

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH \$2.00 A YEAR.

VOLUME 14.

MONTGOMERY, ALA., THURSDAY, MAY 5, 1887.

NUMBER 18.

Lecture of Rev. B. F. Riley, D.D.
To the Ministerial Students of Howard
College, April 22nd, 1887.

Brethren of the Ministerial Department
of Howard College.

I am before you this evening in response to an invitation from the Board of Ministerial Education. I take it as an object of the Board and the desire of those who are sought to be benefited by this course of lectures, are to have discussed from time to time topics of practical interest. Therefore waiving all formal preliminaries I shall come at once to the heart of the subject chosen to be discussed upon this occasion, which is "The Value of Character to the Preacher." You will of course not confound character with reputation, which is often times done in ordinary speech, and notably in our courts of justice in the examination of witnesses. Reputation is the opinion which is entertained of one; character is what that one actually is. Reputation may be injured by calumny; character is not. The reputation of Paul, yea, of all the early Christians, was the object of much calumny, but their characters remained untouched throughout these storms of persecution. The aim of the true preacher is not to seek to make reputation so much as to make character. One may find a gratification of selfishness in winning the plaudits of the multitude, and may incur censure and harshness of criticism in the persistent struggle to do right, but as to which of these the Christian preacher should make choice, there can be no question: Reputation may be easily and cheaply won, while character may involve sacrifice and temporary discomfort, for the man who makes character makes foes. Placed in the midst of peculiar environments by reason of his vocation, his station and his relations—whether amid the lowliest of the lowliest in life, the preacher, if he would be potent for good, must be a man of decided force of character, for in proportion to the emphasis of his character will be his success. He may be a very good gentleman, as an orator, or as a scholar of profound erudition, yet that reputation, whatever it be, will secure nothing of permanent worth except it be buttressed upon character. What a man is, is what he does in the forth-putting of his influence. The effervescent laudation of the multitude generally, is like the shadow of the summer cloud sweeping across the green—its passes and is gone forever. The appointed channel of one's character is his influence.

This is an under current of human action deeper far in the soul than whence comes the voice of man. It is a mystic power that enables soul to speak to soul in a voiceless voice. It is silent and yet powerful like that of the shadow of the passing apostle which falling upon the sick folk stretched by the wayside raised to health again. But how is character to be demonstrated? It must be seen by the traits that inhere within it. And what traits mark the character of the preacher if he would work the greatest good? I mention first among these

I. Piety. This is the prime qualification of every herald of salvation. It is to the other elements of character in the preacher what the spinal column is to the body—it holds all others in proper equipoise. By insisting upon piety in the preacher, I do not merely mean that he must be a regenerated man, but that he must be a man of pronounced godliness—a living epistle read and known of men—in the pulpit, in the home, in the social circle, upon the public thoroughfare, a gentleman whose conduct, words, and bearing shall stamp him a man of simple godliness. He must be not affectively religious to harmonize with solemn occasions; not posing for effect; but it must be a vital, in-born piety seeking expression through the avenues of the inner lantern through the windows of the light-house.

Religion! after all what is it? Is it not above all other things the science of character? Is it not the process of self-formation according to the purest model, from the loftiest motives and with best assistance? And yet, strange that it should be so, but it is nevertheless quite an important truth; there are many things inhering in the very work of the gospel minister that make against the development of his personal piety. What, is he not called of God to preach? Is his Bible not his daily companion? Is it not his peculiar, his lofty function to stand in Christ's stead and beg men to be reconciled to God? Is his not a sacred, a heaven appointed office? Even so, and yet without a most

vigilant care, the performance of these very duties and the occupation of this station may prove hindrances to the growth of grace in the preacher. It may become a listless humdrum to talk about religion and sacred concerns. The preparation of sermons may become a mechanical performance. Preaching may become a perfunctory art. Prayer, in private and in public, may be resolved into a dry, dull, dead formality. The routine of duty may lead to a neglect of matters of vital interest to the soul of the preacher himself.

It is related of John Howard that when he first entered upon his tour of prison reform upon the continent of Europe, the fountains of the great deep of his emotional nature were stirred when his eyes would fall upon the appalling spectacles of inhuman cruelty in the numerous cells which he would visit. Men were huddled together upon damp floors, pinioned to the walls or else burdened with clanking chains—these horrid scenes would appeal so powerfully to the heart of the philanthropic Howard, that he would burst into a fit of passionate weeping. But after a time, while the scenes in prison pits were no less revolting, he ceased altogether to weep, and gave his instructions to the keepers in the coolest, most dispassionate way. So with the preacher and his duties; there is great danger that which once exerted an active influence upon him may become entirely passive. Here is where we need to guard with the most assiduous care. We must not allow the notion insidiously to possess us that because we are preachers, all duties relating to our private lives will take care of themselves. We must be keenly sensible of our dependence upon God, and be sure that we pray not by rote, not in lifelessness, but as wrestling Israel. We must be ever on the alert to lay an eager grasp upon all elements lying within reach to grow better, holier. The care of our individual characters must be a matter of prime concern. Attention is called to this specially, because the minister is so apt to be deceived with the idea that religious occupation will suffice for his spiritual growth. On the contrary, no amount of the purest outward activity will supply the lack of personal culture. Like camels, you may carry jewels and feed on thistles. You may prepare food for others and die yourselves of starvation; handling the most nutritious viands with fingers gaunt with famine. Alas! not all who point the way to heaven will ever enter there; not all who helped to build the ark were saved. Passing from this element of character, I mention another trait, viz:

II. Discretion. With the preacher this is next in importance to piety. It is of greater worth than talent, or any other endowment except godliness. Without it the influence of the highest ability may be useless. A single act of indiscretion may largely undo the work of years. Indiscrete words and actions will nullify the powers for good of the most eminent attainments, and seal the fate of the most gifted. In the course of years, men have weight in proportion to the soundness of their views. Fisher Ames could not have pronounced a higher compliment upon any one than when he said of Roger Sherman that if he (Ames) had any doubt as to which way to vote upon a given question in the U. S. Senate he was sure to follow Mr. Sherman. To be able to know when to speak and when to preserve silence—this is quite an attainment. Charged with the gravest and weightiest responsibilities possible, with his acts scrutinized by a friendly and unfriendly, his words weighed and his motives rigidly judged, of all men the minister should seek to preserve discretion. Ordinary talents under the guidance of discretion will do more in the ministry than the greatest gifts without it. And then I would mention

III. Common sense as a third essential trait of character. Common sense is the instinctive grasp of the truth. It is the ability to look all around our position at once and bring ourselves into easy adjustment to our circumstances. It is a power that comes not from scholastic trainings, or from classical associations. It is the result of living with one's eyes open in order to study men and things and to watch the consequences of giving courses of action. This element of common sense is so necessary to character that I venture to say that a man can succeed far better with it alone than he can with learning alone. True, he moves upon a much lower plane of action and thought, but with the ability to manipulate and appropriate that which comes within reach, he will be relatively successful within his contracted

sphere. But if he have only mental acquirements, he is like a bird with broken wing. In endeavoring to use it his course will become a tortuous one and he will largely defeat the object of his ambition or aim. There is not a more warrantable object of ridicule among men than a learned ignoramus. Churchill most aptly describes him when he says, "With various readings stored his empty skull, Learned without sense and venerably dull."

Paul furnishes us the full complement of common sense when he speaks of being all things to all men—being master of the situation. This is common sense in its true and simple. But still I would urge as an additional trait of character indispensable to the preacher that of

IV. Sympathy. Take that pregnant passage so indicative of the exalted station of the preacher—"Now, then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God," and place beside it that other one so full of tenderness—"Though he was rich, yet for your sakes he became poor that ye through his poverty might be rich," and there you have in the one stroke the preacher in his Christly relations to the world, and springing from that the motive that must control him—sympathy.

The heart of the true preacher yearns over fallen, helpless, crushed humanity. It is not his province to upbraid men, but to uplift them. The physician goes into the home to visit the sick child, made ill, it may be, by indiscretion. Is it his province to chide the little sufferer for his imprudence? Is it not his to take the tender invalid just as he finds him, and by dint of soft speech and gentle handling, coupled with professional skill, to seek to restore the little one to health? Even so the preacher is not a ruler, but a friend to the off-cast, to the desecrated, the broken hearted, the depressed, the afflicted—yea, to humanity in its multitudinous maladies of mind, body and soul. If we would do good, brethren, we must be able to sympathize with our

our bosoms. We must grope our way into the alleys and courts and purloins of the city and up the broken stairway and into the bare room, and beside the loathesome sufferer; we must tread our way through the forest and hunt the hovel of poverty; we must go down into the pit with the miner, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting room with the merchant.

Our vocation is a meaningless one unless it touches the mass of humanity in its many sidedness. As Carlyle somewhere says: "Everywhere in life the true question is not what we gain, but what we do." That little word do, with a proper spirit is the very genius of our holy religion. Without it as it finds expression in active energy in the Christian's life, Christianity is worse than nothing. With it springing from a heart that brims with love and sympathy, and it is a stone which shall fill the whole earth. From the midst of the stirring scenes of his life the Master said, "Whosoever shall do the will of my Father who is in Heaven, the same is my brother, and sister, and mother." And this naturally suggests—

V. Enthusiasm in our work. For permanent success in the discharge of any line of duty, enthusiasm is indispensable. If you cannot bring to the work of the preacher enthusiasm, better far never undertake to preach. This involves a high conception of the ministerial office. We should respect our own profession. Every one who is in the place assigned him by God should say, "I am doing a great work, I cannot come down." This is the mainspring of success in the machinery of any human industry. There can be no greater, no nobler calling than that of the Christian ministry. God had but one son, and of him he made a preacher. It is an office created by Christ, and it has, as I have already shown, intimate relations to him. The conception of the vastness of the work of the ministry, its peculiar relation to the most sacred interests of men on the one hand and to God on the other—these are quite enough to awaken enthusiasm. This leads to exclusive devotion to the work of preaching, and this involves assiduous labor to make the most of your calling.

Dr. Arnold says: "The difference between one boy and another is not so much in talent as in energy." Enthusiasm, then, involves interest in our fellows, love for our work, energy in its prosecution, and reverential intimacy with the Most High God. I will dare challenge your patience just a little longer while

I urge that the preacher should be VI. Manly. And by this I mean that he must strive to equal the fullest conception of true manhood. Humility and self-assertion, courage, blended with gentleness, having strong convictions, and yet regardless of the opinions of others, this gives in symmetrical shape the character of ministerial manliness. Never apologize for being a minister of God, for though true the expression is a true one, it is the highest position held among men. The preacher should appreciate this, not with a spirit of arrogance, but with becoming meekness. Austen Phelps says: "A thoroughly trained

man, his bearing is that of a respectful gentleman always, coupled with a consciousness of his true manhood. A man is not a man without self-assertion. And yet the arrogance of his assertion mistake obstinacy for consistency. The rampant ecclesiastical brawler who sallies forth with his polemical sword to hunt and ride down his opposers, real and supposed, is incarnate inconsistency. Such conduct, alike opposed to true manliness and the spirit of the Christian religion never excites admiration. It merits only commiseration. Be men in clearing up the ground around you, which you hold with the profoundest conviction and the merit of which you are willing to assert when occasion demands. In this you will exhibit true manliness, exemplify a godly spirit and exalt the claims of your position, and thus will it come to pass that those further removed from you in doctrine and in practice will honor you. For, as Thoreau says, "Consistency is the inflexibility of principle, obstinacy is the inflexibility of pride. Reason predominates in the one, will in the other. The one is the homage to truth, the other the idolatry of self." In all things, in private and in public, make the motto of your lives the ringing words of the apostle, "Quit you like men, be strong."

Life of Dr. Jeter.

This work is just out. It contains a full and complete history of our life and excellently printed, and contains a splendid steel engraving of Dr. Jeter. This book has been most favorably received, the first edition having been sold, and the publishers, Messrs. H. M. Wharton & Co., will at once issue the second edition. It is needless to add that the book should and is having a wide sale throughout the entire South. Southern Baptists love to honor the memory of Dr. Jeter, and they will buy this book. The publishers have put it in reach of all, as the price is only \$2.50. The work is sold exclusively by subscription, and persons wishing to act as agents should address H. M. Wharton & Co., Baltimore, Md.

The same publishers have recently bought the electrotype plates of "Mothers of Great Men," by Laura C. Holloway, author of "Ladies of the White House," etc. This book will also be sold exclusively by subscription, and persons wishing to act as agents should address them as above.

An Important Question.

A church has been served by a pastor who has done good faithful service. The church in conference said she was willing to pay him a stated amount for his work and ordered a committee to ascertain, as near as possible, each male member's *pro rata* of the said sum. This was done and a month later without a dissenting voice. Now what shall be done with the money thus raised? Some brethren who refuse to pay their part, though they have been duly admonished, neither do they attempt to show any wrong in the assessment, but persist in saying the church has no right to demand a specified amount, although they virtually did it themselves? EARNST INQUIRES.

Will somebody answer this question, not as it relates to any certain church, but as a principle.—Ed.

Ordination.

At the request of the Greenville Baptist church, the following ministers, B. H. Crumpton, L. D. Bass and F. C. Plaster met and organized a presbytery, appointing F. C. Plaster moderator and L. D. Bass clerk, to order to the work of the gospel ministry Bro. J. E. Bassett. After a satisfactory examination as to his religious experience, call to the ministry and views of the doctrines of the Bible, the church decided to proceed with his ordination. The sermon was preached by B. H. Crumpton, ordination prayer by L. D. Bass, charge by F. C. Plaster, presentation of the Bible by the pastor of the church, and of welcome by the presbytery made Christian character.—T. L. Caylor.

Improvement is the Order.

Our Sabbath-school is rapidly increasing in interest. This morning we were highly entertained by well written essays on the subject of Sabbath-schools, their organization, benefits, etc., from our esteemed sister, Mrs. Ben Walker. Sister Walker is an earnest and faithful church worker, president of the Ladies' Aid Society, and actively engaged in the Sunday-school work. This feature of an address or essay by some member of the school just before it closes every Sunday morning, is a new introduction of our popular superintendent, Mr. Jake Walker, and the idea is meeting with general favor and arousing some enthusiasm for the Sunday-school. On last Sunday morning the writer "broke the ice" so to speak, in this new introduction by a maiden Sabbath talk. On next Sunday we are to have a lecture by our brother J. R. Christian.

Our church is progressing fairly. Bro. Cumble, the much beloved pastor, is doing a grand work here for the Master's cause. He has a large church, elegantly finished, in which to do his noble preaching. The nice pulpit stand, with its beautiful fixtures, the handsome chandeliers, the well carpeted floor, and the clean, white plastered walls standing as so many monuments to the loving hands of the dear ladies, are but a fitting testimony to his organization with energy and enterprise among the lady church members can do. The church, I am sorry to say, has no regular appointed prayer meeting, but we are soon to have Bro. Cumble, a citizen, with us, his home now being at Dadeville, and being without a weekly prayer meeting will no longer exist. One thing our church particularly needs, is more readers of the ALABAMA BAPTIST, for in it we find much consolation. "The truth spoken in love," and the well merited paper should go into the house of every Baptist in the State. JAMES D. DICKSON. Alexander Ditty, Ala.

The Y. M. C. A.

Don't you up the Y. M. C. A. or it is going to die. Every Sunday afternoon three dozen members meet now, and they seem to lack energy on account of the great falling off. Can it be that the work of the recent revival is like the sea-foam, that it dies away when the agitation ceases?

We take the above from the last issue of the Alabama University Monthly. The dilapidated condition of the Y. M. C. A. among the cadets of our State University, is in striking contrast with the flourishing description given of some other organization of a less important character in the same issue. We suggest to the young gentlemen that they give up, their dancing clubs, close up the rooms dedicated to this vice, and all join in a united effort to build up the Y. M. C. A. in their midst. Dancing clubs in the junior and senior classes are in direct antagonism to the work of the Y. M. C. A., and from the tone of the above paragraph seem to have this grand old organization at the bottom in the State University.

At Greensboro we have the Y. M. C. A. without any dancing clubs—result, a gracious revival, in which our sons are brought to Christ and to a precious hope of heaven.

A wise father will foresee the evil and protect his precious child from its terrible curse.—Alabama Christian Advocate.

Not the Time to Vote on a Constitutional Amendment.

Ed. Ala. Baptist: I have no desire to appear in print, but I desire to say a few words in reference to Bro. Coulson's article in the Baptist in a few numbers back. I agree with him in reference to local option, and that petitioners should be required to obtain a majority of the voters in a town, district, or beat before a license could be granted, and the great Democratic party which is in power in Alabama should not have denied this much to the cause of prohibition, but as to the constitutional amendment, I doubt the propriety at this time.

The question is, are the people ready for such an amendment? The cause of temperance in Alabama is progressing grandly, and it is only a question of time as to the result, but will the people at this time ratify such an amendment? And there is no one who could say that it was certain, and we cannot afford to sustain a defeat. The progress of an advancing army would certainly be greatly retarded if once defeated. We are combating a powerful foe, nevertheless we are gaining ground, and the enemy's lines are being broken and his strongholds are being taken, and only can-

tion, patience, perseverance and time is needed. Tennessee, Texas, and some other States, are to vote during this year on this great question, and no one will presume to say that victory is certain.

Now, my idea is, that the result of such an amendment before the people at this time would be uncertain, to say the least, but in four years from this time, with the present progress there will be no doubt as to the result. Then, would it not be best to be patient and wait until the victory is sure and then strike the decisive blow.

I cannot agree with Bro. Coulson that the Democratic party is in the hands of the "liquor devils." Many of the best men in Alabama are Democrats, and a large majority of the legislature were Democrats and representatives of the people, and the very fact that the legislature refused to pass such an amendment is evidence of the fact that there is danger.

And when the people are fully ready for the amendment they will elect a legislature that will pass it, and when the people of Alabama become a temperance people they will have prohibitory laws, and the Democratic party will pass them.

N. A. Hood.

Flood, Ala.

Some Good Words from the Workers.

A good sister whose heart is in the work writes: "How graciously God has helped you in your work. You will have to have his aid if you do the great work before you. The work you have to do is so needful, you cannot be so earnest about it. I have been so deeply impressed with the importance of developing a missionary spirit among the people that I am afraid to think of it during the night, it chases away sleep. I wish I was able to do more for missions myself. I have been giving a tenth of my eggs and chickens to missions. I try to make money by sewing and selling old clothes, and always have something to give when I am called upon. I say not this in the spirit of boasting, but to suggest to you."

Another good woman in Alabama are having the same thoughts and striving in the same way. Their efforts are telling on the contributions, and the children are catching their spirit.

Another sister sends \$5 for the good work, but does not give her name. Still another sends \$5 to be given to missions, and says: "We have no church and seldom have the pleasure of meeting a Baptist minister."

A brother who is deeply anxious about the work makes a remittance and adds: "I am glad to report a forward movement in the mission work in this association. Our Sunday-school will give more this year than the entire church formerly gave. May God bless and prosper the work and the workers."

Bro. Renfro, at Southside writes: "I am encouraged in my work. My congregations have constantly grown, until last Sunday I had a housefull at both services. I baptized a 'household' Sunday night. These are the first fruits of the 'Green Spring Mission.'"

I preach at Green Spring, two miles southwest of my church on the afternoon of each fourth Sunday. They have an interesting afternoon Sunday-school. This is a mission of Southside church. We have a good lot on which to build a house of worship, presented to us by Col. Coleman, of Huntsville, U. S. Consul to France, an Episcopalian, and a Christian gentleman.

Here is a mission church undertaking a mission work "in the regions beyond." One of the greatest troubles the Board has to contend with is in getting the missionaries, and the churches assisted, to see the necessity of doing mission work, giving mission money and labor, to help the cause elsewhere. They claim to be too poor. They enjoy the blessedness of receiving, but know nothing of the greater blessing coming from giving. The result will be the building up of another Omissionary Baptist church, we are cursed with too many of that sort now.

Another noticeable feature in the above letter is to find a preacher who will do mission work without calling on the Board for pay. Since the establishment of the Board this is not the fashion.

These letters were not written with any expectation that they would be published. But I publish them for the encouragement of those who are interested. W. B. CRUMPTON. Marion, Ala.

The best advertisement of a work shop is first-class work. The strongest attraction to Christianity is a well made Christian character.—T. L. Caylor.

A Methodist Minister Explains What Baptists Believe and Practice.

Ed. Baptist: As I am more of an extractor than an author I send you an extract from a lecture delivered by a Methodist preacher to his people on "The denominations of Christendom." The following is concerning what the Baptists believe and practice. This Methodist brother seems to be a fair-minded man. He appears to understand us and to think we are consistent with our principles. I trust will be read with interest. I take it from the Central Baptist. Here it is: "A Baptist maintains that only believers are to be baptized, hence infant baptism is nonsense; baptism is baptism only by immersion; baptized believers only have any right to the Lord's supper. How can they, therefore, consistently invite or allow me, having only been sprinkled, and that in infancy, to commune with them? Do they keep me away from the Lord's table, or is it I who am responsible for the neglect of this sacrament, having refused to comply with the essential conditions of its reception? Close communion, as it is generally termed, is the only logical and consistent course for Baptist churches to pursue. If their premises are right, the conclusion is surely just as it should be."

Now, I think that is very good for this Methodist brother, but he says more that is just as good. He speaks as follows:

"But says one, whose prejudices are all awake, why will they not commune with those believers in other churches who have been immersed? For the consistent reason that such persons have violated the New Testament order in communing believers, and are therefore not considered in good standing. They do not feel willing to countenance such laxity in Christian discipline. Let us honor them for stern steadfastness in maintaining what they believe to be a Bible precept, rather than criticize and censure, because they differ with us concerning the intent and mode of Christian Baptism, and believe it to be an irreparable condition of coming to the Lord's supper."

I wouldn't be surprised if this Methodist minister has preached our doctrine on this point, for us, much better than many of our own preachers do. Numbers of Baptists, and maybe some preachers, don't understand our position on this subject near so well as our Pedo-baptist brother. They need to be indoctrinated. Who is to do it?

A. G. BENTON.

Mission Notes from the South.

Dear Baptist: I left home two weeks ago. I came by Choctaw Corner, where I spent a few hours with relatives and mother. The scenes of the day brought before my mind the whole of my past life. I passed the church where I was converted nearly twenty years back, and about sundown I pulled up to my mother's gate. I had not seen her in ten months. She lives near the church where I was licensed to preach, six years ago. The next night I spent with Eld. Dickinson's family where the good humored Chreighton joined us. The following morning found me on my way to Jackson. On the route I met my highly esteemed friends, Drs. Bryant and William Burroughs, at Jackson. I met their sister, Miss Mary, one of the Judson's refined daughters. I also dined with their brother-in-law, Bro. Kimble. Then on to Red Level church via St. Stephen. A good substantial church has just been finished here. At this point I met a large congregation, for the country, on the following Sabbath I preached the dedication sermon. My subject was: "The Kingdom that the God of heaven set up in the days of the Caesars." I showed the simplicity of the New Testament church in contrast with the Episcopal form of government.

Now I am at Escatawpa. I feel sad to find that one of the best church working families has removed from this place to Birmingham. Just this per to Dr. Renfro to be on the look out for this family, which is T. J. Mason's. They are in the territory of his church. My loss here will be his gain. W. H. DEWITT. Escatawpa, Ala.

Fifth Sunday Meeting.

This is a programme of the fifth Sunday meeting of the first district of the Canaan Association which is to be held with Salem church, Mt. Pinson, Jefferson county, Ala., commencing Friday night before the fifth Sabbath in May. Introductory sermon by Rev. A. J. Waldrop, Friday night 7:30. Saturday, 9 a. m. The

best method of raising funds for the cause of Christ. To be discussed by S. R. C. Adams, W. B. McCombs, T. J. Watson and W. R. Hilliard.

Saturday, 2 p. m.: Wherein do we as Baptists differ from other denominations? R. W. Inzer, A. J. Waldrop and G. A. Chunn.

Saturday night, 7:30: What is it to be a Christian? J. T. Thurman, J. D. Watson, J. P. Pearson, A. G. T. Green.

Sunday, 9:30 a. m.: Sunday-school mass meeting opened by T. W. B. Moore.

Congregational, brethren, and help us; we are trying to do a good work, but a great deal more should be done. W. T. BROWN, Chairman. Mt. Pinson, Ala.

District Meeting.

Dear Baptist: In a late article in your columns you recommend all the associations in the State to hold a three days meeting at convenient places, beginning on Friday before the fifth Sunday in May, the time to devote to singing, praying, preaching, and discussing subjects pertaining to the interest of Christ's kingdom here on earth.

Acting upon the suggestion, we have resolved to hold such meeting, and invite the brethren of other churches to meet with us at Fellowship church at the time specified.

The committee appointed to arrange a programme for the meeting report: Preaching on Friday by J. G. Apsey; alternate W. M. Dunaway.

First Subject. How may the Christian reject evil. Opened by R. Y. Woods and J. G. Apsey. Saturday, Sermon by W. B. Crumpton; alternate, J. B. Pool.

Second Subject. What are the chief causes of Zion's languishing and how may they be removed. Opened by J. Ivey and W. M. Dunaway. Sunday, Sermon by A. C. Davidson; alternate, G. S. Anderson.

The exercises to be enlivened and the hearts of all to be cheered by the sweet music of our singing evangelist Bro. J. M. Bassett. Come up, brethren, in the spirit of the gospel, that that meeting may be a grand success.

W. A. FISHER, GEO. GRAY, J. T. CRUMPTON, W. THOMAS, From Charleston, South Carolina.

In September last the Baptist churches of Charleston sent out their agent to solicit contributions, and at the same time published an appeal in the Baptist weeklies, calling for help to repair their shattered houses of worship. In response they have received upwards of twenty thousand dollars, coming from twenty-nine different States, extending from Maine to Texas, and from Florida to California. The Baptists of Charleston can now see their way clear to do all necessary repairs. They do not ask for further collections. They will ever be grateful to the kind friends who have come to their help in this emergency. Soon they will be on their feet again, endeavoring to excel their past record in spirituality and usefulness. They are hopeful of still greater blessings from the Lord.

Of the amount received, our churches and friends in Alabama contributed \$506.00, as follows:

First Church, Montgomery, per T. L. Jones, \$156.00; J. H. Marbury, Augusta county, \$50.00. John P. Christian, Alexander City, \$5.00. First Baptist church, Troy, per Dr. G. W. Andrews, \$22.65. Ladies' Aid Society, Baptist church, Union, per Mrs. M. J. Thornton, \$12.00. W. C. Stewart and family, Soapstone, \$5.00. Young People's Union Band, Baptist church, Furman, per Rev. W. G. Curry, \$4.80. St. Francis Street church, Mobile, per R. F. Manly, \$151.35. Total, \$506.00.

And now, in behalf of our churches, and in obedience to their expressed wishes, we beg to record our gratitude, and to thank the churches and friends for their loving sympathy and free-will offerings. God bless the generous givers who remembered us in our great affliction. May he richly reward the pastors who so willingly furthered our interests, and the churches, Sunday-schools and societies, for responding to our appeals so liberally and promptly. Very soon our churches will be fully repaired, reopened, and once again occupied by a grateful people.

CHAS. A. STAKELY, Pastor Circle Square Baptist Church. A. J. S. THOMAS, Pastor First Baptist Church.

One of the queer things of life is that the man who knows it all seldom can tell any of it to anybody's satisfaction.—Journal of Education.

Alabama Baptist.

MONTGOMERY, ALA., MAY 5, 1887.

J. G. HARRIS, Proprietor and Editor.

S. HENDERSON, D. D., Associate Editor.

C. W. HARRIS, Office Editor and Manager.

BUSINESS ANNOUNCEMENTS.

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liding subscriptions.

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Write only on one side of the paper. Al-

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THE ALABAMA BAPTIST,

Montgomery, Ala.

Office: Over Cotton Exchange, Corner Bibb

and Commerce Streets.

Cholera is reported to be in Ariz-

ona.

Mrs. Beard, of Henry county, re-

cently died of hydrophobia.

"The town of Abbeville has a ma-

jority in favor of temperance." Then,

brother Times, why don't you come

out square and help this majority do

away with the curse? Do it, and hun-

dreds will bless you.

The Ladies' Aid Society, of Co-

lumbia, gave an entertainment last

week which netted them \$50. Bless

the women; men may grow discour-

aged, and think the world all gone

wrong, but the faithful sisters will

hold the ropes.

By some unaccountable oversight

the article in the issue of the 21st,

headed, "A Good Example," was

not signed. This was from Bro.

McGaha, of Huntsville, and we beg

his pardon, and ask our pastors to

cancel the notice and ask our pastors to

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DENOMINATIONAL AGGRESSIVENESS.

A denomination which seeks ex-

istence of perpetuity to maintain a

mere sentiment is an insult to the in-

tellect of the nineteenth century.

But to live to maintain a principle is

worthy of the noblest effort and

largest sacrifice; and if that principle

be based upon a conviction that it is

God's revealed truth to men, for the

securing of the salvation of men, it

should never be sacrificed, but should

be pressed forward at every sacrifice

and effort, consistent with honor.

This, has been, and ever ought to be

the spirit of the Baptists. We hon-

estly believe that the distinguishing

features of our denomination are

plainly taught in God's word, and

should be maintained, nay more, should

be pressed forward with Christlike

consecration and zeal. This opens

up the question of our work in all our

cities and centres of influence. No

one can question the importance of

doing mission work, by mission meth-

ods, in remote sections, in heathen

lands, and in destitute portions of the

world, but when it comes to evangeli-

zing our cities and pushing our de-

nominational lines has not the time

come when we should do the best

work, and is not that best work ac-

complished when we plant churches,

and not missions? Should we not, in

other words, in a given radius central-

ize all the Baptist influence, and push

the work, not for the sake of a given

church, but for Christ's sake, as a de-

nomination. Two plans are before

every Christian church in a city: one

is to put forth a feeble effort, call it a

mission, brand it if you please a mis-

sion, put on it the burden of receiv-

ing charity, make it bear the odium

of occupying an inferior place, or on

the other hand send out a church

with financial and social influence,

and at once command the respect and

confidence of the community. True,

this latter method will call often for

more work by the membership of

both the parent church and the child,

but work is the law of success in life,

and success is what the church is af-

ter—a success which means the largest

numbers of souls saved, and the largest

per cent of holy influence in the

world.

A comparison of these methods, as

they have been tried in the various

cities of our land, will show clearly

which is the wiser method. In con-

trast place Chicago and St. Louis

Chicago plants churches, St. Louis

plants missions. Take Cleveland,

Ohio, and Indianapolis, Ind. Cleve-

land plants churches, Indianapolis

plants missions. Take Louisville and

Atlanta plants churches. While un-

questionably good has been accom-

plished by these mission methods, yet

the comparisons will show that the

greater good has been wrought by the

church method. These thoughts

have been suggested by the indication

of a new church to be organized in

Montgomery and by the advances be-

ing made in Birmingham. Let us be

wise in our methods. Let us sacri-

fice so far as may be necessary to take

and hold every vantage ground for

the truth we hold in Christ, and to

press forward our denominational in-

terests for Christ and his cause.

REVIVAL SERVICES at the First

church still continues. Dr. Kennard

left on the 24th, and the pastor, un-

aided, except by the church, carried

the work on until Tuesday morning,

when Rev. G. A. Loftin, of Talla-

dega, came to his assistance. He

has conducted the services twice each

day. His sermons have been greatly

appreciated by all who have heard

them, and they have taken deep hold

on the unconverted. Each day wit-

nessed returning prodigals and re-

joicing Christians. Many prominent

business men, especially among the

young men, have since these meetings

begun confessed their Savior and

united with the Baptist church. Mr.

Elbert Powell, formerly of Wilcox

county, but who has for eighteen

years been a wanderer in the West,

and, as he says, has been a great sin-

ner, stopped over in the city while on

his way to his old home, and out of

consequence went to the First church on

Sunday night, 25th. Dr. Wharton's

sermon was from the text, "Prepare

to meet thy God." The words went

like arrows to his heart, and he gave

himself up to prayer to that God who

never turns a sinner away empty, and

on Wednesday night he came back to

tell what a dear Savior he had found.

He goes this week to visit his old

friends and relatives in Wilcox, and

he is happier and brighter than ever

before. He is a young man of splen-

d address, cultivated and educated,

a lawyer by profession, and it is in-

spiring thus to see him consecrating

himself to his Redeemer. Having

seen him in his various phases it may

be that God will now use him as a

great power in winning young men

from follies and sins.

The young men and women of the

church deserve praise for the efforts

they have put forth to bring their

friends to Christ. Sabbath-school

teachers have been so earnest in be-

half of their pupils, and some of them

have been made to sing for joy at the

conversion of those for whom such

earnest prayers had gone up. Bro.

Children are travelers newly ar-

rived in a strange country; we should

therefore make conscience not to mis-

lead them.—[Locke.]

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