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A Noble Gift to Alabama Baptists.

Good News to the Needy Widow and Helpless Orphan.

Mrs. Maria L. B. Woodson, of Selma, has done a noble thing for the denomination in our state. A few days since she made her will, in which she leaves, at her death, all her valuable property in Selma and Florida, estimated by her at about forty thousand dollars to the denomination, toward establishing a "Baptist Widows' and Orphans' Home." Our sister has long desired to see such an enterprise inaugurated, and recently willed the above mentioned property to a brother for this purpose, and a charter was accordingly secured from the last legislature and a board of control appointed. But, on account of a technical flaw in the will, there was no organization of the board under this charter. Mrs. Woodson has, therefore, begun over again, and made a new will in which, by the advice of brethren, she deeded the property, not to any man or set of men, but immediately to our State Convention. The enterprise will accordingly be operated under the present charter of the Convention. The will has been carefully drawn by the Hon. W. C. Ward and has been probated.

Mrs. Woodson has appointed as the first board of control for six years the following brethren: Hon. H. S. D. Mallory, Rev. J. W. Stewart, Rev. G. S. Anderson, Rev. D. I. Purser, D. D., and the writer. At a call meeting of the board the writer—nominally—was made president pro tem of the board of managers. Mrs. Woodson is aged and in feeble health. She is anxious, before her departure, to see this work inaugurated. She will give all she possibly can of her income to this work. The bulk of the property is not to go to the Convention until her death.

Now, will not the benevolent respond, as far as they possibly can, to establish this needed home, at once? Dr. D. I. Purser will receive all funds, and was appointed to solicit for it in his travels. Fraternally,
P. T. HALE

None so Blind as Those Who Will Not See.

In the June number of the *Homeletic Review* is an article in the European Department, by the editor of that department, Dr. Stuckenborg, of Berlin, headed, "Through the Cause to the Remedy," that is remarkable on two accounts. First, for its frank confession of the lamentable state of morality and religion among the masses of church members in European countries, and the consequent failure of "the church" to exert its proper influence on society and the world; and, second, for its failure to point out the real cause of this sad condition of things, and to suggest the remedy. The writer's philosophy is correct—"through the cause to the remedy"—but the remedy must be inadequate so long as the cause is not understood, or is not admitted.

The article says: "The awakening of European Christians to an appreciation of the actual situation has in many respects been extremely sad. The religious condition on the continent is worse than they were prepared to believe, worse than seemed possible in the church of Jesus Christ. The wonderful progress of socialism, with its avowed materialism and atheism has been the chief factor in this awakening. The socialists claim one-fifth of the population of Germany, that is, about nine millions. * * * It has suddenly burst upon the conservative elements in Europe that the state, the church, society and culture are in danger. * * * Already the evil seems to be overwhelming, and yet it is apparently growing. Protestant and Catholic countries are alike in this respect. A Catholic journal recently said: 'Berlin is not a Protestant city. Protestantism is nothing but a veneering. The name evangelical is an empty sound to the masses. Nine-tenths of the people care not a whit for the church. Berlin is a free-thinking city.' What is the Protestant answer to this? A church paper in Berlin does not attempt to deny that the condition is indeed lamentable. But this is its remarkable answer: 'Is the condition any better in Catholic cities, say in Vienna, Munich, Rome, Madrid, Lisbon, Paris and Brussels?' * * * The answer is: 'No, it is not better. The condition is the same everywhere. The church is in a state of decay. The masses are church members, made so by baptism. The writer says, the "world has actually crowded into the church." No such thing. That the world is in "the church" in Protestant and Catholic Europe, and as our Pedito Baptist friends in America would have it here, is not denied, but the world did not crowd in. On the other hand, "the church" has laid violent hands on the world in helpless infancy and has dragged it in. The masses are in "the church," not by any will of their own, for they were not consulted, and being unconverted, they know nothing of true religion except what

they have learned from "catechetical instruction." And many of their teachers and preachers are, it is to be feared, like their hearers, unconverted.

What is the natural fruit of such conditions? Is it not just what Europe is now reaping? The rankest infidelity has always been in those countries where infant baptism has had fullest sway. Take a church, whose members have been baptized in infancy and have been inducted into religious fellowship after "catechetical instruction," wherein they are taught that they are Christians, in all that that word means, and you have the very best conditions for skeptical infidelity. When these members grow up to think for themselves, and begin to analyze their own experiences, they see that they have nothing, and logically conclude that if they have all there is, as they have been taught, there is nothing to be had, since they are conscious of having nothing. And this is infidelity. As the writer says: "The memory has been exercised while the heart was untouched, and the mere recital of doctrines was taken as evidence of religion. Hence socialists have hailed the method of religious instruction as one of the best means for their atheistic aims. It would be difficult to discover a more effective way to create aversion to religion." And this skepticism first shows itself just where we would expect it, that is, among the educated, those best prepared to analyze their own experiences. The German universities are hot beds of socialistic infidelity.

Certainly, by all means, "through the cause to the remedy." Remove the cause, unscriptural infant baptism, and its attendant evil, enforced church membership, and "preach the old gospel in the old way," and the great evils of socialism and infidelity and popery will fall to gether in common ruin.

Perhaps, after all, socialism is its mission in the world—to deliver Christendom from this terrible nightmare of infant baptism, by showing the logical fruits of the error, which have been bad and only bad, and that continually. W. M. BURR

Indian Education.

In response to a request General T. J. Morgan, Commissioner of Indian Affairs, has favored the *Standard* with the following statement: The Commissioner of Indian Affairs is charged with the administration of all matters pertaining to the Indians. His work is subject to modification by the Secretary of the Interior. He supervises all work done by the Indian agents, appoints physicians and traders, and makes all the appointments in the Indian school service. He annually dispenses more than seven million dollars. The work of the office is very varied, complex, difficult, responsible, and often perplexing. The Indians, exclusive of those in Alaska, number about 250,000, and are widely scattered in all parts of the West. The land known as "Indian Reservations" comprise about 180,000 square miles.

The present policy of the government is to break up tribal organizations, allot lands in severalty to the Indians, restore the surplus of their lands to the public domain, and open it for homes for white men. In order to prepare the Indians for citizenship, and to teach them how to become self-reliant, self-supporting, intelligent Americans, the government is developing a system of industrial education for all accessible Indian youths of school age. The government is under the most solemn obligation, not only to undertake this work, but to carry it to completion. The small sum needed for establishing and maintaining schools adequate for the education of all their children, is but an insignificant amount compared with the value of the Indian lands now in possession of the white people. The government has again and again, by the most solemn treaties, put itself under obligation to establish and maintain schools for the Indians. * * * Open our schools to the Indians and their children will grow up Americans.

The history of some of our large industrial schools shows conclusively that these dusky pupils can be trained to skillful, productive industries. The continuance of this industrial training for a few years longer will create a new epoch. During the past year more than 16,000 Indian youths have been enrolled and more than 12,000 are in daily attendance at the various schools. They have shown aptitude for learning trades, acquiring knowledge, and for the arts of music, drawing, etc. They have been docile, teachable, and have exhibited many of the highest traits of humanity.

The one great purpose of these schools—the preparation for American citizenship—should be kept steadily in view. Fit them to earn their living, make their own way, then let them do it. Prepare them for manhood, then treat them as men.

Experience has shown that it is cheaper to educate an Indian than to kill him, and it costs much less to build and maintain a school than a fort. Education is a cheap method of converting aliens, enemies, savages into citizens, friends and honorable, intelligent men and women.

We are wrong when we say that the Christian doctrine is concerned only with the salvation of the individual, and has nothing to do with questions of state—Count Leo Tolstoi.

God does not measure his pity by what our sorrows are in themselves, but what they are to us.—Mrs. Charles.

Our Kentucky Letter.

The college commencement season, always full of attraction for all the friends of education, has this year possessed rare charms for our Baptist brethren in Southern Kentucky. This was because of the wonderful progress made by the institution at Russellville—Bethel College—during the past year. The recent commencement is acknowledged on all hands to have been the best in the history of the school since the war. Nearly two hundred pupils matriculated during the year, and the class of graduates was larger than that of any preceding year, save one, in the history of the college.

For the first time in its history this school seems to have begun to attract to itself the patronage and support which its merits entitle it. It is not generally known that this college, besides possessing buildings, apparatus, grounds and furnishings amply fitting for its work, has in addition an endowment well invested and paying a handsome interest of more than \$100,000. It has also real estate worth \$150,000. All the students board in the boarding hall, which is so well kept and managed, and furnishes board at such cheap rates as to distance all competition. You can send your boy to this college for an entire session of ten months at a cost not exceeding \$200, everything included. If a minister, it will not cost you more than \$125. If a student for the ministry, it will cost not more than \$75 per annum.

Dr. W. S. Ryland, D. D., the new president, has, during his brief administration of two years, demonstrated fully his eminent fitness for the position. For several years the trustees were looking about for the man for that position little dreaming that they had in the faculty of the school a man possessing in an eminent degree all the qualifications for the place. This was due to Dr. Ryland's excessive modesty. They now feel that had they had the choice of the whole land at their disposal they could have made no wiser selection than they did when they chose Dr. Ryland.

There were seven graduates at the late commencement, two of whom are young ministers of fine promise. The honorary degree of D. D. was conferred on Rev. J. B. Moody, quartermaster of the Baptist Gleamer, Rev. C. W. Morehead, of Princeton, Ky., and Rev. J. H. Hall, of Bloomfield, Ky.

Bethel Female College, at Hopkinsville, after a suspension of a year, consequent on the death of the lamented Rust, has secured the services of Prof. J. T. McCall, of Liberty College, Glasgow, Ky., and will re-open again on the 1st of September.

The building has been thoroughly renovated and enlarged by the addition of another wing, and will be furnished throughout with a new outfit, thus making it a most attractive and desirable place at which to place our girls for instruction.

Georgetown College has secured Rev. M. M. Riley, of Bowling Green, as its financial agent, and has thus deprived this section of the state of one of its most valued preachers and pastors. The church at Bowling Green, one of the strongest and most important in the state, is thus rendered pastorless.

Elizabethton is also without a pastor. The church there is weak, but contains many excellent members. Hopkinsville is at this time enjoying the evangelistic labors of the distinguished Virginia evangelist, Harrison, whose praise is in so many of the churches in the old dominion. The church, however, in its intense heat, has been against him and the interest has been slow to kindle. There have, however, been a number of conversions, and baptisms have been frequent during the meeting.

J. M. P.

From North Alabama.

Dear Baptist: We are so far up in the mountains we seldom see anything in our state organ pertaining to any particular section. If you will be kind enough to allot me a little space in your paper, I will give you a few facts in reference to our present condition and future hopes. Notwithstanding the hard times, commendable efforts are being made to advance the educational and spiritual interests of our people. Our preachers, without pecuniary remuneration, are trying to supply the destitution within the bounds of the Tennessee River association. Particularly is this true along the line of our railroads, which has heretofore been almost entirely uncared for by us. From Bridgeport to Gurleys, a distance of fifty-three miles, there are several growing villages now occupied almost exclusively by other denominations.

BRIDGEPORT

Is a booming town, and promises to be a place of considerable note. The population is increasing rapidly. Manufacturing establishments, magnificent business houses, and palatial residences are going up all the time, and the indications are that in the near future it will assume the proportions of a city of no mean dimensions. Rev. C. B. Roach is preaching to a handful of Baptists recently organized into a church, too weak in numbers and finances to be self-sustaining. There is no place within the bounds of the association that calls more loudly for the fostering care of our State Board. Our fifth Sunday meeting will be held with this little band in August, and we very much desire Bro. Crumpton to meet us and look over the wants of our field. We

would highly appreciate a visit from others of our south Alabama brethren.

STEVENSON.

Eleven miles west of Bridgeport, is the junction of the M. & C. railroad and the Nashville & Chattanooga railroad. Here we have an organized church, weak in numbers, but battling manfully for our cause. Bro. Roach is their pastor, and is not afraid to "contend for the faith once delivered to the saints." This, too, is a thriving town. We also have a weak organization at

HOLLYWOOD.

To which Bro. Roach preaches almost, if not entirely, without remuneration. Not, however, because they are unwilling, but because of the hard times they are unable to pay him anything for his services.

SIX MILES WEST OF HOLLYWOOD WE HAVE A CHURCH OF TEN OR TWELVE MEMBERS AT LARKINSVILLE.

One of the oldest towns in our county. It is located in one of the finest farming localities in the state, but like all other places along the railroad it has been overlooked by our people until a few years back. The writer is serving them this year, and hopes are entertained that good may be accomplished, God helping us.

PAINT ROCK.

A few miles west of Larkinsville, is a growing town with seven or eight hundred inhabitants, and two extensive saw mill plants. We have no church at this place, and up to March last, but little, if any, Baptist preaching. The writer, since that time has preached there twice a month, and the indications are such that I have great hopes of establishing a church there before the year expires. This is voluntary mission work with no compensation whatever.

GURLEYS.

Is six miles west of Paint Rock and without any effort at booming, it has had a steady growth for the last three years. It has a population of perhaps one thousand, and although buildings are continually going up the demands for more are of daily occurrence from those who wish to locate there. The Eagle Pencil Factory Co., of New York, have a branch house at this place, giving employment to more than one hundred hands. In addition to this they have a bucket factory that will soon be completed, also a stove mill, saw mill, and several other enterprises in contemplation, all of which will give employment to several hundred hands. Capital has not been drawn to Gurleys by "flaming advertisements," but by the sagacity of those seeking locations for profitable investments. This place is destined, in my judgment, to be the best town between Bridgeport and Huntsville. We have a Baptist church here, numbering thirty-five or forty members, financially weak, but not spiritually so. There is but one house of worship in the place, and Baptists, Methodists and Presbyterians all hold their services there. One place of worship being insufficient to afford church accommodations for the people, the Baptists determined to pull out and build a church house for themselves. A lot was donated by that prince of good fellows, Capt. Frank Gurley, and the little band, notwithstanding their poverty, set about the work of building at once. On Monday the 29th day of June the corner stone was placed with the usual ceremonies, and on July the 12th the frame was up, sheeting on, and weatherboarding pretty well done. I mention this to show what Christians can do when they have the will. They propose completing the house in two months and are determined it shall be paid for without a cent of indebtedness hanging over it. This sacrifice was made more remarkable from the fact that their resources had just been severely taxed in raising the money to purchase the college property at Scottsboro. That splendid property, worth twenty thousand dollars, had been offered for seven thousand, five hundred dollars, and through the untiring energies of Rev. W. K. Ivey that amount was raised, the church at Gurleys bearing its proportionate part.

HOLLYWOOD, ALA.

The temperance organization which is contemplated, and which it is hoped will be effected at Calera on the 25th of August, has in its prospect much of hope for the future reformation and preservation of our people. Many of the pastors will be so busy in meetings at that time it may not be convenient for them to attend; but when this is the case let some member of his church be present to help to make the meeting a success. Let the convention secure the promise of some good citizens in every community to do all in their power to break up the illicit sale of liquor where such violation of the law exists.

Let pastors teach from their pulpits the true remedy for the evils that are among us on account of the drink habit. These evils are clearly seen, and there is waywardness in the church, paralysis in business, corruption in politics, ruin among the youth, sorrow and shame and want and woe to the families from whom drink takes the bread. Let us rise up and slay the serpent. Let every community in the state have a representative there.

JNO W. STEWART.

Evergreen, Ala.

California has taken an invoice of her giant trees left standing, and finds 2,675. The largest of these is 99 feet in circumference.

Left to Suffer all we have Volunteered to Suffer.

REV. C. W. W. BISHOP.

From the cry of our Savior at the close of the three hours' darkness, which covered the whole earth at his death, we see that God left him to struggle through that which he had volunteered to do. He volunteered to taste death for every man, and God left him to taste death. Not physical simply, but also one awful, fearful, conscious moment of separation from God.

From the above we learn that God may leave us to suffer all the consequences connected with the carrying out of that work which we have volunteered to do. For a want of this knowledge, at the outset, many persons have given up grand undertakings. The Savior would not have one of his children volunteer to do any good work without first sitting down and counting the cost. It may, as it almost always does, mean much suffering. It is not God's plan to carry all the comforts of life into every place whither his children may be pleased to go for his sake and the good of their fellowmen. He would have us understand this before we start.

If one volunteer to give his life to the glory of the heathen, God may leave him to suffer all the disadvantages and hardships endured by those benighted people. He has no promise to send so much as the potato across the sea, either for the pleasure or comfort of his servant. Necessary as books are, or are supposed to be, God has not promised to send so much as a line of his own Word, or any truth bearing upon that Word, after the man who has left the land of gospel light for the fields of heathen darkness. He is supposed to carry the facts in his mind, the Spirit in his heart, and the letter in his hand. Much as he may prefer to wear garments like those worn in Christian lands, and dwell in a home like that of his childhood, yet God has never promised to gratify either desire or give any better fare than that about him. God may do great things for such faithful servants, but he has never held himself free to pursue the easy course and to leave his faithful servant to endure all the hardships connected with such a glorious undertaking, just as though he were the only one on earth who had any interest whatever in the heathen. That God holds himself free to leave his faithful servants to suffer on through their great and glorious undertakings does not excuse his children who fold their arms and leave such noble spirits to bear all the sufferings which they may be called upon to endure in their effort to rescue the heathen. If all those who volunteer to give their lives to missionary work among the heathen would but count the cost with so great care before offering themselves, they would doubtless be a still greater force in lifting them up than they are now, great as that may be. If God's children who do not go with the gospel to the heathen did but consider with greater care how perfectly they are to leave these volunteers of mercy to the heathen to suffer, or to prevent it, they would not dare meet God, having done nothing. The contrast between such self-sacrificing spirits and theirs would be like unto that between angels and demons.

If one volunteer to give his life to the lifting up of a fallen humanity about him, God may leave him to suffer all the disadvantages and hardships which will befall him, and in many cases will, leave him to suffer much of the consequences connected with such a noble undertaking. He has not promised to protect such against insult, abuse, disease, filth, etc. Every one of the five highways of knowledge, sight, hearing, taste, smell, and feeling may be constantly opened to receive that which every faculty of the mind and heart abhors, and God does not shut one of them nor give any relief.

The fact is, the more one volunteers to do for this fallen race the more he may be called upon to suffer. The higher and nobler his undertaking the more he needs to arm himself for a fearful struggle. This is true of every line of Christian work not excepting the ordinary duties of church work. Volunteer to help hold up the cross of Christ in your own neighborhood and you will soon find that what I have said is true. As well expect a nation to deliver up its arms and cease to war, to please dukes and despots dressed in uniforms, as to expect God to make smooth, easy, and desirable, the pathway of those who volunteer to take the kingdoms of this world for Christ.

Thorlow, Pa.

Our Washington Letter.

WASHINGTON, July 15, 1891.

It is curious how a man will listen to the most elaborate arguments made by the most eminent orators in the cause of religion or temperance without being convinced of the error of his manner of living, and then at an unexpected time a few words spoken by some old friend or neighbor will do what the great orators have failed to do. A case of this kind has just come under my observation. A popular business man about forty years of age, whose principal fault consisted of his determination "to take a drink whenever I feel like it," was one of half a dozen gentlemen assembled in a social group when the subject of alcoholism came up. It was discussed in about the usual way, all the gentlemen present being teetotallers except the business man, who said, after listening to his friends tell about the harmfulness of alcohol: "Well, I take a drink whenever I feel like it, but I

have no use for a man who will allow liquor in any shape to become his master, and I know hundreds of men who do the same thing without injury to themselves or to society."

"Are you certain of that last statement?" asked one of his oldest neighbors.

"Yes. I—I think I am," was the hesitating reply.

"Well, now let us see about it. You remember Blank, the Seventh street merchant; was just that kind of a man when I first knew him. Do you remember what caused his failure?"

"Yes, excessive drinking and neglect of his business."

"That was my impression. Now, do you see that haggard faced old fellow figure creeping along on the other side of the street? You know him, he was your schoolmate, and the champion athlete of your school. Now tell me what destroyed his health and his prospects and made him the pitiful object he now is?"

"Whisky," laconically answered the business man.

"You were on the committee to raise money to pay the rent for our sick neighbor, whose husband is serving a term in prison for having committed forgery, and you know all the circumstances. He started out with almost the same ideas as you now express, what was it that made him a felon and branded his innocent wife and children with disgrace?"

"It was drink that ruined him; but," becoming excited, "these men allowed liquor to become their masters."

"True, and so will drink become your master, unless you stop while there is yet time."

"Impossible!" somewhat irritably.

"Come, come, don't get offended. Answer two more questions, and I am done. You say that you know hundreds of men who drink whenever they feel like it without injury to themselves or others; now candidly, is it not from this very class of drinkers that all the confirmed drunkards come? and is it not a fact within your own personal knowledge that many of your acquaintances, in paying for their beer, use money which should go to provide for their wives and children?"

"Enough, enough, you have presented the evils of moderate drinking in an entirely new light to me, and from this time forth I shall never swallow another drop of intoxicating liquor."

To say that the gentleman who made this conversion was happy when he heard the fervent "Thank God," which the wife of this business man uttered when she heard the good news is almost superfluous.

Public interest in Glen Echo Chauntiqua is now on the increase, and the beautiful grounds are visited daily by hundreds of our people who greatly enjoy the lectures, music and other features. Last Sunday an invitation was extended to the children of every Sunday school in the District of Columbia, to visit the grounds free of charge, to-morrow, which is to be "Children's day."

The gospel meeting of the Y. M. C. A. was addressed Sunday afternoon by Rev. Dr. Jas. M. Crocker, of Saratoga Springs, New York, his subject being "Birth implies manhood."

The Good Templars at two of their meetings, one Saturday night and one Sunday night, had the pleasure of hearing two speakers, who notwithstanding the geographical distance between their respective places of residence find no difficulty in standing shoulder to shoulder in the fight against the rum power which the Good Templars incessantly keep up. One of these was Mr. T. Kean, Grand Chief Templar of the state of South Dakota, and the other was Captain Karlstrom, of faraway Australia, both of whom gave cheering accounts of the good work which the Good Templars are doing in their localities. It is gratifying to know that temperance work is going on all the time, every minute and every hour in some portion of the world, and it is sad to think that the rum fiend is also constantly active throughout the world.

Loving Words to Young Christians.

BY THEODORE L. CUYLER, D. D.

Have you lately been converted and united with a Christian church? That is a good beginning, but remember that it is only a beginning; the campaign is yet before you, with its marches, its bivouacs and its battles. The service of Christ is also represented by the simile of working in a vineyard; and you have just entered it without any experience in handling your tools. Let me offer you a few practical suggestions and counsels.

(1). Remember that he who has called you into his service has his eye upon you. He knows your name; he heard your solemn vow and promise to be his follower. This need not frighten you, but ought rather to give you hope and courage. The Master of the vineyard has a place for you; there is not only a soil in your own heart to be cultivated but a plot for you to work in for the good of others. He will provide you with the needed tools and the seed bag; he promises the rain, the dew and the sunshine; he assures you that in due season you shall reap.

(2). In spiritual work, as in gardening or agriculture, remember that the deeper the ploughing and the digging the better will be the crop. Thorough work with your own heart, thorough cutting up of the weeds of bad habits, thorough study of your Bible, thorough labor with the class you take charge of, thorough efforts to do good to somebody's soul, and thorough consecration to your Master will insure success. Jesus Christ

never disgraces fidelity with failure.

To all hard, humble, honest work for Christ, success is the rule—not the exception.

(3). Determine from the start to be a growing Christian. Only living things grow; the fruit-trees in the orchards and the mayles in the parks, that do not answer to the roll call of April by putting out their buds and blossoms, will soon be only fit for firewood. Spiritual growth is from within; it is from a vital union with Jesus Christ in your heart. Just as soon might you attempt to increase the dimensions of a tree by padding its trunk with cotton, or tying twigs upon its boughs, as to increase the volume of your holy character by external formalities of religion. The church going, the sermon, the prayers, the Bible reading, that do not take hold of the heart and develop more of Christ in you, end in merely padding out the bulk of your religious profession; they do not increase your piety or your power. Growth means more of Christ in your character and daily life. First the blade, then the ear, and after that the full corn in the ear. Such a full grown, fruit-laden palm tree of the Lord as the late Howard Crosby, was the result of forty years or more of development of the original seed of grace in his warm heart. The young recruit in Christ's army became at last the veteran, with the dents of a hundred conflicts on his armor, and the plumes of a hundred victories on his crest.

(4). Pitch your standard of conduct high at the outset, and then work up to it. Do not be discouraged by some failures or repulses; there is no soldier that has not suffered some defeats. Peter was badly defeated and his self-confidence was awfully humbled in Pilate's courtyard; but the bitter experience made him a more watchful warrior ever afterwards. In a garden every plant may not fulfill all the promises of May's blossoms. Do not be satisfied with what you are to-day—or else you will be a weaker Christian to-morrow; the moment you stop rowing you drift backward. Keep Christ in your eye every moment, and in spite of all currents, push towards him.

(5). Aim to be the Christian—the *Christ*—man everywhere. Carry the savour of your closest interviews with Jesus wherever you go; as Jacob brought the sweet savour of the barley field and the vineyards when he came into the presence of his old father. Determine to be the outspoken servant of Christ in your place of business, in your social circle—when you are at home and when you travel—when you are among scoffers as well as when you are a sacramental table of God's people. (No body was ever with the late George H. Stuart for an hour, and nobody was with Dwight L. Moody for an hour, without discovering that they were followers of Christ.) A lighted lamp always shows its own whereabouts.

We welcome you to the service of the best of Masters. It is the only life worth living—the only character worth having—the only crown worth wearing. Never disappoint the expectations of your new and loving Master, and he will never disappoint you, when he "giveth to every man in his vineyard" "according as his work shall be." Keep your eye steadily on Jesus, and the more you look at him, the more you will look like him. Bye and bye we shall be changed into his own image from glory to glory.—*Evangelist.*

It Lasts.

The peculiarity of Christianity is the strong personal tie of real love and intimacy which bind men to the end of time to this man that died nineteen hundred years ago. We look back into the waste of antiquity; the mighty names rise there that we reverence; the great teachers from whom we have learned, and to whom, after a fashion, we are grateful. But what a gulf there is between us and the best and the noblest of them. But here is a dead man who to day is the object of passionate attachment and a love deeper than life to millions of people, and will be to the end of time. There is nothing in the whole history of the world the least like that strange bond which ties you and me to Christ, and the paradox of the apostle remains a unique fact in the experience of humanity: "Jesus Christ, whom, having not seen, ye love." We stretch our hands across the waste, silent centuries, and there amid the mist of oblivion, thickening round all other figures in the past, we touch the warm, throbbing heart of our friend, who lives forever and forever and is near us. We hear, nearly two millenniums after the words fell on the nightly air on the road to Gethsemane, have them coming direct to our hearts: A perpetual bond unites men with Christ to-day; and for us, as truly as in that long past Pascal night, it is true, "Ye are my friends."

There are no limitations in that friendship, no misconception in that heart, no alienation possible, no change to be feared. Why should I be solitary if Jesus Christ is my friend? Why should I feel if he walks by my side. Why should anything be burdensome if he lays it upon me and helps me to bear it? What is there in life that cannot be faced and borne—aye, and conquered—if we have him, as we all may have him, for the friend and the home of our hearts.—*Dr. Maclaren.*

When we have been pained by an unkind word or deed, it is well to ask ourselves, "Have I not often done the same and been forgiven?"—Mrs. Banister.

Central Committee.

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

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.

JULY—PRAYER CARD.

Foreign Board.—"Go ye into all the world, and preach the gospel to every creature." Stations, 76; churches, 185; churches, 67; membership, 2,377; baptisms, 351; schools, 22; scholars, 825. Receipts of Foreign Board, \$113,522 37. Eight new missionaries appointed.

The Call of Baptists to Foreign Mission Work.

As Baptists, we have long since learned to believe that ours is "the faith once delivered to the saints."

The disciples that followed the Master were immersed believers. The churches at Jerusalem, Antioch, Ephesus and Rome, were in all essentials Baptist churches, holding "like precious faith." It was to Baptists the Master gave the great commission, "Go ye into all the world," etc.

To them he entrusted the work that is now esteemed "the crowning glory of loyalty to his head." To us then was first entrusted the work of evangelizing the nations. Have we faithfully accepted the responsibility of so rich a heritage?

Out of a sermon preached by Wm. Carey at the Baptist association in Northamptonshire, Eng., in 1792, grew the first permanent society organized in modern times for the evangelization of the heathen. It began life with the great Andrew Fuller as its head, and with a capital of £13 2s 6d—\$65. Here was the new birth of missions. It is commonly supposed that American Baptists had given little or no thought to Foreign Missions before the conversion of Judson and Rice to Baptist views; that is, erroneous. A Baptist missionary society was founded in Massachusetts in 1803—first, believed to be, in America. A Baptist of Philadelphia sent nearly \$3,000 to the Carey mission in 1806, and Carey acknowledged \$6,000 from American brethren in 1806-7. Still there was no general organization in America for the support of foreign missions, nor had any of them gone to foreign lands. But, while they hesitated, God thrust the work upon them. Of the five young Congregationalist preachers, who sailed for India in 1812 from America, the two leading spirits, Judson and Rice, embraced the Baptist faith. This was God's doing, and it was marvellous. It was we say it reverently—divine strategy.

It pleased God to honor Baptists with the primacy of modern missions. To the names of Carey and Judson we would add that of M. T. Yates, of whom a Presbyterian missionary wrote, "I consider M. T. Yates stands mentally and morally head and shoulders above any missionary in China." Was it an accident that they were all Baptists? Did God mean anything by choosing three such men from our brotherhood for such a work?

Reference can only be made to the "Inland China Mission," supported by the whole Christian world, with its 266 workers—40 of whom are self-sustaining—receiving one year \$211,000 from Christians the world over.

Its founder, a young medical missionary, J. Hudson Taylor, and a Baptist. Whatever we may think of his plans and methods the fact stands that God chose from among us the man to lead the largest missionary movement of modern times. Of the marvelous work among the Telugus, mention only can be made briefly. In 1878 the tide set suddenly toward Christianity, and in eight months 10,000 souls were brought to the light as it is in Jesus. The fact is without a parallel in the history of missions

