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Notes of a Sermon on the Deaconship.

Preached at Russellville, Ala., on the Occasion of the Ordination of Brethren H. S. Kirkland and N. G. Greenhill as Deacons of Russellville Baptist Church, Jan. 18th, 1891.

BY MAT. LYON

Text—Acts 6:1-7

1. The deacon is an officer in the church. What is the church? The first notable act of the disciples of Christ after his ascension, was the choosing of Matthias as an Apostle, in the place of Judas. About one hundred and twenty were assembled at that election, among whom were Mary, the mother of Jesus, and her other sons, his brothers according to the flesh, whose names were James (not the apostle), and James, and Simon (not Simon Peter), and Judas (not Iscariot, who was dead, nor the apostle Judas or Jude, who wrote one of the Epistles).

The Roman Catholics have long worshipped an imaginary being, called the Virgin Mary, the mother of God, and whom of late years they have been authoritatively taught to believe to have been born with a sinless nature. But Mary, the mother of Jesus, not only had a sinful nature, but confessed herself an actual sinner; for in her triumphant utterance of praise to her Maker (Luke 1:47), she said, "My spirit hath rejoiced in God my Savior." The Redeemer was named Jesus, by divine authority, because he should save his people from their sins (Matt. 1:21); not from their sinful nature only, but from their actual sins.

2. The second notable act of the multitude of disciples, was the reception into their body of about three thousand convicted and converted persons, who had been scripturally immersed on the day of Pentecost. Among these sinners were many who had, in conduct or in spirit, participated in the murder of the Prince of Life. His prayer on the cross for them was answered, for God gave them repentance unto life (Acts 11:18), which is produced only by godly sorrow (2 Cor. 7:10). It was impossible for them to have this kind of sorrow unless they loved God; which sorrow God only could give, for in their nature they wholly hated God (Rom. 8:7). They now gladly received the word which just before condemned them as murderers of the Holy One. It is plain therefore that these persons were born of the Spirit, received the remission under God's "law of pardon" of all their sins, were justified, sanctified, made new creatures in Christ, and eternal children and heirs of God to eternal salvation, before they were immersed. They were not immersed then in order to have their sins forgiven.

Some critics have objected, that so great a number could not have been immersed on that day in Jerusalem. If they could not, neither could they have had a little water sprinkled or poured upon them, for baptism, for these actions require each about an equal length of time. If the twelve apostles had no help from any of the other seventy missionaries whom Christ had sent out to preach, we will suppose that without indecent haste, they could easily have immersed "a person in one minute. The three thousand divided by twelve would leave two hundred and fifty persons to be baptized by each apostle in an equal number of minutes, say four hours and ten minutes. If the apostles began baptizing at half past ten in the forenoon, they would have finished the work by forty minutes past two in the afternoon. Or, they might have stopped during two hours for rest and dinner, and have completed the whole work by an hour and twenty minutes before sunset.

But there was no such quantity of water, convenient for immersion; though great numbers of those wicked hypocrites of Jerusalem immersed themselves, their couches, and various utensils, daily, or very often, because they—holly people—or some of their belongings, might have been defiled by the touch of a sinner in some crowd, or otherwise.

But these disciples and converts were not allowed to use the pools, of which there were many. On the contrary, they had a perfect right to use them, for they were Jews, and now, especially, they had "favor with all the people" (Acts 2:47).

But the streams and pools were nearly dried up at that season of the year. Yet it was in the fall of the year, when God required vast multitudes to assemble for a week's grand feast, and to give thanks for their bountiful harvest. And God brought all these multitudes to Jerusalem, every year, to perish for want of water,—did he? This foolishness is like that of some wonderful critics, who have found out that the river Jordan was always so narrow that you could step over it; and of others, who found that where it was wider, the wading was only a few inches deep. And yet it is remarkable, that there was a royal ferry boat on the river Jordan, more than a thousand years before the days of the apostles, on which King David crossed that celebrated river, in returning to Jerusalem after the death of Absalom (2 Sam. 19:18); and no one has shown that the river Jordan has dried up since that time. Still other critics seem to have made the singular discovery, that where the river Jordan was deep enough to immerse a man, it formed such a tremendous cataract that it was impossible for a man to stand in it. But the Presbyterian Dr. Talmage has recently most effectively rebuked all this learned nonsense, by leading a man down into the river Jordan, and immersing him there. All very well, if he had first got a Baptist preacher to immerse him himself, on

request of a Baptist church, and thus given him official authority and right to immerse others, who should be approved for baptism by a Baptist church.

3. In pursuance of our question, what is the church? I have shown that it is composed of regenerate human beings, "men and women" (Acts 8:12), scripturally baptized, but no infants. The selection and ordination of these seven deacons, or assistants, by the church at Jerusalem—the only church of Christ, thus far, on earth—as described in the text, is the third notable official act of the disciples, in their organized capacity as an assembly for divine worship, and work for Christ. This passage of Scripture is selected for our present consideration, because it distinctly points out two classes of servants divinely appointed, and discharging their respective duties in this first local church; and because it is the pattern furnished by inspiration for all other such local bodies, called churches of Christ.

4. I speak of a local church, because locality is essential to a New Testament church of Christ. Neither Christ nor his apostles ever established, provided for, or described any other kind of churches than local churches, of which it is a conceivable possibility that all the members could be gathered together, and be "all with one accord in one place"; and which was no doubt literally true, as a habit, of a great majority of the members of every church in apostolic times. A church of Christ must have regular times of assembling, and a certain place of assembling, both known to the members, or they could not know when or where to assemble, and the church would soon die. And no other kind of body is a church of Christ. A body with two distinct parts, a head and a branch, a head and a thousand branches, is a human invention, and is not a church of Christ. A representative, legislative body, composed of clergy and laity, is not a church of Christ, nor are its thousands of branches, depending for its existence on such ruling head, churches of Christ. Neither the church of Christ, nor a church of Christ, can have any branches, or branch. A church of Christ does not extend over a vast territory, with local parts or fragments; but it must be such a body as is described in our text, where "the whole multitude" of the members might possibly assemble together.

5. The peculiar character, authority, and powers of the apostles died with them, and they had no successors. The two classes of officers pertaining to the churches of Christ are pastors and deacons. Pastors are also called bishops, or overseers, and they are also commonly called ministers. There are no grades in the ministry, but all are on a level. Of course there has been no such thing as a scriptural priest appointed on earth, since "the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51); and there are not, and there never have been, such scriptural officers as bishops, "lords over God's heritage" (1 Pet. 5:3), with numerous trains of dependent clergy under them.

6. A scripturally organized body of Christ's people means an assembly, but it is called a church, while the word "church" really means a meeting-house, a house of worship, and nothing else. Much injury to the cause of truth, and to pure religion, has resulted from this misapplication of terms, and the word church is made to mean almost anything which a local assembly of Christ's people does not mean.

II. Let us next consider the ordination, qualifications and duties of deacons.

1. The appointment of the seven assistants, or deacons, arose from the fact that the apostles thought it not right for them to leave serving the people spiritually, as preachers of the gospel, and take up their time in serving tables, in feeding the multitude of poor disciples, many of them strangers, and not a few of them widows. Every church ought to have deacons, when it has men suitable for the office. A church is an organized body, first without deacons, for it is the church, and that alone, which has the power to elect deacons from its own members, and have them ordained for their special work. This class of helpers, or servants, like those elected by the first church at Jerusalem, is distinctly recognized by Paul in his first Epistle to Timothy. The preacher must have an overcoming desire to be engaged in preaching; it is enough for the deacon to be perfectly willing to comply with the desire of the church in reference to his work; but both alike must be the choice of the church, each for his distinct class of duties. The ordination of deacons is a brief proceeding, in gospel simplicity. It is common to soundness in doctrine, then follow after apostolic example, a prayer suit to the occasion, and the laying on of the hands of the presbytery; presbytery simply meaning elders, that is, two or more ordained ministers of experience. The laying on of hands seems most properly done after all rise to their feet. This action conveys nothing whatever to the person ordained, but means only a public recognition by the ministers of the fitness of the man for the office. It is then usual for one of the presbytery to give a brief address to the ordained, in the nature of a charge as to the duties of the office assigned.

2. There is in the New Testament but one kind of service specified for these assistants, or deacons, that is, to attend to the temporal affairs of the church. Had it been necessary, on their first appointment, besides feeding the multitude, also to raise salaries for preachers, to provide means for

building and furnishing churches, and tanks or fountains for immersion, with robes for baptizing, and to pay traveling expenses of missionaries, home and foreign, as was afterwards done, these additional labors would have devolved upon those seven men. Such were the duties of deacons of Baptist churches 1500 years ago, and before, and such are their duties now.

3. It is not the duty of deacons to pay all of these expenses themselves, otherwise the first and most important requisite of deacons would be, that they should be rich men. Nor is it their duty to contribute one cent more because they are deacons. Every member, old and young, should contribute according to ability. Neither need deacons be official collectors, dunning members for their dues, or drumming up contributions which all know are needed. Let deacons do their part, and others their part also. There should not only be division of labor, but specific duties should be assigned to the most suitable persons. A man may be a good deacon, but not so good a church clerk, nor so well adapted as some other to conduct a prayer meeting; or to collect money for the church. For a collector, let whoever he is a deacon or not, do it. But it is the duty of deacons to receive and take care of the church's money, and pay it out as directed, keeping strict account, and making prompt report of all pecuniary transactions.

5. Deacons should be men of recognized religious character; they must be "grave" (1 Tim. 3:8), that is, serious; not double tongued, or deceitful in church; not be "given to much wine." Let "wine" stand for any kind of ardent spirits; a man who is a habitual drinker of intoxicating liquors, whether he ever gets drunk or not, is not fit for the office of deacon. What does the term "intoxicating liquors" mean? It means "poisonous liquors." Is the man who habitually drinks poison fit to be a deacon? No more than one who is asleep half his time from opium or morphine eating; or who is constantly smoking opium-drugged, body-and-soul-destroying cigarettes. And I would give it as my individual opinion, that persons addicted to all or any of such habits, would do well to consider whether they are fit to be in the church at all.

6. The deacon must not be "greedy of filthy lucre"; not eager for base gain. If he could conceal such greediness, he would be a base hypocrite; if he could not, he would be a man of bad reputation; and he had as well be a heathen at once; for covetousness is idolatry.

7. A deacon must also be one "holding the mystery of the faith in a pure conscience"; the mystery once hidden, now revealed in the gospel of Jesus Christ. He must be generally acknowledged to be a conscientious, consistent Christian.

"And let these also first be proved, then let them use the office of a deacon, being found blameless." Probably this does not mean, that in every case the church must elect a man, and then try him for a year or two before his ordination; but it certainly requires that he should be satisfied from acquaintance, that such a man would make a good deacon.

"Even so must their wives be grave, not slanderers, sober, faithful in all things." A man fit to be a deacon is most apt to be one with a family, of settled habits in society, but this text proves nothing on that point. The proper reading is, "Women in like manner must be grave," etc. 1 Tim. 3:11.

8. "Let the deacons be the husbands of one wife, etc. Neither does this text prove that a deacon must be a married man; for if he lose his wife, he must at once cease to be a deacon; but it is a restriction against polygamy, which among these recently converted Egyptians, and Jews also, was probably not yet abandoned. The meaning seems to be, choose a man for deacon who has not more than one wife. Probably also it was intended as a restraint against frequent and sinful divorces.

"Ruling their children and their own houses well." From these words the presumption is strong, that deacons were always to be chosen from those married men of the community who governed their own households well.

III. Let us notice the reward of the good deacon. For the text says, "For he that hath used the office of a deacon well, (or they having served well), purchase to themselves a good degree, (acquire for themselves an honorable station), and great boldness in the faith (which confidence in that faith) which is in Christ Jesus. This character conforms with the description given by the Apostles in the selection of the first seven, as shown in our text; they were men, "men of honest report," good reputation, "full of the Holy Spirit and wisdom." The faithful deacon is one then who goes on growing in grace, and who is recognized as firm in the faith, and of a wide and useful influence in the cause of Christ. He is one who truly lays up his treasure in heaven. The faith in which he has so much confidence, means the whole system of doctrinal truth taught in the word of God. He not only believes in the Christian religion, but he lives that religion. "For me to live," says Paul, "is Christ; and to die is gain." It was for such a death that Balaam himself longed: "Let me die the death of the righteous, and let my last end be like theirs."

IV. From these things our understanding is, that the ordination of the deacon, like that of the preacher, is for life. The gradual growth of his spiritual character to maturity, points

to this conclusion. As in the case of ministers, mistakes may sometimes be made, but that does not affect the general principle.

V. A remark as to the spiritual character of the church. It is, as has been described, "a congregation of faithful men," and women as well. It is "God's husbandry," it is "God's building," designed for holy purposes. It is a miniature type of heaven, into which nothing unholy should be allowed to enter. It is the house or temple of God on earth, where the Holy Spirit rules in the heart, and where Christ dwells with his people. Let us, with jealous zeal, cherish every thing that Christ has placed within this sacred enclosure.

VI. An appeal to the unregenerate. You may see, by contrast, what you are, in regard to the church of Christ. It is a holy organization; you are unholy and wicked. You could not dwell happily in a holy church here in this world; how could you dwell happily in heaven, were God to place you there? It would be a hell to you. You must become fit to be a member of the church here—a holy church—or you never can dwell in happiness hereafter. And you know I do not mean that joining the church can save you, or help to save you. You must turn to Christ alone for your salvation. Be wise to day, and wait not for tomorrow's sun.

Our Washington Letter.

(From our Washington Correspondent.)

WASHINGTON, Mar. 11, 1891.

Postmaster General Wanamaker has been informed by the Canadian postal authorities that they were in sympathy with our law excluding matter pertaining to lotteries from the mails, and requesting information as the legal status of the Louisiana Lottery Company, which has established an office at Montreal. It is feared under the Canadian law, which instead of including all lotteries from the mails, as our recently enacted law does, only forbids the use of the mails by illegal and fraudulent lotteries, it will be difficult for us to stop this gambling concern, which to the shame of the state of Louisiana, does business under a charter issued by the legislature of that state. However, our postal officials are confident of succeeding, now that they have been assured of the good will and assistance of the Canadian authorities in preventing the evasion of the law intended by the Louisiana company in mailing their advertising matter and tickets from Canada.

There is considerable feeling and some quite sharp criticism expressed in religious and temperance circles, because one of the local churches has sold a piece of ground to a brewer to be used for brewing purposes. It does not look well, and it seems to me that if the church was compelled to sell this property, which, if my information is correct, it was not, it might have afforded to have accepted a much smaller price from some purchaser, who would have put the property to a better use. Such things as this sale do the cause of religion and temperance incalculable harm by furnishing their opponents the basis for argument against the great principles underlying religion and temperance.

But what can we expect when in the society columns of our daily newspapers we find the insidious liquor fiend dressed in such a fascinating mask as this, which is substantially as it appeared in two papers, that combined probably reached the family circle of four-fifths of the people residing in Washington: "At the first course were served oranges, hollowed out and filled with punch, which was taken through straws two of which tied with narrow pink ribbons, lay on one side of the cut glass dish." What sort of an entertainment, think you, that this quotation was extracted from a description of? One given by a lady, who specially prides herself upon being highly cultured and educated. It was a luncheon given in honor of the daughter of a journalist of national reputation and the guests with one exception, were young girls. Just so long as society encourages and endorses the habitual use of intoxicating liquors at its entertainments the crop of male and female drunkards will continue to increase. It is but the great interest in the great national law of cause and effect.

Rev. Edward Payson Hammond, has begun a series of revival meetings, which already give promise of being very successful. A notable feature is the children's meetings, which are held in the afternoon.

The Y. M. C. A. has leased a park, which it is fitting up for outdoor athletics, and it anticipates that it will be means of largely increasing its membership. Many of our most prominent business men are taking a great interest in the matter and will use their influence to get their employees who are not already members to go into the association, and there is no doubt that the pleasures of the park will induce many young men to join who now get their recreation in places that lack the moral and religious atmosphere of this organization.

The liquor dealers have employed the best legal talent in order to get a more favorable construction put upon the new law prohibiting the sale of liquor within one mile of the Soldier's Home, but the temperance people are also on the alert to see that the law is properly enforced.

The promises of the Bible compass every human want and woe. Having these laid up in memory, hidden away in the heart, is food laid up in the summer for the winter of want.

From Florida.

Bro. Editors: A word from Florida may not be uninteresting to your readers, especially from this portion of the state, whose atmosphere is now loaded with the sweet perfume of the orange bloom, giving promise of a rich harvest of the golden fruit the coming fall; and where the vegetable crop approaching rapid maturity inspire the hopes of the toiling grower with the promise of an early yield of full reward for their labors. It has been many years since we have had such a fine outlook for prosperity throughout our state as at the present time.

Never has there been such an influx of travel from all parts of the United States during the present season. The great hotels have their capacity taxed to accommodate the incoming multitudes, and the railroads are reaping a rich harvest from the travelers on all the lines leading through the state. Many of these tourists are ceasing to be tourists and becoming settlers, purchasing orange groves, truck farms and town lots, thereby contributing to the permanent prosperity of the state.

While material prosperity is smiling upon us, I am glad also to say our spiritual growth is keeping pace with the material. The liberality of the Christian people of the state is constantly enlarging. At least this is true among the Baptists. While we have increased in numbers about 100 per cent in the last ten years, we have increased in contributions to missions and other denominational work about 600 per cent. Many points that were mission stations a few years ago are now self-sustaining, and making good returns to our mission treasury. And yet the field widens; every year new towns are springing up along the railroads as they open up new industries. These call for help from our board to sustain the infant interest growing up with these new towns.

In addition to this work the Lord has given us the finest institution of learning for its age, perhaps, ever entrusted to a people. I refer to the John B. Stetson University, located at De Land, Fla. We have property worth over forty to fifty thousand dollars, and an endowment of \$20,000 already secured; to which we propose to add, in the next two or three years, another \$10,000. A part of this is already secured, and with the blessing of God I hope to raise at least one half of it this present year.

We have some fine fields in our state for which we want some brethren who love the cause enough, to be willing to work for small salaries, for two or three years to come, and occupy them. We want only strong men, well educated, and consecrated, willing to share hardships for a season with their brethren, as many of us are now doing, until the fields can be developed and made fruitful. If you have any such brethren in Alabama, such as I have described above, and can possibly spare them to us, please put me in correspondence with them. More anon.

N. A. BAILEY.

Orlando, Fla.

For the ALABAMA BAPTIST.

Roman Street Scrap.

One sometimes hears in the streets of Rome suggestive bits of conversation, which might be interesting to others, and hence I send you a few specimens.

On entering a shop one evening to make some small purchase, I heard a gentleman remark, "O yes, we are all liberal, we are all liberal." "What," replied another, "you liberal? You know you are not." "Indeed I am liberal, when it is to my interest to be liberal. Interest is everything with me, and I am broad or narrow according to the demands of the occasion." This is the sentiment of thousands. Religion is no longer a matter of the heart, a guide for the life, but simply a convenience, a cloak to be put on or taken off according to circumstances. Such a one-to-day is a zealous papist, because he finds himself in the company of papists; tomorrow, the circumstances having changed, he is thoroughly anti-clerical and patriotic. To-day he even pretends to be evangelical in theory, and tomorrow he is a declared atheist or materialist, to-morrow he crosses himself devoutly, and anon his forehead by every wind of doctrine, weak and yielding, with no deep convictions of any kind, seeking only selfish, earthly interests, how difficult it is to reach such with the pure gospel of Christ.

One night, while hurrying through a narrow, crowded street, on my way to church, I caught just six words of a conversation between two working men. Chi muore, muore, chi camp, camp, which translated literally would read, "Who dies, dies, who lives, lives." Though I heard only these words, which seemed to ring on the night air with unusual distinctness, they sent a thrill of sadness to my heart, and gave me also a fresh thought for my sermon.

I was reminded of an impression that forced itself upon me soon after I came to this country, viz., that the people here, as a rule, do not value life as they do with us, and that very many have settled down into a kind of hopeless fatalism.

True this spirit often passes for resignation to God's will, and a sign of piety, but it is frequently the very reverse, for it destroys the very idea of personal responsibility and accountability, and makes the universe a mere machine. How often have I heard

this sentiment expressed by the poor and suffering of this land, so full of poverty and suffering. "If I am to die, I'll die, and if I am to live, I'll live." Then the next sad conclusion is, "If I am to be lost, I'll be lost." Thus the evil one is constantly tempting men to lay the blame of their ills and their sins upon God, and to believe that they cannot be otherwise than they are.

Finding myself one day in St. Peter's, the great cathedral of Rome, and of the world, and wishing to visit the crypt, where it is claimed that parts of the bodies of Peter and Paul are preserved, I asked permission of the sacristan. He gave me to understand that it was carefully locked, and that no visitors were allowed beneath the floor of the cathedral. "How is that," said I, "hasn't the crypt always been open to visitors? and why should it be closed now?" "You are right; it has always been open till quite recently, but now we have strict orders to let no one in, under any circumstances." Then with a solemn, half-frightened look on his face, he added, "Why, don't you know, signore, that they have even threatened to blow up this building with dynamite. Think of it! Ah! signore, these are awful times; there's no respect for religion, everything is going to the bad, the devil is in the air, and we don't know what is going to happen." Yes, yes, thought I, these are awful times, the devil is in the air, and right here in this building, and the old city of Rome has been one of his chief headquarters for many centuries, but the men through whom he is working seem blinded and hard.

Having occasion a few weeks ago to visit a government office, and a friend becoming known to see him, a missionary, one of the officials remarked, "You evangelicals had a hard time in the beginning of your work in this country." "Yes," said I, "that is so, and in some respects we still have a hard time, but at any rate we have liberty, for Cavour's motto, 'A free church in a free state' is still respected and enforced." "Certainly," he replied, "the present government insures liberty to all, without regard to sect. But tell me the truth, in the matter of religion, I do not believe anything." "Excuse me," said I, "that is impossible." Looking at me a little more seriously, he remarked, "Well, yes, you are right; I spoke too hastily. I believe in a great being, who made all things, who controls all things, who is high above me, and to whom I must necessarily submit myself. But as to Christ, the madonna, and the saints, the images, the church services, and the priests, I do not believe in any of these, and have no use for them. When I go to church and see the priests going on with their nonsense, it seems so ridiculous to me, that I am compelled to laugh. To be honest, I am the great thing in this world. I want every man to shew himself truly honorable under all circumstances, in thought, in word, in deed, and that's enough for me." At this point the speaker was called away and our conversation closed.

The lifeless forms and ceremonies of the Catholic church, coupled with the errors and abuses so prevalent, have been the moral ruin of thousands in this land. The religious instinct still remains, but the Bible is a sealed book, and the soul is left in an unsatisfied and famishing condition.

JOHN H. EAGER.

Rome, Italy.

"Harvard's Better Self."

The name of this article, "Harvard's Better Self," indicates its contents; its aim is to set forth the moral and religious side of university life. It does not pretend that there is no religion in the university, but it does show conclusively that there is a very warm and sincere religious feeling on the part of at least some of the officers and students of the university, and that the opportunities for cultivating the religious life at Harvard are very fine.

The most distinct contribution of the authorities, besides their personal examples towards helping the religious life of students, is the support of the services at the Seder service chapel, the Plummer Memorial Chapel of Christian Morals, which is at the head of a board of preachers who have charge of these services, and each year the Board of Overseers appoints five regular preachers to this board. During term time the preachers conduct prayer in the chapel just before lectures begin in the morning. After prayers one of their number is to be found at an appointed place to consult students upon any matter which may concern them. On Sunday evenings, one of the preachers, or some one invited by them, preaches to the students. From November until May vesper services are held on Thursday afternoons at five o'clock.

When it is said that on the board of preachers within the past few years have been Dr. E. Hale, Dr. Phillips Brooks, Rev. G. A. Gordon, and Rev. Brooke Herford, of Boston, Dr. Henry VanDyke, of New York, and Dr. Lyman Abbott, of Brooklyn, and that among those invited to hold Sunday evening services have been Prof. Geo. P. Fisher, of New Haven, Rev. W. N. McKivvers, of Philadelphia, President Andrews, of Providence, Bishop Dudley, of Ky., Rev. Philip S. Moxom, of Boston, and Rev. Robert Collyer, of New York, one can understand what delightful services are enjoyed by the young men. The university also supports a chapel choir,

most of the members of which are students.

The attendance on all services at the chapel is voluntary, and the authorities who have been most interested in the experiment (for such has been the charge from compulsory to voluntary attendance) notably, Dr. F. G. Peabody, the Plummer Professor, and members of the board of preachers, pronounce it a success. Not only is the number of those who attend large, but they are much interested; whereas it is well known that under a system of compulsory attendance many went merely because they must.

The students are organized in various ways for Christian work. The Y. M. C. A. is in a most flourishing condition. There is a society for Episcopals especially, and a Total Abstinence League. Some students are organized into bands for Bible study. Many engage in religious and charity work in Boston, under the direction of the city organizations, in the hospitals and boarding houses, on the vessels in the harbor, etc. Other students aid in religious services in the city and in surrounding cities and villages.

The writer of this article, who is a student and a member of the Y. M. C. A., shows that Christian men have always taken, and continue to take, as they should, high standing in the university,—socially, as scholars, and as athletes; and the general trend of the testimony quoted is that there is a strong and healthy growth in morality and religion in the university. We fear that too often Harvard's religious life, or rather her supposed lack of religious life, is condemned without due consideration. Prof. Henry Drummond, whose work and writings have had such influence on his American friends of late years, said in 1887, after visiting Williams, Dartmouth, Amherst, Smith, Hartford (Theological School, University of Pennsylvania, Princeton, and Yale, that although "he had been warned against Harvard as a school of atheism and a nest of infidels," he had found it "one of the most religious colleges that he had visited, and her daily chapel service the most religious service, public or private, that he had ever seen." This is a high estimate by one who has had opportunity to form an intelligent opinion, and by one deeply interested in religion.

F. G. CAFFEY.

Shall We Know Each Other Here?

Mrs. March is much interested in the subject of heavenly recognition. Whenever her pastor calls to see her, she asks his opinion upon this subject. She says it would be a great comfort to her to know, beyond a doubt or peradventure, that the redeemed will know each other in the next world.

Young Mr. Dukes, her pastor, gives her all the light he can bring to bear upon the subject. He tells her that he considers the hope of heavenly recognition an instinctive yearning of the human heart, and that to his mind the inferences to be drawn from God's word are clearly on the side of seeing her. He says that he cannot picture heaven to his own heart without putting into the picture the dear familiar faces that have lighted up this world for him.

But there is one thing that puzzles Mr. Dukes, and that is, why Mrs. March, who is so anxious to be assured that she will know the redeemed in heaven, is so reluctant to make their acquaintance here on earth. For instance, there is old Mrs. Locker, who has been confined to her bed for a dozen years. How her faded eyes would brighten at a visit from Mrs. March! And there is Annie Rigby, the poor sewing girl, who is coughing her life away. How a short ride in the Murch carriage would give her something to remember and dwell upon for days to come! There is father Sutton, the lonely old man, whose loved ones have for years slept in the graveyard. How a meal at the Murch table would help him to feel that this world still has room for him! And there is young Martin, the homeless medical student. From how many temptations he might be saved by a single evening spent in the Murch mansion!

All these are Mrs. March's sisters and brothers—ellow heirs with her of the abode eternal, which she expects to enjoy through your steps. But she does not know them, or even try to know them.

The hope of heavenly recognition does not do away with the duty of earthly recognition. We should seek to know in part here, if we would at length know even as also we are known.—Christian Standard.

Men think of their work in sordid ways, and then the sordidness of the work pulls their natures down. This is almost the chief evil. We do not let the highest and best rule. Culture of mind and heart we esteem a luxury in which we may indulge, but the chief business is to get a living. The mistake is in the thought that if we live in the highest ranges of our being we shall not be able to get a living.—The Rev. P. S. Moxom.

When will the nation learn that every form of shame is born of the saloon, and that every degree of vice and crime is the sure result of the drinking habit. Saloons full of men mean fewer customers in the bakery and grocery, kitchens and dining rooms empty of food, while jails and prisons are crowded with patrons. "In at the spigot and out at the bung-hole" was the old saw for wastefulness. Never more true than in the economics of license.—National Temperance Advocate.

The greatest man is he who chooses the right.—Channing.

Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.

MRS. GEO. B. EAGER, Vice-Pres., Anniston, Ala.

MRS. GEO. M. MORROW, Treas., Birmingham, Ala.

MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

MARCH—PRAYER CARD.

Indians.—"They that dwell in the wilderness shall bow before them." Missionary 15. Indian Manual Labor Training School, at Wetumpka, Indian Territory. Need for more vigorous effort.

Study Topics.—Government and the Indians. Lands in severalty. School reform. Origin of Indian wars. Broken treaties. Early missions. Eliot and Brainerd. Baptist missions and missionaries.

The Indian's Plea and Lament.

One day, in the winter of 1832-33, four Flathead Indians appeared upon the streets of St. Louis with a request which no white man had ever heard before. They came, they said, from the land of the setting sun. They had heard of the white man's God, and they wanted the white man's Book of Heaven.

Gen. Clarke, then commanding the military post at St. Louis, was a Roman Catholic. The Roman Catholic missionaries have performed heroic service for the Indians. Unfortunately, however, they have tried to give the Indians Christianity without civilization. So, while the four Flatheads were received with the greatest hospitality, and were shown the Roman Catholic church, the pictures of the saints, etc., yet they were steadily denied their oft-repeated request for a Bible. Two of the Indians died in St. Louis from the fatigue of their long journey from Oregon. The other two, homesick and disappointed, prepared to return. Gen. Clarke made a banquet for them, and bade them God-speed on their journey. One of the Indians was called upon to respond. His response deserves to rank with Lincoln's Gettysburg speech as a model of eloquence, and with Washington's farewell address in the influence it subsequently exercised. We can give no just idea of the circumstances or of the impression it produced. We can only give the English version of the speech, which, like all translations, lose much of the force of the original.

"I came to you over the trail of many moons from the setting sun. You were the sons of my fathers who have all gone the long way. I came with an eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. How can I made my way to you with strong arms, through many enemies and strange lands, and I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwam. They were tired in many moons, and their moccasins were out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not, and the Book was not there. You took me where they worship the Great Spirit with candles; and the Book was not there. You showed me images of the good spirits, and pictures of the good land beyond; but the Book was not among them, to tell us the way. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them; yet the Book is not among them. When I tell my poor, blind people, after I have more snow in the big Council, that I did not bring the Book, no word will be spoken by our old men, or by our young braves. One by one, they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

"The commission of the world's Savior—ambassadors all nations, and the Indian must not be made an exception. Our success as Baptists in their evangelization ought to stimulate us to enlarged efforts, and earnest inspire us with confidence."

Mrs. M. C. Davis accepts the vice-presidency of Montgomery Association.—Mrs. Wharton having resigned.

The Ladies' Aid Society of the First Baptist church, Montgomery, will appropriate \$50 to the support of a Cuban girl. Will not the Association supply the deficit?

Mrs. Farnham (not Mrs. Tomkins, as it appeared in last issue) writes that the Conecuh Association will support a girl in Diaz's school.

A new society organized at Greenville, Conecuh Association.

Mrs. Garner, vice-president of Tuscaloosa Association, gladdened the hearts of her Birmingham friends by her presence the past week.

The one condition of the Christian churches doing their Christian work is that they shall be clothed and filled with God's Spirit. Do not let us rely on machinery; do not let us rely on externals; do not let us rely on advertising tricks which might do well for a cheap shop, but are all out of harmony with the work that we have to do; but let us rely on this, and on this alone.—MacLaren.

