

THE ALABAMA BAPTIST.

HARE & SHACKELFORD, Publishers.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 15.

MONTGOMERY, ALA., THURSDAY, JULY 12, 1888.

NUMBER 28.

THE REV. E. A. STONE, formerly of Ohio, who published an open letter some time since regarding prohibition, and especially the prohibition party in Alabama, and who wrote as if the prohibition party was a Democratic ally, is placed in hot water by the *Herald*, a paper published in Montgomery by a negro lawyer. The editor charges Mr. Stone with having by some means been converted to Democracy, as he had told him it was sympathy for the poor negro that caused him to give up Adams Street church, and that he had said to him that he was a Republican, as were his parents before him. The editor warns the negroes of "wolves who come to them in sheep's clothing." Mr. Stone replies to the charges of the negro paper, and denies having been asked to resign his church, also denied being a Republican, and at the same time said he was not a Democrat and never expected to be. The *Herald* editor reaffirms his charges, and writes as if he is ready to prove them. We are sure this discussion between the distinguished disputants will not hurt prohibition, especially among the white men. Most of the influential prohibitionists are Democrats, and propose to fight for reform within the party, and they ask no leadership from abroad.

We heard a Baptist preacher say he was once a member of a secret order, in whose membership were several other Baptists. At a Saturday meeting in their church it was announced that one of their brethren had died, and his widow was in destitute circumstances, and a motion was made to take up a collection for her. Only a meager contribution was given. That night he attended his lodge meeting. The deceased church member had also been a member of the lodge. The poverty of the widow was mentioned, and men who as church members had given very little now made liberal donations.

The question we now put is this: "Are there influence in benevolent societies which more strongly move men to do their religious duties than can be found in the church? If so had we not better give up the church and center all our energies in some one benevolent society? If more Christians would be converted by the expressed by the old woman of Kentucky, who, when found in the mountains by a band of soldiers during our late war, and being asked whether she was a federal or a rebel, said, "I am nothing but an old Missionary Baptist," there would be a great deal more Christian development in our churches.

The Young Graduate.

This is the season for the young graduate! Within the past few weeks great has been the number of workers equipped in the school room, added to the ranks of men and women, who are actively engaged in making the men wiser and better; greater still the multitude, the noble institutions of learning in our country, where the month just closing, have sent forth armed for the strife of life. What a momentous event in the life of every one of these! For ten months, among the subordinates in the ranks of the respective schools in which they were members, they were heroes. The very idea that, by close application, becoming department, and submission to the rules of school, have elevated them to the exalted position of seniors, magnifies their virtues in the eyes of those beneath them. How grand and ennobling to be a senior! Who can contemplate the subject for a moment and not experience a thrill of joy in his heart at the success of young men and women attaining this honor through and by their own individual and personal efforts? It is an unmistakable evidence of the presence of something within pure, noble exalting, and the example, what a legacy to the alma mater for the coming school boys and school girls. Then, too, the graduate on commencement day is the cynosure of all eyes. He who has passed through this day, the day of the future he, which he was most conspicuous before an admiring audience lives over again his prominence, his importance, his fears and tremblings at each returning season of the young graduate. He reviews his life with regrets that he has left so many things undone, and resolves that in the future he will strive to do for himself, his neighbor and his native land. Noble resolution! Let the good work go on, let the number of graduates increase, higher scholarship and higher attainments be encouraged. The world needs them, our country needs them, our State must have them.

The first thought that presents itself to the mind of the young graduate as he passes forever from the threshold of the college is, what must I do? Must I teach? help mother with the children? preach? farm? learn a trade? study medicine? become a sailor, or what? The greater the distance he reflects, if with any thing, he does not attempt to do something. Far better if I had never seen a book, if I do not employ my talents in some profitable way. There is always

room for the intelligent, skillful workman. Do the first thing that comes to hand, and rest assured for what you are best created will come by and by. Work for no remuneration, rather than be idle; expect no lottery in life to bring you good luck; merit all the good you receive and God will bless you. "A good name is rather to be chosen than great riches." You may inherit great wealth, but your pure character is of your own making. In this age of materialistic ends in riches, and in family and the like, the young graduate will naturally look around and down, turn over a rock expecting to catch a glimpse of the sparkling dust which is the first pocket of a million dollar gold mine. Vain pursuit! Disabuse your minds of such folly, and work honestly and earnestly for your riches, and in the end you will have a good name, which is far better.

Through your Christian training in the school, you are equipped to be workers in Christ's kingdom. Submit cheerfully and willingly to the government in his dominion and you will not suffer that compunction of conscience which harrows the soul of the debauchee, the worshiper at the shrine of terpsichore, or that of Bacchus. "Keep thy heart with all diligence for out of it are the issues of life." The heart is the battlefield upon which sin and righteousness carry on a perpetual contest. It is for you to say which shall obtain the victory. Read good books, cherish pure thoughts, seek good company, practice good manners, beware of taking the first false step. By so doing you will not be found in the prisoner's cell. Be courteous to the opposite sex, bearing in mind the first undue familiarity has opened up the highway to crime which seldom stops this side the gallows. It is your pure name you should fortify, protect and preserve. The eyes of the world are upon you, because you are a graduate, a young man.

Young man, young woman, listen to reason and subdue impulse. The first thoughtless misdeed may crown the balance of your days with thorns. Form the habit of doing right, because it is right to do right. Your diploma is your commission, your "walking papers." When wickedness gathers in your heart take it from its hiding place and look at it. It will revive the pure associations of your school days and bid you not disgrace your alma mater.

Work to elevate your race, to purify thought, to ennoble your being, and fight yourself for the holy society and holy employments of heaven.

As addressed to you in person, and cherish them until they become incorporated in your being? Do.

Wanted!

A house dedicated to the worship of God by the Baptists of Florence, Ala. By action of the church, the title to property is vested in the officers of the church—the pastor and deacons—as trustees, and in the event that the church should at any time be without officers, the title is then vested in the officers of the officers of the Alabama State Baptist Convention. The lot is on the corner of Walnut and Tombigbee streets, just five blocks from the court house, in the direction of the new town, and is beautiful situation, looking to the orient, like a grateful sun flower.

Florence is unsurpassed for health and natural beauty, and lying right along the elevated banks of the beautiful Tennessee on the south, and the Cypress creek on the west, and Sweetwater creek on the east, and yet another small creek on the north, it was providentially laid out for the Baptists as a place of "much water," and may well have been the very Garden of Eden. But, alas! it has been "Paradise lost" to the Baptists these seventy years. Now, brother, I know that you rejoice in "Paradise regained." Then take up your pen and send us some money to build a house for the Lord. Sister, join the memorial band, headed by sister Peter P. Thomas, and send us a contribution. Address, Dr. L. C. Allen, chairman building committee, or J. C. Hudson, Florence, Ala.

Pleasing Information.

Eds. Ala. Baptist: It affords me great pleasure to be able to announce that, under the potent influence of these "magic waters," and pure air, I am joyfully regaining my health. I was laid up three weeks; and the changes wrought in my system are wonderful. I had heard a great deal of "Eureka Springs" before coming here, but I can truly say, "the hall had not been told me." All forms of material diseases, liver and kidney troubles, indigestion, dropsy, scurvy, rheumatism, and divers other ills, rapidly disappear under the influence of these waters. Consumptives had better stay away, unless the disease is in its early stages. There are not less than a dozen springs within the corporate limits of the town, and several of these rival the old "bain" spring that gave this place a name abroad.

Invalids are coming in from all parts of the United States, and soon the "full-class" hotels are expected to be full. Rooms can be procured from \$3.00 to \$5.00 per week, good board can be had for \$7.50, or even \$5.00, including room.

A Charge to a Young Minister.

My brother, the "laying on of hands" of the presbytery does not make you a minister. We believe you are a minister before God made you a minister. We have you only set you apart to the full work of the ministry. It would be well for you to be impressed with the thought that Baptists do not have "candidates for the ministry." I am sorry to say we have candidates in the ministry sometimes. Some of our preachers have come down to be candidates for political office. My brother, never be a candidate for anything, never be a seeker after place—do faithfully your work wherever you are, and you will drift into the place God wants you without your seeking it.

Your work is to preach. Here is your commission: "Go ye baptizing and teach all nations baptizing them, teaching them to observe all things whichsoever I have commanded you." The word "teach" in the first clause means "make disciples;" by your preaching lead souls to Christ. That is above everything else; above baptism, above church membership. Of course after they are disciples then you are to faithfully instruct them as to baptism and make them Baptists if you can.

Let it be the great concern of your life to lead souls to Christ. But as the last part of this commission is so much neglected I want to call your attention especially to that. They say in Texas they drive up their young cattle in the spring and brand them and turn them loose.

That is about the way we treat our young converts. We baptize them and turn them loose, and the cause of our Master is greatly suffering from it.

You have your work to do, but you must not fail to get others to work too. If a preacher wants to do all the work of a church and kill himself at it, I have never seen a church yet which would not let him do it. But you are God's "overseer;" Baptists do not like that word; they were persecuted years ago by a "salaried clergy," and these people "lorded it over God's heritage." So we swung off to the other extreme and opposed paying preachers and refused to allow them the authority the New Testament gives to them. Preachers have authority; they need it very much about Baptists generally, but we can, we ought to lay off work for our churches, and patiently, modestly, yet firmly, insist upon its being done.

If we cannot get the church to do it, then that is the end of it; take it as an evidence that God has called you to another field.

Of training should be given to them to observe all things whatsoever I have commanded you.

This is to be done mainly by preaching. Give the milk of the word to the babes and the strong meat to those who are able to take it, striving to make them "men and women in Christ." Your work is to preach; that is first.

Visiting is important. You must do it. You can't get along at all without it, but many times it will be told you by many more good by visiting than by preaching. My brother don't be persuaded into that idea for a moment. God's ordained method of saving this world is by preaching.

Prepare well for your pulpit—what ever you neglect don't neglect that. Give prominence to your preaching to missions. Don't talk to your people about Association, Missions or the broadest sense of the word. It is a broad subject and it will broaden the man who preaches it and the people who hear him. You can't preach about missions without preaching about money. Teach your people to give; it will do them good; set them an example in giving yourself. This money question our people know little about; they have not been trained to give. You cannot live without money and your church can't live without giving. Of all the dead things in this world, a church which never gives is the deadest. We have many preachers who will preach for nothing and glory in it. You teach your people to give for all objects and you need have no fear about your salary. A sensible preacher with sensible deacons need have no trouble about the preacher's salary.

In your visiting you will find it the most natural thing in the world to visit when you can be most comfortable or where the society is most congenial, but my brother I exhort you to-day to be a friend to the poor. They need your friendly counsel, they need your aid. The people who are more favored ought to release you from all formal visits to them and let you give most of your spare time in comforting those who are battling with the hard side of life. There is a class of people I would have you to deal very tenderly with—old people—God's old saints are very precious in his sight, they have fought the battle of life and now the light is fading from their eyes, the companions of long ago have gone and they are among strangers with but little to cheer them in their declining years, ah, my brother I beg you in God's name don't neglect these. Many times while you are ministering to their comforts your own soul will be cheered. Then there are the children. Years ago the preacher had but little to do with them, but we live in an age where the preacher who neglects the children will soon have nobody to preach to. Cultivate them for their own good and for your own.

I never charge a young preacher without urging upon him, never to

become secularized. I speak advisedly. A bad year came once and the church went back on my salary. I thought if that was the way churches did their preachers I would prepare for it; so, I bought a farm, and for fourteen or fifteen years I tried farming and preaching. While I did good as a minister, I wasted my ministerial life. I see now that I would have received a better support from the ministry alone than from the ministry and the farm together. I should have thrown myself upon my church to "live of the gospel," and when I found they would not support me I ought to have moved to another field. This is a big world, my brother—if you find, after patient labor in one field, you can't get a support from the ministry alone, then hunt another one. Set your face like a flint against becoming secularized.

And now, lastly, be a Baptist preacher. Preach the doctrine as they believe it. Don't apologize for it, and if the time should ever come when you cannot honestly and cheerfully preach what they believe, I beg you to quit them and join a people more to your liking.

May God bless you and make you faithful my brother.

W. B. CRUMPTON.

District Meeting.

Programme for the meeting of the second district of Etowah Baptist Association to be held with the Baptist church at Whites Chapel, embracing 5th Sabbath in July 1888.

Saturday, 10 a. m.—Organization. 10:30—The deacon, his work and qualification for the same. D. T. Goodhue, W. A. Culbertson and A. J. Gilliland.

1 p. m.—A call to the ministry. How known. H. R. Culbertson, J. E. Smith, H. E. Harris.

2 p. m.—Pastoral support. J. A. Wynne, W. T. Gay, and C. W. C. Tucker.

3 p. m.—What should be the measure of Christian giving? N. A. Hood, J. M. Quarles and J. A. Moy.

8 p. m.—Preaching to be arranged by the meeting.

Sabbath, 9 a. m.—Sabbath-school mass meeting. Opening address by James Hurst.

11 a. m.—Missionary sermon. J. A. Wynne.

Each church is requested to send at least two delegates.

W. A. CULBERTSON, C. W. C. TUCKER, H. E. HARRIS, Committee.

District Meeting.

Of the fourth district of Unity Association will be held with Mt. Carmel before the 5th Sabbath in July at 11 a. m. Introductory sermon by Eld. J. W. Mitchell.

Subjects for discussion:—

1. Home-religion and family training. Eld. H. W. Watson, T. E. Taylor and N. L. Broadhead.

2. Duties of deacons. A. G. Patrick, Geo. Patrick, Elder J. W. Mitchell.

3. Duties of pastors. Thos. Du-bose, Rufus Walker, H. E. Fancher.

4. Duties of churches. Eld. J. M. Selman, I. G. White, Thos. Lawrence.

5. Value of a religious newspaper. W. N. Huckabee, Lee Hayes, T. E. Elam.

Preaching each night and on Sabbath as will be arranged by the church.

Sunday-school mass meeting at 9 a. m. on Sabbath, address by Eld. H. W. Watson.

Mt. Carmel is four miles from Stanton on the Stanton and Clanton road, visitors by railroad can get off at Stanton, E. T. V. & G. railroad, and they can reach the church by the logging railroad.

Bro. W. B. Crumpton and the editors of the ALABAMA BAPTIST are specially invited. We shall be glad to have visitors from our own association or elsewhere.

W. J. RUDDICK, for Committee.

Sunday-School Convention.

The following is the programme of the Sunday-school Convention of the Unity Association, to be held with the Chestnut Creek church at Cooper's Station, on L. & N. railroad, Saturday and Sunday, August 4 and 5.

Saturday, 10-11, devotional exercises, enrollment of delegates and election of officers.

11-12, Object of the Sunday-school. Opening speeches by Revs. G. W. Mills and A. E. Barnes.

2-3 p. m. What are the difficulties in Sunday-school work and how to meet them. Opening speeches by Rev. W. N. Huckabee and D. H. W. Caffey.

3-4, Verbal reports of Sunday-schools in each church.

4-5, Question box and answers.

From Kentucky.

Since the Seminary closed, New York Hall seems deserted, the students having gone to their various fields of labor. Some four or five are left to man the mission station. President Boyce takes a trip now to Europe and will be gone for quite a while. Dr. Broadus has just completed his engagement of two months with Dr. Armistead's church in New York, and will now go to Northfield and help Mr. Moody in the great convention of Bible students. Dr. Moody has not entirely gotten over the attack and severe beating by burial last winter, and is quietly resting on his oars for the summer. Dr. Whitist, as usual, is busy with his writing. As soon as one book is issued, he goes to work on another.

He is now hard at work on a book on the local option in the Woodford country, and hopes to drive out the saloons in August.

Dr. Campbell is confined to his bed in the Norton Infirmary with typhoid fever. The prospect is that he will soon be up. The new assistant pastor, Bro. Robertson, is at work with his church in the country.

LOUISVILLE.

The city pastors have not as yet commenced their summer exodus. The work of Baptists is prospering all along the line. A new church has just been organized in the southwest corner of the city, known as the "Southgate Street Baptist church." It is a mission from Broadway and starts out with 125 members. Rev. A. V. Sizemore is the pastor. The Cabel Street church has bought a large and well located Methodist church building and has moved into better quarters. The prospect of this body under the pastoral care of Bro. Duncan is very fine. It is now called Franklin Street Baptist church. Portland church has lost her pastor, Bro. A. B. Rudd, he having gone as a foreign missionary. Bro. T. W. Young has been elected to fill the vacancy.

Rev. Calvin M. Thompson, the assistant pastor of Walnut Street church, was ordained Sunday last. The walls of the new structure being erected by the East Baptist church are nearly completed. Pastor Jeffries deserves great credit for adding another magnificent church building to the long list of first class houses of worship.

Dr. Weaver, of the Chestnut Street church, has been crippled in his work for the past two years by being absent from active duties in the field, having to stay at the bedside of his sick wife. God, having taken her to himself, the saddened pastor is now

conferred upon him by two colleges—one in Iowa and one in Kentucky.

The *Western Recorder*, our State paper, has succeeded in adding more than 3,000 new names to its already large list. Next week, Dr. McNair, of the College Street Presbyterian church, is to write an article on baptism, to which Dr. Eaton will reply, and both articles will appear in the *Recorder* and *Christian Observer*. The Presbyterians are on the defensive.

One prominent minister was overheard to remark recently, "I had to preach on baptism as I did to-day; these missionaries are getting too strong a foothold; something will have to be done to stop them." The Baptists' growth in the city is phenomenal.

THROUGHOUT THE STATE.

Baptist interests are on a "boom" in Kentucky. The Seminary is of incalculable help, both in training the ministers at home, the most of whom spend sometime at school here, and in furnishing to the State many of her students, whom the churches seize so soon as their school days are over.

The people of Kentucky appreciate the Seminary as never before. There are but few vacant fields in the State, and those vacancies have recently been made. The General Association, which convened with the church at Eminence, has just closed one of the most important and harmonious sessions in its history. Rev. Geo. F. Bagby, the Frankfort bishop, who was made a D. D. this summer by the Columbian University, was elected moderator, and made a most excellent presiding officer. The great fight has ended, and the "Kentucky plan" comes out victorious. During the session of the Association, it has been generally adopted by the churches throughout the State. Our State Secretary, Dr. J. W. Warder, recommended it several years ago, and was bitterly opposed by some of the best men in the State; but he, looking ahead and seeing the wisdom of the method, held on amidst many trials and harsh criticisms from brethren at home and abroad, until now he has the pleasure of seeing his bitterest opponents wheel into line and go vigorously to work converting the churches to the new faith.

The plan is this: Instead of having an agent for each of the Boards to go around and under the high pressure system, make appeals each for his own Board, the work is thrown upon the pastor of each church, and the money is collected for all the boards and forwarded without cost. He sees that to each of his members is given 12 envelopes (52 if the church meets each Sunday, and 26 if only once alternate Sunday) for a monthly contribution to missions as a whole. In addition to his pulpit work, each member has the support of the pressure of the work method and importance of the work clearly before his mind, and is led by the pastor or an intelligent committee for that purpose. This

contribution is then divided into five equal parts and one part sent to each of the boards, Foreign, Home, State, Association, missions, colportage and Sunday-school work. This is it that all the fields have a large amount sent to them, collected in small amounts from the rank and file of the churches and the people educated to give from the principle in it, and not from having the money squeezed from them or taken when their emotions are excited. This does not, in any way, prevent a special public collection for any one of the boards when an emergency comes. It puts the pastors and intelligent laymen to work, educates the mass of the people in the grace of giving, and gets thousands of dollars more for the mission fields. After a fair trial in this State the plan is proving eminently satisfactory, and I have had many letters from Dr. Tupper and others who estimate very highly the system will be recommended throughout the South. So mote it be.

LEAM.

Sunday-schools in Union Association—Kind Words, etc.

Dear Baptist: The Sunday-school cause in the Union Association is in fine working order. I am rejoiced to note a marked change in favor of Sunday-school work. What was accomplished a few years since by constant appeals and arguments on behalf of Sunday-schools, is now done eagerly and cheerfully by the churches. We now have thirty schools in operation doing a good work, for which we devoutly praise the Lord: Do you know why Bro. Taylor, of Mobile, and other good brethren see proper to advertise and "drum" for the Philadelphia publications? Certainly Kind Words periodicals have no superior. They have harmed nobody, but on the other hand have sought to do all the good possible for our southern work; they are prepared, edited and controlled by as scholarly and devoted Christian men as can be found in the world; they are endorsed and commended by the Southern Baptist Convention and our own State Convention and are as cheap as others of the same grade. Why, then, should they not be used by every church within the bounds of the Southern Baptist Convention?

I would be glad to have those who go to Philadelphia for Sunday-school literature, would state their objections to Kind Words. To my mind there are no valid objections, and, if so, why not patronize these publications? Surely these brethren have not closed their eyes to the many good reasons why they should do so. Let us hope for a universal support of this admirable series. Fraternally,

W. G. ROBERTSON.

District Meeting.

It was agreed at our last union meeting at Loachapoka, to convene with the church at Pleasant Grove, nine miles south of Salem, on Friday before the fifth Sabbath in July next. We hope all the ministers and deacons of the Tuskegee Association will be present, and as many lay members as can make it convenient.

PROGRAMME:

Introductory sermon by C. S. Johnson.

1st. Which is more detrimental to a church a common conversational or a dancing party? J. J. Cloud and J. B. Reese.

2nd. What should be done with a licensed minister who inveighs against his own denomination? Opened by Z. D. Roby and C. S. Johnson.

3rd. A Christian's responsibility to bear personal testimony. W. E. Lloyd and E. F. Baber.

4th. Systematic benevolence. G. A. Hornady, George Cox and others.

5th. The duty of every member of the church to partake of the Lord's Supper. S. W. Harris and Dr. J. M. Love.

6th. The religious newspaper. E. F. Baber.

7th. Why do you think Paul a Baptist? Otis M. Suttan and Z. D. Roby. Sabbath morning. Addresses to Sabbath school.

11 a. m. Missionary sermon. As the Tuskegee is over a long line of railroad, and the church is nine miles from Salem, the brethren at a distance will be met with conveyance at Salem Thursday a. m. and p. m., by Pleasant Grove church.

It will be a leisure time, and we would be glad to meet with either of our editors of the ALABAMA BAPTIST, also Brethren W. B. Crumpton and Jno. P. Shaffer. All are invited. H. W. LARINGTON, For Committee.

Bethlehem Association.

To the churches composing the Bethlehem Association—Greeting.

The last session of the Bethlehem Association passed a resolution that if the churches along the eastern portion of the association withdrew to form a new association then the moderator should convene the next session at a more convenient place for the remaining churches. Now, in pursuance of said resolution I hereby appoint the Philadelphia church, Monroe county, as the place to meet on the time set by the Association, to-wit, Tuesday before the fourth Sabbath in September, 1888.

J. W. LESLIE, Mod.

Good temper is an essential factor in success in almost any department of life.

Don't imagine the demand for short sermons is a sign of diminished piety. Men may neglect the cow, though they cry for condensed milk.

Personal Journalism.

This from the *Baptist Record* is worthy the best thought of our readers.

Very properly this question is under discussion just now. The Press Association deplored such journalism, and a good deal is being said in the papers about it. It is a topic needing wise discussion.

Personal journalism is journalism about persons. Whether it is right or not depends altogether on circumstances. No thoughtful person can either condemn or approve it without discrimination. Attacks made on individuals in private life, or on officials without cause, ought to be condemned. Newspaper standees ought to be satisfied with the facts made and made and published in each case. Undoubtedly the system will be held to account, and the law of libel will be enforced.

But there is a personal journalism perfectly right and altogether necessary to the perpetuation of free institutions—necessary to the purity of parties and the elevation of public morals. Let us take an honest look at the question as illustrated by known cases.

Last year a man was nominated for the Senate from one of our Mississippi Senatorial Districts. He was a drunkard, but the great mass of the voters of the district did not know it. It would have been personal journalism to have stated the fact in a paper. It was not done: he was elected and disgraced himself and the State by a prolonged debauch at Jackson.

Would personal journalism be wrong in that case?

The recent Democratic Convention chose, as an elector to go before our young men, with the honors of that position on him, a man who was repeatedly drunk during his term of service in the Legislature last winter. It would be personal journalism to mention his name and protest against thus honoring a son of Bacchus, but ought the people to know? If so, why is worth nothing in public life ought we not to understand it?

It was personal journalism that turned the light on the thieving of Boss Tweed, hunted him from place to place, and finally secured the keys of the penitentiary on him. It was personal journalism that singled out Jacob Sha-p and brought him before the bar of his country to receive a just recompense of reward for bribery. It was the intense personal journalism that brought Judge Ford and his co-conspirators and co-assassins to justice in New Orleans. It was personal journalism that hung the Anarchists in Chicago and gave a pledge of safety to the people. It was personal journalism that overthrew Ames' dreadful rule in Mississippi, and the herd of adventurers who plundered the South a dozen years ago. It was personal oratory that crushed the murderous plot of Cataline and saved Rome from slaughter and plunder. It was personal speech that brought Israel's sinning king to repentance when Nathan told him, "Thou art the man." It was personal speech that caused John the Baptist's head to come off, and in due time, the destruction of the bloody Herodism dynasty.

There must be mutual sympathy and cooperation. This does not take place when your men are taken from your State Board and placed under a Central Board in Richmond, Virginia. For after all that is said to the contrary to show that the State Boards are in the closest sympathy with the Central Board, the undeniable fact remains that it is not true. The Foreign Mission interests in the States, as is proven by the history of forty years effort, can never be developed by a Central Board, in which the churches in different States feel no particular interest. Never. Those who work at, and those who support Foreign Missions, must cooperate together. The Foreign Mission interest in North Carolina can be developed, and become a power for good, only by the North Carolina Mission Board.

Not only should our District Association adopt certain missionaries as theirs to support and correspond with, but even our larger and wealthier churches might profitably follow their example. Such a course would double our contributions to Foreign Missions. Then, too, under the present arrangement, the money for exchange, or transmitting money to support these missionaries, much expense would be saved. We have no objection to the plan suggested by Rev. Dr. Everts, to send the money through the General Board; still it is within the power of the State Boards to send money at greatly reduced rates. The Hongkong and Shanghai Banking Corporation have an agency in New York through which the funds may be transmitted to China at a cost not exceeding two per cent. This would enable us to support at least two other missionaries in the foreign fields, and plan for the future.

It is not strange that the minds of so many of our brethren have been turned in this direction. It is a most sensible and business-like view to take. The tendency is in this direction, and the time may soon come when many of our District Associations and some of our leading churches will have their own missionaries in foreign lands, and when their treasurers shall pay them their salaries direct from home. *Bethlehem Recorder*.

If you live near Christ, there will be no trouble about your having enough of the missionary spirit.

As could not support missionaries Baptist Associations could do it.

Recently Dr. Pearson, in his "Crisis of Missions," insists that the way to meet the crisis is to persuade particular churches to undertake the support of their own missionaries through the Missionary Boards. Last year Dr. Gordon, in an appeal for Foreign Missions, distinctly urged that churches able to do it should be persuaded to select their own missionaries and support them through the Board. Throughout the country the number is increasing who wish to support particular missionaries with whom they may correspond, as some individuals Baptists and some Baptist churches have been doing for many years. Bro. R. H. Halsey, going out to Japan, was a few weeks ago to be supported by the Baptist church of Ottawa, Illinois.

And all churches following their example would win the contribution. W. G. ROBERTSON.

That the trend of mission thought is in this direction is evidenced by the action of churches and district associations, both North and South. In North Carolina, advance has been made, both in contributions and interest, by the action of certain Associations in deciding to support certain brethren in foreign fields. This has brought the churches and the missionaries closer together, and greatly increased the interest of the churches in missions.

Dr. M. T. Yates, in a letter written to us on the 18th of October last says: "The Father, Son and Holy Ghost being my witness, I have had Foreign Missions on the brain for more than forty years. I have studied it in all its phases and relations, at home and abroad. I have been first on one and then on the other sides of questions that were debatable. But my position was such that it was not my province to debate them. I have had forty years of work on the field, and have had a good opportunity to observe the defects and deficiencies of the old, or prevailing system, through a Central Board. For many years I have been convinced that we shall never convert the heathen world on the old basis. The missionaries—the real workers in this business—are spiritually and sympathetically too far removed from their base—their constituents. Consequently they have, after the first two or three years after their departure, no reflex influence on their natural constituents. They are natives, it may be, of the backwoods of North Carolina, South Carolina, or Georgia. In their zeal for the glory of God and the extension of Christ's kingdom in the world, they have passed on to the Foreign Mission Board, which is composed of strangers, and soon they sail for China or Africa, and are lost to their natural constituents. And these having no official connection with them soon cease to feel much more interest in them or their work than they do in men from other States; hence the very best means of developing the Foreign Mission spirit in a particular State or locality is lost. And that is a great loss. For all who know anything about this work know

Alabama Baptist.

MONTGOMERY, ALA., JULY 17, 1888.
Rev. C. W. HARRIS, Editor and Manager.

Rev. J. B. SHACKLEFORD, D. D.,
Trinity Station, Alabama.

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THE ALABAMA BAPTIST,
Montgomery, Ala.

Office upstairs, 17 1/2 South Perry Street.

MR. AND MRS. SPURGEON are both
reported quite ill.

"BETTER close a meeting with the
people longing than loathing."

ANOTHER Gipsy from Kansas, call-
ed Van Meter, is advertised as a safe
man for people to let alone.

LETTER HEADS, school circulars,
and catalogues printed at short notice
by the BAPTIST JOB OFFICE.

A MISSOURI brother says he has de-
cided why love is greater than faith
or hope: "Because love is God-like."

We are preparing some blank
church and associational letters, and
can supply our churches with the same.

DR. HISCOX, speaking of Dr.
Winkler's style of speech, said he
spoke with thoughts more than with
words.

The liquor dealers and the Repub-
licans adopted very nearly the same
kind of a temperance plank in their
platforms.

The Education Society create a de-
partment specially devoted to minis-
terial penmanship.

The dispatches report the disap-
pearance of a saloon keeper from At-
lanta. Doubtless the citizens desire
that others disappear.

DR. RYLAND has read the New
Testament through 100 times, and
says the last reading has proved to
him the sweetest of all.

An editor desires to know why
preachers will tear the ears of their
hearers by such shrill head notes as
some of them make. Why scream at
all?

REV. DR. BICKEL said before the
National Convention, "Europe, aside
from the evangelical Christian life, is
as destitute of spiritual religion as
Egypt."

An exploring party under the au-
spices of the University of Pennsyl-
vania will soon start on an expedition
for Babylon and the Valley of the
Euphrates.

Now is the time for pastor's to
give us a helping hand. Just make a
brief speech to your people for us,
and somebody will give you money
to send us. Try it.

The churches are warned against
one Rev. J. C. Zimmerman from
West Virginia. They are also warn-
ed against struggling preachers pass-
ing through Alabama.

It is said that certain rampant
Prohibition party men in North Ala-
bama never fails to vote for the Re-
publican nominee over the temperance
man in local elections.

REV. DR. H. S. BURRAGE, of
Portland, Maine, has completed his
work on Baptist Hymn Writers. This
will be published soon, and will fill
an important place in Baptist litera-
ture.

The friends of Rev. J. E. L.
Holmes, of Savannah, Ga., who de-
livered the address before the gradu-
ating class at the Judson, will regret
to hear that he is suffering from bron-
chial affection.

The National Protective (liquor
dealers) Association adopted this res-
olution as a plank in their platform:
"Resolved, that we most earnestly fa-
vor temperance, and are in favor of
both public and private morality."

This is not the first instance where
the devil would clothe himself in a
heavenly garb.

THERE are 17,000,000 people in
Spain, only 6,000 of whom are Prot-
estants. At the last census all but
25,000 were Roman Catholics. And
yet many Christians say they don't
believe in foreign missions.

DR. RYLAND told the students of
the Columbian College that "civiliza-
tion is not fine houses, grand equip-
ages, not lands, fast horses, fat cattle,
but cultivated men and women. These
constitute an advanced civilization."

You hear people complain that re-
ligion, churches, preachers and mis-
sions cost so much. Theatres and
like amusements cost about \$365,000,
000 a year. This is thirty-six times
as much as is given by all the churches
for missions.

"The man of business in his seek-
ing encompasses the world; the sci-
entist takes in all the world. And the
Christian is not to find his circumfer-
ence in his village, or city or State,
but the planet is to be looked upon as
his home," the field in which to work.

MOTHER GRIMES, in the Religious
Herald, says she sometimes wishes
every preacher who can stop preach-
ing would do so. Then we would get
rid of all who are not really called of
God, and we would be stronger than
we are now.

SOME of the good women of Nash-
ville have formed themselves into a
band, whose duty is to hunt up the
sick and supply them with ice and
lemons, &c. The Master is pleased
that his children receive even a cup
of cold water.

SPEAKING of a trouble that had oc-
curred in his church the pastor re-
marked that it happened while he was
off on a vacation. Vacations are
good customs, no doubt, but the
greatest pity is that Satan takes no
vacation and works hardest in the
pastor's absence.

PROF. SANDERS has the correct
view. He prefers to have the BAP-
TIST JOB OFFICE do his work, even if
it charges a little more than houses out
of the State charge, because he knows
the ALABAMA BAPTIST is always ready
to help him out by notices of his
school.

DEAR reader, the month of June
was a hard one on us. Our income
was over \$200 less than our expendi-
tures. There are hundreds of our
readers who owe us from one to five
dollars and they have no right to hold
the money. Don't wait, but help us
now.

THE members of the National Bap-
tist Convention arose to do honor to
and welcome Dr. Robert Ryland, of
Kentucky. The aged saint waved
whole frame quivered, as he said,
"Brethren, I am but a poor sinner." And
yet no purer man doubtless lives,
still he is but a poor sinner, saved by
grace.

Two mediums in New York have
been convicted of swindling a lawyer
of that city. Dr. Bright says the de-
fendants had a fine opportunity of
proving the truth of their profession
by giving an exhibition of spiritualistic
manifestation in open court. But the
surroundings were unfavorable, they
usually are when the surroundings are
such as the fraud would be detected.

A WRITER in one of our exchanges
knows a man who has wrecked a doz-
en Baptist churches, and has been
before several councils, but he
always pulls through. He has an
immense supply of testimonials, and
he carries them with him. No saint
in heaven can prove a better charac-
ter than he can. How I wish our
Baptist churches would encourage
home preachers and let the gypsies
alone.

THE necessity of prayer in connec-
tion with our missionary enterprises
is strongly urged by brethren Graves
and Pendleton in letters to the Re-
ligious Herald. This thought should
be emphasized in every phase of our
Christian work. All the gifts of all
the rich men in the world, unaccom-
panied by the blessings of God, can
do nothing to bring the world to
Jesus. Let us never forget to pray
for the Spirit's presence always upon
our efforts.

THERE is enough of the light of
Christ in the world to save all the sin-
ners if Christians would so combine
that light with their living as to kindle
fires of love every where they go.
John the Baptist was not only a
shining light, but a burning and a
shining light. Reader have you
enough religion to burn yourself as
Christ's messenger into the hearts of
sinners? Pray God for the fire that
shall burn up the dross of sin in self
as well as in others.

A MEMBER of one of our city
churches said to us that he thought
his pastor had no time to visit any but
the rich during the winter and spring
he ought to remain in the city during
the summer while the rich people
were away and visit the poorer mem-
bers. Of course he was, under the
circumstances, opposed to pastor's va-
cations, but we find usually where a
pastor is faithful and impartial in his
attentions to all classes of his mem-
bers they are glad for him to take a
little rest.

"THERE are two many converts with-
out the conversion. The world even
when brought within the pale of the
church cannot be made churchly, but
will make the church worldly to the
utter extinction of all spiritual life and
power." Is it not high time to run
up the old Baptist flag with the old
Baptist inscription gleaming in the
sunlight: "A regenerated membership
is the membership for a church of Je-
sus Christ." This indeed or we may
be ruined by the craze for members."
—Rev. J. M. Frost.

MR. ESTEE, chairman of the Re-
publican National Convention, in a
speech once said, in referring to the
wine made in his section: "We make
better wine in the Napa Valley than
Jesus Christ ever made." He was re-
buked for this blasphemous or sacri-
ligious remark by being defeated for
governor. There is too much of a
fippancy on the part of many speak-
ers when they allude to religious mat-
ters. The attributes of God, the
church of God, are too holy for men
to bandy them as jokes before the
gaping multitudes.

THE last words of the venerable
Rev. Samuel Baker, D. D., who died
recently in Kentucky, were, "Only
Jesus." What a fitting close to a
grand life. For fifty years he had de-
termined to know nothing save Jesus
and him crucified and now at his jour-
ney's end reflecting on his past and
present and future he sees "only Je-
sus" as the one through whose grace
he hath conquered, and with the
words upon his lips he sweetly falls
asleep. Reader, we pray you, so live
that at your death when darkness has
shut out every other sight, Jesus may
be there to lighten the gloom and
bear you in his bosom.

BRO. J. E. CHAMBERS once, in a
mood of despondency, said to his
father, "Father, I believe I'll quit the
ministry," coolly his father replied,
"Well, my son, I believe if I were
you I would quit." "But, father, I
can't quit." "Well, if I were you I
wouldn't quit then." Then the son
asked, "Why, father, I don't under-
stand you; you say if you were in my
place you would quit, and then you
say you wouldn't quit." "I mean
this, my son, if you can quit it is
clear God has not called you to preach,
but if you can't quit then go ahead."
That's it, if a man is called of
God he may meet trials and dis-
couragements, but none of these things
will move him, the burden is
heavy, but he can't throw it down,
"Woe is me if I preach not the gos-
pel."

CHURCHES ought to be more care-
ful about licensing preachers, and
especially about recommending young
men. Churches frequently "lay hands
suddenly" on men, commend them to
the Board, and then because they do
no good at college fall out with minis-
terial education. If churches or as-
sociations make mistakes in their se-
lection of men they certainly have no
one to blame but themselves. Examine
your applicant closely. If he
does not show in himself the elements
of a man, if he is not studious and pi-
ous, anxious to grow in usefulness,
don't recommend him to the Ministe-
rial Board; for if he goes to college
and turns out badly he will bring re-
proach on the class and hurt the cause
of ministerial education at home.

ONE of the collectors in the First
church of this city found a man who
is wealthy and yet never gives any-
thing to pastor's salary or to other in-
terests. He approached this brother
to know what he would give, when
this answer was returned: "If the
church demands it I will give some-
thing this fall." He then wished to
know if the church would grant him
a letter of dismission. The collector
informed him that the church made
no such demand, and if he called for
his letter he supposed it would be
granted. But has the church the
right to grant a letter to such a mem-
ber? He has been a member for sev-
eral years, has never given anything
and now when pressed to aid wants
to get his letter and thus say, "why I
don't belong to your church." Such
a member ought to be waited on for
covetousness and instructed more
perfectly, and then, unless he repen-
ted, he should be excluded from the
church.

THE most successful pastor of a
certain church is said to have left his
flock weaker numerically than when
he took charge. His work was given
to getting out the unconverted, hur-
ried in by men anxious to count
names. The Herald is correct when
it says "the craze for hurrying people
into the church, pointing to that as
a proof of great success, is doing
more harm than many think." Some
preachers hold a series of meetings,
get in everybody that will come, and
then announce through all the papers
over the land what an ingathering
they have had. Little does it seem
to matter what becomes of the mem-
bers when once they are in. Many
of these who join never give up whis-
ky selling, never break off evil asso-
ciations; the saloon is as often visited
and the oath as frequently uttered as
before any profession was made. These
things ought not to exist in any
church.

THE "Blue and the Gray" held a
grand reunion on the 2d of July on the
spot where twenty five years ago was
fought the "bloody battle of Gettys-
burg." Gen. Jno. B. Gordon, as a
representative of the men who wore
the gray, made a happy speech, and
introduced Gov. Beaver, of Pennsyl-
vania, whose words were most peace-
producing. Only the true and the
brave know how to "forgive and for-
get."

"As he thinketh in his heart so is
he." This truth remembered would
help to correct and change many a
life. A man who often dwells on im-
pure thoughts will constantly grow
more impure. Contemplation of the
things that are clean and holy lifts
one to a higher, purer plane of living.
Let a man decide in his heart that he
is a failure, cannot accomplish any
thing and it is rarely the case that he
rises above his thoughts. Let him
believe that he can succeed, deter-
mine that he will do or die and the
battle is half won.

THE Gospel Advocate, of Nashville
has some plain words to say about the
demoralizing effects of the "Military
craze" as some style it. Speaking of
the great drill in Nashville some
weeks since after noting the amount
of dissipation, squandering of money
&c., by Christian people on what it
considers as a corrupt and demoral-
izer of humanity, it says: "There
were hundreds of professed Christian
men and women, who left home and
their business during the week and
spent from one to twenty dollars to
see the drill, that had a proposition
been made to hold a meeting to turn
sinners to God, in their neighborhood,
would have insisted they could not
spare a day or a dollar for the work.
God notes these things. A man who
can find time and money to spend in
a military drill and cannot find time
to serve God, may well look to his
standing with God."

SOME one has well said that "there
is no reason why a Christian man
should fail in business. If he will not
attempt to do more than he is able to
do well, and do that well, keep out
of debt, live economically and be in-
dustrious and persevering, never
spending a dime until it is his own,
he will prosper—God says he will." The
Bible is full of assurances of
prosperity to the Christian. "Seest
thou a man diligent in business, he
shall stand before kings." "Godline-
ness is profitable unto all things, hav-
ing promise of the life that now is and
of that which is to come." "As he
sought the Lord, God made him to
prosper." "He shall be like a tree
planted by the river of water, that
bringeth forth his fruit in his season;
whatsoever he doeth shall prosper." There
is every reason that the Christian
should prosper. If he is a true
Christian he will be free from wicked
habits that call for excessive expendi-
tures. Avoiding excess he keeps in
good health and saves doctor's and
druggist's bills. He has the mind of
Christ and therefore is generous to
help the needy, and ready to return
to the Lord something for all the ben-
efits rendered him and his God,
even our God is pledged to bless his
labors.

AT the risk of being thought pre-
sumptuous, or "rushing in where an-
gels dare not tread," we say that it is
a duty that the First church of Mont-
gomery owes to the Adams street
church to encourage some of her ac-
tive working members to take their
letters out and join that church, which
is now making renewed efforts to
keep open doors, and be a blessing
to those round about. This advice
would not be given but for the fact
that the First church has a very large
membership, many of whom are ac-
tive in church work, and could be
spared from their mother church, and
would prove a vast blessing to that
struggling band of God's children on
the hill. If they would change their
membership, younger men and wo-
men who are now inactive, because
they see no room or need for their ef-
forts, would come to the front and de-
velop in a wonderful manner. The
outgoers would carry a blessing to the
weaker body, and the inactive mem-
bers would be greatly blessed by their
Christian activity. Of course it is a
delicate matter, as Bro. Wharton
thinks, for him to advise such a step
on the part of any of his members,
fearing lest they misconstrue his mean-
ing, thinking that he is anxious to get
rid of them. But this is a matter that
members of the First church, who live
near Adams street, should prayerfully
consider. It is not what is most
congenial, but where can I do most
for Jesus? that should concern Chris-
tians. The church has called to its
care one of the most Godly young
ministers in our State, a man who is
not here with any desire to pull down
or to build up at the expense of any
other interest. He had no idea that
such an article as this was in contem-
plation, he would no doubt object to
its publication, but, brother Baptists
of Montgomery, he needs the help of
more trained workers, and we beg
you, even though you can't get your
consent to join that church, give him
your help and presence when you can

NOTASULGA.

On the 4th of July we accompanied
Bro. J. G. Harris to this little town
to attend a Masonic celebration. Bro.
Harris was the speaking brother; he
is always primed. He gave a genu-
ine "fourth of July oration," as well
as to descend some on the virtues of
Masonry, but he rebuked the idea
that this ancient order was as good as
the church. Masonry was only a
moral institution and had no religion
in it. The church of Christ is above
everything in this world. A sumptu-
ous dinner was spread and appreci-
ately devoured by the crowd.

The sisters of the Baptist church at
Notasulga are enterprising. When it
was decided that this gathering would
be had they promptly agreed to sell
the thirsty visitors ice cold lemonade
and cream, they did to the size of
twenty-five dollars. All honor and
praise to the women who are ever
alive to the interests of Christ's cause.

They have a school at Notasulga of
which every citizen is proud. Prof.
H. C. Sanders went there to succeed,
and that is what he is doing. Soon
their academy will be enlarged, must
be to accommodate the increased pa-
trons. Write Bro. Sanders for a
catalogue. We thank the citizens for
favors extended their humble visitor.

"If the Home Mission Board Pub-
lication Department survives the dis-
cussion called forth by a report in its
behalf, it has more life in it than it is
generally supposed to have."—Religious
Herald.

WE have heard the discussions as
reported by the Herald and other pa-
pers, and we fail to discover any argu-
ment presented for the discontinu-
ance of the "Kind Word Series," ex-
cept that we ought not to have but
one publication society, and that
ought to be the American Baptist
Publication Society, and it can fur-
nish us all our Sunday school litera-
ture. And right here there is a dif-
ference of opinion among Baptists. It
is very questionable whether the
American Baptist Publication Society
can satisfactorily supply the wants of
our Southern Baptist Sunday schools.

As to merit, the "Kind Word Se-
ries" compare very favorably with
those of the American Baptist Publi-
cation Society, and are equally as
cheap; besides they are our own and
pay a very handsome sum into our
treasury. We see no reason for their
discontinuance, and as for the objec-
tions urged at the convention by a
few jealous friends of the Publication
Society against them, we think that
discussion will prompt the friends of
the Kind Words Series to make great-
er exertions to sustain them. Per-
haps the wish of the editor of the
Herald is father to the thoughts ex-
pressed by him.

BRO. JOHN C. ORR, of Hartselle,
in a reply to some criticisms from a
young writer, says two years ago an
effort was made to get the temperance
committee of the legislature to recom-
mend that the temperance people be
put on the same footing as liquor men.
That is, where the law says saloon
men must obtain the signatures of
twenty respectable property owners
before license shall be granted them,
if there are as many as twenty respect-
able property holders who shall petition
against the saloon that then no li-
cense be granted. This remark opens
that license question at a point not
often considered by people. It is
shamefully unjust to allow twenty
men to fasten on a population of from
one hundred to five thousand a curse
that only grows more vicious and
ruinous with age. Is it wise, is it
righteous for men in legislating to
pass laws giving crime every advan-
tage, while hedging virtue around with
so many weights that it can barely
move? The friends of the saloon cry
out "personal liberty" when it is pro-
posed to restrict their crime breeding
trade, and yet when sober men, men
desirous of seeing society advanced
in all the features that make life worth
living, make any effort to protect vir-
tue, to hedge about crime, they are
denounced as those who would rob
men of their liberties. We claim ours
to be a Christian State, but unless we
shall begin to make laws which give
equal show of equality between sin
and religion we must give up the
claim and consent to be known as
those whose mission is to protect the
things which are but for the destruc-
tion of the pure and the good. Now
we ask our legislators to think of this
proposition. If twenty men favoring
an ordinance is sufficient for the estab-
lishing of such ordinance in a commu-
nity, why is it not perfectly just to re-
fuse the establishment of such ordi-
nance where twenty men say it is dis-
tinctly to the better interests of said
community, and that they are opposed
to it? If two angels, one bringing
peace and joy, and the other the
blackness of despair, were to come
into our midst men would need no ar-
guments to decide which should be
received into their homes, and neither
should arguments be needed in the
decision between the protection of the
home or the saloon, for that is just
the question before American citizens
to-day. "The home or the saloon,
which shall be protected?"

The citizens of Buena Vista are go-
ing to build a splendid academy and
then they wish a first class teacher.

"AND GOD HATH CHOSEN THE
WEAK THINGS OF THE WORLD
TO CONFOUND THE MIGHTY."

We are persuaded that many Chris-
tians are content to hide behind the
caption of this article, and never try
to be anything more than weak things.
It is true the mighty God takes the
vessels of earth that are very fragile
and by his omnipotent power makes
them bear the weightiest message that
king ever entrusted to herald, and
enables them to accomplish the most
herculean tasks. But, oh! weak ones,
let us realize that as one has said "the
weak are to overcome the mighty, not
by remaining weak, but by becoming
strong, by revealing the uplifting and
transforming power of the gospel of
Jesus Christ." Let us thank God
that he has seen fit to choose us, and
by his grace and power let us contin-
ue to the perfect stature of a man
in Christ Jesus.

"THAT CHURCH WHICH KEEPS
ITSELF PUREST WILL LAST THE
LONGEST."

This is about the language a vena-
rable M. E. preacher used to his con-
gregation recently when talking to
them of the sin of dancing. His ar-
gument was that when a soul was truly
regenerated that soul would desire
an element most congenial to its feel-
ing, and would join the purest church
it could find. He cited the case of a
lady of Mobile who belonged to a
congregation where practical, experi-
mental religion was unknown. By
some circumstances she was led to a
true knowledge of Christ; feeling that
her fellow-members would rejoice
with her she hastened to relate of her
new found treasure. But they only
replied we don't know religion after
that manner. Afterwards she found
a people who had experience of the
same thing and she at once united
with them. There is much in this
statement that is true. A mighty ap-
peal comes to Baptist churches to
keep themselves pure, unspotted from
the world, that the sinner weary with
wandering could ever see in them
something different from the world.

ONE hopeful sign of successful mis-
sion work among the Telugus is the
fact that heathen youth are suppress-
ing caste prejudices to the extent that
they are willing to pay for the privi-
lege of attending the Christian schools
and sitting in company with Christian
boys. We append an extract from
the report of the committee. On the
Telugu mission, read before National
Baptist Convention. It is enough to
make every Christian praise God for
the blessing he is pouring on the labor
of his servants:

"We cannot forbear making special
mention of a recent occurrence in On-
gole, the seat of the high school for
girls. The annual prize giving of the
caste girls' schools was held on the
23rd of March of the present year.
The sub Judge of the District Court
of Ongole served as chairman of the
meeting. He is described by Mr.
Clough as a high caste Brahmin, a
descendant of the old Hindu aristoc-
racy and the acknowledged leader of
Ongole society. In the course of an
address at the close of the exercises
the chairman said:

"I must draw your attention to the
agency which has been at work in the
progress of this school. I mean by this
the great missionary body, to whose
generosity and untiring efforts the
schools are indebted for their pres-
ent state.

"In speaking about that body I
must mention the name of Mr.
Clough, its chief representative in this
part of our Telugu country. Al-
though I have not been long here; yet
I have heard a great deal of his good
work in preaching God's Word, in
spreading education, not only among
the Christian community, but also
among all other Hindus in whose wel-
fare he has always taken a deep and
lively interest. As a true missionary,
in other words, as one sent by
God, he labors among us for our
good, with a true spirit of self-denial,
far away from his native land, his
home and all its charms."

After referring to the benefits of
female education and the position of
woman as shaping the character of her
children in words that would have
graced the lips of any speaker in our
own land, he added:

"In conclusion, I call upon all of
you to join me in thanking and
prayer to the Almighty God for spar-
ing to us so long the health and life of
Dr. Clough and Misses Rauschen-
clough and Kelly, though whose inde-
fatigable exertions the schools have
risen to their present state, and that
they may be permitted to work out
the noble projects for the good of Tel-
ugu girls, women, and all classes of
Hindus, so auspiciously begun, until
they are a complete success."

FIELD NOTES.

Send for illustrated catalogue to
Staunton Male Academy, Staunton,
Va., a school of the highest order for
young men and boys. See advertise-
ment in another column.

Seven were baptized on Sunday
night June 24th, into the fellowship
of Twelfth Street Baptist church, An-
niston. The ordinance was adminis-
tered by moonlight in the open air.
—Wm. A. D.

Bro. R. Herring, of Bethlehem
church, Eufaula Association, was set
apart to the full work of the gospel
ministry, on Sabbath June 24th, by a
presbytery composed of Elders, T. H.
Stout, R. B. Arnold, and G. W.
Harrison. May he be eminently use-
ful.—T. H. S.

The time for the meeting of the
District Meeting of the Selma Associa-
tion has been changed to embrace
the 4th Sabbath in July instead of the
5th. Remember it meets on Friday
and holds through Sunday. Pastors
will publish this fact and have a full
attendance. We will go if we can.

The losses of life, and destruction
of property, crops and stock in Mex-
ico is absolutely fearful; in some dis-
tricts it was almost like a second de-
luge. Not less than 1,500 persons
were drowned and nearly 2,000
houses swept away. In one city of
100,000 inhabitants, a large part of it
is ruins.

Prof. Little has an encouraging out-
look for his South Alabama Female
Institute, at Greenville. Last session
was most satisfactory, and now with
seven or eight teachers, enthusiastic
and competent, what may they not
hope for in the coming year. We
thank God for such consecrated
teachers as Bro. Little.

We are pleased to announce for the
benefit of all interested, that on June
20th ult., Miss Katie Smart, of Bar-
bour county and Mr. John T. Cobb
were united in marriage by Rev. W.
H. Patterson, and many are the kind
wishes expressed by the mutual
friends of the contracting parties, and
to which we may also add our con-
gratulations.

The Trussville church has voted me
a vacation of three months—they
know how to sympathize with an
overworked pastor, and cheerfully
send him away. Collections at our
service Sunday morning July 1st, (at
Trussville,) amounted to \$41.55, for
State Missions and other purposes.
My churches are all doing well.—S.
R. C. Adams.

The fame of Judge Jno. Purifoy's
Jersey butter is spreading. While
Judge of Probate of Wilcox county
he began buying and selling Jersey
cattle and improving the grade until
now he has quite a large herd. He
ships his butter to Montgomery in
care of W. T. Robertson, Court St.,
where those who want reliable butter
can easily find it.

"Enclosed
Postal Note 65 cents the amount my
wife is due, & stop Paper as you state
in your paper that no man is compar-
ant to sing in Quir unless he belongs
to the church, and then insist for the
world of sinners to pay the Preacher.
Money must come from any source
people should be consistent."

Harper's Magazine for July has
again come to us full of freshness and
its usual splendid array of the best
productions of the most talented
writers of the day. Among the
choice gems of this issue you will find
"The Great American Desert," "Old
Miss and Sweetheart," "Nature versus
Art," but you must read it all if you
want a real treat. For sale by all the
bookstores.

For the past week we have had the
charming society of Prof. S. W. Aver-
ett, President of the Judson Institute.
The more we see of him the more
thoroughly impressed are we with his
fitness for the position he holds. We
hope every parent who has a daugh-
ter to educate will write him for a
catalogue of the past session and in-
form himself concerning the best fe-
male school in the South.

Bro. M. A. George, Sr., of Shady
Grove church says: "We have had a
precious meeting, embracing the Sat-
urday and 3rd Sabbath this month.
Twenty precious souls were added to
the fold by experience. Bro. A. N.
Worthy, J. M. Robinson and the pas-
tor officiating." This is the first fruits
of the season; the

