

THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

VOLUME 17.

MONTGOMERY, ALA., THURSDAY, FEBRUARY 6, 1890.

TERMS CASH: \$2.00 A YEAR.

NUMBER 6.

The Church's Great Prayer.

A Sermon by Rev. E. B. Tague, D. D.,
Published at the Request of his
Churches.

"Thy Kingdom come. Thy will be done,
in earth as it is in heaven." Mat. 6:10, 11.
"Thy Kingdom come. Thy will be done,
as in heaven, so in earth." Luke 11:2, 3.

William Carey, towards the close of the last century, enforcing the authority and duty of the church to expect great things for God, stirred the heart of Christendom from center to circumference, and originated the modern missionary enterprise. Way land, a quarter of a century later, in his "Great Sermon," "The moral dignity of the missionary enterprise," showed authority for attempting to sow and gather harvests in the whole field, though the "field is the world." The publication of that sermon made an era in the missionary spirit of the first half of the present century. Another like proposition, as fully authorized as either, to pray for and expect the conversion of the whole world, needs to be signalled and enforced. If adequately done, by one endowed with the necessary graces and ability, I have no doubt that another era, even greater than either of those referred to, would be witnessed. God can do great things as easily as little ones; convert a nation in a day, as easily as a neighborhood; a thousand souls as easily as a single soul. The magnitude of the petition has nothing to do with the certainty of the answer.

The speaker cannot hope to be honored of God as the instrument of so great a work; but the subject has constantly pressed itself upon my thoughts, stirring my heart to its profoundest depths for the last several years, and I will be pardoned for having put my thoughts on paper, in the silent meditations of my study, and reproducing them in public, with the hope of contributing something of incentives to prayer, and of enlargement, to those who lift up holy hands and pray for all men everywhere.

Prayer, in one of its aspects, may be regarded as a pleading of the promises; or the use of the arguments God has given us in his Word, in our appeals to the throne of grace. Many often pleaded for his people in this way. So did David. So did the prophets sent to Israel in exile. The promises are varied to meet all the wants of humanity. Nobody need, therefore, be without matter of prayer, in any circumstances. Whatever be the emergency, whatever care presses upon the heart, let us search God's word for the promises intended to minister to and relieve that care. It matters not how minute may be the want or how great may be its magnitude, we shall find that God is before-hand with us in the matter; that his eyes are over all the workmanship of his hands. If the promise meets the want, it was intended to supply that want, and faith only needs to lay hold of it and appropriate it.

There is a grateful indefiniteness about many of the promises, suggesting that God "is able to do exceeding abundantly above all that we ask or think," as in the case of Solomon, who asked wisdom only, and to whom were given riches and power and majesty beyond all the kings of the earth; or when it is dimly intimated in the beginning, that the Gentiles are to be embraced in the covenant of redemption; or the prophecies shadow forth the latter day glory.

I. We are authorized, in the text, to ask for the establishment, the extension, and the consummation of the kingdom of God on earth.

The establishment of the kingdom—The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10.

"In the days of the kings enumerated by Daniel, 'shall the God of heaven send a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces all other kingdoms, and consume them, and it shall stand forever.'" 2:44.

It is sufficient further to quote, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Ps. 45:6, 7; Heb. 1:9, 10. "The kingdom of God and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

To plead such promises may be appropriate where the powers of darkness are carrying on what seems to human eyes a doubtful conflict with the powers of light; in reference to the lands where once righteousness reigned, now given up, for the time, to the adversary of God and man; the places where the kingdom of God on earth was first established.

But, irrespective of divine declaration, it is palpable that the foundations are secure. The truth of Revelation is as certain as there was a Jesus of Nazareth whose character, drawn by illiterate fishermen, cannot be dwarfed into the proportions of Milton's or Dante's angels; that sin, working death, in all its terrible character, is in the world, whosoever it came; that sinners universally, are visited with a certain fearful looking-for of judgment and fiery indignation, and that nothing ever quiets the apprehension, except faith in the mysterious offering on Calvary. These

great truths, in their relations to men, have been assailed in vain by genius and learning and philosophy (falsely so-called) through the centuries, without displacing a single stone in the grand structure. The power, everywhere, is being given to nations under the sway of these great truths. "Walk about Zion, and go round about her, tell the towers thereof."

"Mark ye well her bulwarks, consider her palaces!" 2. The establishment of the kingdom is not, however, commensurate with the world. The kingdom extends more than a formal ruling influence only on two continents, Europe and North America. In the last hundred years only, the Church, waking up from its apathy, is attempting the fulfillment of the great commission. Hitherto it had been content for centuries, to confine its labors to the more complete culture of the territory already conquered, to do garrison duty, as it were, alone. The great Lutheran movement, reaching rapidly a large territory, was regarded enough for the time; it was esteemed a time to sit down and enjoy the spoils of victory; to sing the triumph; to survey the goodly heritage already gained, in forgetfulness of the fact that much land remained still to be possessed. The time has fully come to look out afresh on the many fields white for the harvest; to read afresh our marching orders; to reanimate ourselves with the promises that assure facilities for wider conquest. Sight is coming to the aid of faith. The living oracles are being published everywhere; the living ministry sent abroad. The dark continents are being speckled with mission stations.

3. The consummation—Let God's people realize the whole extent of the promise assured to them, as they are indissolubly one with their Master. "Ask of me and I shall give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession." "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:22. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall eat straw like the ox, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. 11:6, 9; Heb. 2:14. "All the ends of the world remember and turned to the Lord." Ps. 22:27.

There are signs of the restoration of the Jews to the faith of Christ. A larger number have embraced the faith in the last fifty years than in many centuries before. There is a restlessness among the people as to what they shall believe, increasing every year; and there is a part of them cling to the faith of their fathers; the other part hold loosely and unsteadily to a sort of philosophical deism. Neither are satisfied. When they shall return, and there shall be one fold and one shepherd, as our Savior declared, Paul tells us, that the reign of the Messiah shall be complete.

Could anything more be required to reassure our faith? Could promises be made more comprehensive, varied and emphatic? What more could the Lord have promised than he has promised in his Word?

II. But not alone in the firmness of its foundations, the extent of its sway, and the glory of its power, is this kingdom to be distinguished above all others, but

IN THE THOROUGH DEVOTION OF ITS SUBJECTS.

1. Sometimes a sovereign enjoys the universal allegiance of his subjects, but that allegiance is lukewarm, not intense; sincere, but lacking in depth of devotion. So it is, alas! in the kingdom of God. The subjects are "subdued to the obedience of faith," but the obedience is partial; the faith is imperfect; the love of their sovereign is faint and cold; at least, it falls below the utmost intensity with which the heart is capable of loving.

We say with hesitancy, "For me to live is Christ." Not yet upon our possessions, even the bells of the "holiness," is written "Holiness to the Lord." Progress is being made in this direction, I trust an accelerated progress, but the goal is not attained. The prayer is in many a heart that "we may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;" that we may come into such fellowship with him "who though he was rich yet became poor, that we through his poverty might be rich," as to lay our lives, our talents, our property upon the altar of service, but it is not yet. Thank God, we are authorized to ask for the full measure of consecration, and asking we shall receive, seeking we shall find, knocking it shall be opened to us, or our successors. We need to realize our privileges in this behalf, as we have never done. The authority of God's word and the indications of his providence invite the prayer and prompt the aspiration.

2. Let us take in the whole idea. Thy will be done in earth as it is in heaven. Can anything be added to the completeness of the idea? Is there any inhabitant of heaven whose will is not lost in the divine will? Any among the "just made perfect" who "lean to their own understanding?" Any among the innumerable company of angels ready to tempt-

ed us were once their fellows? Does any influence have access there that may prompt to treason? Is the glow of devotion in the bosom of seraphim imperfect? No, no; a thousand times, no! Shall we then limit the words of the text, into the notion that the world is to be Christianized indeed, but only as we see some portions now? Do not the words say what they mean and mean what they say? If so, then Christians, if the prayer of the text is ever to be made and heard, must approximate much nearer loving God with all the heart, mind and strength and their neighbors as themselves than the masses of Christians have ever yet done. But suppose the mass make the attainments that some have already made, what a glorious change! This would be a moderate hope; that at least, the words must require. Add to that the world be converted. Can we do less than understand so much. Little like heaven would still this earth be, with but a part converted!

The position must be, if we do not denude the words of half their meaning, that absolute conformity to the divine will is an authorized expectation for which the Savior directs us to pray—the conversion of the world, to the degree that God's will shall be done on earth as it is done in heaven. It matters not how startling the proposition may be, we cannot—we dare not—limit the Almighty. We dare not "take away from the words of the book." The curious questions that have been indulged as to how these things shall be, I have never felt disposed to meddle with.

3. This prayer has been offered up, with more or less faith and understanding, for nearly two thousand years. A world lying in wickedness has been the grief of the church universal. Have not their prayers and their alms in this behalf come up for a memorial before God? Are they not their tears bottled up? Are they not in the book? "Shall not God avenge his own elect that cry unto him daily, though he bear long with them?" I tell you that he will avenge them speedily," saith the Master.

III. I reiterate: Shall the magnitude of the petition cause us to question its authorization?

1. Nay, the throne is honored in proportion to the magnitude of the request; preferred before it. When Sir Walter Raleigh, already loaded with presents, oft repeated, was still importunate for great benefits, the patience of the queen was at length justly wearied, and she said in her impatience, "Sir Walter, when will you cease to be a beggar?" "When your majesty ceases to be gracious," was the consummate reply. "We may hesitate when our prayers outmeasure the grace of the God and Father of our Lord Jesus Christ; when the merits of the great Advocate can be compassed by human thought, when the resources of divine grace are exhausted."

2. God places his mercies in reach of his people; he does not force them upon them. He makes a way possible to attain them. We are indeed, to stand still and see the salvation of the Lord; but it is as the eyes of the maid in are turned to the mistress, that we are to expect the command, "Speak to the people that they go forward." We are to pray for the conversion of the world, but while praying to go teach all nations. They are ready to preach the gospel in regions beyond whom God has chosen—waiting—in all our Christian choirs—We must send them forth, our faith be increased, that they may be enlarged by us according to the apostolic rule.

3. Not more abundant are the provisions made for the temporal support and comfort of mankind than for their spiritual wants. But labor, use, appropriation are alike necessary in both cases. "Offer the sacrifices of righteousness," brethren, "and put your trust in the Lord." Christian schools are being multiplied on every hand. A thousand presses are multiplying copies of God's Word, in almost every tongue. The heralds of salvation are welcomed in almost every land. Highways are being opened up in every country for the transmission of truth. Antipodes are becoming neighbors. The first cablegram sent beneath the Atlantic was, "Glory to God in the highest; on earth, peace and good will to men." The news of salvation is daily flashed along many a wire. He maketh his flame of fire.

Expect great things from God. Attempt great things for God; let the church take as their motto, "The world for Christ; let them pray in faith, Thy kingdom come, thy will be done in earth as it is in heaven, and the millennium is upon us."

In Memoriam.

"Blessed are the Dead Which Die in the Lord."

Died, at her home in Warrior, Ala., Dec. 29, 1889, Mrs. Sarah Bibb, wife of Mr. J. M. Bibb. The deceased was born March 9, 1854, and joined the Baptist church in 1875.

Sister Bibb was a remarkably good woman. Her life was gentle and beautiful, and from it emanated many lovely and Christian qualities. The church and community greatly feel her loss; but most of all is she missed in her home by husband and children, where she was all that wife and mother means. She leaves eight children, most of them small, one an infant of eleven months. May the loving Savior comfort their sorrowing hearts and be a companion and guide to the father, whose grief and responsibilities are so great. She can never come to us, but we may go to her. W. A. H.

Church Membership and Faith and Works.

NO. 11.

Friend P.: Your rejoinder of yesterday, I have carefully read and considered, with a view to locating your position on church membership and faith and works, and find myself at a loss to fully comprehend you. What I wish to know is your individual opinion as to what the status of the applicant should be to entitle him to church membership. I do not understand you as agreeing with me that he should be regenerate in heart, born of the Spirit, a new creature. Yet you say, I misconstrue you when I say your position is that a mere desire to be a Christian entitles the party to membership. You would say that a mere desire to be a Christian is sufficient, and you do not affirm it is not. In your article in the Advocate you use this language: "It is important that we stop to inquire what are the conditions of admission to membership in the church?" You then reply: "A desire to flee from the wrath to come and to be saved from our sins, or a belief in the necessity of a change of heart and life, and an honest desire for such change and a purpose thereto;" and you go on to say: "Now, we think the invariable practice is to admit to membership according to the above rule." Then I understand that your church (Methodist) admit to membership those who desire to flee from the wrath to come; those who honestly desire a change of heart, whether the change has actually taken place or not, whether the applicant has evidence of a change than a mere desire to be saved from his sins. You then switch back from the custom of your church, and base the applicant's right to membership upon your idea that a desire to flee the wrath to come, etc., is a religious experience, and such an experience as should admit to membership. Then it is the experience and not the desire for an experience that entitles the applicant to become a member of the church.

Now, does this experience of which you speak, amount to a change of heart? Does it make him a new creature? Has he passed from death unto life? Or is he only in process of becoming a new creature, etc.? Is he only partially a Christian? Has he only partly, or partially, passed from death unto life? If only in process of becoming a new creature, is it possible for this process of regeneration to cease before completion? Will not the Spirit that commences the work finish it? If the desire to flee from the wrath to come, and the belief in the necessity of a change of heart, etc., is the work of the Spirit of Christ, and the work will not stop, but go on until the heart is changed and his sins are entirely forgiven, then we are agreed, because nothing short of that will make the applicant a fit subject for Christ's church. But on the contrary, if it be true that this desire to become a Christian as described by you, is such an experience as would admit of a cessation of the work of the Spirit and allow the party to lapse into his former condition and leave him where it found him—in his sins—then such an experience ought not to admit anyone into church fellowship, or to Christian fellowship.

I am glad to know we agree that faith goes before and precedes the work and the way for good works. In other words, good works follow in the wake of faith. But I find you struggling in an effort to reconcile the two doctrines of faith and works as to which shall have precedence.

You say "that unless we turn away from our sins, which we must do ourselves, and turn unto the Lord our Savior, which we must do ourselves, and follow him, all of which we are to do by his preventing grace, or grace going before, and all of which we are to perform, we cannot receive the washing of regeneration and the renewing of the Holy Ghost." This language admits of two constructions, which are irreconcilable. Do we, or can we, turn away from our sins, and turn unto the Lord and follow him, unaided by his Spirit? Is not the influence of the Spirit indispensable in producing a willingness to turn away from our sins, and turn unto the Lord and follow him? Is not this grace that you speak of going before, the influence of the Spirit in renewing the heart and restraining from sin? Is not the application of Christ's righteousness to the sinner, by which the heart is cleansed of all sin and unrighteousness? Is not this grace unmerited favor? If so, what meritorious thing can poor sinful man do to bring God under obligation to bestow so great a blessing upon him? Can man, in his sins, do a meritorious act in the sight of God? If he could, then grace would not be unmerited favor. Would it not look better for Christian people to cease their efforts to appropriate to themselves a part of the honor, praise and merit for their souls' salvation and concede to God all the glory? When man ceases to breathe, and the pulse ceases to beat, we say the man is physically dead, therefore helpless. Likewise, the man who is dead in trespasses and sin is spiritually dead, therefore incapacitated to do anything of a spiritual nature. We must concede to God the undivided prerogative of saving the souls of men. It is his work, a work that he is able to do unaided by anything man can do.

God, of his own free will and power, gives us physical life, so will he, of his own free will and choice give us spiritual life. He has given us the Bible, which has plainly told us what our duty is to him and our fellowmen. Let us perform that duty honestly and

conscientiously and leave the work of the Spirit with him who knows exactly when, how and where to apply its power. The Bible reveals to us but one process by which the heart of man is cleansed, made clean, purified from the pollution of sin, and that process is too high and too holy for man. It is beyond his reach, it is not his to use, either in his own interest or in the interest of another. The man in his sins is blind, his eyes are closed, but when God applies the ointment of faith, his eyes open, and then we see how much better it is for us that we not use his Spirit, but that he retains to himself the exclusive right of making the application. He is the Physician of souls, we are his patients, then allow him to furnish and apply the remedy. Could we do the work, we would not need a physician. And he so far exceeds man in goodness and love for suffering humanity that he does not wait to be sent for. God in his infinite mercy has prepared the remedy, and sent his Son Jesus Christ to administer in the way most pleasing to him. Man, with all his ingenuity and cunning, with all his learning of the properties of the mineral and vegetable kingdoms, cannot, has not, and never will discover a remedy that will cleanse the sinful heart of man. God by the application of his Spirit must do the work or we will certainly die in our sins. J. D. M.

Literary Notices.

Gen. Clinton B. Fisk, late candidate for the presidency on the prohibition ticket, and Rev. Howard Crosby are to review Henry George's paper, which appeared in the January Arena on the "Rum Question." Gen. Fisk will answer it from a prohibition point of view, while Dr. Crosby will reply for the advocates of high license. A photograph of Gen. Fisk will appear as a frontispiece in the February Arena.

The department of "Book Talk" in the February number of Lippincott's Magazine is as bright and interesting as usual, and contains reviews of several important new books by different well known critics. A new department, "New Books," follows "Book Talk," and here readers will find such concise and critical notice of all noteworthy publications not elsewhere reviewed in the magazine, as will enable them to keep in touch with the world of new books.

WALTER HARLEY'S CONQUEST. By E. L. S. E. 12mo, 240 pp. Price \$1. American Baptist Publication Society, 1420 Chestnut St., Philadelphia. The spirit of Christian heroism is by no means dead. There seems less to call it forth than in the times of the persecutions and crusades of the church, but it exists still. It demands recognition, and should have the proper sphere for its expression pointed out. Walter Harley wants something to do; but he wants it great and grand.

Beneath the influence of an older and wiser cousin, he was led to modify his thought and his conception of the realm in which the heroic might be realized. He was made to see that it lay in himself, and in his home, and in his relationship to his school fellows and others. He resolved by the aid of the Master to meet the demands such a course would arouse. In this story we have the record of his struggles and temptations; his battles and his conquest. The influence of a Christian home is seen, too, and the unknown value of a wise and loving mother. The story is well told. Its standard is a high one, and its tone is thoroughly evangelical. It can scarcely fail to win its way, and be a favorite on the list of the Society's publications.

For the ALABAMA BAPTIST.

Unsatisfied.

The Christian that follows Christ faithfully here is unsatisfied. It matters not the amount of work performed, still the desire to do more reaches farther out. The disposition to gather up his fallen brothers has only a tendency to increase a burning desire to do more. It is like the desire for greater wealth; the more wealth, the greater the desire. So it matters not what the sphere of work is in if we are faithful, it is this growing desire that goes to his closet daily and prays the Master to give him something to do, will soon gather strength and become willing and anxious to work for the Master, and at the close of each day will ask himself, What have I done to-day to honor God's name? or, Have I gathered up the fallen, cheered the faint, or have I gone to the highways and dens of Satan, and persuaded men to come to Christ? In doing this daily, my brother, you will find that the heart that follows God is still unsatisfied—wants more and thirsts more after the things which are Christ's. His heart will expand and overflow with love to his fellowman and at times feel like he could gather all men, every where, throughout the world, in his arms and hold them up to Christ for his blessings and pardoning love. And with all this the heart is still unsatisfied. So I begin to realize that there is nothing here—only the home prepared by our great King for all his children who follow him in the flesh. Then, and not until then, will the soul be satisfied, yea, perfectly satisfied. OLD GRAY.

Intercession is the very safety-valve of love. When we feel that we really can do nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can pray!—Frances Ridley Havergal.

Circular Letter.

To Applicants for Foreign Mission Work.

Dear Brethren and Sisters: The Foreign Mission Board of the Southern Baptist Convention has decided that it "cannot, for the present, make any further appointments." This is a sad decision, but it was inevitable. Any other reply to your applications—some of them touching and convincing—would be unkind to you and unjust to the churches. While our Northern brethren are discussing, in grave and able articles, the question of new plans for sending large numbers into heathen fields, and new schools to prepare this large number quickly for their work, our people seem overburdened by the few we have already in their service. To date, our board has advanced for the churches \$26,000 beyond its receipts for this conventional year. Would the churches approve any enlargement of this work? Perhaps God has filled your hearts with missionary spirit as a call to labor among the churches, at least for a season, that their eyes and hearts and hands might be more widely opened with regard to the world's evangelization.

Do not despair. The Lord will make plain the way of duty. The average goodness of Southern Baptists may be relied upon to obey any clear command of the Master. We are strict constructionists, believing thoroughly in the commission, which says: "He that believeth and is baptized shall be saved." Many of the elect are in Asia and Africa, in Europe and South America, too, as well as in North America. We call upon Seminary students, graduates and undergraduates, and students of God's word, in the pulpit and in the pew, male and female, to do what they can to show the people how these elect should be gathered into the kingdom, according to the gospel of Christ.

Do not despair. The best way to strengthen your own convictions is to arouse similar convictions in others. In tender love pray for and labor with the churches. The Redeemer honors them with his own name as "the Light of the world." Unite with the board in praying for means necessary for their work, as the board unites with your prayer that God will open the way for you to do his holy will. The churches may aid the fulfillment of the prayers of both board and applicants.

I am yours in common longings and labors.

H. A. TUPPER, Cor. Sec'y.

P. S.—The convention asked the churches to give \$150,000, needed for the work pressing the board. As yet they have only given some \$50,000. H. A. T.

For the ALABAMA BAPTIST.

"Being Dead Yet Speaketh."

Twenty-two years ago a man of more than fifty years of age was among the numerous refugees who fled to the city before a large band of armed robbers who were ravaging this end of the province. He lodged in the same courtyard with a Christian woman who soon led him to Mr. Crawford's study to hear more of a doctrine she had told him of and which had deeply interested him. He came daily while in the city, and every Sabbath after his return to his native village, ten miles distant. After some months of study of the Bible, and prayer, he gave himself to Christ and united with our little church. He taught his wife and daughters, who at first seemed disposed to listen, but when one of his sons in Manchuria heard that his father had joined the hated sect, he hastened home and did all he could to induce him to recant. This the old man firmly refused to do, saying: "Having found eternal life, do you suppose I would give it up?"

The son then went away again, declaring that he would never return to his home. The wife who had for a time united in her son's efforts to reclaim the old man herself, in a year or two, became a Christian. The old couple removed to the city, where they lived most of the remainder of their lives, but were earnest in teaching their relatives and acquaintances what they knew of Christianity. They received bitter, though petty persecution from their clan, or fellow villagers. They are of the family of the sage Mencius (called by the Chinese mung tze, which we have corrupted into Mencius) and are grand old men, and have been corrupted into the imperial government on this account, and felt disgraced by one of the sage's descendants should adopt the foreign religion. But the old couple prayed for their relatives and lost no opportunity to teach and exhort them.

A few years later the native church rented a room in the village, furnished it with seats and table, and services were held there every Sunday by different native brethren, who went out, two by two, in turn. Much seed was sown in this way, and through the frequent visits of the missionaries. But opposition sprang up, and finally the village elders levied a fine of twenty cents upon any one who would enter the little church, and thus this work was closed in something more than a year after it began, and there was nothing to do but leave the village to itself. Various members of the clan, however, lived in the city, and those from the village often came in. Brother and sister Mung sought them out, showed them kindness, taught them and often brought them to our Sunday or evening services. They also occasionally visited their two sons, who were now married and settled in their native village. Often before his death (four years ago)

Bro Mung entreated and commanded his sons to use no heathen ceremonies at his funeral. This is the one point a Chinese heathen gives up last. He requested burial in the cemetery belonging to the church near the city, and as the wife survived these wishes of the old man were at the time carried out. But a month ago sister Mung died, in her seventieth year. She had last spring returned to her native village, and was living with her second son. He and his wife had by degrees become more favorably inclined towards Christianity, and promised his mother that heathen rites should not be observed at her funeral. No Christian was near her in her last illness. She repeatedly expressed a great desire to see me, but as I was away among villages in another direction I did not hear of it until after her death. The sons quarrelled over the dead body, the younger insisting upon carrying out the mother's wishes, the elder upon observing the usual rites. By arbitration it was finally settled that each should follow his own wishes, and so one burned for the dead while the other did not.

But after all these years the truth they lived and faithfully taught is beginning to show signs of life even in this unpropitious soil. More than a year ago a woman asked, "Why don't you relatives, Mrs. Mung, come out again to teach us?" This was said to the son's wife, who repeated it to me. I replied, that if I could secure a lodging place I would resume work in the village. She got me a place, and I went again, after almost twelve years' absence. A new spirit had come over the people—a softening—and a disposition to listen to the gospel. I have been three times and can perceive an advance at each visit. Some have expressed a wish to become Christians, remarking, however, "This is a slow process and it will take us some time to come out fully." Parents encouraged their girls to come and learn from me—women were anxious to have me visit them and tell them of a Savior, and I found more work than three or four persons could do have done.

Much, very much of gospel seed has been sown in the eight hundred and four towns and villages of this county; in the eight hundred and seven of Hwang-hien county; and those of Pingtu, and soon it will spring up and bear fruit. We have been too impatient for the harvest, comparing this with Christian nations, where a general knowledge of the truth has permeated and moulded the masses. But the time approaches when we shall reap fruit even here—not abundantly as those who have had thirty or forty sowers, instead of three or four—but in proportion as we have sown. The great need is laborers to sow and reap God's harvest. Who will enter in and enjoy the unspeakable privilege of communicating the gospel to these perishing millions? Who will be among the founders of Christianity in this mighty empire by coming in person or by contributing means to send some one else? "He that hath ears to hear let him hear." M. F. CRAWFORD.

The latest census taken by the imperial customs gives for this province of Shan Tung thirty-six millions of inhabitants.

For the ALABAMA BAPTIST.

At Midway.

After a pleasant residence of five years in the delightful city of Eufaula, it was sad when the time came for us to say "good bye" to our many friends of the bluff city, and I must say I never lived in a city where I was better pleased, and never lived among a more generous, social and kind hearted people. May God bless the people of Eufaula, temporally and spiritually.

But when duty calls the best of friends must part. We have now been in Midway three weeks, and are delighted with our new home and its environment. Our welcome has been royal; the truth is, we have been overwhelmed with kindness. We have received so many delicate, and at the same time practical, expressions of good will that we feel unable to tell our appreciation for we have been "loaded with benefits."

The ladies came around to the pastor's home and made our carpets. Kind friends have kept our table supplied with butter, eggs, milk, fresh pork, spare-ribs, back bones, sausage, soups, lard, and syrup; with cakes, preserves, jellies, etc., have been abundantly supplied, and fowls are in the coop waiting for an opportunity to be brought to the table.

We esteem ourselves fortunate in getting among such a noble hearted people, and we sincerely invoke the blessing of heaven upon them, in all their interests. The Baptist church here is in fine working order; united, devoted, and liberal. Rev. W. H. Patterson, who served them as pastor for five years, did faithful work, and developed the church very much. He is dearly loved by all classes. The church number about one hundred and seventy. We have a flourishing Sabbath school, a live prayer meeting, and an active ladies' society. Monthly collections for missions are regularly made.

A healthy discipline is maintained by the church, insuring the respect of the community. Everything with us is hopeful, and it is a privilege to be the pastor of such a church. Brother Editor, come to see us or send Bro. Kallin. T. H. STOUT.

Midway, Jan. 24th.

A Christian is a man who is restoring God's likeness to his character. —Robertson.

For the ALABAMA BAPTIST.

A Florida Trip.

According to arrangements previously to my fire, I left home last Wednesday to attend the Florida Baptist convention, now in session here, as a corresponding messenger from the Alabama Baptist state convention, and to visit my old father in law, Dr. Henry Talbird, formerly of Alabama, and to meet my cousins, Z. A. Crumpton and Wm. Hare. I was disappointed in reference to the last purpose, neither one of them being in attendance at the convention. I go to see Dr. Talbird on next Monday, just about twenty miles up the St. John river from Jacksonville. He is not at the convention.

THE CONVENTION.

struck me with profound astonishment. The intelligence of its ministry, even the pioneer preachers, are men of intelligence and ability. The extreme liberality of the body and hearty response to every appeal; the dispatch of business; the character of the reports; the absolute brotherly love; the studied courtesy from one to another; and the extreme attention to visiting brethren, were such as to overwhelm one. I had thought Florida an undeveloped state, denominationally, but who so says, so far as the convention members are concerned, either does not know, or knowing will not tell the truth.

Among the members present, and conspicuous for activity, were brethren Moodie, formerly of Eufaula; P. C. Drew, from the Cane-brake, who is principal of a fine Baptist high school at Lake City, where also dwells Bro. Moodie and Bro. Wharton, (pastor) relative of the distinguished Doctor, of Montgomery, much like him—a good worker. I must also mention the name of sister Hood, the wife of the editor of the Florida Baptist Witness, (and he says, his senior in the management of the paper) and grand daughter of old father Welch, of Alabama, and daughter of Dr. Welch, of Alpine, an admirer of Dr. Henderson. They think much of her here.

Bro. W. N. Chaudoin was elected moderator, and presided with softness and yet with enough of positiveness to secure order and attention.

Bro. H. M. King, former president, and not so now by his refusal to be nominated last year, was elected vice-president. N. A. Bailey, one of nature's noblemen, a grand man, was clerk, and Paul Willis, after whom we have read in the ALABAMA BAPTIST, was assistant clerk.

The John Stetson University, located at Deland, Florida, not far from the Atlantic coast, is a thing of wonder. It is now in possession of sixty odd thousand dollars' worth of property, with magnificent buildings, and so deeply imbedded in the hearts of the people it will never fail. I wish our dear old Howard was as dear to all Alabama Baptists. It will be soon. Rev. J. F. Forbes, A. M., one of the most handsome men I ever saw, and of some honored A. D. trusted as our "Riley" of Howard, is the very efficient head of this institution. There are two Baptist high schools besides this, and how beautiful to see the convention, led on by President Forbes, give a warm recognition to these feeders of the university, and commend them to the churches as worthy their patronage and support.

The mission board, under that princely counselor, W. N. Chaudoin, is achieving wonders for Florida and for God. He raised in the last twelve months over eight thousand dollars, and is marshaling the forces for effective work.

A collection of five hundred dollars was taken for the university, and three thousand for mission work for next year, and for nearly everything else that came up. Several gave all they had.

Convention meets next year at Pensacola. I wanted to write something of Florida, but this is enough for once. B. H. CRUMPTON.

Monticello, Fla., Jan. 25th.

From the Religious Herald.

He Made a Blunder.

Buckle, in his famous "History of Civilization in England," says that the American Declaration of Independence ought to be hung up in the nursery of every king in the world. And this reminds us that we recently heard a public speaker of some note say to an uncommonly intelligent audience, "The constitution of the United States says that 'all men are born free and equal.'" When the

Alabama Baptist

MONTGOMERY, ALA., FEB. 6, 1890.

EDITORS:
REV. C. W. HARRIS, - JAS. C. POPE.

NOTICES are being sent to parties in arrears. If they do not respond within two weeks their names are to be dropped. We can't run the paper on a credit.

The revenue officers are making a faithful effort to break up illicit distilling. They can do good service by taking a hard line in the fight against blind tigers.

THERE are a large number of subscribers whose subscriptions expire this month. Shall we drop them from our books? Let a speedy renewal be the response.

IN many respects, editor Grubbs, of the Decatur News, gets out one of the most interesting weeklies that come to our office. He has recently been quite sick, but we are glad to know he is himself again.

MAJ. M. C. BURKE is now in the north representing Montgomery's business men. He is putting before the capitalists the manufacturing advantages offered by our capital city. He is a man of intelligence, and we doubt not will be influential in advertising this city to advantage.

THE Advertiser believes that "the Bible is being more generally read, and the time will come when that great Book will be every professing Christian's talisman and guide." Surely, if people lived by the truths of the Bible, there would be less of evil thinking, evil speaking and evil acting.

THE Foreign Board asks for \$150,000 for its work this year. Only three months remain until the meeting of the convention, and yet but \$50,000 have been raised. Dr. Tupper must have the other money. Brethren, the situation is alarming. Pastors, get your churches to do their duty.

A METHODIST preacher goes into a community, asks for a collection and gets money given freely by Baptists and others, and yet you never hear those Baptists say one word against his act. But let the Baptist pastor try the same work, and often his members cry out: "It's always money, money."

SINCE the addition of Drs. G. A. Nunnally, Lansing Burrows and Henry McDonald as editors of the Christian Index that noble old journal is taking on new life. No paper that reaches us is better edited. We congratulate the Baptists of Georgia and trust they will give the Index their strongest support.

WE send missionaries to heathen countries. The natives, when converted, give freely of their means. For instance, we are told that the average amount given last year by Japanese Christians was \$24. We who believe ourselves so much further ahead should make a careful examination of our hearts and lives.

UNLESS our subscribers, who are in arrears, renew promptly we will be forced to drop their names from our list. We don't want to part company, but our expenses are already very heavy and we can't afford to carry delinquents through the summer. If we drop your name that does not mean that your bill is settled.

THE Catholics, in many countries, built halls in which to use the horrible instruments of the inquisition. In the course of years Christianity is sending into these countries a civilization that is scattering to the four winds such cruel powers, and evangelical churches are finding these halls convenient places in which to gather the people.

PARTIES north, south and west of Montgomery can reach Troy by coming over the L. & N. railroad or the Western to Montgomery and taking the Central road to Union Springs, and from thence making close connections to Troy. Others along the line of the Columbus & Western may make closest connection by going via Columbus, Ga. Inquire of nearest agent.

SOMEBODY asks why Methodist preachers get more money out of their congregations than do Baptist preachers. The answer is plain: The first named always ask for it and give the people a chance to contribute; the other are afraid to talk to their flocks about the great causes fostered by Baptists, and then allow their willing hearts an opportunity to honor their Master by giving of their substance.

If you ever feel impressed to speak to a sinner about his condition, do it. Don't let the devil dissuade you. Dr. Bryson was holding a meeting in Florence three weeks ago. One day he saw a young man walking down the street. He felt he must speak to him. He called to him to stop. He spoke to him of his soul's interest. A few days later the man professed Christ, and said to the preacher, "Your words stopped me and were the means of my salvation."

THE LUTHERAN Enterprise offers a goodly criticism of the "weakly" papers in Alabama that make practice of sneezing every time a certain daily prints the fact that they have sneezed. The editors of even county papers ought to have manhood enough to think for themselves, and not be moved to a prejudicial point by simply reading what any great daily may say on one side of a question. It will also be well to remember that there are two sides to every question. A man may have bitter enemies, but he will likewise have strong friends.

LIBERAL pledges have been made by brethren and sisters of Alabama to the Home Mission Board, both for its general work and the work in Havana. The money is needed. Dr. Tichenor, under instruction from the brethren, has pushed his forces far to the front, and unless we would see them fall back and leave victories that should and could be gained for Christ, we must come to their rescue. No one, it seems to us, who carefully studies the trend of the times can doubt for a moment the need of this board. To make it meet the full measure of its destiny we must give it our fullest sympathy and practical support.

THE Catholics are putting forth a strong bait to that political party which shall prevent the confirmation of General Morgan, as Indian commissioner. A Catholic paper in Washington is reported to have said that the Catholic vote for 1892 will be the prize to their friend. We join the Christian Inquirer, of New York, in urging Baptists everywhere to write to senators and congressmen from their states to stand like men against this low device of Rome. Let no delay be made. Pour such a flood of letters upon the representatives from Alabama that they will not fail to watch the interests of Protestants in this issue.

WE think it high time for the religious and law-abiding element of our people to enter a protest against cock-fighting at the next exposition in Montgomery. Already one man, of Burnsville, has written to the Evening Journal that he "will be present at the next exposition" with game chickens, and will "back them with his money." Now, then, since the Advertiser has entered a protest against the cock-fighting mania and asks that we be relieved of such causes of demoralization, we hope to learn that the Journal will also join the ranks of those who ask for a prohibition of the objectionable features. The cocking-main draws nose but gamblers, and trains men to become wreckless. The "amusement," so called, is of the most brutal kind, and the youth who go to see game birds fight to the death are being schooled for a life of crime and law-breaking. Let us have no gambling.

OUR Bro. Kailin, while on his trip to east Alabama, had the pleasure of hearing the lecturer of the national alliance, Col. Ben Terrell, speak at Dadeville, Alexander City and Opelika. Col. Terrell is a fine speaker. He had large audiences, composed mostly of farmers, to whom he gave much that was highly instructive. He disclaims the charge of being a third party man. Being a farmer himself, and having studied the needs of the agricultural interests, he presents his topics in a practical manner, ever ready to give a logical reason for all he asserts. The ladies, as well as gentlemen, enjoyed his lectures. We trust that he will have large and attentive audiences throughout the state. We feel sure that much good will be derived by giving him an impartial hearing and carrying out the many practical and valuable suggestions which he gives to farmers, merchants and others.

THE death of Bro. B. F. Noble, which occurred very suddenly on last Saturday afternoon, was a shock to the people of Montgomery. He was in his yard among his flowers when, in a moment, he dropped dead. He had just been to the cemetery to place flowers on the grave of a dearly loved son, who died a few years ago. Bro. Noble was seventy-four years old and had been a deacon of the First Baptist church of this city for thirty-five years. He was a devoted church member, watched and guarded the interests of the church with a jealous eye, and was an earnest advocate and supporter of our denominational enterprises. He was a kind-hearted and affectionate husband and father, and was one of the most active and useful citizens of Montgomery, especially a number of years ago when he was younger and stronger. He leaves three daughters and a son and a large circle of friends to mourn his departure. The funeral services were conducted at the First Baptist church on last Sabbath evening by Dr. Wharton, who, in an earnest and eloquent prayer, thanked God that our brother had "lived a Christian's life, had died a Christian's death, and had gone to a Christian's reward." Our sympathies are extended to the bereaved relatives and friends in their hour of sadness and distress. God keep them and bless them.

UNDER date of Jan. 17th, there appeared in the Montgomery Advertiser an able paper headed, "White Supremacy in Alabama." The writer of this paper is one of the men whose entire history has proven him to be a safe and strong counsellor. As a farmer, and also as an official he has been true to every trust of citizenship. He has no fear of a third party being caused by any action of the Farmers' Alliance. He gratefully recognizes the good already accomplished by this organization, and gives due credit to the part taken by the farmers of this state in redeeming our loved Alabama from the hands of those who were fast bankrupting her. He criticizes, in a kind, but clear, manner the resolutions set forth by the St. Louis convention. He believes some of the demands entirely impracticable. In this he is with Mr. Terrell and many other allies. This platform is open for discussion, and farmers are not so foolish as to accept that which is shown to be unwise, and we gladly welcome such many criticisms as this "Native Alabamian" has given.

THE GREATNESS OF HARVEST.

No Christian can better appreciate what Christ meant, when he said, "The harvest truly is great, but the laborers are few," than the devoted missionary as he stands in the midst of Christian men and women and feels that he and his comrades are but as sentinels, placed at great distances apart, to keep watch upon the movements of the enemy. This difference, however, exists: The soldier knows, while he is alone watching, that back of him is an organized band of brave friends, who, at the first signal, will rush to his rescue; but the Christian sentinel! what of the soldiers whom he represents? Does he feel that, should he fall, there will be other brave and strong arms ready to lift up the standard of his Captain? Ah! shame on us, that we are so poorly organized! Our missionaries may cry out for months, telling us of their failing strength and begging, in the name of Jesus, for help, for men and women to share in the great contest, yet we are like those who sleep their ears and heed not, until the workers, weary and worn, fall at their posts or come home to rest, and some of them to die, among their friends. To-day the cry is, *More men! More men!* Do you ask, Why don't they go? They stand ready, but how can Dr. Tupper send them when those who say go, will not give any money to aid them in their desire?

Let not this appeal fall on listless ears. If you intend to give, do so now, praying God's blessing to accompany the gift.

A SUCCESS IN KILLING MEN.

All around us are being built and furnished in magnificent style death-traps and places for destroying men's souls. While Christian people are laboring to elevate mankind, Satan is at work, earnestly at work, pulling down the material they have raised with their hands and by their prayers for the benefit of the human family. Now comes the news from Birmingham, almost with a flourish of trumpets, that "the handsomest place in the South" has been thrown open in that city in the form of one of these death-traps that are too frequently springing up in our towns and cities. The Age-Herald proceeds in this strain:

"The bar, with all its fittings and trimmings is the handsomest in the entire South. * * * The carving on the fixtures, including the magnificent screen, cost over \$2,000, and to equip and adorn the bar \$10,000 was expended. When it is said that such a bar has been opened in the city, it is not a surprise to the people that R. D. Burnett & Co. are the proprietors. A little over a year ago the Burnett was opened by the same gentlemen, and at the time it was the handsomest bar in Alabama. The success of it has been wonderful, and the Florence, which has been opened by the same gentlemen, will be likewise. The same principles which have made the Burnett a grand success will be strictly adhered to in the Florence," etc.

1. We suppose there is a great deal of money in the whisky business in Birmingham, when we remember that the proprietor of a single bar-room in Marion boasts of the amount of money he cleared in one year in that town. He recently purchased a store for \$4,000 cash, and says the entire amount was realized from his bar last year. Thus it will be seen that if whisky selling is a "success" in Marion, surely it is a tremendous "success" in Birmingham.

2. With a record of money-making like the instance cited above, we do not wonder that the proprietors of the Florence are abundantly able to pay \$10,000 to equip and open their bar.

3. We understand a bar's "success" to be the amount of whisky sold and the large crop of drunkards that are turned out yearly from such a place. If not drunkards this year, then it is only a matter of time with nine tenths of those who drink, for the drunkard of next year is the drunkard of next year. The public are assured that the work begun in the other bar will be continued at the new stand.

4. "The same principles" which have made the other bar a "success,"

we are told, "will be strictly adhered to in the Florence." This is another instance where a secular newspaper claims that "principle" is to be considered by the proprietor of the grog shop. It is pretty well understood by all rightly thinking men that when a man engages in such traffic he is in a fair way to lose the little he has, and the day isn't distant when "principle" will indeed become a stranger to him in his business. So long as he is able to realize large clearings from small capital invested, just so long will he go on making drunkards, caring naught for blasted hopes and ruined fortunes.

No man ever engages in the whisky business with the hope of making his fellow man better or more useful, but with a view of filling his private coffers with ill-gotten gain.

Since the opening of this "attractive" place, where thousands will begin their journey to ruin, there should be greater exertion on the part of the Christian people of Birmingham to bring into the fold of the good Shepherd those who are sure to visit these places of destruction. The opening of this infamous resort should be the means of impelling God's people to begin the erection of ten more churches in Birmingham.

ACBURN.

Last Sabbath we worshipped with the brethren at Auburn. The Sabbath school was well attended, although the epidemic of la-grippe had not left the city, and many were kept away by illness. Dr. Frazer, the superintendent, told us that the school, as well as the church, had decided to give the collections on every first Sunday to missions. We wish that all schools would do this. It would instruct the children in the line of missionary work. Prof. Mell is a fine teacher, both in the college and in the Sabbath-school. His class lectures are interesting and very instructive.

Dr. W. E. Lloyd, the pastor, preached a sermon for the children. It was an earnest and thoughtful discourse. The preacher believed that this was distinctively an age in which the great minds were going out to reach the children.

In the afternoon, in company with our old friend, Bro. J. M. Quarles, a post graduate student of the A. and M. College, we attended a meeting of the Y. M. C. A. at the Presbyterian church. There are a number of most excellent young men in this organization and they are good speakers.

We hope, at an early day, to accept Dr. Lloyd's invitation to spend more time with him in the interest of the paper.

IN EAST ALABAMA.

It was our happy lot to meet with a hearty reception when traveling in the southern part of the state. This kind treatment was fully equaled by the efforts of the many friends in east Alabama to make our trip both pleasant and profitable.

DADEVILLE.

was reached for the first time. Dr. Shaffer preaches here two Sundays in each month, and we were glad to enjoy the privilege of worshipping with the large and flourishing church over which he presides as pastor. Young and old alike regard him a great man, and such he is. As a leader among men he points the way to the Savior by example as well as precept. They have a good house, and the congregations are large. The singing is fine. It is a treat to worship with such a people, whose hearts seem all in accord with the spirit of service to the Master.

Our subscription list was considerably increased by the efforts of the pastor. One business man, whose wife is a member of the church, said he could not take the paper unless his wife wanted it. He promised to ask her about the matter at dinner. In the afternoon we called at his store again, but were disappointed to learn that he had not gone home to dinner, as he had been too busy, and we could not induce him to subscribe without first seeing his wife. That night, on account of a change on the railroad, we failed to go on the next morning, in company with the pastor, we called on the merchant to give him a surprise party. He looked up from his work in astonishment and exclaimed, "Why, I thought you had gone!" He had forgotten to mention the paper to his wife, but seeing that he was helpless, and providence seeming to be against him, he decided to wait no longer, and his wife will now read the paper.

Many of the old friends of the paper were met. It was our pleasure to enjoy the hospitality of sister Jones and brother and sister Parker. Sister Kimball was kind indeed, and we shall not soon forget her.

ALEXANDER CITY.

was our next place. Only two hours and a half for a stop, and more than half of this was spent in listening to a speech. This afforded but limited opportunity for seeing our people. Bro. Sorrell is a rising young lawyer. Bro. Whitley is lawyer, editor and preacher, all in one, and keeps his hands full. Bro. Cumbe, the pastor, kindly showed us around, and a few of our subscribers were met and some addition was made to our list. We hope soon to give a day to this point and have more to say hereafter.

OPELIKA.

is a lively town, and there we spent several hours very profitably. Through the kindness of Bro. Howard, the pastor, and several other brethren, a number of new names were placed on the roll. The Book Depository is doing a good business, and Bro. Collier expects to improve it all along. Pastors and others should order books from the Depository and circulate them widely. It will prove a good investment when the final reckoning is made.

The illness of our bookkeeper made it necessary to return to the office, and so ended a brief but pleasant trip.

FIELD NOTES.

What is your child reading? Read the first page carefully. Mr. Spurgeon is still quite feeble. Read the letter of J. D. M. on first page.

The Judson is receiving new students almost every week.

Work has been resumed on the Thomasville Baptist church.

The Methodists of Livingston will build a new house of worship.

The state has a fine property in the A. and M. College at Auburn.

Read notices of reduced railroad rates to the Baptist congress at Troy, Ala.

Order your books through the Baptist Book and Bible Depository, at Opelika.

We are sorry to hear of the serious illness of Mr. Rufus Bentley at Waxahatchie, Texas.

The Baptist ladies of Florence are raising the money for seating the new church building.

Mrs. L. A. Jones, of Allenton, obliges us by sending renewals and adding kind words.

Dr. Tichenor is reported as making a powerful speech for home missions in Baltimore, Jan. 26th.

Bro. G. D. O'Rear, of Jasper, will work for the paper, and wants to circulate Dr. Taylor's tract.

The Verbena Sunbeams, under the capable leadership of sister Brooks, are making splendid progress.

Dr. James L. Gilder places us under obligation to him for collecting renewals for us at Eldridge, Ala.

Rev. S. P. Lindsey, of Howard College, is our special agent for job printing in and around Birmingham.

Dr. Stratton, of Marion, will exchange pulpits, next Sabbath, with Rev. A. J. Dickinson, of Selma.

The fact that a man turns up in a community and claims to be an evangelist is no sign that he is genuine.

Rev. P. T. Hale, one of the hardest working preachers in Birmingham, is in bed from the effects of la-grippe.

See advertisement of Otis W. Snyder, jeweler. He gives as reference Dr. Harvey, of the Western Recorder.

Sister Elizabeth Maxwell died near Alexander City on the 30th ult. We sympathize with the bereaved family.

Correspondents of Rev. J. M. Greene will please address him, care ALABAMA BAPTIST, Montgomery, Ala.

We appreciate your efforts in giving us a good paper. Success attend you.—J. D. Cook, York Station, Jan. 30th.

Read Dr. Teague's sermon on the first page. It is a jewel and full of precious truths for every Christian heart.

Judge Lewis M. Stone, of Carrollton, in ordering copies of Taylor's tract, says: They will do to keep and circulate.

Two young ladies, in the senior class, at the Judson have been ill and will go home, but expect to return next session.

All money pledged for the Howard building should be sent to Rev. D. I. Purser, Financial Secretary, Birmingham, Alabama.

Col. A. E. Redd, superintendent of the Sabbath school of the church at Marion, is an excellent man for the position he holds.

Rev. R. Deal, the pastor, preached two excellent sermons at the Baptist church, in this place, Sunday.—Star, Ozark, Jan. 25th.

Rev. W. C. Bledsoe came near having a serious fall last week, while visiting the tower of his new church, at LaFayette.

Rev. Andrew E. Williams, who is most highly esteemed by the brethren of the Mt. Zion church, Georgia, has removed to Birmingham.

Dr. Lloyd is proud of the record Auburn has made for prohibition. For twenty-five years the town has not allowed the sale of liquors.

Don't miss the congress, whatever you may do. It will be the biggest treat of the season. Send your name at once to Rev. J. F. Purser, Troy, Ala.

Read the report of the treasurer of the central committee of the woman's mission societies. A splendid record for January, and more to be heard from.

One of the most generous men in our ranks is Bro. J. T. Smith, of Union. Every year he pays for the ALABAMA BAPTIST for several poor families.

The Florence Herald tells us that active work has commenced on the Baptist college and that there will be no doubt of its completion by October next.

If you can pay for your paper for only three months, or six months ahead, be sure and do so, for it will greatly help us. Send now while you think of it.

In a few days all who have ordered copies of Dr. Taylor's tract will get them. We have been so crowded with work as to be a little late in getting them out.

The papers tell us that Dr. Talmage, while in Palestine, baptized an American in the Jordan River. To date we have not heard him complain of its shallowness.

The church at Camden has called Rev. W. N. Huckabee, of Plantersville. Bro. Huckabee is one of our most earnest workers and most studious young ministers.

The Baltimore Baptist is our authority for stating that Cambridge church, Maryland, has called, and the state board approved, Rev. J. A. Howard, of Opelika.

Roanoke College has an attendance of one hundred and sixty students, and is reported to be in a most flourishing condition under the excellent management of Prof. G. W. Stevens.

Rev. C. W. O'Hara, of Columbia, always responds to our calls for help. A recent letter brings a list of new subscribers and renewals. The preachers all recognize that never before was the paper making greater efforts in their behalf than now, and they are standing by us nobly.

Bro. Oswalt, our bookkeeper, has been wrestling with the gripe for two weeks past. He struggled bravely against its power, but at last had to give up for a few days. He is out again.

Mr. Edward Baxter Perry, of Boston, Mass., a lecturer and pianist of ability, is expected to visit Marion about Feb. 21st or 22nd, and will give a lecture for the musical library of the Judson.

Bro. G. S. Anderson reports his churches at Fort Deposit, Lowndesboro and Hayneville to be in good condition. Hayneville's new church is about finished. The plastering will soon be put in.

Bro. H. D. Wells, of Crawford, has the correct idea when he says they who read their church papers are the ones who can be counted on to take an interest in the enterprises of the denomination.

Bro. A. E. Burns, of Jemison, is one of the best friends we have among the young pastors of the state. He sent a number of new subscribers last week. Read what he says about giving a tenth to the Lord.

Dr. Wharton left Monday to deliver his lecture, "Voices from a Buried City," before the Y. M. C. A. of Selma on that night. A large audience greeted him and were highly pleased with the lecture.

Bro. J. B. Gerald, treasurer of the First church, of this city, was made the recipient of a beautiful silver tea service last week, as a token of appreciation for his faithful discharge of the duties of his position.

Dr. Shaffer believes that our ladies' mission societies should report their work directly through the church as a part of the church work, and not as an independent organization to head quarters away from home.

Every day new patrons are being added to our long list of customers, and universally they express satisfaction. By giving good work and low prices we secure a large amount of work that formerly went out of the state.

The service of song, which was announced for last Sabbath night, at the Adams Street church, was postponed till next Sabbath night, on account of the illness of some of the members of the choir who were to participate.

Miss Alice DuBois, of Tuskegee, died suddenly while with her aunt, Mrs. A. A. Ivey, in Talladega, on the 21st ult. She was a member of the Baptist church in Tuskegee, and at the time of her death was attending school in Talladega.

Fearing that the delay in the Midland may prevent its completion in time for congress, we have arranged for a special train from Union Springs to bring over all delegates who come over that point in the afternoon.—Jno. F. Purser, Troy.

Our Sunbeams at Allenton have made a good financial record for the past year. The society has only twenty active members, and they raised \$115 for all purposes, an average of nearly \$6.00 per member.—W. J. Elliott, Pine Apple, Jan. 28th.

Brethren along the line of the Western and Georgia Central railroads, who would like to have a visit from Bro. Kailin, will please let us know, on what Sabbath the regular meetings are held. We are anxious to visit the different portions of the state as much as possible.

The ladies' aid society of the Verbena church have determined to take on a new lease of life. They will soon give an entertainment to build a baptistry. They had \$100 for this purpose, which was taken by the burglars who broke open Mr. Mullen's store.

Mrs. Austin, teacher of English at the Judson, has left to spend a few weeks in Virginia, where she goes to improve her health. During her absence Misses Sallie Martin and Tullah Dickson, both graduates of last session, will have charge of Mrs. Austin's classes.

Bro. Garrett, of Ashland, says he has no trouble now in recommending the ALABAMA BAPTIST. He, like scores of other brethren, think that for three years past the paper has been steadily growing in usefulness. So far as it goes, it shall not cease to grow in power.

The Adams Street church gave thirty-six dollars last Sabbath for the Judson Institute. Brethren in the association pledged \$100.00 for this object, four payments of twenty-five dollars each. It will thus be seen that the first collection was more than to meet the first payment.

Remember that a copy of Dr. Taylor's tract, "The Ordinances," will be given to every subscriber who renews during this month. Those who desire only the tract can remit to cents in postage stamps and we will mail them a copy, which is worth more than ten times the price.

Died, at Silver Run, Ala., Jan. 28, 1890, George Wright, Sr., in the 80th year of his age. He was an uncle of Dr. Wright, pastor of the Verbena church, and the oldest and one of the most valuable members of the Munford Baptist church. Our sympathies are extended to the bereaved.

Have been giving a tenth of my income to the Lord's cause for two years. The Lord has greatly blessed me since I began, and I have no idea of abandoning it. The pleasurable consciousness of doing my duty is a sufficient reward, aside from the temporal blessings received.—A. E. Burns, Jemison, Ala.

The questions growing out of the doctrinal unsoundness of Rev. M. T. Martin and the personal difference between Dr. Hayden, editor of the Texas Baptist and Herald and his former pastor, are threatening the harmony of our Texas brethren. We trust the spirit of Christ may overcome all things for the glory of God.

I congratulate the people who have been so fortunate as to capture Bro. J. W. Dickinson. 'Tis a sad blow to the South Bethel association. We are all sad. Tell that "reformed" preacher he "piney woods folks" felt highly honored to have him visit, but didn't know he was a "thief in the camp" and was only paying

the way for our best preacher to step on and off. We certainly will pay him all indebtedness. Bro. D. will be greatly missed. Many good wishes for the paper.—R. A. Bucketh, Grove Hill, Ala.

I want the ALABAMA BAPTIST read widely. More copies of the ALABAMA BAPTIST is one of the wants of Alabama Baptist people. I met Bro. Kailin at Dadeville the other day, and he will be up to see us before long. We will try to increase the list here. Bro. Kailin is a pleasant young man, very pleasant.—Jno. P. Shaffer, Roanoke, Ala.

Married, at the home of the bride, on the fifth Sunday in December, 1889, by Rev. A. P. Majors, Rev. J. E. McClurkin, formerly of Alabama (educated at Howard College), now of Chapel Hill, Texas, to Miss Belle O'Gwynn, near Buena Vista, Monroe county, Ala. The happy couple started the next day for their future home in Texas.—M. P. A.

In company with Dr. Caffey we visited, on Sabbath last, the Sabbath-school at the Evergreen school house, a couple of miles out from Verbena. Bro. Strick is the faithful superintendent, and is aided by a few self-sacrificing Christian men and women. Much good can be accomplished there. It would be well for them to have preaching once a month.

Special attention is called to the advertisement of the Penn Mutual Life Insurance Company of Philadelphia. This is an old, cautious, conservative company. The senior editor of the ALABAMA BAPTIST is protected by one of its policies, and we feel safe in recommending it to any of our readers. Life insurance is the one great investment which should not be postponed.

Rev. A. W. McGaha, pastor of the Ruhama church, East Lake, will assist Bro. Thompson in a series of meetings at the Adams Street church about the latter part of February. He is a graduate of Howard College and of the Southern Baptist Theological Seminary. He was pastor in Chattanooga, Tenn., before coming to Birmingham, and is an earnest, successful Christian worker.

The Sunday-school of Ramah church had a reorganization Jan. 19th, which resulted as follows: E. L. Graves, superintendent; R. K. Gary, assistant superintendent; A. H. Pratt, secretary and treasurer. The former teachers were re-elected. We have regular Sunday collection and an average attendance of about twenty-five. We have adopted the copper system and it proves very successful.—A. H. Pratt, Harris.

On the 27th ult., Dr. Thomas W. Howard and Miss Mollie E. Roberts were united in marriage, both of Girard, Ala. Dr. Howard is one of our leading practitioners, and is clerk of our church. Miss Mollie is one of the brightest and most useful young ladies, a devoted and useful worker in the church. None in our midst are more highly esteemed than the Doctor and his fair bride.—W. B. Carter, Phenix City.

On the 27th ult. we had a joyous meeting. At 2:30 p. m. we ordained six deacons, the presbytery consisting of Rev. J. Gunn, J. W. Howard, F. M. Blaylock and the writer. Preaching at 7 p. m. by the pastor. Theme: The duty of the church to the pastor and the duty of the pastor to the church. Nine additions to the church. Bro. Gunn is assisting in a meeting in another church in the city.—W. B. Carter, Phenix City, Jan. 27th.

Encouraged by the rapid sales and success of his other book, "Famous Women of the Old Testament," Dr. M. B. Wharton, of Montgomery, has submitted to publishers the material for his new book, "Famous Women of the New Testament." Those who have read the first named book are awaiting the coming of the latter, feeling that a treat is in store for them. It will be beautifully illustrated, and is now going rapidly through the press of a New York publishing house.

The supreme court of this state has just decided a case which defines the whipping privileges of a school teacher. He may use the rod, but not to brutal extent. A certain teacher was convicted of assault and battery on a pupil. The teacher appealed to the supreme court, and the decision of the lower court was affirmed, on the ground that the teacher used a stick and injured a boy by striking him on the eye with his fist, etc. The matter of how far to go must be determined by each teacher.

Dr. Wharton's book, "Famous Women of the Old Testament," is gaining a reputation abroad. He received the past week an order for the book from Rev. "Dr. C. Phelix, Orléans ardiche, France," in which he says: "I wish very ardently to possess a copy of your admirable lectures on the 'Famous Women of the Old Testament,' for the topic studied interests me very much." Remember that this is one of the most interesting as well as most ably written books sent out from the press in recent years. It already has a wide reputation and is very interesting indeed. We can furnish the book to any who may desire it for \$1.75.

I am just recovering from a severe attack of la-grippe. Lost two appointments with my churches. I have collected twenty-three dollars for the Cuban house since the convention. My field of labor is improving. My greatest difficulty is to enthrone them in the ALABAMA BAPTIST. When once they take it they prize it highly. My first collection this year nearly doubled the first of last year. Tell Bro. Crumpton that my church's are first class, hence I'll be at the congress at Troy. My wife is the best woman in Alabama. She presented me a nice watch Christmas also, a very sweet little girl the other day. Sister Fiddie Dawson gave us a nice Christmas turkey.—W. J. D. Upshaw, Eldridge, Jan. 30th.

You ask through your paper the personal experience of those who practice the tithing system of supporting the gospel. I

Alabama Baptist.

MONTGOMERY, ALA., FEB. 8, 1900.

OTIS W. SNYDER,

Manufacturing Jeweler, 8 North Up-

per St., First Floor and Basement.

43 East Main St., 2d & 3rd

Stories. Office: 8 North

Upper Street.

LADIES' WATCHES

14k filled—Best Watch Case made for

the price—with stem wind and setting

movement fully guaranteed. Sold ev-

erywhere for \$35. We bought one

dozen of these watches so we can af-

ford to sell them for \$16.50 delivered

by mail or express FREE. After 30

days' use we will refund the full price

paid if not satisfied with your pur-

chase.

OTIS W. SNYDER,

The Gold and Silver Smith,

Lexington, Ky.

Christ speaks to us from his cross and from

his throne—in the one instance showing his

divine love and calling for our gratitude; and

in the other instance demanding our obedi-

ence as "the King of kings and Lord of

lords." Let each hear, obey and live.

H. W. GRADY'S "SOUTHERN FARM."

The January number of this excellent farm

magazine is just out, and surpasses any issue

yet printed. It is eighty pages and contains

the last work of the great editor who was its

founder, and has a correct report of his last

great speech in which he championed the

rights of the South before a Boston audi-

ence and elicited the sympathy of the whole

North in the cause for which he pleaded so

nobly. It also has a sketch of his life, and

contains a superb picture, as it is a splendid

likeness of Mr. Grady. The agricultural in-

terests of the South never had a better friend

than Henry W. Grady. It was his desire

from boyhood to own and run a farm; and

the wonderful success which has attended

his efforts on the SOUTHERN FARM show

how sincerely his heart was given to the

work. His associates on the FARM are

conversant with his ideas and intentions regard-

ing the future of the FARM and will do their

very best to perpetuate the work to which

Mr. Grady's life was devoted. All the old

favorites, such as Will A. P. Felt, Mrs. Felton,

Uncle Remus and Plunkett, will be with them,

and scores of special contributors will

bring letters fresh from the field. Dr. W. L.

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