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Responsibility of the Watchman.

SERMON BY DR. GEO. B. EAGER.

"If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take away from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand."—Ezekiel 33:6, 7.

It seems to be a question with some men to-day whether a minister of the gospel has any rights as a citizen, or at least any rights of public utterance on matters of public policy or even public morals. When a year ago I had the temerity to concern myself publicly about the sanitary condition of this city, I was met with the suggestion of a prominent city official that ministers "had better attend to their own business and let other people's business alone." When some months later, in preaching on "Carrying Religion into Business and Public Life," I took occasion to cite the action of our city council in the school board matter, as a current case in point, in illustration of how not to do it, the hue and cry was raised again, and men rushed forth to denounce me as "the ecclesiastical kicker." And now, because, forsooth, in preaching to my own people about the inconsistencies of Christians as being largely the occasion of the growing prevalence and power of evil, I make some strictures upon the public club of our city, to which several members of my own charge belong, the cry goes up from some at least, and sufficiently loud and long to reach my ears, "It's none of his business what we do," just as in the city of New Orleans to-day certain papers and people are in a white heat because even a Dr. Palmer has dared publicly to enter the fight against the re-chartering of that monster evil, the Louisiana State Lottery! It is the same old cry, which has become, in our day, a sort of unwritten law, "Scourge the preachers back to the pulpit"—a cry to which I confess with shame we preachers have been too sadly subservient.

It was not always so. In the times of Ezekiel and John the Baptist, of prophets and apostles, it was not so—any such attitude was history known. Then the call of God rang in men's souls: "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. But, if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take away from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand."

"I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God. And thou, son of man, be not afraid of them, neither be afraid of their words, though they bribe and thorns be with thee, that they do not dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear."

"Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house."

Of course, not unfrequently because of this righteous and ringing message, the prophet was compelled to say in his soul, "And I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." Then, too, you will remember, a John the Baptist was found coming in the spirit and power of Elias, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." And when brought face to face with corruption in any of its forms, in high life or low, he unsparingly rebuked it, whether in pariah or publican, king or soldier, high priest or harlot.

"O generation of vipers," he cried, "who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. And now also, the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Men heard God's voice in those days, I say, calling them to this solemn duty and they went forth and delivered their message, in the fear of God alone, and no one said to them nay, and no body arose to denounce their action as an abuse of their position or a usurpation of authority.

Moreover, as to more recent times, it was not as now; in times when human society and ecclesiastical systems were characterized by more simplicity and reality—in times when men lived nearer to God and the great inspired Charter of our rights and privileges, it was not so. And men and brethren, that it has ever come to be so at all, has been due, not to any healthy development in divinely prescribed directions, mark you, but to gross and palpable defection and radical departure from divinely appointed standards, as church history conclusively shows.

You see now the drift of what I am saying. I need to seek no other introduction to the grave subject which commands our attention to-day, which is engrossing your minds as well as my own.

I realize the gravity and delicacy of the situation and I would not disguise the fact if I could. I stand here to-day not only in my pulpit, but in one sense also at the bar of public opinion. I am called on not simply to deliver a message, but virtually to make answer

at that bar, on two vital points:

1. As to my right as a minister of God to carry into my pulpit such matters as I dealt with on last Sunday night.

2. As to the truthfulness of the charges which I made against the Calhoun Club of this city.

I am not called upon to prove character, I would have you note; and if I were, I should not attempt it, for if my life and ministry in this city have not been such as to establish a character for me, I would be a fool to attempt such a task at such a time and under such circumstances. I am not called upon to defend my motive in preaching, to attempt to persuade men that in what I have said, I was not indulging idly in pulpit pyrotechnics, or madly in state billingsgate, or even heedlessly, as one man has suggested, "throwing words wildly about."

I am glad to say that I have had, unsought, the most abundant assurances, even from members of the club, that nobody impugns the purity or disinterestedness of my motives in dealing with these questions. I trust I may say also without the suspicion of presumption, that if there are any who think otherwise, if there are any who attribute to me base motives in the course I have pursued, it must be due to their utter ignorance of my real motive and spirit as a minister and man, or to gross misunderstanding, or misconstruction of the letter and spirit of my public utterances.

Let it be further premised, that what I shall have to say, on the second point especially, is not applicable in every respect to the whole club, and by no means to every individual of the club. I recognize it as a principle of fair discussion as well as of law, that "you cannot indict a whole people." I am proud to claim some of the club as my personal friends, and glad to concede that not a few of its members are among the first men of our city, many of them in the highest and truest sense gentlemen and Christians. So I unhesitatingly acquit a goodly portion of the club from any conscious complicity with the excesses and abuses which have called forth my strictures. But the question: "Has a minister the right to carry such matters as these into his pulpit?" I maintain that he has. Now let us see.

These public interests and these moral matters belong to every citizen as a citizen, and the minister is none the less a citizen because he is a minister. As a prominent public man has lately said, "The community's life and its moral standards belong to every citizen and are what they are because of what every citizen contributes towards forming them. They take form and character from public opinion, and not from the ideal and standards of the individual." No citizen, therefore, be he minister or what not, can escape the relentless pressure of this law, or go free of responsibility in these solemn matters. The duty, therefore, that the minister "attend to his own business alone," as it is usually construed, is a demand which flies in the face of this law and is contrary to reason, as well as subversive of any true conception of religion. As a citizen, it is his duty, to interest himself in all that concerns the citizen; and most of all, of course, in the matters that concern him most vitally. The minister is not to be held guiltless, therefore, for failure to do his duty as a citizen. But I go further; my text requires me to claim more for the minister. The minister is a citizen, but he is more than a citizen: he is a guardian of the public morals, a divinely appointed watchman unto Israel, and, as such, it is his business to give warning unto the people.

"If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take away a person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand."

Could anything be more solemn than that statement, more binding than that commission? When men are striving all around us, publicly and privately, for better things, seeking to bring more honesty, sobriety and decency—yes, some touch of godliness into the social system and the public life of city or nation, have they not the right, as they claim, to look to us of the pulpit for support and encouragement? Yes, does not the Jehovah of Israel, the God of nations, require this of our hands?

If these things be so, and I challenge contradiction, then, from the standpoint of right reason, as well as of Scripture, my case is made out. The minister has the right—yes, it is his duty—to deal with such matters in the pulpit. There, surely, there is nothing more pusillanimous and despicable, nothing that falls further below its mark, or falls more utterly of its mission, than a praise-loving, time-serving ministry, that sees the sword coming upon the land and blows no trumpet, gives no warning, or delusively cries "Peace! peace!" when there is no peace. Where such a spirit prevails, when the immoralities of private or public life are exposed to view, it deadens the ministerial function, as has been charged, and brings it into just contempt.

According to the Holy Book, it has been given to the church and its divinely commissioned ministry to keep the moral and spiritual interests of men, to give the people warning in times of peril, and rebuke in seasons of laxity, no less than to give distinct religious teaching and exhortation for the upbuilding of the body of Christ.

The public then has a right to demand of us: "By what authority do

you abandon the great field of public morals? Why are you silent in the face of public scandals and iniquities? Where are your words of warning, now that the sword has come? Why have ye not sounded the trumpet?"

"What wonder," it may well be asked—as it has been—"that the power of the church wanes?" What wonder that men point the finger and fix upon it the withering glance of scorn, if it stands by calmly silent, shutting its pious, but pusillanimous lips, while the Devil is taking possession of the public conscience and life?

For my own part, I have repudiated—not without a struggle, but finally and forever—that miserable content of our day, which finds a voice, whenever a minister has the moral manhood to attack a public evil that is concrete and vital, or to take a stand on a public question that affects "our club" or "our party," in the cry of "scourge him back to his pulpit!"

But, doesn't he risk his reputation by discussing such questions? Certainly. Doesn't he imperil his influence in the community? Well, yes, in a sense. Isn't he even in danger of losing his tenure upon his pulpit? Well, admit even that. What of it? I pity from my heart of hearts the preacher that wouldn't dare anything to deliver his message and do his duty. I reproach and despise myself at times that I have not always seen this matter as I now see it, and felt as I do now about it.

What if the spirit of the times is against us? What if there is a common consent and demand among the clubs and the coteries of the sons and daughters of worldliness that they and their doings should not be referred to from the pulpit? Does that absolve us, or settle duty for us? Has the minister of God no commission—no jurisdiction here? Is not dealing with the sins of the people his special business? And is he then to be bluffed or frightened off with counter charges and recriminations? I ask of you, in solemn earnestness, in the language of a leading statesman of our day, if public immorality is not the business of the minister, whose business is it? If he is not responsible for the moral conduct, and commissioned to aid in forming the moral sentiment of the community, who is?

No, gentlemen of "the common consent," if I read my commission aright, it is the minister's bounden duty to stand in the front rank of attacks upon public immoralities and wrongs, and God helping me I mean to do it, and no formidable combine, however respectable, need expect for their immoralities any quarter at my hand. It is just because public sins are so subtle and powerful that it is our first duty to attack them. In their private sins men shrink away and are ashamed, because they are alone. But when men are banded together, and their hearts become set in them to do evil, they become bold and defiant because they are many. The offenders stand solidly together, and often whip the unoffending and reluctant into subservience. They may be but a few, and yet they may have the effrontery to call themselves "the public." They may wield such potent influence, indeed, as to brow-beat the public into a craven silence; or even come to constitute the public in no small degree. Yes, they may have the hardihood even to sit in our pews and menace us, face to face, but shall we for that reason show the white feather?

I am glad, however, to say that I have received from most of the members of the club treatment even more considerate and generous than I claim to have deserved. I am glad that the official members of the club in official meeting and in the public prints "acquiesce in my intention to misrepresent the matter" and simply set me down as "misinformed." I am glad, too, that they consider me "entitled to my opinion of the club," and even add "they are entitled to express it from the pulpit." But I confess that even after these public declarations, I do not expect from them as a body, or as representing their club, the fairness and candor of consideration which I might reasonably expect of gentlemen and men in private. Why? Because I know human nature too well for that. I know the fatal power of the bias of party and business, clique and club, and I have been made to feel it keenly in this affair.

But I pass now to consider the more local and personal question: *Were the strictures which I made upon the Calhoun Club justified by the facts of the case?* First, a word as to what I did say, and the occasion of my saying it. No adequate or just idea of it could be gotten from the newspaper reports, since they were all at second hand, and worked up, of course, into a sum of "sensational." Nor could the card of the executive committee be relied on for this, as it was avowedly based upon information received chiefly from the newspapers. Then as to the current rumors of the streets, they were naturally wild, and how wide of the mark in general they were may be inferred from the fact that it was seriously reported, and believed by not a few, for awhile, that I had applied to the Club room the withering epithet "hell's half acre!"

Those who did not hear the sermon will hardly believe that all this wild confusion and "strife of tongues" was occasioned by a sort of illustrative allusion to club life in Anniston which did not consume more than three minutes of the time of a thirty minutes discourse. I was speaking of the obligations of Christians to be "Andrews" going forth in newness of life and with loving zeal to bring their brother men

to Jesus, thus consecrating and using their personal influence for the glory of Christ and the good of their fellows. I quoted a Brahmin as saying to a missionary, "We are finding you out. You are not so good as your Book. If you were as good as your Book you could convert India in five years." "That is just the trouble," I said, "with us here in Anniston. If we Christians were as good as our Book, we would not be cursed by the evils that prevail all about us." And then I addressed myself to the ominous drift of things as to the morals of our "model city" since the saloon had become such a power and menace. The town, I said, had become well nigh honeycombed with licentiousness and prostitution, and even the club which had within it and behind it the respectability and social prestige of the city, was charged with maintaining a bar that dispensed liquors without stint to its members on days and at times when it was unlawful for other bars to dispense them. Thus it was that the matter was introduced, and then it was that I made in a period of two or three specific charges which gave offense and have occasioned all this excitement. What those charges were I reported in a communication to the president of the club, which the club is at liberty to publish.

The charge about the bar is confessedly true, except as to the Sunday opening. I most cheerfully acknowledge that I was wrong.

The charge that drunkenness prevailed in the club and that, according to an eye-witness, as many as half a dozen men had gone from the club rooms drunk in a single night, has not been disproved, though the said drunkenness, it is claimed, is "confined to a few."

The charges about certain excesses alleged to have taken place at a late club reception, remain unchallenged by any as regards some men, though disputed, not to say disproved, as regards the ladies. As to this delicate and unfortunate matter, I am now, as I was then, far from having the slightest desire to give further publicity to it, but I still regard my authority as good, though the testimony is greatly divided, according to the understanding of terms.

As I assured the committee, I am glad to be convinced that my charges were unfounded in any particular, and I could wish from my heart that they had been proved so in every particular. I wish I could say here to-day that the club has been grossly maligned. I am glad to have had not a little favorable light shed upon the history and rules of the club—to find, for instance, not only that they have never sanctioned or allowed the Sunday opening of the bar, but that they have the most stringent rules against gambling and profanity in the rooms, and even against drunkenness.

Unfortunately, however, as is too often the case in the best of human institutions, some of their rules have proved a dead letter, in more than one particular and on more than one occasion; and some of the gravest charges made, so far from being disproved, have only been brought into fiercer light by evidence elicited by this agitation.

But one thing is sure, the public conscience has been quickened, the public mind aroused, and the better element of the club itself has been made more fully aware of the gravity of the situation, and more fully informed as to the abuses of club privileges by some of the members.

If, therefore, the thunder and lightning of this stormy week in our city's history shall prove effective in purifying the moral atmosphere and making it richer in spiritual ozone, I for one, shall not be found growling over my wounds, or grieving inconsolably over the "disturbance," the "mismanagement," the lack of "discretion," or even the seeming lack of the gallant or chivalrous regard for "club" which should characterize such a combination, indeed every Christian. I have no claim of infallibility, but I have been bluffed by blunders and scaled by fears. I have sinned and suffered much, and I do not wish to sympathize with the errors. But let it be distinctly understood that no "chivalry" worthy of the name, and no "code" consistent with manliness, requires a man to equivocate, or quibble, or evade the truth in behalf of man or woman when great moral interests are at stake. I yield to no man in the love I bear, the chivalrous devotion I cherish for women. I bow, not simply in cold admiration, but in reverent awe, to the woman who is a good fellow, even to the woman who is a manhood. But this love, this chivalry, this devotion akin to worship, prompts me to brave the world, to do or say anything in my power to keep her from the peril or the suspicion of impurity, or to hold her whole sex back from the vortex of dissipation.

"I had not loved thee half so well, Loved I not honor more."

And, as to young men, their nobleness, their *bon homie*, their gregariousness, their devotion to each other, their fondness for association and good fellowship, even their faults which lean to virtue's side—do I not know them? Do I not love them? Do I not bear my Master, who was himself a young man, and of whom it is written that once upon a time "looking upon the young man he loved him?"

But shall I let this love—that even leads me to sympathize with the faults of young men—shall I let this love impel me also to encourage their faults, to keep silent while they are pushing out into the rapids, or speeding with perilous swiftness toward the fatal fall? Not in the name of God, a thousand times no!

Now, a word or two as to conditions in regard to certain truths and lessons brought out and accentuated by this painful affair and the agitation attending it.

1. It has been called "sensational." If this means simply that it has produced a sensation, nothing could be truer. But if it means that my purpose in preaching it as I did was to produce a sensation for the mere love of the thing or the notoriety it might give me, it is utterly false. There is nothing in the world, except infidelity to principle or a sacred trust, that I condemn more heartily than "sensationalism" in this sense. What the newspapers have made of it is none of my lookout. I have had nothing to do with any of them.

2. The affair has assumed a sort of personal aspect in some respects, not only as affecting myself, but as affecting the good name of certain gentlemen and ladies in this community. I disclaim utterly all responsibility for giving publicity to a single name, especially of a lady that has been bandied about in the public lips during this agitation. That fault lies at other doors than mine.

3. It has revealed the strength, as well as the weakness of the club in our city. It has clearly shown that no more perilous power is lodged in the keeping of any institution or organization in Anniston than that wielded by this club.

Men and women not a few have confessed to have felt it. Men and women have testified to me of what they did know about the club and its doings, and yet when it came to the pinch, some of them at least have said: "Don't use my name. It will ruin me socially. It will injure my business. It will bring me into disrepute with the club." To all such I have said, and still say, "It will not hurt you to stand by the truth. Tell the truth and shame the Devil!"

4. It has disclosed the weakness of the church. More than one of the advocates of the club have, during this controversy, challenged comparison with any church in the town. Why this assurance? Just because of the very inconsistencies of Christians, which I was deploring and rebuking when I precipitated this storm. I did not say then, and I do not say now, that no man can consistently be a member of the church and the club at one and the same time. But I implied then, and I affirm now, that any man who calls himself a Christian, who habitually makes the church second to the lodge and club, is unworthy of the name, "has denied the faith and is worse than an infidel."

5. It has shown, and shown gloriously, however, what the trustworthiness and power of the public conscience is when once aroused and brought face to face with a grave moral issue. I have in no sense sought, or even indirectly solicited public support in the course I have pursued. I "took no counsel with flesh and blood" as to my utterances in the pulpit. One man at least approached me, after the issue was joined, and said, "We will call a meeting of our church and give you a formal backing." I declined the proffered support, the generous proffer. But, on every side, men and women, fathers and mothers, young men and maidens, members of the church and gentlemen of the world, even not a few of the members of the club, have come to me of their own accord and with a warm pressure of the hand, or warm words of the lip or the pen, have said: "We are with you and propose to stand by you in this fight."

6. If the club had not been vulnerable it would not have been wounded. It may have been but an undipped vial, scorable heel that was exposed to attack, still it was vulnerable. Gentlemen, you do not ask my advice, and I do not give it; but I do say most solemnly that if I were only a gentleman of the world I would advise you to make your coat of mail a little more complete.

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A Few Facts for the Thoughtful.

The population of China is computed at about four hundred millions—the most of them sunk in the grossest heathenism, hastening with rapid strides to their eternal destiny. Lying to the east of the United States is the great nation of thirty-five millions, and men and women, some growing old, some barely entered upon the work. The Province of Shantung is said to contain thirty-six million souls, among whom are eleven millions of Christians trying to point them to a Saviour. The doors are wide open around the people are cordially welcoming to their towns, villages and homes. Not many are crying for the bread of life, for they know not of its existence, but should not their destination appear to us all the more strongly on our Lord's command to his disciples, "Go ye into all the world and preach the Gospel to every creature," how can we allow the ages to pass on, keep our God-called men at home, while we sit in listless indifference, spending millions of money upon useless luxuries? Men of God, help!

M. F. C.

Life eternal! How shall I express my thought of it? It is not mere existence, however prolonged and free from annoyances. It is not the pleasure of the senses, however vivid. It is not joy, for it is all these combined into one condition of spiritual perfection, an emotion of indescribable rapture, the peace after the storm has passed by, the soft repose after the grief is over, the joy of victory when the conflict is ended.—Hill.

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Our Washington Letter.

"Do you know," asked a gentleman of education and culture, who is a very close observer, and who is temporarily residing in this city, "what I consider one of the foulest blots upon the good name of Washington?" Knowing the gentleman to have travelled in all sections of this country and many parts of Europe, and that any opinion he might express would be interesting, I answered: "No, but I should like to."

"The Sunday excursions up and down the Potomac river," he said deliberately, "are, in my opinion, one of the greatest evils, and at the same time, I might say necessarily, one of the most powerful enemies that Christianity and temperance, to say nothing of good morals, have to fight at the national capital. On these steamboats, which I am informed are growing more numerous every year, nearly every imaginable form of sin is committed. In the first place, the running of these steamboats is an entirely unnecessary desecration of the Sabbath, and the open selling of intoxicating liquors both aboard of the steamers and upon the grounds to which they run is a violation of the laws of men, which I am surprised to find existing here; gambling in many forms is, I am told, permitted on nearly all these boats as well as at the places to which they carry passengers, and only yesterday I heard a poor, heart-broken mother tell, with tears streaming down her prematurely old face, how her daughter, a young girl not yet eighteen years of age, was led to ruin by frequenting these Sunday excursion steamers, and could every good father and mother in Washington have seen her and heard her she exclaimed in her misery: 'Oh, Father in heaven, is there no way to break up these Sunday excursions and save the young men and women of this town from being enticed to ruin, as my daughter was? I tell you, there would never be another Sunday excursion on the Potomac river—the good people would arise in their might and if necessary stop them by force.'"

"I have talked about the evils of these Sunday excursions with many church members and with several ministers of the gospel since I have been here, and while they all deprecate the evil, nobody seems to have taken any particular steps towards trying to break it up; while they are opposed to them, the opposition is of a negative kind that seldom accomplishes anything, and I know of church members who actually allow members of their families to go on these Sunday excursions without making any effort further than the most formal and feeble remonstrance to the 'Well, I have no other time to go anywhere' of the son or daughter."

"This is all wrong. Compromising with evils of such magnitude is a reproach to the thousands of Christian men and women of Washington, and besides it is a violation of the teachings of the greatest of all teachers, who said, 'He that is not for me is against me.' If every person who believes in the teachings of Christ will keep those words constantly before them and make a determined and concerted effort to show these Sunday steamboats and excursion resorts to be what they really are—recruiting offices for Satan's army, my word is, many of them would be compelled by lack of patronage to cease their Sabbath desecration."

"Can you doubt what the effect would be if every minister and every church member of this great city would resolve to work together to abolish or mitigate this evil? Are there not many people who now patronize Sunday excursions who would not do so if their Christian friends and neighbors would remonstrate with them firmly and kindly, showing them the enormity of their offense against God and good morals? Undoubtedly. Why, it is possible for the Christians of Washington to so stir up public opinion on this subject that before the present season closes no man or woman who wishes to be considered respectable by their neighbors will be willing to have it known that they would even think of going on a Sunday excursion."

"There is also another way in which the evil can be reached. Let the attention of the authorities of the counties in which these excursion resorts are located be brought to the Sunday liquor selling, which is everywhere illegal, and upon which these places depend for their profits, and if they refuse to put a stop to it, make cases against the proprietors of the barrooms for every drink they sell on Sunday, and then employ lawyers to see that they are fully prosecuted. Once make it so that no liquor can be sold either on the boat or on shore, and the Sunday excursion will be a thing of the past, as they are conducted almost solely for the purpose of selling liquor. Am I not right?"

The indictment is a strong one, but candidly compelled me to answer the last question in the affirmative, although it shamed me to do so.

Howard Dormitories.

Editors Baptist: Howard College has passed through a successful year, and the prospects for the coming season are very flattering.

But there are some things needed. It is in the power of the Baptists of Alabama to supply those wants.

One thing needed is more dormitories. It is a most excellent plan, this building of neat cottage buildings, separate and distinct, instead of the barn-like structures of former days. Again it will make a pleasing, homelike surrounding for the magnificent main building.

My plan is this: There are according to the statistics of the minutes of the Southern Baptist

Convention, 704 ordained ministers and 1,525 churches. Now, then, let each pastor give for the building of a dormitory \$10, to be called the "Preacher's Gift." Surely there are two hundred who would be willing that would make \$2,000 the cost of each building. Then let each church give \$5. Are there not four hundred which will do this? Give it a name, say the "Churches' Gift." Again, let every Sabbath school give five dollars; call it the "Children's Gift." So much for theory, now for practice.

I will be one of the preachers to pledge \$10, payable on or before the first day of October, 1891, to the proper authorities. I hereby pledge each of my churches, Bethel, Tuscaloosa Co., Five Dollars. Beulah, Greene Co., Five Dollars.

I further pledge for the Sabbath-school at Beulah, Five Dollars. Bethel, Five Dollars.

To be paid by the 1st day of Oct., '91. Come, brethren, let us hear from you through the BAPTIST. I know the editors will keep space for our pledges.

Yours in faith, JOHN G. ARPEY, Clinton, Ala., July 21st.

From Bro. Hudson.

Dear Baptist: We have occupied our new house of worship four Sundays. It is now finished. I have just closed my pastorate at Tusculum, the most difficult field of my ministerial life. The difficulties arise from several sources:

1. The membership is small, and there are but few families where both parents are Christians, and then in several instances they are of different denominations, and a divided household has not the fullness of divine promise.

2. For years past the question of rebuilding has vexed and divided them to such an extent that some still lament the pulling down of the old building, even in the face of the new, modern house that now stands on the old site.

3. A third difficulty is found in the ever present and perplexing question as to the finances. With this is a complicated question for three reasons: first, they have not faithfully applied the methods recognized in the Divine Word for raising money; second, as to the human plans for getting on, these have been much relied upon, with all their attendant evils, so that now there is a very wide difference of opinion among them, with a strong tendency to allow none but Scriptural methods to be used. A good sign of spiritual life. Third: The third reason why the financial question is the more difficult among these good people, is the fact that for a long time they depended upon help from the State Board. Therefore the young married people who are said never to do any good while they live with the old folks, have never learned to trust in God and help themselves. But while I was among them they received no help, except to aid in building, and henceforward I think they will not ask for help, other than to pay for debt, indebtedness on the building, but will develop their own resources, with the possibility of growing into a strong church.

Let some vigorous preacher, who has a relish for hard work, ask himself the question, whether the Lord has not opened a field for him in Tusculum.

The indebtedness to the Building and Loan Association, amounting to \$640, with

A black and white photograph of the University of California, Berkeley campus. The image shows the main building complex, including the Old Chemistry Building (left), the Old Mineralogy Building (center), and the Old Geology Building (right). The buildings are surrounded by a large number of trees, and a path leads through the trees towards the buildings. The photograph is mounted on a page with a decorative border.

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