own flesh, but nourishes and cherishes it." The good husband thinks not of his own, but of his wife's happiness. Every day he tries to make her life pleasant. He is not only agreeable, but also loving and unselfish. She is dearer to him than his own life. Christian husband, God has made it your first duty to love and honor your wife. God will not accept any other service from you until you perform this duty. Don't neglect it, don't despise it. Can a cruel husband be a good Christian? The wife-beater is the lowest of the brute creation; the tyrannical husband is only a shade better; and the cold, neglectful selfish husband is an abomination in the sight of God. I once heard of a preacher who was said to be "fine in the pulpit, but very exacting and unpleasant in his family." Will God accept the preaching of such a man? He is not fit to preach to Cannibals! Paul would not ordain a man as a bishop of a church unless his home life was pure and Christ-like. God will not endure the pious airs, nor accept the religious work of a man that has not grace enough to be a good husband. A man can walk over sharp stones and hot plowshares into the kingdom of heaven, but the bleeding heart of his wife will prove to be an insuperable barrier.

2. *Children and parents:* "Children obey your parents in the Lord. Fathers, provoke not your children, that they be not discouraged." Honor thy father and mother, "is the first commandment of promise—promise of long life. God has made the parents the guardians of the children. The Christian child's first duty is obedience to parents. This is an old subject, but it is a vital one, and one that is ever present. Children find it difficult to obey the parents. Sometimes parents are exacting, and even cruel. But of tender children love to have their own way. Many a Christian girl does not realize that obedience to her parents is a vital Christian duty. It is not a very serious matter with her. She will dispute with her mother, and almost rebel. She is wild and headstrong. Her faith in Christ influences her daily life very little. "What does she pray for, I wonder? That sin of disobedience is an awful one, a curse is attached to it! Does she confess her sins against her parents? Does she pray for grace each morning that she may be obedient, humbly and sweetly obedient, for the day? Will Christ accept a disobedient, rebellious girl as his follower? And boys are not always obedient. The boy, as a rule, gives his parents much more trouble and anxiety than the girl. When a boy is growing up he is apt to be headstrong and conceited. He knows too much. His father and mother don't amuse him. He ridicules their fears, in the home he is dictatorial and selfish. Everybody is afraid of him. Obedience! Why, it never enters his head that he ought to try to do every wish of his dear parents. He is disappointing them and grieving their hearts. Yet he goes to bed every night without shedding a tear of repentance, and rises each morning without asking God for grace to be a good son that day. Can a Christian boy be so un-mindful of his first Christian duty? Will God accept any religious work from one who is so unkind and disobedient to his parents? Christian boy, I tell you that your whole life, your

earthly and heavenly happiness depends on the faithful performance of your filial duties. If you are a disobedient, disappointing son, you are a failure forevermore! Your life is a hollow mockery, a worm-eaten, shielded, ghastly thing!

The duties of parents are solemnly important. God has committed the children to them, and they must nurture them in the chastening admonition of the Lord. Some parents have no conception of their duties. They regard the child as a most interesting and lovely bit of humanity, their own special possession. It is a weak, speaking, smiling toy, nothing more. Before the child is five years old it is spoiled and entirely ruined for life. Nothing but a life of selfishness and intemperance awaits it; self-support, self-control, and unselfish love will be impossible. There must be a wholesome disciplining in the home. The child must be taught the heavenly virtues. What is the use of teaching a child a list of Christian doctrines when he lacks the simple Christian virtues? Nurture him in the chastening and admonition of the Lord. Don't put an ecclesiastical yoke on him in his infancy and require him to wear it all his days. If the yoke galls him he will be afraid to throw it off. Apostasy from the faith of his fathers appears to him as an unpardonable sin. Yet he has no faith. He does not earnestly and lovingly practice any of the Christian virtues. The truth is, these virtues were never held up before him as the special requirements of God. What a sad mistake! Some parents are very anxious to get their children into the church. They are uneasy until this is accomplished. Persuasion is used in some cases. Sometimes parental authority; compulsion is used. Any way, by hook or crook, the children must be incorporated into the kingdom of God! Thank God, that hideous doctrine of infant damnation is fast going to the moles and bats. It is not possible for parents to look at this subject in the spirit of Christ. They are no longer throwing their responsibility on a church ordinance. The child is not a piece of clay to be handed over to an ecclesiastical potter. He has an individuality of his own. He is a tree of God's planting. The parents nurture him and try to make him bring forth the peaceable fruits of righteousness. He can understand and appreciate the beauties of a holy life. Let the parents teach him the Christian virtues and appeal to their God and his God for their authority. He will understand them. His heart will respond to their holy appeals and submit to their God-given authority. Fathers and mothers, your own example is the main element in the education of your children. It is most natural for them to walk in your footsteps. As a rule, they follow where you lead. They will follow when they will not be driven. Happy are you if you can say with Joshua, "As for me and my house, we will serve the Lord!" But woe to you, if you fail to bring up your children in the way of the Lord! Your paternal duties are more important than church-work. Many mothers are interested in missionary societies and temperance societies, and mission schools and rag schools, and their own children are growing up in heathenism. These charitable works are important, but not half so important in the sight of God as the paternal duties. Fail as fathers and mothers and you fail in all! God help you to see your duty and to do it!

3. *Servants and masters:* "Servants obey in the Lord, as you your masters according to the Lord." "As ye serve, as men please, but in singleness of heart, fearing the Lord." "Masters render unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

When Paul wrote these words slavery existed its worst form. Many Christians were slaves; some were slave holders. It was hard to be a slave and a Christian; yet the grace of God was sufficient. We can imagine that many Christians found it hard to be obedient to unkind and cruel masters. Their daily life was full of severe trials. Christian duty was a perplexing subject. But God required them to stand in their lot and render faithful service. And he gave them grace for every duty and every trial. Now, thank God, we are all free. But many of us are employees. We serve others for our daily bread. I suppose the time will never come in this world when this social relation of servant and master will not exist. Christ speaks to us who are employees and commands us to be faithful. We agree to do certain work for certain wages. The work must be done faithfully, in the fear of the Lord. Our employer may be a hard master; we

may have to suffer many unkind things. But as to Christians, no excuse can justify unfaithful work. We have agreed to do the work and we must do it. It is the Lord Christ that we serve, not the unkind master. The interest of our employer must be our interest. We must do as good work for him as for ourselves. There is no difference if our master is a corporation. A corporation may have no soul. Eye-service is displeasing to God. Nothing can make it right. There is now a great deal of talk about the rights of labor. No Christian can do wrong to establish his rights. You cannot be the servant of Christ unless you render faithful service to man. I am not discussing the labor problem. But I say to you, if you are a Christian you must do what you agree to do; you must render faithful, obedient service to your employer while you are his servant. Why can it come to such a pass, that a Christian cannot be trusted to do a faithful day's work, even when he is well paid for it and agrees to do so? As a matter of fact many professed Christians betray their trust. Men that work in the Sunday-schools and take part in the prayer-meetings, cheat their employers out of time and rob them of money. They ask God for grace to do church work; they would better ask him for grace to be honest and faithful employees. Will God repose confidence in a man that men dare not trust? Are you a faithful, cheerful employee? Think of it, pray over it. It may be that you need the grace of God in this particular more than in any other.

The employer also has responsible duties. He must render unto his workmen that which is just and equal. God is his master, and he will hold him to an account. He must treat his employees as he wishes God to treat him. It is easy to be a hard and unjust master. The employer is in a place of power. He has the advantage of his workmen, in wealth, in influence, and often in culture. If he is not careful he will use that power unjustly. They are poor. He that will not withhold a dollar of their wages. Wages held back will cry to God for vengeance. Many employers grind the face of the poor. They make tens of thousands yearly and pay starvation wages. It is no excuse to say that brains must be well paid. Muscle has its value as well as brains. A Christian man will rejoice in giving liberal wages to his workmen. And the matter of pay is not all. The employer must feel kindly toward his workmen. He must treat them politely and considerately. The fact that they work for him does not make them inferior to him. It is wrong to scold and drive them. Let him educate them to bear good treatment. A good Christian man can make his employees happy in many ways. A smile, a word of encouragement, a kind inquiry, a friendly visit, a short vacation, a good book, any token of kindness will make their lives brighter. How is it that an employer will let a stranger come in and gain the confidence of his workers? He has the advantage of the stranger. The truth is, he is too often a total stranger to his employees. He has never treated them with Christian kindness and brotherly love. Let Christian men that conduct large businesses and superintend great corporations consider the welfare of their employees. They owe it to the Lord to do so. The dividend is not the main thing; the manner in which it is earned is vastly more important. If they will show mercy to their employees God will take care of the dividend. We must lay up a little treasure in heaven as we go along. I would not drive a squad of dead hands in the old style for the greatest fortune on earth. Fortunes made out of the bloody sweat of the poor will be a curse in the end. Few of us are fit to be masters. If the Lord has put you in this position you ought to call on him daily for his grace. Don't go to your place of business without prayer. Try each day to do your employees some good, to make them better and happier. They will stand by your side in the day of judgment. Christ will say to you, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." "Inasmuch as ye did it not unto one of these least, ye did it not unto me." If you are a hard master, your Master will be hard on you. "For judgment is without mercy to him that has showed no mercy."

Let all Christians turn their attention to these social duties. Our Lord insists on the faithful performance of them. What is the Christian life, if it be not the performance of these homely duties in the spirit of Christ? Preaching and teaching, and praying, and singing, and shouting are out of

place in one that neglects his social duties. Wives and husbands, and children and parents, and servants and masters, must perform their duties in a way that will please their Lord. God has set the seal of his blessing on these simple duties. Do them in the spirit of Christ and you shall be happy. Neglect them and you will be miserable. Don't deceive yourself. You need the daily, ordinary grace of God as much as daily bread. Many will be astonished in that day. "Many will say unto me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works, and then I profess unto thee, I never knew you, depart from me ye that work iniquity!" Many that do wickedly in their social relations expect to enter heaven on account of special religious work. But Christianity does not consist in prophesying and casting out devils and doing many mighty works—it is living this daily life in the flesh, by faith in the Son of God! Wives, husbands, children, parents, servants, masters, if you find the grace of God insufficient for your daily, ordinary life, what will you do in the great emergency? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and though in a land of peace thou art secure, yet how wilt thou do in the swelling of Jordan?"

"To serve the present age,
My calling to fulfill—
O may it all my power engage
To do my Master's will."
"Arm me with jealous care,
As in thy sight to live;
And O, my servant Lord prepare
A strict account to give!"

Bro. Coulson is not Satisfied with the Democratic Party.

Ed. Ala. Baptist: I am sick at heart, sick in soul and body. You ask why I am thus sick. Well, I will try to answer. Last summer, when the prohibitionists of Alabama met in the city of Birmingham, they were assured that the great Democratic party was all that was wanted to down the whisky power in the State. I stated then, and I repeat it now, that the Democratic party in Alabama, as well as out of the State, is in the hands of the liquor devils of the country. I am not mistaken. The Alabama legislature has done its dirty work of leaving the people of the State under the heel of that miserable despot who stands behind the liquor dealer's counter. The good people of the State were assured that they would have the power in the future, but, alas, every hope has gone glimmering, and for two more long years the rum power will grind out its work, horn of hell. We were promised a proposed constitutional amendment, we did not get it. We were promised that a majority of the people in a precinct or incorporated town should be required before licenses were granted. This has been denied. I ask, then, what hope have we from Democracy? None! None! There is no other in the State; hence it is alone responsible. The Senate did its duty, but the House, largely Democratic, hung fire, and stands to-day a disgrace to the proud State of Alabama. There were good men in that body, but they did not do all they could have done: I, for one, propose to make it hot for the next two years for the rumites and those who may, for policy, hold back. The time has not been wasted that we have indulged the politicians. They have shown their cloven foot, and I, for one, propose to let them go. There is but one way out, and that is to cut away from party politics until this matter is settled. After that let men arrange old lines, if they want to, I care not. The question of the hour is, Liquor or no liquor. I propose to begin the fight now, and to keep it up for the two years that is to come. What say my Baptist friends in the State. Defeat only sharpens for future conflicts. I am in earnest in this matter; yes, terribly in earnest. L. C. COULSON.

A prominent Northern brother asks: "Is there no way to keep the children of rich Baptists from going over to other denominations?" And then he adds: "There is a Baptist church in one of our New England cities which has lost more than a hundred million dollars by such defections within the last forty years." It is a great question, and is more easily asked than answered.—Religious Herald.

We may not be able to answer the question satisfactorily but we think there are suggestions which may be helpful. Suppose that Baptists were as careful to indoctrinate their children in their peculiar faith as are some other denominations to teach their children their peculiar tenets. And then suppose that Baptist children should always be sent to Baptist institutions, would there not be less defection than we now see?—Ed.

Preparing the Way of the Lord.

The Second Baptist church of the city of Babel (see last week's BAPTIST, 1st page), realized also that their condition of spiritual indifference and barrenness was no better than that of the First church. The path was fully as much encumbered; the snow was as deep over their side of the city; and worldliness was equally as apparent; and as great a hinderance to the coming of the Lord. A consultation was therefore held by the pastor and deacons concerning the best plan to secure a revival of religion in their midst.

They first discussed the matter of the evangelist snow-plough, but a former experience, in which the team proved to be balky and unmanageable led them to hesitate. They remembered, also, that in a neighboring city the snow-plough had done such poor work that it all to be done over again. In another place the snow-plough had broken down in the midst of a revival, and the remains of the wreck were still there. In another place the team ran against some of the most beautiful and promising fruit trees, and the lasting injuries to character and life had not been removed. They remembered, also, that in some cities the churches had a very unpleasant experience in setting for the team. Criminations and recriminations were the sad endings of what was called a revival of religion. The snow-plough method of "preparing the way for the coming of the Lord" was rejected.

"I think it would be a far better plan," said Deacon K. to the pastor, in this consultation, "if the three churches in this community could unite in this work." There is Bro. S. of the Congregational church, who seldom has any revival; perhaps he would be glad to come into the arrangement. Revivals are no new thing to the Methodist minister, Bro. M.; he also may be willing to take hold with us. Supposing you see them and talk it over." All agreed that this would be an excellent method of "preparing the way for the coming of the Lord." The community would look on and say: "Behold how these brethren work together in unity." Denominational barriers would, for the time, be broken down. That would be a revival in itself. The three pastors met, and although each had some misgivings, and each looked at the other askance, yet neither dared to oppose the project or to assume the responsibility of standing in the way of the coming of the Lord.

Notice was immediately given from each of the pulpits that these churches would begin a series of union meetings, or they would unite with the other churches in "preparing the way for the coming of the Lord." The work was to commence at the Congregational church. Accordingly, the next day, the Baptist pastor with ten or more of his most active members, and a number of lookers-on, who are always seen on such occasions, and the Methodist pastor, with his company, went over to the path that led up to the Congregational church. It was very much encumbered. Ashes and dirt and snow had accumulated all the length of the way. Some of these hinderances had been there for several years. With what earnestness they could, they went to work to clear the path. Every day, for a week, they were there, until at length there was a tolerably clear walk; and the Lord came into his holy temple. The following week the effort was transferred to the Methodist pathway, with encouraging results. On the third week, quite a good number were gathered with the Second Baptist church, to help them clear away the rubbish and open up the way. The further arrangement was, that after the path had been cleared, that each church should go on in its own way, in the prosecution of the revival effort. Although the pathways to these churches were by no means entirely cleared of the rubbish of past follies, or the snow of indifference, yet the Lord visited each of them with special blessings. The results were indeed good. Many were converted, in that part of the city, more than for several years preceding.

There were, however, some results from this union effort which savored very much of disunion. For, while the pathway leading to each church was comparatively clean, the paths between the three churches became more and more encumbered with petty jealousies and suspicions, and it was a long time before the well-packed snow of coldness between these sections of the Lord's vineyard were entirely removed. There were supposed to be about sixty conversions. This good Methodist minister and his brethren had been taught not to let

the young lambs long stay out in the cold; and they were zealous in their endeavors to get them safely into the fold, and succeeded so far, that the largest number were admitted on probation or connected with their class. The Baptist pastor, of course, preached on baptism, and several who witnessed the ordinance, were converted to the principles and practice of the gospel. Although he had repeatedly said so inquirers on the subject that "the best book on baptism is the New Testament," and urged them to read the scriptures with the question before them, "What is the plain teaching of Christ and his apostles on this matter?" yet he was accused of circulating books and tracts on baptism, and seeking to proselyte those who had belonged to Methodist or Congregational families. There were two wealthy and influential members of society who were numbered with the converts, and each church was anxious to secure them. It was fortunate for the Congregationalist pastor that he preached in a large brick church, with stone trimmings, and that his was already the strongest society in wealth. He, therefore, was privileged to welcome these brethren. The other churches gained many more in numbers; his compensation was in dollars and cents.

Of the whole, however, this united effort was a better method of "preparing the way for the coming of the Lord," than the snow-plough method of evangelistic power; for, despite these petty jealousies, there was a very much improved condition of spiritual life in each of the churches during the months that followed. In the next issue there will appear the best method of all.—H. H., in Watson.

Letter from S. G. Johnson.

Dear Editor: Over two years ago when I left Florida and Alabama many friends asked me to write to them; and as I have written only to a few, perhaps some would like to hear something from Texas through your valuable paper, hence, if you have space, I will write a series of short letters.

When I gave up the mission work in the fall of 1883 in the Elm Association, I felt that the destitution of that country was terrible, but it is not to be compared to this portion of east Texas. There is one weak association here which embraces, I believe, six counties. Sometimes we have a missionary in some parts of the field, and then, at times, nothing is being done in that direction. Churches are scarce and poor, and do but little for the support of the gospel. I think I have preached, or made an average of a sermon for every Sunday since I have been here, and have received less than \$20 for it. I have been teaching school, logging, &c. In consequence of too little preaching, and so few live churches, we are forced to hear, in some places, the barking of dogs, and the firing of guns; and also the sound of the hammer. And in some places I have heard more about hog stealing than I had heard in all my life before I came here. It is told here that a certain man, died, and as he went to enter the other world the keeper of the gate said, "You are all right," then he said, "hold on, let me see my hog book?" "Then the man knew he could not pass."

"Some good brethren are anxious to have the gospel preached where their hogs range; they say it will be worth more to them than the laws of the land." Of course I have presented the pig stick. We have a few zealous preachers and members in the association, but the territory is too large for them. There are many clever citizens, but it seems to me that the most of them are living as if all ended with this world. With the exception of this lamentable religious condition, and want of society, this is a good country in which to live. But I promised to be brief, and will write in that direct and to the point.

S. G. JOHNSON, JR.

Some years ago the Rev. Dr. Meador, pastor of Fifth Baptist church, Washington, D.C., brought suit against the Baltimore and Potomac Railroad Company, whose repair shop and round house was in the rear of the church, for maintaining a nuisance. After years of persistence, the highest court gave a decree of damages to the amount of \$5,000, with liberty to renew the suit every three years until the nuisance was abated, and he has successfully done, secure damages very wisely. The company now three times decide to remove their shop and round house to some other locality.—Baptist Weekly.

It seems strange to us that Dr. Meador and his brethren did not sell their church and land to the railroad company and move to a more quiet part of the city. It looks like they wanted to take up a collection at the expense of the railroad. A church is not an organization of the world.—Biblical Recorder.

A. HENDERSON, D. D., Associate Editor. C. W. HARRIS, Business Manager.

TERMS: \$2.00 per year in advance. Special terms will be made with agents soliciting subscriptions.

WHATEVER objections some people may urge against the Knights of Labor...

From Texas comes reports of liberal gifts for missionary work, and with these tidings is the glad news of precious revivals.

ALL over the State friends of Bro. John Lawrence, of Cedar Bluff, will be pained to learn that on the 18th of February, he lost his noble Christian wife.

THE Salvation Army is at work in North Carolina.

PRESIDENT CLEVELAND will be fifty years old Friday.

BRO. McCORD gave his people at Six Mile, a strong discourse on the evils of dancing.

ON Dr. Hiden's arrival at New Bedford, his church presented him with a nice suit of clothes.

THE city authorities of Anderson, S. C., have succeeded in showing the saloonists that prohibition does prohibit.

A CORRESPONDENT to the New York Times thinks the lawyers of Birmingham are to have a good fat time after awhile.

BE sure to read the sermon on the first page. It is good for all classes of people. Don't say its too long and cast it aside.

BRO. CRUMPTON called to see us last week. He has visited a large number of places, and tells the readers something of the incidents by the way.

REV. J. H. WEATHERLY will represent the ALABAMA BAPTIST to the people of Birmingham and vicinity.

CAPT. JAS. B. BADES, the projector and builder of the famous jetties in the Mississippi river, known as the Eades jetties, died on the 8th inst. of pneumonia, at Nassau, N. P.

DR. B. F. RILEY, has turned over to the State his manuscript copy of his book on Alabama. We rejoice at the final success of this worthy brother, also the good fortune the State has of procuring his work at so cheap a rate.

Two of our young missionaries to China, D. W. Herring and R. T. Bryan, have succeeded finely in mastering the language. They were there hardly a year before they were able to preach the gospel in the Chinese tongue.

THE Western Recorder says the average church can find no use for her deacons except to hand around the bread and wine, &c. But Walnut St. church, Louisville, uses two of her deacons in running her Sunday-schools.

WE thank the Baltimore Baptist for its kind words about our corresponding secretary. Yes, Bro. Crumpton is an energetic and successful man, and if our brethren will help him our State will continue to grow in religious greatness.

IN a certain Baptist church of Canada there are young men whose salaries are not more than \$10 a week, and yet they give \$250 weekly to the church. The career of these men should be watched, for so sure is "God loves a cheerful giver," will he add usefulness and prosperity to their lives.

A NEW kind of convention will be held in Nashville in April. The Baptist laymen of that State are to hold a conference for the purpose of talking over the best methods of increasing and developing the activity of Baptist laymen in all lines of Christian work. What a glorious working force a body of consecrated laymen make.

A DISPATCH of the 10th gives the information that a gambler in Atlanta was fined \$300, also that Judge Van Epps declared from the bench that it was his purpose hereafter to inflict the full penalty of the law, including hard labor, upon gamblers who are brought before him. But let the judges and mayors of Alabama take this stand and this vice will greatly diminish in our fair land.

EXTREMES ARE NOT WISE.

To what extent the demand for short sermons, short songs, short prayers, short editorials in our religious news...

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HENRY WARD BEECHER, one of the greatest thinkers and most finished lecturers of the age, died at his home in Brooklyn, on the morning of the 8th. On Friday, the 4th, he was stricken with paralysis, and lay as it were in troubled dream until the "silver thread was broken."

How many churches are taking steps to have their pastor attend the meeting of the Southern Baptist Convention of Camden and Rockwell sent us to Montgomery last year, and though they were never able to preach to them afterwards, yet the good we derived has been, and will continue to be, of wonderful benefit to us.

P. S. On looking over the above it occurs to us that we may be misconstrued by not being more explicit. The main thought we aimed to impress is this: So far as items of news and facts are concerned, they ought to be short, crisp, and pointed, just as our Bro. Hare puts them; for he is showing himself to be happily adapted to his work, and cannot be too highly commended.

THE IMPORTANCE OF BEGINNING IN TIME. The world is full of people who would have accomplished something if they had begun in time.

An exchange, rather in a spirit of exaltation, tells of the fact that regular opera house entertainments are given in Atlanta on Sabbath nights. It goes to that Dr. Hawthorne will have to go to work on that wicked city, &c. If our secular papers, whose editors know the injury of such things, would bravely speak out against them religious journals and preachers would have less of an up hill business.

THE FIFTH SUNDAY IN MAY.

We venture to call the attention of our brethren all over the State to the fact that May will have a fifth Sunday, and according to the history of the seasons, it will be a delightful time for every association in the State to hold a three days meeting within its bounds.

We have said in another connection, that our denominational newspapers should be made to represent, as far as possible, the whole Christian system, so that any person shut up to them for his knowledge of that system, would not greatly err.

Rev. M. B. Wharton ran over to Atlanta to visit his family last week. Bro. Denard writes to have his paper stopped, but fails to give his position.

Our sympathies are extended dear Bro. Tidmore in his afflictions. He is almost blind.

H. W. Summers writes: Change my paper to Hillabee, but fails to give his present office.

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THE MORE EXCELLENT WAY.

We refer to the spirit in which all religious questions should be discussed. "Speaking the truth in love," is the apostolic rule. No Christian can afford to sink his piety into his partisanship.

Of the two, he had better sink his partisanship into his piety, but he need not and ought not to do either. He can be a Christian as well as a Baptist, Methodist, Presbyterian, or what not.

My people at Mt. Sharon, yesterday, were happily surprised, delighted, and thrilled by a visit and sermon from Bro. Carr Smith, of Childersburg. One of the true but startling things he said was, "If your religion is nowhere but in your lips, hands, feet and pocket hell is your doom, and it is too good for you."

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MONTGOMERY, ALA., MAR. 17, 1887.

Compound Ointment... Send for Pamphlet on Female Disinfectant...

ADVICE TO MOTHERS... Mrs. Winklow's Soothing Syrup should always be given for children teething...

CANDY... On receipt of \$1.00 we will forward by express...

Where there is peace, there is God... George Herbert.

Don't Read This... If you have a sufficiency of this world's goods...

Of Colleges, and their Foundation and Support... If they are to be maintained, at a high grade...

When you lie down, close your eyes with a soft prayer...

The proof that Shallenberger's Pills are a true Antidote for Malaria...

An Imperative Necessity... What pure air is to an unhealthy locality...

Red Lawn... Letter from F. C. Plaster...

But who can harm the soul which Thou Art swift to heal and striving to save?

Left home Friday 17th, stopped for the night with Mrs. Lee F. Smith...

An excess of animal food and a partial closing of the pores of the skin...

Monday morning opened upon us with a heavy and continuous rain...

Whatever good we do we must look upon it as the performance of our promise to him.

The next day (Tuesday 22nd) Bro. T. and family, with myself, were off early for Chapel Hill...

I have received great benefit from "Ely's Cream Balm for Catarrh."

The Chinese say a large nose indicates shrewdness...

Few mercies call for greater thankfulness than a friend's sin in heaven.

On the 23rd went to Siloam church; met a good congregation two days.

The peculiar purifying and building up powers of Hood's Sarsaparilla...

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A man may superannuate himself, and every man has to do his own part in keeping from being superannuated.

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Nothing is more ruinous for a man than when he is mighty enough in any part to right himself without right.

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To the Editor... Please inform your readers that I have a positive remedy for the above named disease.

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How to Gain Flesh and Strength... Use after each meal Scott's Emulsion with Hypophosphites.

On the 23rd went to Siloam church; met a good congregation two days.

CONSUMPTION CURED... An old physician retired from practice, having had placed in his hands by an East India missionary...

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TRAVEL VIA Burlington Route... The first remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

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