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Lotteries and Kindred Institutions.

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"Provide things honest in the sight of all men." [Rom. 12: 17] "Providing for honest things not only in the sight of men, but also in the sight of God." [2 Cor. 8: 21] "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." [Mt. 5: 16] "Let not then your good be evil spoken of." [Rom. 14: 16]

These passages of scripture teach the following lessons: [1] That whatever any person provides, or acquires, it should be acquired in keeping with such principles as would be called honest, or honorable, (a) in the sight of all men, (b) in the sight of God; [2] That a Christian's light should so shine out before unbelievers as to compel them to admire the Christian and, as the result, seek Christ; [3] That whatever good a man does must be done on such principles as that the good will not be evil spoken of, otherwise the evil will more than counterbalance the good. Is not this in interpretation clearly scriptural?

It might be said that one has not a right to depart from the gospel to preach on lottery. Granted. But cannot this evil be pointed out in strict keeping with gospel principles? In Job 2: 13-25, we find Christ himself driving the money traders out of the temple. When John saw Herod in such grievous sin, he condemned Herod to his face. In Matt. 11: 20-30, Christ sees the sins of Chorazin, Bethsaida and Capernaum and denounces the cities, and pronounces "woe" upon them, comparing them to Tyre and Sidon and Sodom. Was this not preaching the gospel? If Christ had attacked the sins of Tyre and Sidon and Sodom, and said nothing of Chorazin, Bethsaida and Capernaum, the people would, doubtless, have pronounced him eloquent. Should Mr. Talmage denounce London, New York, New Orleans, New York, New York, and pastors of low estate Chicago, and say, "You would be well pleased; but when the sins of our hearts are preached against, what? If God means anything by the gospel, he means it to be a direct blow against every phase of sin that lurks in the human heart. Since you have granted this, let us to the issue."

LOTTERY HAS AN EVIL INFLUENCE. I. Empires and states prove this true. "Almost all modern states have, at some period in their history, employed lotteries as a means of revenue. But though they supply a ready means of replenishing the treasury, they have always been found to exert a mischievous influence upon the people." (Am. Encyclopedia, Art. Lottery.)

"The first lottery in France was established in 1539. Francis I. gave his consent to it on condition that a tax upon each lot be surrendered to the crown. It received the name of Blanche from the white tickets which indicated the blanks. A law promulgated in the sixth year of the Republic prohibited all private and foreign lotteries; the national lottery displaced all others. In 1800 three to four drawings took place every week. This government monopoly lasted till 1856. A law of May 21st of that year abolished all lotteries, and in closed among them all sales of merchandise or other property, movable or immovable, effected by lot, and all schemes whatever offered to the public in which the lot is the principle of decision. The law confiscates the property and enforces severe penalties against its agents and managers, whether the scheme be French or foreign." (Am. Encyclopedia, Art. Lottery.)

What are the logical lessons from history of the French lottery?

1. The evils of the scheme soon grew to such proportions that the republic was absolutely compelled to take it from individual hands in order to control it.
2. It became in the hands of the government such a monopoly for evil that it drew from the pockets of a demoralized people sufficient money to have from three to four great drawings a week.
3. It finally became so ruinous that the government, in self defense, was compelled to blot it out of existence. And
4. This was such a necessity that the penalty of confiscation was placed on property involved in lottery, and severe penalties on any person found in the business.

"The earliest English lottery was instituted in 1569. In the following century the passion for this sort of gambling rapidly increased, so that in Queen Anne's times lotteries were denounced as public nuisances." This speaks for itself. (Am. Encyclopedia, Art. Lottery.)

The first Parliamentary lottery was established in 1709. In 1778 there were in the kingdom 400 lottery of-

fices. In that year there was a law passed compelling every lottery office to pay a license of £50, which reduced the number of offices to forty one. But the evils which in every country have been attendant upon lottery speculation attracted in 1819 the attention of the English people, and the subject thoroughly discussed in parliament. And in 1823 public sentiment had become so adverse to it that it was admitted that year only because it was the last year in which it should be tolerated. What then are the lessons from this English lottery?

1. It soon became such a demoralizing source that a heavy tax had to be placed upon it in order to diminish the evil in the kingdom.

2. The government soon saw that the evil could not be controlled by tax, and therefore was compelled to blot it out. Exactly what this government will have to do for whisky one day.

"The first lottery in the United States was granted by permission of James I. for the Virginia company in 1612. This extended to other colonies until it has been tried by nearly every state in the union. But in Boston in 1699 an assembly of ministers denounced the lottery as a cheat and its agents as pillagers of the people." In 1833 a society was formed in Pennsylvania, which advocated the suppression of lottery. In July, 1834, the society issued an address to the public, setting forth its objects and views. The action of this society was the main instrument which caused the most of the states to protect it. What are the lessons from this history?

1. The evil of lottery became such as that the Boston ministers publicly denounced the institution.

2. The evil influence became so great that a society was brought into existence for the specific purpose of abolishing so pernicious a scheme.

3. Nearly all the state constitutions in the United States have expressly prohibited the existence of lottery. Let me quote the constitution of this state on the subject:

Constitution of the State of Alabama, Art. IV. Sec. 26.—"The general assembly shall have no power to authorize lotteries, or gift enterprises, for any purpose, and shall pass laws to prohibit the sale of lottery or gift enterprise tickets, or tickets in the nature of a lottery in this state, and all acts, or parts of acts heretofore passed by the general assembly of this state authorizing lottery, or lotteries, and all acts commendatory thereof, or supplemental thereto, are hereby avoided." Conclusion:

1. The United States is a young nation, and at the very time that this lottery law began to be blotted from her political pages, the government was in great need of revenue resources. The lottery, then, in America, was blotted out because its evil tendencies were so pernicious that it could not be excused or tolerated even though it supplied a much needed revenue tax. Putting all these historical facts together, what is their inevitable, logical conclusion?

1. Whatever scheme is productive of pernicious evils can not be based upon honest principles.

2. The voice of history is unanimous in declaring that the evils of lottery are pernicious.

3. Lottery therefore cannot be based upon honest principles.

MORAL CONCLUSION

1. That which France, England, and many other nations, together with nearly all the United States, look upon as an unadulterated evil from a monetary and political view, can not, must not be looked upon by religious people and churches as being right!

2. This habit of gaming has a pernicious influence upon individuals. The quotations cited prove this. For the state is corrupted only through the individual. Woe unto a nation or person who forgets that truth is the fruit of honest toil! Did not Horace long ago ridicule the man who waits for the river to roll by before he plucks the fruit on the other side? Will not the industrious bridge the stream or battle with its waves? Is it not sad that we should tolerate any scheme that discredits honest labor? May we expect a noble manhood to grow out of air castles or merest possibilities? Who are aptest to succeed, those who look to fortune, or those who work to fortune?

Between 1816 and 1828 the French government derived from lotteries an annual income of 14,000,000 francs. A few years later the government suppressed them, and, in the following January, there were found in the savings bank of Paris 250,000 francs more than in the same month the previous year under lottery rule. This can prove but one thing, viz., That the tax payers of the government were more thrifty when they

were denied this privilege of speculation. Rightly interpreted, history presents a sorrowful picture. France abolished the lottery because of its ruinous influence upon her citizens. What is the picture? Why, this: Thousands of persons were made vagrants. They worked for money only to take their monthly or weekly "lot," and then sat waiting, idle, hoping that next week, or next month, would bring wealth and luxury. When you remember that only the few could possibly be successful, and that thousands were demoralized, truly it is a sad picture! Many a poor man has put his hard earned money in the lottery and left his children in hunger. For ought we know, the grandeur of God was for myriads of ages forming the worlds as we see them, and because all time is present to him he called the periods "days." The inventive spirit of to day is not the child of the age, but the offspring of the wisdom and progress of the ages. To speak of mere chance is to insult Deity, and man should not think of making by "lot" or "chance" a fortune in a day. Woe to us when we forget that upright living is rewarded by the "sweat of the brow."

See the world as it rolls on with its ever changing society! Now arises a sturdy generation. Through much toil and with scarred hands they accumulate fortune. Their children work less than they. The third generation games and lives fast, the fourth generation begs. I hope the world will not grow too old, nor the Bible too contemptible, as that people shall scorn to be patient in making an honest, upright, clean handed living. We may be wealthier than our fathers; we may substitute lottery for labor, but I doubt if we are more manly.

II. LOTTERY IS A GAMBLING INSTITUTION.

1. This is obvious from the definition of the word. "Gambling" means "to play a game for money or other stake."—Webster. The word with its synonyms: "Chance," "indetermination," "fortune," "hazard," "venture," "hit," "Gambing," a game of chance; lottery, a cast, a throw of dice."—Rogers' Thesaurus. Rogers is admitted authority on synonyms the world over. Or if this is questioned, we quote Skeat. He says "it is gaining by lot or chance." The principle underlying all gambling is that of what we call "chance." Here are the leading authorities of the world on language, and they criminate lottery as being based on chance.

2. This proposition is established by the practical operation of the scheme. "It is a sort of gaming conation, by which for a valuable consideration one may by favor of the lot obtain a prize of value, superior to the amount or value of that which he risks." (Am. Encyclo. Art. Lottery.) Again: Speaking of the Geopoeas lottery, the encyclopedia affirms "that the prizes were larger as the chances of success were less." This would only serve to dupe the people more. There would be thousands more put into it because of the large prize, and of course, each man thought he would win because of the large prize, and be the successful man. This is incalculable on the principle of a man getting that for which he gives no value. Let me quote again: "The poor are invited by them rather than the rich, and are diverted from persistent labor and patient thrift, by the hope of sudden and splendid gains, and thus a heavy loss falls upon the class in the community which can least afford to bear it." As has always been the case, whether it has been controlled by the state or individuals, it is a few men, for not one iota of value received, getting thousands of money out of the pockets of the people. I should scorn to support any such monopoly. It is a foul incubus upon a noble but unthinking people.

- (a) Arguments in favor of lottery and to excuse or participating.

- (1). As a matter of revenue, or as a means of revenue, it has no right to exist, for Germany, France, England, and nearly every state in the United States, have declared that the evils more than counterbalance the good. This argument is obsolete.

- (2). The European argument was this: "That as the people had such a passion for gaming, they would spend their money somewhere at gaming; therefore let the empire have its own lotteries in which the people can spend their money." (Am. Encyclo. Art. Lottery.) But most of the European kingdoms have discarded the lottery at the point of fine and confiscation. So this argument is obsolete.

But let us examine this argument a little. Think of the British Parliament deliberately arriving at such a conclusion as this: "Our people love to gamble. If we prohibit their gambling here, they will gamble elsewhere. Therefore let us permit it at home." They mean this argument to be founded upon the principle that gambling is a necessary evil. That law was unworthy the thought power of a college freshman class. Let's bring it home. Alabama people love to gamble at lottery; if Alabama has not a lottery, her citizens will gamble elsewhere. Therefore let us have an Alabama state lottery. But yet these are the most respectable arguments that history has to offer as having been used in its favor.

- (3). Street arguments. I am gravely asked the question: What is the difference between taking a chance in the lottery and raffling in church fairs, festivals, etc? Answer: 1. Not one particle of difference. Both are simply pernicious and wicked. 2. No church where your humble servant is pastor can gamble in the name and for the sake of Christ.

- (4). What is the difference between that and speculation in futures, corners, etc? To my mind, not one particle of difference. Both are based on the principle of chance, and by them it is hoped to receive much more than the value invested.

Some arguments not applicable: I spoke of the land which Howard College owns, and said it was the policy of the trustees to hold the land until it should be worth much more than at present. One man spoke up and said, "What is the difference between that and lottery? Why, all difference possible. If that land was bought when in the woods, at a low price, and a large city builds around it elegant mansions, and the land becomes such a necessity to persons of the city that it is money made or saved to them to buy it at a price much larger than its first cost, nothing can be more legitimate or more honest."

I am asked the question further: If a pair of shoes cost one dollar, and twenty-five cents is the honest percent, and if the merchant sells the shoes for one dollar and thirty-five cents, what is the difference between this and lottery? The latter is not gambling at all, but in the Bible is called "extortion," and is denounced.

Let me add one other little argument. If it is not wrong, as my church needs \$5,000, let the church take a chance in the next drawing! You never more would respect the church. If it is not right for the church, 'tis not right for an individual. Brethren, are you not afraid that in the day of judgment, Sodom, wicked Sodom, and terrible Gomorrah will rise up to condemn us?

III. GOD'S WORD IS SQUARELY AGAINST SUCH SCHEMES.

"Provide things honest in the sight of all men." [Rom. 12: 17] "Provide for honest things not only in the sight of the Lord, but in the sight of men." [2 Cor. 8: 21] These passages of Scripture teach that whatever a man provides or acquires, he should do it in keeping with such principles as would be called honest or honorable.

Let us examine into this. The definition given to these terms are striking. "Honest"—"Furnished or clothed with honor." "Having a disposition to act at all times according to justice or correct moral principle." This is the exact meaning of the word in Rom. 12: 17. "Honorable" means "worth of honor; fit to be esteemed, estimable, illustrious."—Webster. These definitions cannot be misunderstood. Pope says, "An honest man is the noblest work of God." I dispute this. Honesty is only an attribute of a noble man. I should say that a redeemed soul who honors the cross, is the noblest work of God.

Look now at God's standard of honorableness. Wealth must be acquired in keeping with such principle as that (v) All men will call it honorable. This is broad and reaching. If a man would be up to God's standard in business, he must so act as all men approve. This includes the approbation of friends and enemies, of Christians and those who are not Christians. It requires that a man shall so act that whatever men may say about him they will be compelled to admit his honesty. Let us try the lottery by the gospel rule. Remember, it is "all men." Is the lottery and these kindred schemes admired by "all men?" There are thousands of Christians who impeach the institution as an institution of chance and gambling. The great modern empires and kingdoms and republics have impeached it as such. Nearly every state in this republic has impeached it as such. Louisiana is the only state, I believe, that has not by constitutional provision impeached it. There are thousands who have lost respect for two certain Southern generals for selling themselves to such a scheme. The majority of professing Christians impeach it. Many persons who make no pretension to religious life impeach it. There are some who fear not God, who yet for the regard they have for men, impeach such schemes.

- (b) Business must be so transacted that God will account it honorable. This is the mightiest case of all. But I fear we are all too apt often to forget that God at all times sees us, and that he will hold us strictly to account. In keeping with this passage let one question be asked: If this principle of business is so looked down upon by so many men, how can it be looked upon as honorable in the sight of God? Brethren, none of us can live perfect, but we certainly ought to abstain from those things which are so palpably wrong!

Christians are commanded to let their light so shine before those who are not Christians as that the unbelievers will be compelled to glorify God. If all these evils that are so prevalent in the nineteenth century are to be petted and fed and nourished by those who profess Christianity, what must be the result? This is pre-eminently the age of missions. The unchristian nations are calling for help as never before in the history of this world. The whole earth is waking from the sleep of centuries, and crying as it wakes, "Come over and help us." There never have been such blessings poured upon mission endeavor as to-day. There never was so much money needed as now. There never was such obligation placed upon the Christian churches of all denominations as now. We need money, sorely need. As the age is running wild for gain of wealth, as honest industry is becoming a lost art, as young men wish to begin life in all the splendor which their fathers have acquired through half a century, as men make corners and booms, as state treasurers and other officials are frequently getting rich in a day, as labor is giving way to lot, let our State Mission Boards, our Home Boards, our Foreign Boards, our churches in all our de-

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These passages of Scripture teach that whatever a man provides or acquires, he should do it in keeping with such principles as would be called honest or honorable.

Let us examine into this. The definition given to these terms are striking. "Honest"—"Furnished or clothed with honor." "Having a disposition to act at all times according to justice or correct moral principle." This is the exact meaning of the word in Rom. 12: 17. "Honorable" means "worth of honor; fit to be esteemed, estimable, illustrious."—Webster. These definitions cannot be misunderstood. Pope says, "An honest man is the noblest work of God." I dispute this. Honesty is only an attribute of a noble man. I should say that a redeemed soul who honors the cross, is the noblest work of God.

Look now at God's standard of honorableness. Wealth must be acquired in keeping with such principle as that (v) All men will call it honorable. This is broad and reaching. If a man would be up to God's standard in business, he must so act as all men approve. This includes the approbation of friends and enemies, of Christians and those who are not Christians. It requires that a man shall so act that whatever men may say about him they will be compelled to admit his honesty. Let us try the lottery by the gospel rule. Remember, it is "all men." Is the lottery and these kindred schemes admired by "all men?" There are thousands of Christians who impeach the institution as an institution of chance and gambling. The great modern empires and kingdoms and republics have impeached it as such. Nearly every state in this republic has impeached it as such. Louisiana is the only state, I believe, that has not by constitutional provision impeached it. There are thousands who have lost respect for two certain Southern generals for selling themselves to such a scheme. The majority of professing Christians impeach it. Many persons who make no pretension to religious life impeach it. There are some who fear not God, who yet for the regard they have for men, impeach such schemes.

Let me add one other little argument. If it is not wrong, as my church needs \$5,000, let the church take a chance in the next drawing! You never more would respect the church. If it is not right for the church, 'tis not right for an individual. Brethren, are you not afraid that in the day of judgment, Sodom, wicked Sodom, and terrible Gomorrah will rise up to condemn us?

Where are You?

Was the inquiry of a very dear brother, in a letter recently received. My answer to that question was, "Here of course."

For the first time in about twenty-three years, I am resting from pastoral duties. About a month ago, I retired from the Opelika pastorate and have been visiting ever since. Have preached every Sunday during the time, by special invitation of pastors and churches. Roanoke, Salem, Birmingham, Mt. Pleasant and Camp Hill have all heard from me. La Fayette, Tuskegee, Camden and Auburn have invited me to "come to see them" and I am going unless "professional engagements" prevent.

Dr. D. W. Floyd has been clerk of Salem church 43 years. During the time he has not been absent from 20 meetings; an average of not less than one absence in every two years. He has been practicing medicine regularly all the time and says his patients have not been neglected. The Doctor is now over 80 years old and is quite active and cheerful. Next?

The time has been spent so pleasantly, I have enjoyed visiting so very abundantly, that I begin to fear that it will be exceedingly difficult for me to settle down to regular hard work again.

But, however hard the work may be, there is no employment this side of heaven that I so much love and enjoy as I do the work of pastor. Rev. J. A. Howard and family reached Opelika Monday evening. Bro. Howard begins his work at once and with the very best prospects. To my mind, there is no more desirable pastorate in the State than the one Bro. Howard now enters. God bless the Opelika Baptist church and may the new pastor continually rejoice in prosperity. Z. D. ROWY.

Opelika, Ala., Nov. 7, 1888.

What My Correspondents Say.

WANTED A MAN!

A brother writes: "We are in need of a pastor. If you know of a strong, faithful, earnest, consecrated worker, send me his name."

Another writes: "We want a man of undoubted piety and a large fund of sanctified common sense. We want him to do nothing else but preach and do general pastoral work and to fill our pulpit every Sunday."

A brother, writing of a field, says: "The field of which I write will require a strong man."

Still another: "Our town is growing, and those coming in are well educated and intelligent, and we need an able man as preacher and an active worker."

Sometimes churches are unreasonable in their requirements of a preacher, but there are two things all are demanding: "We want a strong preacher and an active pastor." The time has passed when churches want a teacher who does not know as much as the people. They want men of some education, and men, whether they have had schooling or not, who will "study to show

Alabama Baptist

MONTGOMERY, ALA., NOV. 20, 1888.

Rev. C. W. HARRIS, Editor.
JAS. C. FOLLE, Business Manager.

BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.
Special rates 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 against 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 not 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 subscriptions. 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 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 send 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. All communications should be addressed to the editor, and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

Office upstairs, 17 1/2 South Perry Street.

WE HAVE for sale associational and church letters—the best forms now in use,—for 25 cents per dozen, post age paid.

"WHAT Baptists Believe" is a splendid work, in small form. This we give for one new subscriber and two dollars.

ANY preacher who sends us four new subscribers and \$8.00 can get a copy of Broadus' Sermons and Addresses. This is an invaluable help to every student of the Bible, whether he be a preacher or not.

PARTIES desiring mortgages and crop liens will address The Baptist Printing Co., Montgomery, Ala. Four for 10 cents; twenty five for 50 cents.

ANY mother or father who desires their children built up in doctrine will be greatly aided by putting a copy of Grace Truman in their hands. Send us two new subscribers and four dollars and we will send this book postage paid.

THE Japanese are now permitted to read Bunyan's Pilgrim's Progress in their own language.

NEGOTIATIONS for a peaceable settlement of the difficulty between the United States and Hayti have been about concluded.

A STRONG company, composed of Northern capitalists, has been organized to develop coal and iron mines in DeKalb county.

DECEMBER 2nd will be a day of special prayer for the missionary cause in China, and should be observed in all our churches.

HENRY W. GRADY was solicited to run against Senator Colquitt, but declined. Mr. Colquitt goes back to Washington without opposition.

SENATOR LANG has introduced a bill to repeal the prohibition law as far as it applies to within three miles of the Methodist church of Clayton.

MR. WADE introduced a bill to prohibit the sale of liquor within three miles of Liberty Baptist church and Young's chapel, both in Etowah county.

AN effort is being made to take a portion of Jefferson, Blount, Walker and Cullman counties and make a new county, with Warrior as the county site.

THE collections of the internal revenue for the first four months of the fiscal year were over one million dollars increase over the corresponding period of last year.

MR. MANCH introduced into the house last week a bill to prohibit the sale of whisky within one mile of any church in Covington county, except incorporated towns.

SOME one has said that egotism is the greatest enemy to politeness, because the egotistical man or woman is too full of thought for self to think of the comfort of others.

EVERY day men are dying and being killed from the effects of whisky, and yet good men see no necessity of hurrying up the laws to prohibit the manufacture and sale of the poison.

THERE is great demand for hand-shaking pastors and handshaking members. The pastor who meets his hearers as they come into the church with a warm grasp and a cheerful word may not be a great preacher, but he will do good and bind the people to him, and thus more easily win souls to Jesus. Members should shake hands all around, and especially with those who are strangers in the congregation.

We are told that the two books of which the largest number have been printed in this country, are the Bible and Webster's spelling book—125,000,000 of the first, and 50,000,000 of the latter.

THE Pope is again said to be contemplating removal from Rome. The question is, Where will he go if he leaves the Vatican? It will be yet many years before he could find just what he wished in America.

THE diary of Margaret Fuller is said to have contained the following words, which show how deeply she realized the responsibility of parenthood: "I am the mother of an immortal being! God be merciful to me a sinner."

EMPEROR William, in his speech before the reichstag, referring to the peaceable relations Germany sustains to other powers, often emphasized his reliance on God: "A God-fearing ruler is a great blessing to a people."

MRS. J. LAWRENCE SMITH, of Louisville, Ky., has recently given \$50,000 to the Southern Baptist Theological Seminary, to be used in erecting a library building, and in creating a library fund, the interest of which is to be used in the purchase of books.

A CHICAGO firm, who have had large experience in handling immigrants, propose opening an agency in the South, the attendants of which will co-operate with the Northern branch in buying lands and settling on them farmers from the North and West.

THE general expression, as we have heard it, from merchants of this state, is, that the farmers' alliance is causing the farmers to do without a great many things which they once bought. The only thing we need in this state in order to grow rich is to learn true economy.

THE Judson will at once reopen school in the King House, the large forty room hotel in Marion. Every professor and pupil will remain. Thank God, there is to be no interruption. Read the letter from East Lake and make one to help raise the \$100,000.

MR. HENRY WYATT, of Birmingham, formerly of Marion, was thrown from a moving train and killed on Saturday, the 24th. He was riding on the rear platform of the train when the cars turned a curve and he was jerked off. His family and friends have our profoundest sympathies.

IN summing up the election in New York, it is found that the democratic candidate for governor received 30,000 more votes than did President Cleveland. Hill was known in every way to favor the saloon interest, and in his canvass he had the support of saloon men, regardless of political ties.

THE Journal and Messenger brings us the pleasing intelligence that among the republican nominees for county offices in Cincinnati, Ohio, was one with an unenviable notoriety as a former saloon keeper, who was defeated by 2,500 votes, while all the rest of the ticket was elected. Hurrah for Cincinnati!

THE weather is getting a little cold; are you thinking of abandoning your Sunday-school? Please don't do that. The devil's school goes on winter and summer alike. Be willing to undergo sacrifice, for thereby you may be able to lead a soul to Jesus. Take this scripture as your motto: "Be not weary in well doing, for in due season we shall reap if we faint not."

THE purchase of a gas engine and book press necessitated our removal to No. 21 1/2 Dexter Ave., to the office formerly used by Barrett & Co. as a job printing office. Our office is entered by a broad flight of stairs over Lapham's shoe store, across the street from Joel White's book store. Now you know where we are, come to see us.

SEVERAL parties of men, women and children, bound for Utah, passed through Montgomery and Birmingham last week. All over the hill and pine country of Alabama the Mormon elders are at work, and these pilgrims for Salt Lake and other points are part of the fruits of their labors. "Perils of Mormonism" are greater even in Alabama than many may think, and our lawmakers might do something to check their work of abduction.

ANXIOUS hearts are wondering why we are not having more men preparing to preach the gospel. Some associations actually have no young preachers in their bounds. Going through the minutes of the Pine Barren association, we found that now and then, in past years, our fathers became troubled because there were no young soldiers in training, and they prayed the Lord of the harvest and he would send them more laborers. That may be the difficulty now. How seldom in our churches, or associations, do we hear earnest prayer for more laborers! Brethren, pray God to give us helpers who will be competent and faithful, and then let us look for gifts in our members.

AMID our hard work we find much to encourage us. A brother of wide observation said, a few days since, that he believed the paper had doubled its value since we took charge of it. It is more helpful to every enterprise fostered by our denomination than ever before. It is doing more to help the pastors, more to stimulate the brethren to greater ambition in the Master's service. So long as we feel that this is the case, so long as we are willing to give it our best efforts.

THE Catholics of Jonesville, Wisconsin, recently passed suit to compel the school board to leave off reading King James' version of the Bible in the public schools. Judge Bennett decided that reading the Bible was not sectarian instruction, the children of Catholics not being obliged to listen if they do not desire, and the Bible having been decided on by the authorities as 'one of the text books of the schools of Wisconsin. We say, All honor to Judge Bennett.

UNDER a twenty five cent proposition a brother in Virginia began to read the Religious Herald. He has stuck to the paper for the past ten years, and the editor of that paper says his reader has, during these years, given not less than ten thousand dollars to good causes. Brother pastor, see that your members read the ALABAMA BAPTIST, for untold good will come of their so doing. Information along general religious lines is what our people need to stimulate them to give.

THIS paper is determined to stand by the preachers, and therefore brethren laymen, we again seek to stir up your pure minds by way of remembrance, and ask if the pastor's salary is paid. Some professing Christians treat their pastor meaner than they do their negro hirelings on the farm. The negro does his work, and the end of his year approaches, and you promptly settle with him, but you utterly repudiate or neglect your obligations to your pastor. Reader, be a nobler man than that. Act so you can look your pastor in the face.

THE Mississippi Baptist Record hits it right when it says (in speaking of the Methodist plan of work) the success of their plan only proves that a poor or wrong system, if well worked, is more successful than a good or right one imperfectly operated. But if our system was administered according to the laws of gospel order, zeal and faithfulness, we would probably lead the world in all good works. While we cannot improve on our plan (which is the divine one), we are glad to know that our administration is growing better.

ELDER A. B. C., correspondent to the Western Recorder, is well acquainted with folks and their excuses for not doing their duty. Some brethren have told him that they could not go to church on Sunday because the weather was bad, but ride twice that distance during the week, through rougher weather, to attend court, although they have no special business there. The road is too bad for their children to go to Sunday school, but the same children travel over the identical road on Monday to the week day school. This is the complaint with us all, we "begin to make excuse."

THE Western Recorder tells of an earnest brother, who, hearing his pastor read that part of Paul's letter to Timothy about bringing the "cloak left at Troas, instead of wondering whether or not the young man ever reached the apostle with the cloak, thought it was a lesson to teach him to care for God's aged saints; where upon, immediately after the sermon, he repaired to the home of an old sister to see what comforts she stood in need of. How much better it would be for all of us to hunt for some practical teaching from each chapter of the Bible! If we seek, it will be no trouble to find all the lessons we shall ever need.

THE Journal and Messenger, of Cincinnati, presents several reasons why the president of the United States should have only one term. It thinks, with Horace Greely, Tilden, Cleveland and Hayes, that civil service reform is almost impossible, so long as the president is likely to succeed himself. He must, indeed, be a good man, if he fails to bestow patronage where it will do him most good. If the terms were limited to one, and the time extended to six years, our country would at least be spared so much distraction and business demoralization. This is the question with which our statesmen must soon grapple.

THE Birmingham Baptist Union, edited by Rev. P. T. Hale, pastor of South Side Baptist church, has made its bow to the Baptist world. It is full of interest concerning the cause in and around the Magic City. The paper announces, to begin on, that it proposes to be no rival of the ALABAMA BAPTIST, but will seek to help this paper enlarge its circulation. It begs us not to grow jealous. There seems to be no reason why we should entertain any but the best of feelings for this little paper; as it can do great good among the churches of the "Union," and as it will, from time to time, speak of the BAPTIST, many people who are now ignorant of the existence of such a paper will be led to subscribe for it.

DR. DICKINSON thinks one of the worst things you can do for a man is to praise him beyond his deserts. That reminds us of an occurrence which took place in one of our states a few years since. A certain preacher managed to have the newspapers and other preachers say so much of his ability, his influence and his business tact, &c., &c., that he really believed what "they said" was a truth. The result of this was, whenever he could not carry measures his way, he threw himself against the measures, thinking, of course, nothing could move without his consent, but "the world do move," even if it must now and then run over as big a thing as a man. Praise, rightly bestowed, does good, but let us all be careful of exaggeration.

THE Chronicle, of Birmingham, seemed to think it had done a very religious service when, one day last week, it headed all its articles with some quotation from the Bible. It expressed a hope that by so doing the reading public would be more directly turned to that which is the source of truth, light and consolation. Any tendency in the secular press towards leading people to appreciate God's Word is hailed with delight, but when his sacred word is mixed up and bandied, as it was by the Chronicle, it only heaps contempt upon it. Notice one of its quotations and the connection: "The joy of the fool surviveth but for a moment," the next morning comes Mayor Lane. Again: "All people, clap your hands!" The Biblical injunction from Psalm xlvii religiously observed at the opera house last night. The paper's reverence may have been sincere, but its judgment was exceedingly faulty.

THERE is no newspaper in this state or in any other which is owned, or controlled, by a Roman Catholic that favors our public schools. This may be considered far-fetched, but it is a fact which any man may learn by a little thought. The policy of Catholics has always been to break down the public schools of America. It is where the masses are ignorant that this church thrives most. For policy's sake a paper under Catholic influence may seem to favor that which looks to the encouragement of the spread of knowledge, but at heart it stands ready to put a dagger to the throat of any measure which would really carry out such a policy. At the risk of being considered bigoted, we will say to every liberty-loving American, be careful how you help build up Catholic papers, Catholic schools, or anything else controlled by Catholics, for in contributing to their prosperity you are but aiding in your own oppression.

WHEN our home was in north Alabama, we numbered among our friends Albie Shoemaker, who lived near Moulton. A more generous and noble hearted young man we never knew. His friends were many, but the grog shops of Moulton had gotten a hold on his appetite, and ever and anon he would forget his love for parents and friends and fall beneath the power of this blighting influence. Little did we dream that so fearful a doom awaited him, as has recently befallen him. Two weeks since, while in a drunken condition, he attempted to kill his wife, but she managed to shoot him first. The poor boy was suddenly summoned into the presence of his Maker unprepared. When we know of the sacrifice of such noble men on the altar of whisky it but serves us for stronger battle against the saloon. "Be ye men, and suffer such dishonor?" Let us rise up and wipe out the curse, and have clean hands before God.

ONE year ago our brethren of the Methodist Protestant denomination of Alabama held their annual conference. One of the appointments then made was that of Rev. Mr. McNeil to the care of their church in Montgomery. For reasons satisfactory to themselves the Montgomery members nailed up the church door and refused to receive Mr. McNeil. The said brother, so we were told by a member of the conference, will join the Methodist Episcopal body, while others of his friends are, as yet, undecided what course to take, but say they can't work in that conference in its present condition. This is a sad state of affairs for Christians to get in, and we hope they may yet be convinced that our good old Baptist way of following the Bible is the best after all.

Mr. Will Morgan and family, of Summerfield, were poisoned by a servant on the 19th. All were made very sick, but none have died.

BRO. W. N. ALLBROOKS sends the following queries: Is it right to receive a member into a Baptist church who has been excluded from another, without having, in addition to his statement, one also from the church from which he was excluded? Our answer is, No. To preserve proper fellowship between the churches, they must recognize with respect the actions of each other. There need be no such great hurry as to rush an applicant into our membership without duly examining into his character both as a citizen and as a Christian.

He also asks if it is right to receive a member without some statement from the church of which he is or was a member. He may be taken under the watchcare of the church until he can get his letter, or if the church has dissolved so he can get no letter, then he may join another church on his own statement, if said church believes him worthy.

IN the North Alabama conference, we notice where they located a preacher on the ground of inefficiency. This locating is not exactly clear to our mind, but we think it means the preacher can settle down and farm and fill appointments for the circuit rider when he is indisposed, or otherwise hindered, but not be a representative of the conference. Just now several pulpits among our Baptists are inefficiently filled and some locating machinery would help us mightily. These are good brethren, but they have worn out with the people; they are simply inefficient and can't realize it, or if they do, they are afraid to quit because no other work is in sight. Then the church is timid, hates to hurt the pastor's feelings, and sometimes she is so far behind with his salary he might press them for it, and so it goes. A premium is offered to the brother suggesting the best practical plan for locating inefficient pastors.

FROM an editorial in the Journal and Messenger it seems that the boasted Christianity of the Sandwich Islands is a failure. This paper is our authority for the statement that Mr. Coan, who, as missionary to those islands, and who wrought what the world claimed a wonderful work, did very shoddy building. He attempted to make the people Christians simply by making them nominally so. He succeeded in making the natives receive what he called baptism, and because the number was large he gathered the willing in great crowds at the side of a stream, and then taking a brush and dipping it in water, sprinkled numbers in the most indifferent way and called it baptism, and called them Christians. If these are facts, as the Journal presents them, there can be little wonder at the retrogression now reported. It takes the "whole gospel" to Christianize a nation, and then that gospel must be believed by the heart. A sprinkling gospel is not enough.

THERE is on our table quite an able article from Dr. S. Henderson, regarding the position it is claimed the Baptist Teacher took, touching baptism, an explanation of which Dr. Stiffer, the author, made through this paper a few weeks since. The Recorder of last week tells its readers it has been assured that no more such Campbellian utterances will appear in the publications of the Society. Dr. Stiffer says he does not believe in baptismal regeneration at all; that, if the press of work, and in special stress at the time in the office at Philadelphia, either he failed to write the explanations needed or they were omitted from publication. In the face of this explanation it would seem out of place to publish Dr. Henderson's article, and so it would be did we not think it will do good in clearly stating just the Baptist position on the relation of baptism to salvation. Since the editors of the Teacher made their recent explanations, we think a further discussion would be hurtful. We love the Publication Society and its work and shall do all we can to sustain it in the right.

IN the discussion of the budget of the ministry of foreign affairs, in the chamber of deputies, Paris, France, Mr. Goblet, speaking against abolishing the embassy to the Vatican, said it was necessary to maintain friendly relations with the Vatican, that "rival powers dispute our protectorate; friendship of the Pope is therefore precious; the Pope already has his bitterness; it is not for us to increase them. It has been said recently that the Pope could no longer count upon any country but France. That does not mean that France will intervene to restore his temporal power, but the more the Pope is deprived of that power, the more France ought to honor him by curbing nothing of her respect for the high authority he represents." Temporal power will never be given the Pope by any of the countries of the old world, because they are too well acquainted with the history of Roman Catholicism, but the danger is that in this America, in this age of pulpy sentimentality, this time when forgetfulness seizes the people, Rome will stealthily climb upon her old time throne, and yet wave her sword of blood.

Dr. Wharton has closed his fourth year as pastor of the First church, Montgomery, and will preach a sermon next Sabbath appropriate to the occasion.

We would be glad to have the P. O. address of Bro. Tnos. McDaniel. By some mistake he has been entered at Hillsville, Ala., but we find there is no such office.

We have had some good preaching in our town by Bro. W. H. Agee. He baptized twenty at one place. May the Lord be praised.—J. H. Carter, Cherokee.

Hon. Frank Moody, of Tuscaloosa, one of our leading Baptist laymen, delivered an address and assisted in the organization of the Y. M. C. A. at Eutaw the evening of the 18th.

The Sunday-school of the First Baptist church in this city gave an oyster supper on the night of the 23rd. The proceeds are to be applied to the repairing of the Sunday-school room.

Bro. Lofton sends some renewals from Garden, and says: "Cotton picks mighty bad," and renewals come in slowly." Don't mind that, brother, but do the best you can for the paper.

After a long illness Mrs. Fannie C. Finch, of Evergreen, quietly passed away last week. She was a devoted Christian, ever found in her place at church and Sabbath-school. Her bereaved ones have our sympathy.

AFTER an institution is well under headway it has no difficulty in winning friends. Everybody desires to aid that enterprise which is already a success, but the one most to be praised is he who will come to the rescue of a college like our own dear Howard, when she most needs friends. In a literary sense Howard College is making a noble success, her faculty are the peers of any men who have gone before them, but they need money to enable them to enlarge their facilities for educating our boys. They must have it, or in a few years we will find ourselves without a college. Brethren, let us help the Howard now, while our help will do most good. It was a great struggle for the Seminary to get above actual want, but now gifts are coming to her almost unsolicited. Let us work and pray for such a time to come to our Alabama college, the school from which preachers and leaders must.

FIELD NOTES.

A great deal of interesting matter is crowded out of this issue.

Temperance bills are going to be plentiful before the present legislature.

Bro. J. W. Stewart reports having a pleasant visit to Mt. Willing, Haynesville, and Lowndesboro.

Bro. and Sister Craighead recently returned to Uniontown from a visit to their old home in Kentucky.

We have a number of communications on hand. Be patient, brethren, your time is coming shortly.

Our sympathies are extended to brother and sister Craighead, of Uniontown, in the loss of their child.

President Riley, of the Howard, is in the city and gives cheering words concerning this grand old institution. Brethren sending us the names of ladies as new subscribers, will please prefix the proper title, Miss or Mrs.

Bro. Harmon sends us two new names from Tallassee, and we mail him a copy of Grace Truman as a premium.

In ordering your stationery, send direct to us; do not have a middle man in your transactions. Write to us for prices.

Married, in Newberne, on the night of the 22nd November, by Eld. G. S. Anderson, Mr. J. D. Spigener to Miss Corine Higgins.

Rev. J. E. Weaver, representative from Morgan county, preached an interesting sermon at the Adams Street church last Sunday night.

Bro. L. G. Skipper received two members into the Prattville church on last Sabbath. He reports the cause moving onward in that church.

The many friends of Bro. Jno. A. Prestridge, in Alabama, will rejoice to hear of the season of refreshing in his church at Hopkinsville, Ky.

Bro. Crumpton is again on his round as secretary of the State Mission Board. He preached for our Tuscaloosa brethren on the 18th.

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By an oversight in correcting the proof on Bro. Pipkin's communication, we gave two names together. Instead of "Bro. Burt Cheatham and the writer," it should have been brethren Burt and Cheatham, and the writer.

The news comes to us of the marriage of Bro. W. O. Perry to Miss Lillie McGee, at Stanton. Bro. J. M. McCord officiated. The attendants were Mr. E. E. Todd and Miss Sula Dubose. We wish them all happiness.

Bro. C. W. Harden, of Gopher-ton, knows how to appreciate the paper. He writes us: "You can see what I think of your dun. You will find enclosed, besides my own renewal, two dollars for a new subscriber." We send him the book, "What Baptists Believe," and he will work now for a copy of "Grace Truman."

Rev. Fred. D. Hale, an old Alabama boy, is meeting with great success in his pastorate at Louisville, Ky. He has had Dr. H. M. Wharton, of Baltimore, to assist him in a series of meetings, and a glorious revival is the result.

Five hundred printed envelopes for \$1.50; five hundred note heads for \$1.50; five hundred bill heads (six lines) for \$1.50; five hundred letter heads for \$2.00. All first-class material. Address orders to Baptist Printing Company, Montgomery, Ala.

Prof. Sampey passed through Montgomery last Tuesday en route to Mobile. He reported everything lovely at the Seminary. Dr. Sampey was looking well. He is a hardworking brother, but he has not forgotten to look pleasant and to speak encouraging words.

Dr. H. M. Wharton, after working with Bro. Fred. Hale, says of him: "I mean no disparagement to others when I say, take him all in all, he is the best pastor I have ever known. For administrative talent, untiring energy, unflagging zeal, good common sense, and the very best use of time and talent, Fred. Hale is superb."

A prominent Kentucky physician expresses the following sentiment: "It has been my good fortune to listen to Moody and Sankey, Sayford and Tyner, and a host of other evangelists, but to me, a poor sinner, Bro. Wharton and Bro. Williamson come nearer my ideal of preacher and singer than any others I have ever heard."

There is rejoicing among the noble band of Christian workers in Orville. They went into their new house of worship last Sabbath, and will soon be comfortably arranged. Our congratulations are extended to them. We hope soon to hear of their church being entirely finished. They have done a good work, and their handsome church building is a monument to their Christian endeavor.

The experimental station at Uniontown had its last report printed at our office. We have recently added two thousand dollars' worth of new material to our office and are now getting out as good work as comes from any of the presses in the state. Our desire is to please our patrons by giving them the best work at the lowest figures. Send for prices of anything you need from an envelope to a book.

The Baptist Printing Company have just completed a large bill of printing for the A. & M. College at Auburn. We are grateful to Profs. Mell and Newman for their favors, and hope to give such entire satisfaction that they will not leave us. We are building up a splendid business, and our motto is, The best work at moderate prices. Parties desiring the best of printing done will find it to their interest to give us a trial.

Eighty dollars were realized on the 13th of November at an entertainment consisting of tableaux, recitations, etc., given under the auspices of the ladies' society of Adams Street church, in the City Hall. The funds are to be used in putting in the new furnace and to finish paying for same. Much credit is due Prof. J. M. Dewbury and wife for the success of the entertainment. All honor to such noble Christian workers!

Though we know hundreds of people in the state, we do not claim to know how to spell all their names. There being no rule governing the spelling of proper names, we have to depend largely on the way our correspondents write them. Very frequently we are puzzled in the names the clerks of associations write, as well as in reports to other departments of our work. Brethren will please see to it that they write plainly, and not use so many fancy flourishes, sky scraping curves and penetrating dashes.

From the American Baptist Publication Society we have received a charming book for boys, "Nobody's Boy; or, How Good Goes On." Price \$1.00. No nicer present can be found for boys and girls. This same great publishing house also sent us "The Little Folks Library." This is ten volumes beautifully bound, and just suited to present to children. Six new subscribers to the ALABAMA BAPTIST will secure this Library. Who will be the first to secure it? If you can't get the subscribers send \$3.00 and we will send the books to you.

The district meeting of the first district of the Canaan association will convene with the Enon Baptist church on Friday before the fifth Sunday in December, 1888, at 10 a. m. Introductory sermon to be preached by S. R. C. Adams at 11 a. m. Friday. At 2 p. m., The gospel system of giving will be discussed by S. R. C. Adams and M. T. Branham. At 2 p. m., Association work.—C. A. Chunn and J. T. Herring. Saturday, 10 a. m., Church work.—J. W. Dorman and J. M. Presley. 2 p. m., Our denominational work.—R. W. Inzer and James Robinson. Sunday morning, Sunday school mass meeting.—G. A. Chunn, M. T. Branham, Committee.

We are still making such improvements in our church here as we are able to make. The stove has just

been arranged so that we can have a good fire all the time, regardless of the wind, and so have a comfortable house for preaching and for Sabbath-school. We also expect to paint the church as soon as we can have suitable weather. And a bell is also in contemplation. The ladies, of course, are taking a leading part in all this. While I am writing, I may as well tell you that Bro. N. C. Sanders has brought our High School up to the highest point. The lower rooms were not sufficient, and the Masonic hall above was rented. There are considerably more than a hundred pupils, a number of them from a distance. Misses Mollie Robinson and Luez Stevenson are the efficient assistants. All the residences in town are occupied, two new ones have been built, and another is being erected.—E. F. Baber, Natchulga.

In company with Eld. J. M. Robinson, of Rome, we organized a church on Blackwater, in extreme southeast Escambia county, on the first Sabbath of the present month. We organized with nine members, continued the meeting three days and nights and left the church with forty-one members. About thirty were received for baptism. This church will be known as Macedonia. A large area of country is dependent upon this organization for the word of life. They are taking steps to build a house of worship. Eld. Robinson will "go in and out before them." We succeeded quite recently in settling a most serious division among the brethren at Freeport, Fla. We have some good brethren and sisters at Freeport, but they allowed the wicked one to enter in and stir up strife. New church buildings are under way at Crete, Conecuh county, Mt. Pleasant, Butler county, and one nearing completion at Leon, Crenshaw county. The Baptists will be under obligations largely to Jno. P. Pendry, Esq., for this excellent house. This brother is a Presbyterian, but his wife is a devoted Baptist.—A. T. Sims, Georgiana, Nov. 17th.

From East Lake.

Dear Baptist: We all feel the deepest sympathy for the good people of Marion, and especially for Dr. Averett, in the great calamity which has fallen upon us all, in the burning of the Judson. The Baptists of Alabama, to-day, are without a college. Now let us rise up and rebuild the Judson, grander, by far, than before. Let us put \$100,000 in buildings at Marion and thus place the noble old Judson at the head of the list of educational institutions of the South. The Baptists of Alabama are able to do this, and we ought to do it. If there are 100 Baptists in Alabama who will give \$500 each, I will be one of them. Let us also build the Howard along with the Judson. Put up the dormitory, brethren, and we'll build the main building. You need have no anxiety about that. What say the Baptists of the state? B. East Lake, Ala., Nov. 25, '88.

Honor Roll of Howard College for Six Weeks, Ending Nov. 9, '88.

Abernathy, J. D.	Chambers, Co.
Chitwood, W. L.	Lawrence
Dahl, H. R.	J. H. Henson
Elliott, C. G.	Dallas
Fulton, W. M.	J. H. Henson
Gravlee, W. W.	Fayette
Herron, T. S.	Tallapoosa
Herrard, W. S.	
Hubbard, W. D.	Shelby
Hury, T. T.	Jefferson
Jones, J. B.	Jefferson
Lloyd, C. L.	Calhoun
Martin, J. H.	Henry
Payne, W. H.	Tallapoosa
Pearson H. A.	Jefferson
Srock, S. J.	Chilton
Smith, L. A.	Jefferson
Wood, J. S.	

In Memoriam.

Richard Alonzo, oldest son of Richard and Laura Wood, was born 14th September, 1882; died 1st October, 1888.

