

THE ALABAMA BAPTIST.

HARE & SHACKELFORD, Publishers.

VOLUME 15.

MONTGOMERY, ALA., THURSDAY, FEBRUARY 9, 1888.

TERMS CASH: \$2.00 A YEAR.

NUMBER 6.

The Proper Attitude of the Christian Mind Towards the Current Theological Thought.

Address of Rev. G. A. Nunnally before the Ministers' Meeting of the Coosa River Association, Jan. 28th, 1888.

The time allowed me for the preparation and presentation of a paper on the "New Theology" is wholly inadequate. Because that science—if indeed it deserves to be dignified as a science—is in a chaotic and formative state. The materials from which it is to be constructed are yet lying around loose; some of it considerably decayed from age, some floating around in the human mind as driftwood on the sea, and some so recent that it is too tender and fragile to be placed in the structure. Now and then some builder more rash, if not more wise, than others, heaps it together, pins the corners down with a straw of the imagination and braces it up with some well known truth, and challenges mankind to admire and accept, or to condemn and destroy; and, lo! while the friends and foes are gathering the frail structure trembles and topples and falls, or dissipates like a mirage of the desert, or the builder himself becomes dissatisfied, and tears it down with the hope of building better. No two advocates of a "New Theology" are agreed as to what it is. "It is truly without form and void and darkness is upon the face of its deep;" the future only can determine whether or not the "Spirit of God is moving upon the face of its waters." "Let there be light" has not yet been spoken.

Were I possessed of indefinite time, and supplied with the best facilities, it would still be an attempt at the impossible to define and support, or refute the "New Theology;" neither do I think your patience would be adequate to endure the dissertation, but I beg pardon of the committee for making a slight change in the topic, and present the following suggestions as to "The proper attitude of the Christian mind towards the current theological thought."

First, then, we assert that there is a restlessness, a disquietude in a few great minds of the age concerning some of "the long settled beliefs of the people." A half concealed trust, a cautious reticence, an apologetic tone, is characteristic of some minds. It has been asserted that there is "an alienation between much of the best scholarship and much of the best life of the Christian world." Though the exact point of divergence has not yet been designated. It is also declared that many "evangelical divines have been carried by the course of their studies, or have unconsciously drifted with the current of modern thought from their former religious opinions, though they have maintained their former spirit and aim and possibly still hold their same ecclesiastical association." There is a "suspicion that the advanced scholarship and the old faiths are at variance."

But mark you, these are only vague suspicions; the little disaffection has been greatly exaggerated. The falling of a meteor, which but for its fall had never been known, is published to the ends of the earth, and the telegraph and cable press hasten to spread the tidings, while the quiet orderly shining of a million fixed stars, making the midnight heavens luminous with their glory, are all unobserved. There is no need for alarm. Nothing has been lost that could not be easily spared, and enough still is left to meet the necessities of man for time and eternity. Any truth which is hung so low as to be plucked from its orbit by the puny hand of man deserves not a place in the constellations of the immortalities. Any light which can be extinguished by the blow pipe of the laboratory would not be reliable in the storm and tempest of life. The destructionist, though often a blatant and conceited wretch, may rid us of much that is cumbersome and worthless, and thus stripped of "every weight" we may the more successfully "run with patience the race which is set before us." The fires on the slopes of the Pyraones destroyed the vineyards, and the people mourned their loss, and trembled in their poverty, but when the flames had passed by it was discovered that the heat had opened great fissures in the rocks, exposing rich veins of silver and precious metal. Even so this destructive criticism may consume some traditional belief, but disclose many precious and peerless and priceless truths. There is no need for alarm. This restlessness is not unusual or unnatural.

History shows that these waves in the current of thought are as periodic as the tides on the ocean. They are needful to cast up the floating driftwood, and clear the channel for the

richly freighted vessel, and to wash the beach and purify the waters. Every generation, every man must formulate his own creed to be able to maintain it. Harmony and strength cannot be had without it, and what if some build awkwardly, nevertheless if on Christ as the foundation and cornerstone the building will stand.

Whoever is afraid of investigation does not believe in God. We seek truth and tradition, if false, must be hewn away. Bishop Butler, in writing to a friend before he left school, said: "I intend to make truth the business of my life." "Truth," said Lord Bacon, "is the daughter of time, not of authority." Faith owes much to skepticism. Argus-eyed doubt has gone, lean and lank and gaunt, forth often and brought in many a truth to feed and fatten the faith of the soul. Doubting Thomas made a contribution to Christianity which believing Thomas had never supplied. Without doubt there will be no inquiry, and without inquiry there will be no knowledge. The doubt must intervene before the investigation can begin. "Skepticism," says a distinguished writer, "is an abomination to the ignorant, because it disturbs their lazy and complacent minds; because it troubles their cherished superstitions; because it imposes on them the fatigue of inquiry, and because it rouses even sluggish understandings to ask if things are as they are commonly supposed, and if all is really true which they from their childhood have been taught to believe."

His "New Theology" is a boneless organism, of the jelly fish variety, and the old theology has too much bone; some of the joints are too made, and seem to be made out of pig iron. The New Theology was conceived in the womb of doubt, delivered "in an effort at investigation and lives by the germ of truth which it enfolds. Every error has a truth at the bottom of it. The denial of the existence of any truth in an error is sure to give the advantage to the advocate of error. The Christian athlete should carefully and boldly strip off the swathing band of error, but with a cautious and tender hand preserve the vital truth. Truth has nothing to fear by recognizing its kin in whatever company found.

The apostolic injunction is as needful to-day as when addressed to the confused Thessalonians, "comfort the feeble minded, support the weak, be patient toward all men, but prove all things, hold fast that which is good." Gladly and gratefully surrender all that is proved to be spurious. Let the theological surgeon run his scalpel through the Bible, let him dissect and amputate it. If, in the blunders of his surgery he cuts off a living truth, it will grow back again. Like the famous saurian the remaining vitality will restore the lost member. Let the religious anarchists throw their dynamite brands into our creeds and blow it to atoms. Only the form is broken. The shell is shattered, the soul, the life, the truth that was in it still survives and will make unto itself a new body more beautiful and strong, and symmetrical than ever. The jointed snake, knocked into pieces, allows its enemy to rejoice for a season in its victory, then calmly and instinctively the pieces move back into position, and lo! the living snake again. Does not history show that our creeds are endowed with a similar vitality?

Surrender all that is proved to be spurious and admit all that is proved to be true. There is an adage that is as false as it is terse. "If it is new, it is not true and therefore it should be rejected." Such a position is a reflection upon the present age, and is as distasteful to the fathers as it is disparaging to the sons. The firmament of the space world was domed and starred in the beginning, and so was the firmament of the truth world spread above us and zoned with the belts of spirit light and one as susceptible to survey and search and discovery as the other. The facts, the principles, the truths of the Bible, of all divine relations are actualities, verities, real entities, and their existence does not depend upon the discovery, endorsement and acceptance of man. They exist independent of him, and would be true if he were not. Just as a star—God's work—is a real existence, whether seen or unseen. Its existence does not depend upon man's knowledge or belief. Ruled out in his calculations, still it shines, rejected in his theory, still it rolls on in its orbit, denied a place on his chart of the heavens, but still it shines and still it rolls, but some day it affects a transit, or performs an eclipse, and then its existence is known and recognized by its shadow rather than by its light. So will it be to many a soul who rejects and denies some important truth; the day will come when

the darkness rather than the light, when the chilly touch rather than the warm embrace will force conviction upon the mind and heart.

All science is progressive. What was once thought to be a luminous cloud zone belting the sky, and was called the "milky way," was afterwards, under the first efforts of the telescope, discovered to be star dust sprinkled on the transparent pavement above us, and this, under the nebula hypothesis, was swept in heaps by the blind forces of nature and by the Master hand of Law, was fashioned into worlds and made all aglow from inherent heat, were sent spinning on their circles to supply the places of those which had burned themselves into nothingness. And so the world believed and the astronomers rejoiced at their discovery, and went on building their systems—truly "castles in the air." For later discoveries under the sweep of telescopes which pierce the empyreal depths reveal them as worlds, already made and burning, full orb'd, and antedated by none of the sisterhood of satellites. How would astronomers receive the compliment that they are firm in the faith of their fathers. Is not the Bible as truly a work of God as are the stars, and is it not legitimately the subject of investigation? Why should the theologian be bound by ancestral results? True world making and word making have ceased, but discoveries and interpretations continue. The facilities multiply and archeology and chemistry help us to interpret the word.

But some of the timid will ask, "Shall we never reach the ultimatum?" Shall that old question, "What is truth?" be ringing on the ear of time until it merges into eternity? and shall the generations be forever repeating the work of tearing down and rebuilding? Yes, that is it, exactly. It is true of astronomy, the oldest of the physical sciences. It is true of geology, the latest born of the crucible and hammer. It must be true also of theology. The truths upon which the science of theology treats are as old as the granite mountains, and as firmly set, and are as bright as the stars, and as indelible; but the discovery, elucidation and arrangement of them is yet incomplete. But you ask, how can any saving truth be reached? I answer, the sun shines and we can walk in its light, though we are continually changing our notions of its essence and manner of being. Rock can be used to build with though we are continually assigning them to a different origin, and discovering new elementary substances in their composition.

There is enough of soul saving truth lying around loose, recognized by Christian consciousness, to build us everlasting habitations, and enough of the light of the sun of righteousness streaming upon our path to lead us into the mansions, though the elements of the Petra and the essence of the Helios may never be properly catalogued in our theology.

But amid this confusion and progress of interpretation, possessed of such meagre, if not minimum, proportion of the truth, what shall we teach? Teach what we believe the book teaches and what we promise to teach? If our convictions undergo a change, if we are confident we have reached new and safe ground, if our movement forward, or backward, as the case may be, is so great that our congregations cannot keep company with us, then let us step down and out. To sail between Scylla and Charibdis we have another famous example in the district school teacher, who when asked how he taught the world to be, round or flat? He replied, "Boht ways, just as the parents desired."

Be honest; be consistent. Incarnate your doctrines. Live the lesson you would teach.

Be earnest, but humble in the confidence you have in the conclusions you reach.

Remember truth is a unit, many sided and widely related. It is cubic in its nature and has the long sought quality of matter, viz., the fourth dimension. It has length, breadth, height and depth.

In its length it reaches back to the unrecorded realm, and forth beyond the prophetic gaze. Who shall measure it? Poor man! who looks only at a section, and thinks he has compassed the illimitable.

In its width it covers the present and rests its transcripts on the boundaries of thought, and extends into the unknown, if not into the unknowable. Sad indeed is the spectacle of a small man who has surveyed but a small part of the area, and yet boasts a knowledge of the vast domain.

In its height it reaches beyond the aspirations of the Babel builders and

bathes its summit in the sunshine of the perpetual presence. Poor deceived creature is he, who by grace is resting only on a projecting cliff, thinks, in his delusion, that he is standing upon the summit.

Its depths has for its foundation stones the unseen and perhaps the undiscoverable. How foolish to claim that we have tunneled underneath it, when we have only chiseled into one of its many caverns, left there by its maker and builder for man's delight.

Such a truth has nothing to fear from the weakness of its friends, or the antagonisms of its foes. It is as immortal as its author.

Meeting at Bremen.

Ed. Ala. Baptist: On the 23rd ult. Bro. W. B. Carter, of Hartsell, commenced a series of services in Bremen, supported by Brethren Owens and Sloan, of the Baptist, and Tillman Powell, M. E. Church, and—Powell, Arkadelphia M. E. Church, South.

We had two sermons each day, and we think Bro. Carter preached every sermon but four. We can only do justice to Bro. Carter when we say, that we never heard a series of services carried on so faithfully, devotedly and in such a zealous manner, as did the beloved brother. Bro. Carter's plain and forcible manner in expounding the Scriptures riveted the attention of the congregations. The people of Bremen and district generally, were interested, and we think that much good has arisen from the meeting. The services continued for nine consecutive days and nights, and although the weather remained wet and disagreeable the whole of the time, the congregations increased instead of diminished, showing the interest the people took in the meeting, and members and non members alike expressed their regret when the services terminated.

In justice to the brethren who kindly assisted Bro. Carter, we thank them for the very valuable services they rendered the church in preaching and exhorting sinners to repentance. Taking this series of services as a whole, we know it was a grand success. Eight accessions were made to the church, and many others almost persuaded to become Christians. We tender our sincere thanks to worthy Brother Carter, and hope ere long he will come again among us to encourage Christians to keep on the wall, and help sinners to get there.

Come again, Bro. Carter.

J. W. ABBOTT.

LITERARY NOTICES.

Gonethics; or, The Ethical Status of Woman. By Rev. W. K. Brown, A. M., D. D., President Cincinnati Wesleyan College. Author of The Scriptural Status of Woman. Price, 75 cents.

This little book is an attempt to sketch the status of woman in the field of human civilization and redemption, and thereby disclose the ethical status of the sex. He argues from Scripture, earnestly and cogently, on the basis of his exegesis, that the woman has all the rights and immunities bestowed upon her that belong to the male, both in the church and the State. It is a strong plea for the recognition of woman as having equal inheritance, endowment and dispensation with man in matters of religion, and that she should be conceded equal rights in every field of life. We dissent from the author in many of the positions he takes as to the status woman in the church and State. We do not believe she is to take upon herself the office of a minister. The work may be read with interest and profit even by those who do not agree with the author in his conclusions.

Harper's Magazine for February is a superb number. There is no falling off from the excellence of the January number. The leading article is a sketch of Felix Ishot, painter and etcher, and Frenchman, as well. We do not like Mr. Henry James' "Louisa Pollant." There are many very interesting articles that we have not room to mention. Send to Harper & Bro., New York. Price \$4 per year.

The February issue of "Woman" is full of interesting material. The leading article is an interesting description of the Young Woman's Christian Association recently placed in beneficial operation in New York City. It has over 88 pages of interesting and valuable reading matter.

Promise cautiously; but when you have promised, fulfill scrupulously.

If anything under heaven should make us weep, it would be the littleness of our love to the Lord Jesus Christ.

Howard College Column.

Some Chapters of History.

While efforts were being made for the theological department, the literary department had been progressing finely, so that the services of an additional instructor became necessary. Rev. A. A. Connella was temporarily employed. (Min. 43, p. 9) This progress doubtless led the Board of Trustees to suggest, as they did in their report to the Convention, the propriety of establishing a second literary professorship. (Min. 43, p. 11, 13)

This report was referred to the committee on education, who declared the effort inexpedient, and their opinion was sustained by the Convention. (Min. 43, p. 13, 14.) A resolution was proposed and passed, however, calling for the appointment of an agent to complete the theological endowment, and raise the subscription, if possible, to \$25,000. (Min. 43, p. 14.) A valuable set of apparatus belonging to the Marion college was obtained for the use of the institution, and was subsequently bought by the board at a cost of \$2,000. (Min. 47, p. 8)

An alteration in the character of the college was proposed, which empowered the Convention with the election of trustees, one-third of whom should go out of office and be elected biennially, and fixed the term of service at six years. (Min. 43, p. 13, Dec. 43 to Nov. 44.)

The subject of agencies having been referred by the Convention to the board of directors, (Min. 43, p. 7,) that body sent several agents into the field to complete the theological endowment, and raise the amount to \$25,000. (Min. 44, p. 4.) The raising of this fund being thus provided for, and the Convention having discontinued the establishment of another literary professorship, the Board of Trustees was left to pursue one of two courses—either do nothing and see the institution stand still, or act on their own responsibility and furnish it with facilities for greater usefulness. They chose to adopt the latter.

Consequently they reelected Rev. J. H. DeVotie as their agent, and sent him into the field to endow the interdicted literary professorship. (Min. 44, p. 16.) This well conceived and laudable action of the Board, the Convention at its session of 1844 had the prudence and wisdom to approve. (Min. 44, p. 4.)

Domestic affairs prevented the immediate entrance of the agent upon his duties. After he did commence them he had been engaged only a short time in the prosecution, when a terrible calamity befell the college, and rendered the abandonment of the original design of his appointment necessary.

A little after noon on the 10th of January, 1844, just as the people of Marion were about sitting down to dinner, the cry that Howard College was on fire startled them all, and sent a thrill, almost of despair, through many hearts. It was no false alarm, and in a few minutes the college building was in ashes.

J. H. DEVOTIE.

Endowment of Howard College.

The ALABAMA BAPTIST of the 26th inst. talks in a most manly and sensible manner about Howard College.

It says: "We should never be satisfied until the college has an endowment of \$500,000."

The BAPTIST is right; \$500,000 is what the college needs, and must have. When the college was first opened it did not need a large endowment.

Times have changed, and we must adjust ourselves to present conditions, and they indicate an endowment of \$500,000 for our school.

It may be wrong to have free higher education.

Alabama may be acting unwisely in her management of the State University. Learned arguments may be presented condemning the new tendencies, and the past, and everything else under the stars, may be appealed to sustain their logic, but all to no use; the facts are upon us, and if we expect to sustain Christian schools we must endow them, and endow them grandly!

We can do it, and we will do it. Howard College must have half a million of dollars for direct endowment.

The BAPTIST presents a plan by which the college may secure an endowment of \$102,500 within the next five years. The plan is a good one. Nothing unreasonable about it, and nothing to object to, as we ordinarily discuss plans.

Various brethren, as well as the BAPTIST, have indicated that they

would like to know our plan of endowment.

Just now, my hands and heart are full of plans for immediate work, as to building, &c.; and, so far as plans are concerned, the trustees of the college have the right to create plans and treat me as their servant to execute them.

I have never had but one plan in my head to endow colleges, and that is to ask the wealthy to contribute the necessary money. They are able to do it. They owe it to God and to man to do so, and I think they know it and will do it. I am told that they will not, and that all such talk on my part will prove hurtful, and will secure failure. They say, you teach the poor that it is not their duty to endow colleges, and they will believe every word you say; and you tell the rich they should endow them, and they will not believe a word you say, and so all is lost.

Wait 'till I fail, and then tell me this speech over again. The wealthy brethren, and friends of Christian education, ought to endow Howard College, and I think they will do it.

Now, brethren, begin to think it over, and pray it over, that you may know what your duty is.

Some of you ought to give \$25,000, some \$20,000, some \$10,000, some \$5,000, some \$1,000, and some \$500, and yet others \$100.

Endow the college, dear brethren; it will be a classic legacy to leave to the boys of Alabama to all generations. Write to me about it. Tell me how much you will give. Tell me who to correspond with. Write hundreds of letters to your friends; helping them to get ready to do the right thing.

Do not suppose that the Financial Secretary of the college can be all over the State at will.

The endowment of our college is a great duty which we owe both to God and to men; or it is nothing.

May God direct all of us in this great enterprise.

JNO. P. SHAFFER.

"Do Preachers Give?"

Eds. Baptist: The above question heads an article which appeared in a recent issue of the BAPTIST, and signed "Deacon." I must confess that I was not a little surprised to see such an article or inquiry coming from one of the officials of the church whose duty it is to attend to the finances of the church. Yet I believe he was sincere in making the inquiry. He asks, "Do they make liberal contributions to missions, ministerial education, and other benevolent objects?" says "he knows of two or three preachers who give liberally to these interests," and that there are many who do not give.

As to that fact we do not pretend to call it in question, and a great deal depends upon what he considers a liberal contribution. A man may make a very small contribution in the estimation of many, and yet be a liberal one in a Scriptural sense. Again, a man may make a large contribution in the eyes of the world, and still be a small one. Scripturally. A contribution that would be considered liberal by some, would not be so in the common acceptance; consequently, much depends upon the accepted definition. I suppose, however, the writer simply intends to ask, if they give to that extent that the Lord would own and bless. Well, this is all proper and right, and yet the question rather reflects upon the ministry, though not intentional, I suppose.

Now, I take the position in this matter of inquiry, that the ministry of the Baptist denomination are among the most liberal, benevolent class of Christians can be produced in all the land. I do not deny but there are those of the clergy who give but little, or even none. Their religion does not cost them much. Indeed there is a very large class of professors who live and die on very cheap religion. But take the Baptist clergy just as you find them and they will compare favorably, if not in advance of any other class of professed Christians. I speak from observation, to say nothing of experience.

With 34 years of pastoral life, and not a little observation with associations, conventions, and other religious bodies, I am bold to say that ministers of the gospel in churches and other Christian associations are largely in the majority in the way of giving, numerically considered. There are other noble hearted brethren and sisters from all directions who come boldly to the front and give as the Lord has prospered them. Generally, all things considered, the largest contributions come from the clergy. No rule, however, without an exception.

I remember some ten years since, while attending a session of the Bigbee Association, an appeal was made

by Dr. T. M. Bailey for \$200 for ministerial education which was raised in a few minutes. At the close of which the doctor remarked that two-thirds of the amount was paid by the ministers of the association present. I speak of this as one of many instances where preachers give, liberally and give readily.

"Do Preachers Give?" Yes. They give to missions, to ministerial education, and for all benevolent purposes. They give their time, talent, money, influence, energy, to the cause of Christ, and often at the close of the year, country preachers give one-third their salary because repudiated by the party promising it.

Yours in love,
J. R. RYAN.

From North Carolina.

Dear Baptist: I must confess I appear before you with some delicacy of feeling, after reading in the last BAPTIST the high compliment paid me by the "broken down old Doctor," as he terms himself. He thinks he knew me well, which he did. I was a warm friend and sympathizer of his brother Frank, who, I regretted to learn, has joined his father and mother and sister, with many more of my acquaintances and friends of long ago. The Doctor says he and others are anxious to know who "Mamie" is, so I have written him a long letter for his own satisfaction and pleasure, hoping he may remember me as well as I do him. I was glad to know that the mantle of his father fell on his baby boy, B. H. Crumpton, for I believe he is doing a great work for the Baptists of Alabama, which I am glad to see, also the great interest he takes in the missionary cause; it is a great and grand work. I pray the Lord to bless and prosper his work wherever his lot may be cast.

Let me tell you something of our plan of missionary work in our little church. Our town is divided into four wards, and three sisters are elected by the church annually to wait on each Baptist that live in these wards. The sisters are each given a book, with the names of all, and each month set down and headed with the different objects thus: State Missions, Home Missions, Foreign Missions, Ministerial Education. The least paid is ten cents a month; some pay one dollar a month; some pay monthly; some quarterly; others by the year, that is, pay all at one time. It works well, and the consequence is we have no trouble getting our missionary money. The first Sunday in each month we take up a collection for our Baptist orphanage at Thomasville. The Sunday before the children are generally reminded by our superintendent to remember the orphans and bring their pennies, or as much as their parents are willing to give them for that purpose, and we get a right good contribution.

Now, dear BAPTIST, let me wish you a happy New Year, and all of your readers. May we all come forward the beginning of this year with renewed energy, to do more in the future than we have ever done in the past for the precious cause of Jesus, for if we would be happy here in this world, and especially in that which is sure to come to us all, "let us work while it is called day, for the night cometh when no man can work." It was never intended for all to be preachers and teachers, but we can all do something, if it is nothing but a smile or a kind word.

Yours with Christian love,
Kinston, N. C.
MAMIE.

Our Girls.

Rebecca, our first born, will soon attain her eighteenth birthday. She is in form symmetrical and graceful, but in disposition, prone to self-will, obstinacy and moroseness. We, her parents, are in part, responsible for this turn in her make up. From her babyhood, she was bilious and languid, and at fourteen a protracted illness of several weeks, taking her to the verge of the grave, relaxed parental control, and established an indulgence which strengthened her naturally bad traits. She is not the "elder sister" our hearts desire, but such as she is she must endure. She is helpful in the household only in that way that suits her fancy. Needle work, sewing and the like delight her; but milking the cow, preparing the meals, and the like, fall upon her patient mother and Rachel, the next elder daughter. Rebecca, it must not be inferred, is entirely destitute of noble qualities. As she mixes with the world she is benefited by seeing her faults sometimes reproduced in her companions and friends. It is then that she sees herself as others see her. Through the combined influence of the Christian home she

carries within her heart, and her own keenness of perception, we see evidences of improvement, that reproof and lectures would have failed to have accomplished. It will be a relief to the household when she ceases to quarrel, complain and pout, and becomes the genuine good natured soul we hope to see. We trust there are but few Rebeccas.

Rachel is two years younger than her sister Rebecca. She is the embodiment of good health and good nature. Like a sunbeam, the light from her cheery disposition radiates from center to circumference. She is mother's right bower in doing the work. Boss is soothed by her merry song as the streams of rich milk fill the pail; the churn dashes keeps time to her dairy-maid rhymes, and the batter spoon to her cheerful humming. The younger children and the baby come in for their share of her goodness of heart. She is peace-maker in their little disputes; she is surgeon in their bruises, scratches and bumps; and consoler in their trial mother goes to the market town or to town for purchases, Rachel is installed mistress of the household. The work is to go on and the wee little ones watched by this faithful assistant of the care-worn mother. This kind of employment is in harmony with her tastes. To sit and sew, and crochet, and knit and do fancy work would do violence to her everesing spirit. At school and among her companions she is the soul of wit. Still she is not exempt from bad traits. Altogether she is not as respectful as she should be towards us as her parents, and to her seniors everywhere. While a faithful Sunday-school pupil she has not yet given her heart to God. Our prayer is that she may ere long come out on the Lord's side.

Esther is the name of our third daughter, a little miss of twelve summers. We believe in calling things by their right name, so we unhesitatingly pronounce this one lazy. She is proud, and is fond of dress and admiration. In her chicanery she contrives to keep out of the rough work. The baby sister, Martha, receives many a caress, not genuine, because in times of chores and extra duties she wants to make it appear that she is occupied. This same exquisite bundle of humanity is given to manufacturing in a sly way things that are not altogether true. This is embarrassing to us. We talk the matter over, and suggest the surest methods of breaking this up. Every expediency has so far failed. In school these same traits attend her. We are laying the trouble before our Master. In answer to our prayers, it will rejoice our hearts to see her become a Christian.

Elizabeth is the fourth daughter, now in her ninth year. Since she attained her first year she has reminded us of a squirrel in movements and actions. Light, fragile, nervous, bright, quick, enjoys play and sports with alacrity, and makes rapid progress in her studies in school. Just what she and the fifth one, Martha, the baby, will develop into we have not yet determined. We are guarding against the mistake made with our first—this of indulgence, and by so doing hope to keep in subjection the objectionable traits of self-will and perverseness. May our earnest prayers for our girls be answered in time to make them pure and noble women.

MOTHER AND FATHER.

In Memory

Of Ida M. eldest daughter of Nancy B. and A. J. Woolley. She was 21 years, 6 months, and 13 days of age. She joined the Antioch Baptist church near her home at the period of thirteen, of which she was a member at the time of her death. She was baptized by Rev. J. M. Langston. She was united in marriage to W. G. Sellers Nov. 25, 1886, and died at her father's residence, near Randolph, Bibb county, Ala., Nov. 1887. Thus her short life has ended, leaving a large host of sorrowing relatives and many friends and school mates who will sadly miss her. We would say to the bereaved husband and afflicted mother, grieve not for dear Ida, God's ways are wise; we should not rebel. Precious Ida, God hath called thee. To his home in heaven above, And our aching hearts are yearning For we miss our dear one's love. Yet we know that thou art happy With thy loved ones gone before, Singing with them praise to Jesus, Serving him forever more. Ah! dear one, thy angel spirit, Ever still is with us now, Softly speaking, gently guiding, While beneath the cross we bow. Bidding us to look to Jesus, He will wipe our tears away, Change our sorrow into gladness, Turn the night into day. Darling Ida, ere the sun rose, Thou wert stilled, in slumber cold, With thy little babe reclining, With thy tender arms entwining Sweetly on thy bosom sleeping, Thus thou left us sadly weeping.

L. S. C.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 9, 1888.

JOS. SHACKLEFORD, D.D., Editor.
Rev. C. W. HAKE, Manager.

BUSINESS ANNOUNCEMENTS.

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

Extra copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

Remittances should be made in money or order on Montgomery, or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

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

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

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

Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

We are not responsible for the return of rejected material nor for the opinions expressed by correspondents.

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

Montgomery, Ala.
Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

SPLENDID PREMIUMS.

To any one who will send us three new subscribers to the ALABAMA BAPTIST and six dollars, we will send as a premium, that splendid Baptist work, "Grace Truman," by Mrs. S. B. Ford. To any one sending us five new subscribers and ten dollars, we will send this book and one copy of the BAPTIST to the party getting up the club.

The Sunday-school of the First church, Montgomery, is on a regular boom, and Superintendent Davidson is justly happy.

BIRMINGHAM, Mobile and Selma would either be glad to take steps to make it to the advantage of the ALABAMA BAPTIST to move its headquarters into their midst. They judge by the patronage received that Montgomery does not appreciate its presence in her city.

ERRATUM.—The first sentence of Bro. Lyon's "Reminiscences, No. 11," beginning: "My father removed from Sumter District, S. C., to the adjoining district of Darlington, where, &c., should have had the words, "to Society Hill, in the adjoining district of Darlington," &c.

GO THOU AND DO LIKEWISE.

A letter from "A Baptist, Fackler, Ala.," says: "Noticing a call by Bro. Wharton in your paper for the young ministers, I enclose you ten dollars, which you will please turn over to him for that purpose."

Let every one who reads the above send a contribution at once to the Ministerial Board. It is badly needed, and no cause was ever more deserving.

PREACHERS are sometimes very easily carried away from their life work by very simple things. Some years since we knew men who almost went crazy about the grange; quit preaching and spent their time in organizing and working with this order; now several of our good brethren have gone wild over the Farmers' Alliance. There is nothing we have to say against the Grange or Alliance, but men who claim to be called of God to preach the gospel would do well to beware how they neglect their work for any outside issue.

WHEREVER we have met them the officers of the L. & N. railroad have proven themselves to be pleasant and accomplished gentlemen, and many of them are active Christians. The third vice president, Mr. E. B. Stahlman, of Nashville, is a member of the Methodist church, so is Mr. E. P. Atmore, G. P. A., of Louisville. With both of these gentlemen we have had business correspondence, and always found them prompt and courteous. Mr. Theo. Welch, of Montgomery, G. F. A., is a member of the first Baptist church of this city, and takes deep interest in all the concerns of the church. Knowing him personally we have seen much in him to admire, both as to his business and Christian life, he never allows his office opened on Sunday, neither will he read his business letters which come in on that day. While in Mobile two weeks since we visited the L. & N. offices, and met Mr. H. G. Barkley, who has charge of the business in that city. His attentions were highly appreciated, and we only regretted our inability to visit his home. He, too, is a consistent member of the Baptist church.

Pastors in the Coosa River Association should send for extra copies of this weeks paper, and circulate among their people.

FIRST CHURCH, MONTGOMERY.

The prosperity of this church is a matter of great gratification to its friends. Hardly a Sunday passes without the reception of members. Four or five now await baptism. The congregations tax the utmost capacities of the building for the regular services and the Sunday-school rendering an addition to the church necessary. Four rooms, at a cost of \$1,300, are now being added, and it is suggested that the gallery seats, which accommodate several hundred, shall be cushioned and let out to pew holders.

This church pays its pastor's salary of \$3,000 without a day's delay, and contributes about \$2,000 annually besides.

The ALABAMA BAPTIST is glad to chronicle the evidences of prosperity among the churches.

Dr. Wharton expects to have his brother with him in about a week.

THE FARMERS' CONVENTION.

Accepting the kind invitation of Col. Randall Berry we ran over to Selma to mingle for a couple of days with the "sturdy sons of toil." It was remarkable to see how many candidates were also visiting the same place. Capt. Jno. Burns assigned Bro. Lynch and ourself to the home of Capt. Lanford, and we never visited a more pleasant family, if we had been congressmen our treatment would not have been better.

Prof. Newman called the body together and Dr. Frost led in prayer. Mayor Mass delivered the address of welcome in behalf of the citizens of Selma, and Capt. H. C. Graham, in the name of the farmers of Dallas county, bade the delegates make themselves at home. To these addresses Hon. C. C. Shorter, of Eufrasia, replied in a most eloquent and able manner. During the session there were many sensible speeches made and papers read. Commissioner Kolb was present, and showed great familiarity with agricultural topics. Prof. Smith, of Tuscaloosa, and Lupton, of Auburn, added great interest by their addresses. From the general interest manifested we are sure our farmers are waking up to a better idea of who they are, what they are, and what they might and can, and, by the help of God, will be.

TALLADEGA AND THE MINISTERS' MEETING.

The ministers' meeting of the Coosa River Association was a decided success, notwithstanding the absence of a few of the appointees.

Ten years ago we visited Talladeega and have ever since desired to repeat our visit to that beautiful and hospitable city. So this first opportunity was embraced, and we found ourselves Friday, the 27th ult., the guest of Bro. Samuel Kyser and his kind family. They are great lovers of Jesus, and love everybody and everything that tends to spread his cause, and they have always read the ALABAMA BAPTIST, no matter who was the editor. Bro. Kyser believes every one who helps circulate religious papers is doing missionary work.

THE MINISTERS' MEETING.

was called to order at 2:30 p. m. Friday by Bro. G. A. Lofton and Eld. W. Wilkes was elected president and Eld. Lewis Law clerk; Rev. Catt Smith led the prayer for God's blessing on the coming together of his servants with a desire to better know each other, and be more aid to one another. The President stated the object of the meeting, and then called on Bro. Lofton to lead off in the discussion of "scriptural organism, ordinance and office." It would be worse than folly to attempt a synopsis of his lecture, for those who know him know that every sermon and lecture is full of meat. In regard to the meeting of the council which met at Jerusalem, he said that when they met and, under the inspiration of the Holy Spirit, decided some points in theology, they adjourned *sine die*. We have no right to call councils to decide what we shall believe. Many other religious bodies believe as we do on many points of grace and doctrine, none but Baptists hold firmly to a regenerated church membership. Speaking of the Lord's supper he said God had placed his table in his house, and we have no right to take it out for people who refuse to come in. He had no right to take that ordinance to a sick person, unless such an one be surrounded by the church. The two ordinances are two monuments left by Christ—Baptism represents suffering, death and resurrection; supper, the death, resurrection and ascensions. He urged the importance of a pastor to each church. The preachers and deacons combined represent the spiritual arms of the church. Thinks we now really have no deacons, churches appoint so many committees as to leave no work for deacons.

Bro. Catt Smith said he believed the demand for deacons was produced by the powerful preaching of the apostles, and suggested that their work was to distribute what the liberality of the people made them give, but it really seems that our deacons now have more collecting to do than distributing.

We failed to hear Bro. Lane's dis-

CUSSION OF "PROMISES OF THE MISSION FIELD."

but heard him say something like this: The promising condition of our fields can be better measured by what we are doing at home. There it is. God has promised to bless us when we honor him; he has promised to give to Christ the heathen, and if we put forth proper effort at home to send men abroad, the fields are white unto the harvest.

DR. NUNNALLY'S SERMON.

of Friday night was the "town talk" so long as we lingered about the city. He took no text, but arguing from the "Fatherhood" of God, he preached one of the most masterly convincing sermons to which we have ever listened. If God is our Father, then is the entire Bible true.

Saturday the brethren decided to hold another meeting in Jacksonville, embracing the fifth Sabbath in April, inviting deacons as well as ministers.

Dr. Nunnally read his address on "The new theology," which is published in this issue. Bro. Law expressed the sentiments of all when he said he felt, after hearing his address, that he had been drawn nearer God. Bro. Lofton believes that around all gracious doctrine cluster, as yet, many undiscovered truths. He believes that God allows error to exist that truth may be made more manifest. No church can practice open communion for twenty-five years and not run down.

The morality of booms, futures and corners" was discussed by Bro. Thos. Henderson. This is to be published. By the way, Bro. Henderson has decided to enter the ministry.

Dr. W. Wilkes discussed "Pride and ambition as motives to Christian zeal." He was proud he was a Baptist, would not give the flip of his finger for a Baptist without Baptist pride. Pride and ambition in the cause of Christ is praiseworthy.

After the opening of all discussions any one was allowed to speak. Bro. Lofton differed from the president, not so much as to facts, as to names by which principles or emotions are called. He believed it was as possible to have a sanctified hog as to have a sanctified ambition. He denounced the custom of some churches and preachers in urging strangers to join their church because it was the richest, most fashionable, &c.

Saturday night Eld. Wilkes preached on some of the offices of Christ.

After this sermon the pastor allowed your correspondent to address his people in behalf of the BAPTIST. Then a warm speech was made by said pastor urging that every home should read the paper. Sunday morning we enjoyed meeting with the Sunday-school. Col. J. W. Bishop is the efficient superintendent, and he has a good band of teachers. The pastor always smiles upon this school, and makes teachers and pupils believe they have his warmest interest. Bro. Lane and Catt Smith filled the Baptist pulpit morning and night.

Splendid music and attentive ushers add to the pleasure of attending preaching at the Talladeega church. Bro. G. A. Joiner is the manager of the choir takes a deep interest in selecting good music for the worship.

It was our pleasure to visit his home and mingle with his family, and are indebted to him for many kindnesses, among which were a visit, under his guidance, to the Deaf, Dumb and Blind Asylum, and to the city school. Surely Dr. Johnson is a philanthropist. He has every comfort and convenience necessary to the health and happiness of those under his care. It is remarkable how clean everything appears. Water is conveyed into all the buildings. The boys and girls seem happy. A handsome home for the blind is being erected a few hundred yards from the present location, which will permit the separation of the deaf and the blind, and make room for a greater number of both classes of the unfortunate. Monday morning a visit to the

PUBLIC SCHOOL.

was made in company with Bro. Joiner and two other members of the school board. This house is a beautiful two story brick building, crowned by a lovely hill on the west side of the E. T. V., & G. railroad. Prof. Geo. E. Brewer is superintendent, and each room is presided over by a competent teacher. Hot air pipes run through each building, and this gives comfort without the soot of a stove. Talladegeans are justly proud of their school, and well they may be.

Without doing half justice to the place or the people our notes have grown too long. Suffice it to say that everybody who goes to Talladeega next July to the Convention will have a good time. Churches must see that their pastors go. Now, in behalf of the ALABAMA BAPTIST, we thank everybody for their kind treatment of its representative, and confidentially, we say to our readers that the paper has a stronger hold in North Alabama than it had prior to our visit.

Bishop Lane is an untiring workman; has preached and worked until he has seen the saloon driven out of Cahoon county. And God has permitted him to baptize three of the men who were once vendors of the vile stuff. God delights to honor those who honor him.

RAYMINETTE AND MOBILE.

Some years ago Dr. Trammel invited this scribe to visit his home amid the pines at Rayminette, but the occasion never presented itself until on our recent southward journey. Leaving Brewton, the iron horse on the L. & N. railroad carried us swift and gently through pine groves, by saw mills, turpentine distilleries and small villages until within twenty five miles of Mobile we alighted. Four stores, two churches, a telegraph and express station, with a hundred houses, "more or less," make up the town. Our friend and brother, Dr. Trammel, took us to his pleasant home, which is presided over by his two lovely daughters. Under his guidance we made the acquaintance of several of the citizens of the place. Bro. Trammel is a physician with a large practice, yet he finds time to attend to the cultivation of several acres of land. His stock of cattle and horses is increasing every year, and from them he receives much valuable manure for the improvement of his land. A few more intelligent farmers like himself scattered throughout south Alabama would soon bring into notice these pine lands as a fine farming country. He often receives more than \$30 yield from a single acre. Lands are very cheap in this part of the South, and well adapted to fruit and vegetable culture.

If any of our readers desires homes in the pine lands this writer will be glad to lend them his assistance.

STOCKTON.

ten miles northwest of Bayminette was appointed as the meeting place for the physicians, and in company with Dr. T. we visited this town. It is situated on the Tenasas river, in a most lovely section. Across the river, toward Mobile, dense forests and swamps of cane and wild vines present a solid wall, toward the south and southeast, north and northeast the music of the pines is forever heard. We have no Baptist church at this place, found only two Baptists, Mrs. Mareschal and her husband's sister, the former of whom has been firm in the faith for many years, though, since her marriage, deprived of the opportunity of reaching, conveniently, a Baptist church. She will henceforth be an appreciative reader of this paper.

Sabbath-school exercises were attended at Bayminette. Bro. Campbell is night operator at the telegraph station, yet he never goes to sleep until he meets the school and carries them through their lesson. He is a studious officer, and prepares a black-board exercise for each day. Bro. Sam Jones is the beloved pastor of this church and he will send us some subscribers as well as tell other things of his field.

MOBILE.

Three days were spent in the Gulf City, during which time we formed the acquaintance of the pastors, and many of the leading members of St. Francis and Palmetto churches. Sabbath night Bro. Taylor preached on the character of Moses. He is delivering a series of sermons Sunday nights on Bible characters. His congregations are large and his membership active; among the number are many of the leading lawyers, bankers and professional men of the city. His motto seems to be "a work for each member and each member to his work."

Two of his members, T. G. Bush and D. P. Bestor, were on a committee to visit Washington to memorialize Congress to make an appropriation for deepening the channel of Mobile Bay.

Bro. J. B. Hamberlin is improving in health since having the diseased eye ball removed. He is now able to do more work for Palmetto Street church than for the past six months. He is also interested in building a church at Citronelle. Palmetto street has a large Sabbath-school, presided over by deacon George Pearce, a strong, yet gentle character, whose highest ambition seems to be to promote the cause of Christ. We were too busy to visit socially more than one family, and that was Judge Austin of Spring Hill. His wife was Miss Ora Ervin, of Witcox county, daughter of our father's great friend, Dr. R. H. Ervin. They have a pleasant home, and we shall gladly repeat our visit at some other day.

Lectures at Howard College.

The Board of Ministerial Education wishing to resume the course of lectures before the Ministerial Students of Howard College, has selected the following brethren as lecturers for the dates stated. These instructions must be regarded as a voluntary contribution to our young brethren. The Board already taxed beyond its means, is not able to pay expenses.

Rev. J. J. Taylor, "Feb. 3."
Rev. W. L. Picard, "Mar. 17."
Rev. B. H. Crumpton, "Mar. 24."
F. Shaffer, D.D., "Mar. 30."
Hon. T. G. Bush, "Mar. 30."
Hon. J. Harlan, "Mar. 13."

If any of the appointees cannot accept, they will please notify me at once. M. B. WHARTON, Pres.

The junior returns thanks to Mr. Harry McCall of the Shelby Sentinel for kind words. He thinks every Baptist ought to read this paper.

FIELD NOTES.

Bro. Skipper is moving on very well with his work at Wetumpka.

Dr. Chambliss begins his pastorate with Furman church next Sabbath.

Dr. J. B. Hawthorne has recently preached and lectured in fair Florence.

Don't you need a good teacher, bookkeeper, or salesman? Let us know.

The people of Union Springs, by ten to one, have decided that they will keep prohibition.

Col. J. M. Dedman, for many years proprietor of the St. James Hotel, at Selma, died at Shelby Springs.

It is said that every Universalist in Alabama is a patron of the denominational paper, but there are many Baptists of whom the same cannot be said.

Rev. H. M. Wharton, of Baltimore, will be with his brother, Dr. M. B. Wharton, in a meeting beginning next Sabbath. We welcome so Godly a man into our State.

The pastor of Fayetteville church, C. W. O'Hara, was made to realize the appreciation of his people by their presenting him with a nice suit of clothes. A noble people.

Parties who visit Mrs. Ivey's boarding house, corner of Perry and Jefferson streets, always express themselves as perfectly delighted with accommodations given, and we are glad to see that her patronage is increasing.

Sisters Mattie Ellis and Muerlyn were hard at work in Selma last week raising funds to build a Baptist church at Orrville. They have about \$800 in hand. Miss Mattie Ellis is now visiting her Uncle, Geo. W. Ellis and his sisters, of this city.

Deacon T. W. B. Lynch, of La Place has a level head. He thinks there are some pastors who fail to advocate missions and to get their people to read religious newspapers because they fear their salary will be diminished by just so much.

Dr. R. D. Palmer and Miss Maggie Lee, both of Furman, were united in marriage on the night of Jan. 26th by Rev. Dr. J. H. Purifoy. This is indeed a fitting marriage. The bride and groom are noble characters, and we wish for them all happiness possible for mortals.

The fifth Sunday meeting of the Shelby Association, which met at Summer Hill, was well attended. The subjects were discussed with much interest, and it is to be hoped to great profit. The effect seemed to be to unify, secure concert of action and advance the mission work, for which we pray.

One night last week we had the pleasure of spending an evening at the boarding house of the Misses Ellis, on Washington Street. They have had splendid success from the first opening of their home. Now their rooms are occupied by most excellent ladies and gentlemen, who seem more like a happy family than boarders.

Bro. A. T. Fuller writes that Rev. Jos. A. Wynne, of Clayton, has received a call to serve the Gadsden church for an indefinite length of time at a salary of \$1,000 per annum and a pastors home. Bro. Wynne was formerly of Troup county, Georgia, and is highly recommended by such men as Drs. McDonald, Harris and Ford.

Butler & Gatchell, booksellers, of Selma, speak to the public this week, hear them, try them, and be convinced that they are young men of enterprise, who will not be undersold. They are both young men who are throwing life into their business. Since beginning this work thirteen months ago they have quadrupled their stock.

Bro. Coulson writes that Bro. J. Gunn did several days efficient preaching in Scottsboro and Paint Rock. Several of the local ministers heard him with profit. Of course every one is pleased with the preacher and anxious for him to return. Bro. C. has read Dr. Lofton's lectures on "Atlanta" and "Barrooms," and believes every family in the land should have copies of these addresses.

On last Sunday morning, at the Adams Street Baptist church, Bro. Maj. J. G. Harris delivered a lecture on Abraham, the father of the Jewish Nation, which deserves more than a passing notice, for it was very fine. Bro. Harris is always ready for every good word and work, and no doubt will be glad, at any time, to give these lectures whenever called on to do so, for the sake of what good they may do.

The Alabama Christian Advocate is calling upon every Methodist preacher in the State to circulate the Advocate among his members. The editor takes the true position when he says those who read will be better posted, hence will do more for Christ. Shall we not expect as much interest taken by our Baptist preachers in the circulation of their paper? Let us all together work, and God will smile upon our efforts.

Tom Ellis, editor of the Birmingham Hornet, was shot Saturday night by Sullivan, a detective. Ellis has led a very dissolute and wicked life, utterly void of fear toward God, or

regard for man. His end is only the natural result of such a life. Well has it been said, that "had his talents been turned in a channel for good, he might have attained an eminent position among the great and good of the land." He died Tuesday, 9th, at 3 a. m.

Work for the State Mission Board.

The ministers of Anniston appointed Dr. Nunnally to draw up a paper to submit to a called meeting of representatives from the different churches. It is estimated that 5,000 of the adult population of Anniston are non-church goers.

If that is true of Anniston, what of Birmingham, Sheffield and Decatur? and what of our other cities, Montgomery, Mobile, Selma and Tuscaloosa? Think of associations in Alabama which practically have no destination in their bounds refusing to allow any of their funds to go to help save the people in our wicked cities.

Dr. Nunnally closes his paper with the following eloquent words:

Our purpose is to be a "Model City"—without a rival in the spiritual sphere as well as without a peer in our secular concerns. Here are over five thousand immortals—unsaved and unreached by the gospel, drifting, drifting, on the sea, rudderless and unguided, no star above by which to steer and no rock beneath on which to anchor. Five thousand, mostly crowded in boarding houses, with no mother's eye to win by weeping, and no father's tongue to direct by words of caution. Five thousand souls young people in the main, in that critical period of life when character is being formed and crystallized and the trend of life is being fixed in its course, to a destiny of shame or honor. Five thousand intelligent, respectable human beings, citizens of our community adding to our wealth of weal or woe, tenants of a city for a day, but candidates for eternity, and heirs of immortality, neglecting their religious privileges, ignoring the claims of a merciful Creator, carelessly and recklessly pushing on to a fearful doom.

Can we avert the danger? If so, how? Shall we make the effort, if so, when?

From Southeast Alabama.

Monthly preaching to country churches in the winter, in a muddy country, is not the most encouraging work a pastor has to do. Plans of work are often ruined out or frozen out, and when spring opens and the roads dry enough to get the flocks together, they are about as near fruitless as the vegetation around them.

Occasionally, though, something encouraging takes place. Such was the case with Oswichee at her last meeting. Having determined to assist the "Sunbeams" in their effort for the Foreign Board, though there is no organization of the society in the Sunday-school, the programme was delayed in being received in time for Christmas, so the second Sunday in January, the regular time of meeting, was substituted. But little time was had for preparation; yet the songs, recitations, dialogues, &c., were well rendered. The collection for the Board amounted to \$17.12. This was from a church and Sunday school quite small in numbers, and not half the members present on the occasion. Neither does the membership possess much property. The contribution would perhaps exceed fifty cents per contributor. If all our churches contributed to our benevolent enterprises in proportion to numbers and ability as Oswichee does, cries would seldom be heard from the Boards for help.

Mr. Lebanon has been thoroughly rained out of any effort, and Seale is nearly as bad off. Summer Hill, just over in Georgia has had a little better showing than the last two, but not much more so.

On the fifth Sunday in January Dr. S. W. Harris, of Crawford, Ala., was ordained to the full work of the gospel ministry by a presbytery consisting of Eld. Geo. E. Brewer, chairman, J. L. Revel, J. W. Howard, and H. W. Garlington. There was a fine congregation, the services were impressive, and a manifestation of the Spirit's presence. The brother ordained promises to be useful. He takes the care of Crawford church and Hatcheechabee, together with one or two others. This pretty nearly supplies those made vacant by the removal of Bro. Benton. Bro. Joe Hunter serves Brownsville two Sundays. Girard and Glennville are still pastorless, or was a few days since.

There is room down here for another preacher or two of the right kind. I do not want Bro. Crumpton to interfere with Bro. A. S. Smith after the commencement at the Howard, for I need him down here, and must have him. He may send him here if he wishes, but no where else.

Hoping that all our enterprises may flourish this year as never before, I am, Fraternally yours,
Geo. E. BREWER.

Jernigan, Ala.

Profanity is a disgusting sin. It is a loud advertisement of coarseness and vulgarity.

Speaking without thinking is shooting without taking aim.

Eld. A. R. Scarborough--Our Parting.

Ah! sad indeed did I feel last September, at the close of the Bigbee Association, when I grasped the hand, for the last time on earth, I felt, of Eld. A. R. Scarborough and bade him farewell! How heavily it bore upon my mind in after days, that our next meeting would be "beyond the river!" And it may be yet true. But I was made to rejoice last week when I read from the BAPTIST that God, in his mercy, had very greatly restored his health, and that he would very soon be in the field, battling for his Savior. I felt then that others had been praying for Bro. Scarborough as well as myself, and that God had heard and answered the same in his partial restoration. On the floor of that session of the Bigbee Association stood our venerable brother, with one other, who were the only surviving constituent members of the body, except Bro. I. C. Brown who "let us much to our regret, and while his voice was feeble, his frame trembling, his tongue refused to give utterance to his warm heart, yet the expression of the eye, the indications of his countenance all spoke forth the one grand idea and wish of his soul which was, "work for Jesus."

In anti bellum days he was a prominent member of the body, always filling his seat, and for five consecutive years presided as her moderator. During the long years of bloodshed and grief and sorrow, Bro. S. was still at his post, as pastor, parent, friend, counselor, and physician. He was, at home, in the church, in the sick room, by the side of the widow and orphan; on the battlefield, or in the hospital; a friend and sympathizer to suffering humanity, ready to administer the much needed balm of comfort And when the crisis came—and came it did—the venerable Christian hero was always present with his prayers and good counsel, and to day that grand old body is indebted to the indefatigable labors of Bro. Scarborough and one or two others, for the position she occupies. All these truths clustering around my memory at the time of our parting, together with the fact that we had labored so often together at his church, at my church, and at other churches, and that God had so abundantly blessed our labors, and that our days of laboring had about ended on earth to be renewed in eternity, how could I feel otherwise than sad? But the news so recently received cheers our hearts, and bids us look forward to the time when, God in his goodness, shall permit us to mingle our prayers, preaching and labors of love of every kind as we once did. I specially solicit the prayers of the Bigbee Association, together with all Christians interested, in his behalf; that his life of usefulness may yet be spared to him and his brethren.

I loved him on first acquaintance, thirty-seven years ago, and that love has been strengthened upon a more intimate acquaintance, and no power on earth is able to sever it.

I ask pardon for being so personal, yet I could not do otherwise and not do violence to my feelings, actuated as I am by principles of love and sympathy, and tenderness. The God of love be with him and us.

J. K. RYAN.

Giving the Best.

Let us not be content with serving the Lord a little, with giving him the odds and ends of life; the cold crumbs and broken fragments, as it were; that fell from life's table. Thousands of people are perfectly willing to be Christians if the discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact, their sole purpose seems to solve the problem how to grasp the world with one hand and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in the garner. "A starless and a third rate harp in heaven," they seem to say, "are good enough for me if I can only keep from getting shut out forever." Such service is little better than no service. In fact, we are not sure that it is considered a service at all. It we read our Lord's life correctly, he would not have allowed such people to count themselves among his disciples. If there was one thing about which he was emphatic, it was that if any one would follow him, he must leave all. If any one would be his disciples he must take up his cross. What sublime courage it took for a friendless young man, as he appeared to be, to turn away the rich young ruler from his standard when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked one thing—because he would not give up all for Christ! His demands are just as imperative now. He ask our all and our best or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ and give him anything less than all it is or hopes to be.—Golden Rule.

Few are wise enough to prefer whole-some blame to treacherous praise.

Receipts of the State Mission Board for Nov., 1887.

State Missions.	
First church, Montgomery.	\$ 25 00
New River Association.	10 00
Carey Association.	10 00
Galgal church.	10 00
Mt. Zion church.	10 00
Tallapoosa River Association.	10 00
Union Springs church.	10 00
Young Miss. Soc'y, Rehoboth ch.	10 00
Rehoboth church.	10 00
Antioch church.	10 00
Cusseta church.	10 00
Myrtlewood church.	10 00
S. S. Workers, Assem. church.	10 00
Muscle Shoals Association.	10 00
Eufrasia school, Providence ch.	10 00
Eufrasia church.	10 00
Kford church.	10 00
Carey Association.	10 00
S. S. Workers, Mt. Zion ch.	10 00
Cuba church.	10 00
Mt. Gilead church.	10 00
South Bethel Association.	10 00
Eufrasia Association.	10 00
Total.	\$ 724 28

Home Missions.	
Carey Association.	\$ 41 75
Galgal church.	10 00
Mt. Zion church.	10 00
Tallapoosa River Association.	10 00
Union Springs church.	10 00
Young Miss. Soc'y, Rehoboth ch.	10 00
Rehoboth church.	10 00
Cusseta church.	10 00
Myrtlewood church.	10 00
S. S. Workers, Assem. church.	10 00
Muscle Shoals Association.	10 00

