

ALABAMA BAPTIST.

ORGAN OF THE ALABAMA BAPTIST STATE CONVENTION.

VOL. 21.

MONTGOMERY, ALA., THURSDAY, APRIL 12, 1894.

TERMS CASH: \$1.50 A YEAR.

NUMBER 15.

ALABAMA BAPTIST.

PUBLISHED EVERY THURSDAY BY THE ALABAMA BAPTIST COMPANY.

OFFICE—22 DEWEY AVENUE, UP STAIRS, OVER BROTHER'S JEWELRY STORE.

TERMS—\$1.50 PER ANNUM. \$1.00 IF PAID IN 3 MONTHS. \$2.00 IF PAID IN 6 MONTHS. \$3.00 IF PAID IN 12 MONTHS. IN ADVANCE.

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Traditionalism—An Easter Sermon.

The Attitude of Our Lord and His Disciples Toward Tradition and Its Institutions.

BY A. J. DICKINSON.

Every plant which my heavenly Father planted shall not be rooted up.—Matt. 15:13.

The Pharisees and Scribes, having heard that Jesus and his disciples did not keep the traditions of the elders, came from Jerusalem to see about this sect of non-conformists and dissenters. So they accosted our Lord, saying: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." They were doubtless disturbed at this rebellion against the established traditions and usages of their "church." It involved much, being practically a renunciation of ecclesiastical authority, and hence struck at the very roots of their institution. So from this time forth they pursued the Lord until they accomplished his death, because against their institutions and traditions they pressed the spirit of non-conformity and dissent. The motive which impelled these ecclesiarchs of Judaism was practically that which has ever led dissenters and non-conformists to prison and the stake. It was religious intolerance. But Jesus is ready for the "churchmen," and with one searching question routes them and puts them to confusion. "Why do ye also transgress the commandment of God because of your tradition?" For God said, honour thy father and thy mother; and he that speaketh evil of his father or mother, let him die the death. But ye say, whosoever shall say to his father or mother that "where with thou mightest be profited by me is given to God," he shall not honour his father, and ye have made void the Word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you saying, "This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men."

Having thus put them to silence and utterly routed them, he called to the multitude looking on and said, "Not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth, this defileth the man." Thus he not only ignored the tradition of the elders, but he also ignored the very opposite of their tradition. He salted them down and rubbed it in. Indeed, so complete and severe was his answer that the disciples construed it as harsh, and questioned whether he was conscious of the effect. So they came to him saying, "Did you know that the Pharisees were offended when they heard this saying?" They doubtless felt sorry for them. But our Lord answered, "Every plant which my heavenly Father planted shall not be rooted up. Let them alone (don't be wasting your sympathy on them); they are blind guides. And if the blind guide the blind both shall fall into a pit."

Now I ask your attention to traditionalism and our Lord's attitude towards it, as set forth in this incident and teaching. In order to prepare us to appreciate the appropriateness and reasonableness of this teaching, let us look briefly at the genesis and nature of tradition among Jews; and that we may better apply our Lord's words, we will also present traditionalism among Christians.

Tradition, as here used, is that which comes through oral transmission, being passed on from one generation to another. It cannot be doubted, I think, that God during the periods of revelation thus orally communicated with people through the prophet, and that during and after these periods men tried to transmit the prophetic communication to their successors.

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equated extent be restored. Hence the several versions of the same incident or teaching soon become multifarious and contradictory. Most of it can be proven by historical criticism to have originated subsequent to the period of revelation and inspiration.

The value of tradition varies immensely with the period elapsed since the giving of the revelation, and soon becomes so corrupted as to be worthless for testing opinion and doctrine. Owing to this tendency to ever-increasing corruption in tradition it soon becomes conflicting with the Scriptures, and two antagonistic standards result.

Such history proves to have been the case both with Judaism and Christianity. When the prophets of Israel ceased to speak for God, there was doubtless afloat in the minds and hearts of the people much of the same kind of tradition which contained some element of what they had delivered. Yet even when the prophet was with them, tradition was considered corrupt, as is manifest from their effort to correct it. But as it passed on from generation to generation, it gathered foreign increments and colorings from the minds through which it passed, getting more and more of the human accretions and losing more and more of the original divine element. So that when our Lord came tradition presented a great mass of human precepts which the elders of other days had contributed without divine authority or warrant. Such were the traditions of the elders which our Lord faced. Much of it can be found in the Mishna and its commentaries. These ever-increasing traditions, owing to their being ecclesiastical children and having their mother's authority behind them, soon detracted attention from the Scriptures, and were given a superior authority before the people.

The great Hillel taught men to attend to the words of the scribes more than to the words of the law. So by forced interpretation the clear and full meaning of the Scriptures was explained away in order that men might conform their conduct to tradition. This tradition had displaced the Scripture in the lives of the people. Now, our Lord set all this tradition aside and went back to the written inspired Word. It is very significant that every time he meets tradition he rejects it with emphasis, but again and again he refers to the written Word.

"It is written again." Thus he openly puts away tradition and re-establishes the inspired writings as the rule of life.

Traditionism has had a similar history in Christianity. The New Testament prophets taught many things orally, which men similarly circulated from mouth to mouth. The prophets being accessible these traditions could be authenticated and so the churches used them as their main source of information in matters of faith and practice. Churches were founded on it and guided by it. This many fragments of the teachings of Jesus lived on from mouth to mouth. But it was corrupt even during the lives of the apostles, as their writings, being very largely written to correct it, go to show. In Corinth there were diverse versions of the way. The Judaizers, Gnostics, Antinomians, Docetics, and others, colored and moulded it to suit their fancies even under the very noses of the apostles. Not five years after the birth of the churches of Galatia weak and beggarly elements had crept into the life and they were removing out "another gospel" and the apostle has to write them, "Ye observe days and months and seasons and years. I am afraid of you lest I have bestowed labour upon you in vain." So already this tradition had received foreign accretion in these institutions. So also all his epistles go to show how corrupt was the oral traditions of his day. Hence if we could only see the churches of the apostolic age, we would not follow that it had apostolic endorsement or divine approval. But, by the end of the second century, tradition was so corrupt that the several versions contradicted each other, as Irenaeus and Tertullian testify. Yet at this time there reigned the great Gnostic controversy and each side claimed and possessed traditional evidence for their position. Indeed you could find tradition for almost anything. Thus the corruption of tradition was exposed and an effort made to authenticate the several versions. At first it was decided to give preference to that version prevailing in the churches established by the apostles. Thus arose apostolic succession and Irenaeus and Tertullian, but of ordination, but of church life—quite different from that which subsequently became attached to the word. But this succession was traced through the presbyter-bishops. Apostolic succession was a device of the last quarter of the 2nd century to test tradition. Great confusion and fermentation prevailed for the lack of an authenticated standard. In the meantime the Arian controversy arose and its advocates claimed a secret tradition like that of Masons in our day, but this proved a pious

fraud. Then Vincentius presented his test, viz., "We must be sure we hold that which has been believed everywhere, always, by all." Thus he would extract from the many versions that which was common to them all and receive this as genuine. Hence Oecumenical councils were held to determine the authenticity and genuineness of traditional opinions. The council of Nice seemed to have acted on this principle. But soon these councils in imitation of the one at Jerusalem claimed to be inspired by the Holy Spirit, and put their seal on any rejecting their decrees. Hence they became regular machines for the

Alabama Baptist

MONTGOMERY, APRIL 13, 1894.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, Ala., is composed of the following members: President, J. B. Collier, Secretary, J. B. Collier, Treasurer, J. B. Collier, and other members.

OUR SCHOOLS.

Howard College, East Lake, Ala., is a Baptist institution of higher learning, founded in 1862.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala., is a weekly paper published for the Baptist community.

WHY THIS "WHY NOT?"

Read the announcement elsewhere in this paper.

PLEASE REMEMBER

that Bro. Crumpton's postoffice is Montgomery, and not Marion. It will save time for parties sending money to remember this.

KNIGHTS OF HONOR

As we go to press the State Convention of this order is in session. Brethren Cleveland, Stout, McGaughey and Cahal, of Mobile, and Bro. Roberts, of Gurley, we have met.

THE PREMIUM LIST

Our agents have an opportunity to be riding in a nice new buggy, at but little cost, as soon as the roads get better, if they will put forth a little effort in securing subscribers. Now is the time for active work.

BOOKS, BOOKS, BOOKS

Look at the list of books we offer as premiums to subscribers. A book for yourself. A present to your child in the Sunday-school. A present for your pastor. Don't fail to read the list over carefully.

GOING TO THE CONVENTION

We saw a happy pastor the other day. He was about the size of N. C. Underwood. He has been led to suspect that his churches were going to send him to the Convention. Indeed, he is so sure of it to go. What about your pastor, reader?

SUMMER WORK FOR THE YOUNG

Preachers.—What will our preacher boys do in the summer? They are anxious for work. The Board cannot employ them without means. Will the churches enable us to do it? If associations want missionaries for three months, the college is the place to get them. If you need a good teacher for the summer, write president A. W. McGaha, at East Lake.

THE NATIONAL BAPTIST

relates the fact that the late pastor of the Baptist church at Easton, Pa., has gone into court and asked an injunction forbidding the church to expel him and publish the fact in the denominational papers. And the Baptist says if that church had read that paper five minutes it would have known better than to call that preacher. Brethren, read the papers.

DR. GRIFFITH'S SUCCESSOR

—The American Baptist Publication Society has elected Col. Charles H. Banes to succeed the late Dr. Griffith as Corresponding Secretary of that great Society. The appointment appears to give general satisfaction. Col. Banes is a successful business man, and his acceptance of the office involves great personal sacrifice. He has long been connected with the management of the Society's business.

SUBSCRIPTION NOTES

—The treasurer of Mercer University reported \$6,000 in subscription notes, which he said might be worth one hundred dollars. Wonder if the notes to the Judson and Howard will turn out that way? We hope not. A note given to our colleges ought to be considered as sacred obligation as any other note. We believe that as soon as times get a little better our brethren who owe these notes will pay them.

THE WHOLE TRUTH ON BAPTISM

is the title of a 24-page tract, by Dr. J. G. Bow, of Eufaula, which ought to be in the hands of every one who desires to know the truth about an important Scripture ordinance. In this tract all the Scripture passages relating to baptism are collated, and suitable remarks are made to aid in understanding and applying them. The price is only ten cents, and it may be had of the Colportage Board here. We give it to new subscribers.

SOME HOPEFUL SIGNS.

It must be clear to careful observers that religiously there is a decided trend towards the orthodox side of things. Theories and heresies that were advocated and demolished a hundred years ago, like worn-out fashions that come again into vogue, have been paraded for a dozen years or more with great pomp and circumstance of learning. But, weighed in the balance of sound scholarship and common sense, they have been found wanting. Everywhere conservative orthodoxy is holding up its head; and heresy is apologetic rather than dogmatic in its attitude. Radical and adventurous leaders among the higher critics are now and then found explaining their position! A thing they did not for a long time deign to do; partly because they had no position, except (as they have been wont to say) tentatively and as modified by additional light, and partly because the commonality of the clergy and laity alike are incapable of understanding their position—as they say. Dr. Hatcher, with his sharp irony, expresses their idea when he claims that the great body of us must experience a general uplift before we can bite at the sacred fodder.

THE HOPEFUL TENDENCY

is quite apparent in our theological seminaries. Compare, for instance, the attendance of pupils at Andover, Union and Lane, where Smythe, Briggs and Smith respectively hold sway, with that at Princeton, Rochester and Louisville, where Green, Osgood and Broadus mould affairs. Among the preachers the hopeful signs are unquestionable. The great, popular, useful preachers can be put down to the credit of the orthodox side. Spurgeon, Brooks, John Hall, John A. Broadus and their like were never more popular, and the vast body of the clergy are preaching Christ and Him crucified as the world's only hope. Look at D. L. Moody, the greatest spiritual personality on earth and the world's most popular and powerful preacher. Congressmen and senators, ambassadors and consuls, officers, learned ministers and men of science join the multitude of ten thousand and crowd the hippodrome three times daily for a fortnight to hear the simple story of the gospel from the lips of this unlearned but God-anointed preacher. And what could be more inspiring to all lovers of orthodoxy than the sight of this same man in a vest and tie, in Glasgow, the streets of Scotland, with three hundred learned professors and clergymen surrounding him on the platform listening with breathless silence to every utterance of his lips, while the mighty throng that crowded the amphitheater almost to suffocation were moved as if an angel had been speaking? So, with all classes the gospel is the power of God. And what Moody is doing on a large scale, thousands upon thousands are doing in a smaller way—preaching Christ and Him crucified. And equally encouraging is the fact that the great body of Christian men and women prefer the simple story of the cross to all the speculations of science and philosophy, falsely so called. Then let our pastors give the people what they need and (thanks to God for the hopeful sign) what they want—the story of Christ crucified for man's redemption.

WHY THIS "WHY NOT?"

—Read the announcement elsewhere in this paper.

THE BAPTIST BOOK CONCERN

Louisville, Ky., has laid us under obligations for a copy of a valuable book entitled, "Sovereignty of God in Predestination, as Held by Many Calvinistic Theologians." It is a big subject, and it is very ably discussed. President G. W. North, of D. L. D., wrote some articles on the subject mentioned for the Baptist Standard, of Chicago. These articles were reviewed by Prof. Robert Watts, D. D. LL. D., and Dr. Northrop made rejoinder. Thus the subject of so much importance in Baptist theology is sifted by able hands. The price of the book is \$1.50.

THE LAST CHANCE FOR THIS YEAR

—We have only two more weeks before the books of the Home and Foreign Boards close for this year. Will your church be represented, brother? Please don't fail us, brethren, in this emergency. We have missed so many Sundays the past winter that many of our collections were postponed. Let us redeem the time now. We fear Alabama will not be entitled to many delegates this year. Of course no brother will have the face to offer to go as a delegate whose church hasn't made contributions for the boards.

WHY THIS "WHY NOT?"

—Read the announcement elsewhere in this paper.

A CALL FOR THE REGULARS

—"I thought I was a missionary all the time, but since the duty of preaching to churches is upon me, I feel more than ever the need of help from some of you old 'Regulars.'" A young pastor wrote about that way when he was writing for help to come into his field. Our heart goes out to every young pastor on a hard field. Our elder pastors ought to go to their help.

WHY NOT?—Eight per cent.

promptly paid semi-annually, is no bad income for money loaned. This is what the Judson has been paying on her bonds for five years. Why can't these bonds be taken up by our own people who have money to lend? Baptist people who have five hundred or one thousand dollars to lend could buy these bonds and have others made at a lower rate of interest by the Trustees. It would be a good thing for the denomination and for themselves.

A SERMON ON HEAVEN

—In the midst of the work at the Georgia Convention we heard a sermon from Dr. Hawthorne on Heaven. How he did thrill the hearts of his hearers. Doubtless some who heard

WHY THIS "WHY NOT?"

will be the title of the little book by Rev. A. J. Dickinson, of Selma, reviewing the book, "Why and Why Not," by William Dudley Powers, Rector of St. John's Episcopal church of Montgomery. It will be ready for the mails by the time this paper reaches our readers. The price will be ten cent per copy, or one dollar per dozen, post paid. We will send it as a premium for one subscriber, new or old. No one who loves the truth can afford to be without this valuable book. The supply is limited, and we would advise all to send in their orders

WHEN THE PEOPLE HAVE RETURNED

from church it is not uncommon for the remark to be made, "That was a good sermon, and I enjoyed it while the preacher was preaching, but somehow or other I can't now recall anything he said." Sometimes it is the fault of the hearer, but very often the fault belongs to the preacher. The sermon was not clear-cut in thought, nor was it rightly put together, and thus the hearer was unable to get hold on the threads of discourse. The preacher needed just the suggestions that he would get by reading Dr. Broadus' standard work on the Preparation and Delivery of Sermons. This book is especially useful to preachers who have not had the benefit of regular mental discipline at school. It is a great thing to be able to think clearly, even if not profoundly, and to state distinctly what we have thought. The book mentioned is for sale at the mission rooms here at \$1.75. The book and the ALABAMA BAPTIST one year for \$2.80.

THE GREAT MEETING AT TROY

The interest continues at the First Baptist church, and the very able sermons of Dr. Harris hold the large congregations which have been attending since the beginning of the meeting, about three weeks ago. Each sermon seems the best of all; all masterly and powerful. —Troy Messenger, 7th.

TROY, APRIL 8.—Sixty-seven

additions up to morning service today. There will be only a baptismal service to-night, as many are to receive the ordinance.

REV. A. W. MCGAHA, D. D.,

President of Howard College, preached two most excellent sermons in the First church on last Sabbath. The congregation appreciated the sermons, as was evidenced at the close of the service when many of the members went to the preacher and thanked him for the discourse. At the close of the morning service Dr. McGaha gave an account of the recent precious revival at the East Lake church. Every Howard student, that was not a Christian, was converted except two, and these two could not attend the meeting all the time. Every unconverted young lady attending the Athens, Maj. Palmer's school, was converted and joined. This was indeed a glorious showing of God's grace. Now Howard College is a college of Christian teachers and pupils. The Bible is being taught in Howard as any other history, and is bearing good fruit. This is as it should be. Our children ought to be taught sacred as well as secular history—to know who Moses and Abraham and David were, as well as Caesar and Cicero and Napoleon. Give us all the Christianity that can be imparted.

FIELD NOTES.

Rev. J. C. Burruss, of Nottoway, paid us a pleasant visit last Monday in passing through the city.

J. F. Savell, Huntsville: I go this week to take charge of the Second church at Birmingham. Please change address of my paper accordingly. We wish for our brother abundant success in his new field.

We call attention to the letter in another column addressed to Bro. Ely, the accommodating passenger agent of the Southern Pacific Road. The Oriental is first-class in every particular, and in easy reach of the church by street car lines.

Read the latest card from Secretary Gregory about railroad rates to the Southern Baptist Convention and return, and then tell your pastor to get ready to go, and you will see that the church pays for the ticket, if nothing more.

We have received a good article with the title, Home Influence, and signed, A Baptist. If the writer will observe the well known rule and give us his name (not for publication), we will be pleased to print what he so well says.

Ga., in sending his renewal, says that either the paper is getting better, or he is becoming more able to appreciate it. It is both, I think. You are growing in grace, and the brethren are helping us to improve the paper all the time.

Mr. John Renfro, the only living son of the late Dr. Renfro, has recently come to Montgomery and taken a place on the editorial staff of the Advertiser. He has been connected with the Louisville Courier-Journal. We give him cordial welcome to Montgomery and to his native state.

Rev. I. A. White, of Orrville, recently preached during a series of meetings for the church at Decatur. The only account we have seen says that "a large number pledged themselves to Christ's cause, and promised to lead a new life." Bro. White is one of our best preachers.

Rev. J. R. Lloyd, of Birmingham, who preaches to churches at Coalburg and other important places, is helping his people and the ALABAMA BAPTIST by his successful efforts to introduce the paper into the families of his churches. We return thanks and wish the brother-increasing success.

The meetings of the people, and especially the women, for want of an intelligent physician and the religion of Jesus Christ. Dr. T. L. Cuyler writes the introduction to the book. Price, 15 cents. Address Medical Record, 118 East 45th street, New York.

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H. R. Schramm, Phenix City: We have had our church re-plastered and tinted with rose pink color; had the pulpit lowered and otherwise improved. Our young ladies' missionary society have bought and put down matting, which makes our church look well, and our Ladies Aid Society will have our pews stained. We are all at work. Yesterday I took a collection for the home and foreign boards, amounting to about \$20, which we hope, from church, Sunday

The Huntsville Tribune gives a

glowing description of what will be the new house of worship which the First Baptist church is preparing to build. It will cost about \$10,000. When it is finished we shall be pleased to show its appearance to our readers as well as we can. Much of the prosperity of the old First is ascribed to the efforts and the popularity of pastor Haywood. We extend our hearty congratulations to all concerned.

We direct the reader's attention to the fourth page of this issue. There are some articles there which properly belong elsewhere, but they are placed there by the necessity of the case in changing from the old type to the new. And there is some good reading that is appropriate to that department of the paper, among which is the original story by a lady now living at Birmingham. Other good articles already in type were crowded out. Read the fourth page closely, and do it every week.

Our subscribers are earnestly requested not to ask us to "stop the paper when the time is out." It is there is so much else to be remembered. To keep up with the few requests of the kind mentioned it would be necessary to employ an additional clerk at great expense. The right way to do, the surest and the cheapest, is to write us a postal card when the time comes and request that the paper be discontinued. Will our friends please bear this in mind?

We return thanks to the Lafayette Literary Society of the State Normal College at Florence for an invitation to attend its public debate on Friday evening next. We observe with interest that the subject for discussion is "The Hawaiian Question," including the respective policies of Presidents Harrison and Cleveland. The greatest difficulty we have thus far had with the Hawaiian question is to learn how to pronounce the name of the island and of the queen who has been set aside. We have no trouble in deciding the other part of the matter.

We have received a little book with a startling title, "Murdered Millions." Its author is Geo. D. Dowkint, M. D. It is written in the interest of foreign missions, and the need of Christian work among the idolatrous nations of the earth is pressed in graphic style from a medical standpoint. It is horrible and full of the sufferings of the people, and especially the women, for want of an intelligent physician and the religion of Jesus Christ. Dr. T. L. Cuyler writes the introduction to the book. Price, 15 cents. Address Medical Record, 118 East 45th street, New York.

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school and Ladies Aid and Mission-

ary Society, to increase to \$20 by next Sunday, so that we can get it to the boards before the books close.

—We are having a fine meeting. Bro. W. R. Whitley is doing some excellent gospel preaching, which is doing good. Three accessions up to date and many asking for prayer.

To the Convention at Dallas.

Under date of April 5th Secretary Gregory sends out the following card:

I am glad to be able to announce that a Rate of ONE FULL FARE for the ROUND TRIP has been authorized from all points in the territory of the Southern Passenger Association; and from all roads leading to Dallas, Texas, on the West of the Mississippi River.

Tickets to be on sale May 7th to 8th, inclusive, from points east of the L. & N. R. R., and May 8th to 10th, inclusive, from points on and west of L. & N. R. R.

Tickets to be of iron-clad signature form, of continuous passage going, and good for thirty days utmost limit returning.

World's Fair Photographs.

pictures we had ordered when we offered them as premiums to subscribers, so we discontinued the offer. But now the error has been corrected, and we renew the offer. We will send to either new or old subscribers two books containing each not less than fifty beautiful photographs of the most attractive sights of the World's Fair—people of different nations, animals, statuary, buildings, etc. They are not only charming to the eye, but instructive to the mind. These pictures should be on your center table. The smallest of the pictures are 3 1/4 inches, and the largest 9 1/2 inches. We will send the two books and the ALABAMA BAPTIST for the price of the paper, \$1.50. Now is your opportunity for something that is really good.

For the Alabama Baptist.

From Huntsville.

Dear Baptist: Bro. J. F. Savell, who has been serving us as a pastor for the past eight months, has resigned and will leave this week for Birmingham, where he goes to succeed Bro. Whittle. It was a sad occasion last night when he made his farewell address. The attachment formed between pastor and people was more than ordinary, and the parting was painful. The Birmingham brethren will find in Bro. Savell a hard working, consecrated Christian gentleman, and his wife a most elegant lady. Bro. S. pronounced his farewell sermon from the text, "I will baptize you in the name of the Father, Son and Holy Spirit."

Our Ladies' Aid Society is doing a noble work. A branch of this society has been organized out in Lawrence, one of our suburbs, where a number of our members reside.

We still have the banner Sunday school. So many boys and girls attend for a purpose, that is to learn the way of eternal life, and now and then they are exclaiming, "We have found the way."

Our brethren of the First church are in high spirits. They contemplate building in the near future an elegant and modern house in which to worship. Bishop Haywood and Bro. Nece make capital canvassers for the building fund.

April 6th. R. E. PETTUS.

For the Alabama Baptist.

At the Orphanage.

Another little refugee was received last week.

Two of our boys have been adopted by Bro. and Sister Barnes Lovell, and have gone to find a home with them.

Our largest boys are making a crop.

Our Minnie Watson was the recipient last week of a beautiful card marked, "One Hundred Merits," given by Mrs. Limer at the academy, for four perfect weeks.

Conceive how grateful we are for Minnie's success, when I tell you no other child has won any such distinction in our school.

Who will help? Send contributions for this purpose to Mrs. John W. Stewart, Evergreen, Ala.

Don't forget to send me something to help pay for the bread the children are eating this month.

J. W. S.

For the Alabama Baptist.

Fifth Sunday Meeting

Of the Antioch association, to be held with Mt. Pisgah church, Clarke county, Miss., commencing on Friday night before the fifth Sunday in April.

FRIDAY NIGHT.

Preaching, by Rev. F. A. Freeman.

SATURDAY, A. M.

1. The influence of prayer. By Rev. H. M. Mason.

2. The relation of the Sunday-school to the church. By George W. Zitterow.

3. The influence of the Sunday-school. By Rev. F. A. Freeman.

4. Preaching, 11 a. m. By Rev. T. E. Tucker.

SUNDAY, 9 A. M.

1. Importance of church discipline. By T. E. Tucker.

2. The teaching of Scriptures in reference to missions. By Rev. J. B. Hamberlin.

3. Preaching, 11 a. m. By Rev. J. B. Hamberlin.

E. J. REEVES.

Trip Notes.

The Georgia Convention met at Macon on the 3d. It was so near by that I concluded to spend two days with the brethren.

Bro. Kilpatrick is the president; Bro. McCall, secretary. It is a fine looking body of some three hundred or more delegates. Looking about I see quite a number of familiar faces. Dr. Battle, for so long a time president of the Judson, now of the Shorter, does not look a day older than when I saw him last. Bro. Stout is here. He is only a little more than half in Georgia. Of course Hawthorne is on hand. He preached a fine sermon to-day on Heaven. Smith and Waller, of Columbus, are the first to greet me. Tom Boykin, whom Alabama gave to Georgia so many years ago, is still in the ring. Jo Howard, one of our boys, looks like they are treating him well. Brethren Jo Winn, C. K. Henderson and H. W. Williams, all former pastors of Gadsden, I see in the meeting. Bro. Sam. Lide, formerly of Carlowville, with his son, is in attendance as delegates. Bro. A. Van Hoose, Gwin and Stratton, all former pastors in Alabama, are here. And there's Gambrell! What a man we did make of him as we took him through that six weeks of drilling in Alabama year before last on the Centennial! Pretty soon he'll be through with him.

Mercer University made him its president. Mississippi made him, but Alabama advertised him in Georgia. Bro. Riley looks like a regular "goober grabbler." Georgia's Christian governor is present among the distinguished laymen.

The Convention moves off like it expected to stay here till it finishes if takes all the summer. This is the end of the second day, and but little has been done this far, and they say they will adjourn to-morrow. The president is prompt, and presides well, but having no program, everything takes care of itself.

MERCER UNIVERSITY.

I dined with Bro. Gambrell to-day at the college. They furnish excellent quarters for the president in the main college building. There are 195 students in attendance in all the departments. They have a Law School in connection with the University. There are 145 in the literary department. There are 30 of these take the Theological course.

The University has \$150,000 endowment, but \$30,000 of this is tied up in Central Railroad bonds, which are not bringing in any revenue now. Tuition is free, but each pupil pays a matriculation fee of \$20. There are cottages owned by the college, where the pupils may lodge, or they may find board where they please in the city. The buildings are first-class. The chapel, costing \$27,000, is a monument to the laborious Nunnally, the former president. The laboratory and cabinet and library are better than most.

There are some brethren who are doubting the wisdom of free tuition, and some who favor the dormitory plan. It is a question if cheapness should figure much in a college. A college must make some money to live and keep up. It can do some charity work, too, but it is not best to put all the pupils on the charity list. The craze for free tuition will pass away after a little.

Mercer University has a grand future before it, and it has a great history behind it. Many of the most distinguished men in the state are its graduates. Gov. Northern and several of Georgia's Congressmen are Mercer graduates. All this comes from Georgia Baptists patronizing their college in past years. The college is now reaping the fruits of their loyal support in the years that are past.

THE MACON BAPTISTS

are a numerous and influential people. The First church, where the convention is held, is "as a city set upon a hill," as it occupies the most conspicuous eminence probably in the city. It is one of the finest church buildings in the city. Dr. Warren, who was so long its pastor, planned well and wisely. He left a precious memory behind.

Alabama Baptist.

MONTGOMERY, APRIL 12, 1894.

RAY RUSHTON,

ATTORNEY AT LAW,

MONTGOMERY, ALABAMA.

Office in Pollak Building, Corner

Dexter Ave. and Perry St.

QUEEN AND CRESCENT ROUTE.

"Glimpses of the World's Fair."

A SELECTION OF 192 GEMS OF

THE WHITE CITY SEEN

THROUGH THE CAMERA.

This handsome volume, containing 192

photographic half tone views of the en-

tire Exposition, showing all Main Build-

ings, all State and Territorial Buildings,

all Foreign Buildings, Grounds, Statuary,

Lagoons, and about 40 views of the Great

Midway Plaisance, will be sent to any ad-

dress on receipt of 25 cents for postage.

This book has been issued by the great-

est of Southern Railroads—the Queen

and Crescent Route—and its excellence is

without a flaw. A most delightful collection

of exquisite views, in a small and con-

venient sized book. Many such collec-

tions are large and cumbersome.

Send your address and 25 cents to W.

C. RINEHART, General Passenger Agent,

Cincinnati, Ohio.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has

been used for children teething, softens

the gums, always cures colic, soothes the

irritable stomach, and is the best remedy for

Diarrhoea, and is the best remedy for Diarrhoea.

Twenty-five cents a bottle.

Dr. Bremer, physician to St. Vincent's

hospital, has recently called attention

to the fact that the use of this syrup by

the young is productive of mental and moral

deterioration, while in older persons it

produces brain disease and insanity.

THE GREATEST MEDICINE.

"My mother has taken three bottles of

Hood's Sarsaparilla and she has improved

so much that she thinks it is the greatest

medicine she has ever taken. She was

very feeble, could not sit up half a day,

could not eat much of anything, but since

taking Hood's Sarsaparilla, she eats al-

most anything and can rest at night."

M. A. GOODWIN, Kowalski, Ala.

Hood's Pills are purely vegetable and

do not purge, pain or gripe.

Mr. Gladstone, in a recent interview

with a British temperance deputation, stated

that the Government during the next

session will introduce a bill providing for

the compulsory confinement of confirmed

inebriates in a curative asylum.

"AMONG THE OZARKS."

THE LAND OF THE BIG RED APPLES,

is an attractive and interesting book hand-

some illustrated with views of South

Missouri scenery, including the famous

Olden fruit farm of 3,000 acres in Howell

county. It pertains to fruit raising in

that great fruit belt of America, the south-

ern slopes of the Ozarks, and will prove

of great value, not only to fruit growers,

but to every farmer and home seeker

looking for a farm and home. Mailed free

Address: J. E. LOCKWOOD,

Kansas City, Mo.

The saloons stands convicted as a crim-

inal at the bar of the enlightened con-

science of mankind. The highest court

of the land has characterized it as an out-

law engaged in a criminal producing

business.

For Malaria, Liver Trou-

ble or Indigestion, use

BROWN'S IRON BITTERS

Last year New York City paid for its

school bill four million dollars, and for

its amusements seven million dollars, and

for its drink bill sixty million dollars.

FOR DYSPEPSIA,

Indigestion, and Stomach Troubles, take

BROWN'S IRON BITTERS.

All dealers keep it in bottles. Genuine has

trade-mark and crossed red lines on wrapper.

The Southern Baptist Convention

will be held at Dallas, Texas, May 11 to

Receipts at the Orphanage for

March.

Miss Ida Crumpton, Marion, \$1.00

Chapel Hill Sunday-school, 3.00

G. W. Petty, 1.00

T. J. Knight, Greenville, 2.00

B. W. Allen, Huntsboro, 5.00

County Line church, 1.70

M. S. West, Montgomery ch., 3.00

W. M. Society, W. Montgomery ch., 1.00

Etna Moseley, W. Montgomery ch., 1.00

Montgomery church, 1.00

Jackson Baptist church, 1.00

Orphan's Home Society, 1.00

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Round Trip Tickets

TO SOUTHERN BAPTIST CONVENTION

Dallas, Texas, May 11.

Tickets will be on sale to Dallas,

Texas, via New Orleans, and the

old reliable Southern Pacific and

Houston and Texas Central rail-

ways at Montgomery and Birming-

ham, May 8th to 10th inclusive, and

from points east thereof May 7th

to 9th inclusive, at the low rate of

one fare for the round trip, good to

return within 30 days from date of

sale. Remember that this is the

only line that carries the delegates

and visitors to the Baptist Conven-

tion at Fort Worth, in 1894, with-

out delay, and is the only line run-

ning through Houston and the

central portion of Texas. This

route will be used by Judge Jon.

Haralson, President of the South-

ern Baptist Convention, and Dr.

Geo. B. Eager, pastor First Baptist

church, Montgomery.

For Sleeping Car berths and any

other information call on or write

G. W. ELY,

Traveling Passenger Agent,

Montgomery, Ala.

Program

Of Fifth Sunday meeting to be held

with Duncan Creek church, Friday

before the 5th Sunday in April,

1894.

11 a. m. Introductory sermon, by

M. M. Finney.

2 p. m. What relation does a mem-

ber holding a letter sustain to the

church granting the letter? F. M.

Jackson.

3 p. m. The duty of church mem-

bers to attend their regular meet-

ings. W. H. Austin.

SATURDAY.

9 a. m. Devotional exercises, con-

ducted by T. M. Johnson.

9:30 a. m. What is the difference

between the church and the king-

dom? O. E. Comstock.

11 a. m. Sermon by J. O. A. Pace.

1 p. m. Through what medium

does God intend to convert the

world? M. Finney.

2 p. m. The duty of the church

to pray for the conversion of the

world. J. O. A. Pace.

SUNDAY.

9 a. m. Sabbath-school mass meet-

ing, conducted by M. J. Pace.

11 a. m. Sermon by O. E. Com-

stock; subject, missions.

2 p. m. Sermon by F. M. Jackson.

We hope that brethren of the

Rock Creek Association will at-

tend and take an interest in the

meeting. All are invited to attend.

M. A. AGE,

J. W. COOK,

H. A. MALONE,

Committee.

About Board at Dallas.

G. W. ELY, Esq.,

T. P. A., So. Pacific R.R.,

Montgomery, Ala.

Dear Sir: Your favor of 2nd

hand. We will make the follow-

ing rating under Baptist Conven-

tion:

4 to 6 people in 1 room, \$2.00 per day.

1 to 2 people in 1 room, 2.50 per day.

Some of the rooms have two beds

and in the other rooms will put up

a nice cot.

Yours truly,</

IN all receipts for cooking requiring a leavening agent the ROYAL BAKING POWDER, because it is an absolutely pure cream of tartar powder and of 33 per cent greater leavening strength than other powders, will give the best results. It will make the food lighter, sweeter, of finer flavor and more wholesome.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

Fireside Reading for All the Family.

For the Alabama Baptist.

"May Blossom."

"But, mamma, she has so many pretty things, and I have only this one that I so dearly love."

"I know that you prize it above all your other playthings and little possessions, but when your cousin Mary expressed so great a desire for it and offered her best doll and a copy of 'Little Women' in exchange, I think you should have given it to her."

"I do not care for the doll, and you have read the book to me."

"But would it not afford you some pleasure to witness her delight if you should take the picture to her and say, 'Here, Mary, is May Blossom; you may have it for your own.' The greatest happiness springs from an earnest endeavor to make others happy. I so much desire that my little girl shall be an unselfish, loving woman, and to be that, you must begin now to live for others; but remember this, if your efforts are from an unwilling heart, or are made with the expectation of a favor in return, they will be productive of no real joy in your life."

With a heart full of love for her fellowmen, Mrs. Carroll found little difficulty in putting self last and living up to the Golden Rule. It was a source of much regret to her that Nellie had given little evidence of a similar trait, and she eagerly seized this opportunity of impressing a lesson upon her tender mind and heart. She believed the sacrifice would be, yet felt it her duty to induce her to make it.

Nellie sat perfectly still for some time; she felt that she could not speak for the heavy, suffocating sensation in her breast—a dull aching that was torture—a something that pained, yet was beyond the childish tongue to express. Raising her eyes, heavy with unshed tears, she looked wistfully, almost beseechingly up at her mother.

"Mamma, I will begin now, today, to be more like you. I will give my pretty May Blossom to Mary. I will carry it to her this morning."

"My dear child, how happy you make me! You are trying to be more like Jesus, not like your mamma nor any other mortal; bless you, my child, bless you!"

The fond mother clasped her child to her breast, kissed away the tears from the flushed cheek, and smoothed back the soft brown hair from the childish brow.

"But can you do so freely, cheerfully? Those who receive a kindness at our hands should never suspect that it is done unwillingly. I am quite sure that Mary would not accept your gift if she knew that your heart was not in it. Perhaps you had better wait until to-morrow before you decide what you will do."

"No, no; it must be done now; to-morrow I may not want to give it to her even a little bit."

Bursting into tears she sprang from her mother's embrace and ran to her room.

Mrs. Carroll was perplexed; she did not desire to force Nellie to make the sacrifice, only to induce her with the spirit that would make her feel pleasure in it.

Nellie went to her room, took the picture from the wall and held it close in her arms, murmuring: "I must give you up, Blossom, but oh, I don't want to, I don't want to. Are you going to leave me and live with Mary? Let me tell you something, May Blossom," and she spoke in a low tone as if fearful of being overheard: "I think she is selfish to ask for what you want."

Awarded Highest Honors. World's Fair.

DR. DR.

CREAM

BAKING

MUST PERFECT MODEL.

See Copy Case of Testimonials.

50 YEARS THE STANDARD.

she has so many beautiful things and I have only you, just you. Don't you think so, too?"

She held the picture up and

"No," said the landlord, "you have had the delirium tremens once, and I can't sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by, silent and sullen, and when they had finished, he walked up to the landlord and thus addressed him:

"Six years ago, at their age, I stood where those two young men are now. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck—body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and your work will be done! I shall soon be out of the way; there is no hope for me. But they can be saved. Do not tell them. Sell it to me and let me die, and the world will be rid of me, but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed: "God helping me, it is the last drop I will sell to anyone!" And he kept his word.

"O, Blossom, I can never go to see Mary again. I could not bear to see you there and know you are hers. I can't feel happy, even if it does make her so. I must be very selfish, for mamma said it makes you feel good to give your things to people; but I don't. I must be very wicked."

She laid the picture upon the bed, bathed her face and smoothed her hair.

"I must not let Mary see I have been crying, and I will try to seem glad to give it to her; some day I may be, and then I will know how to be happy."

When she was quite ready to go she took it up again, looked long and sadly upon it, then kissed it and said:

"Good-bye, my Blossom, my prettiest, sweetest treasure; I shall be with you."

She turned it face downward and walked resolutely from the house. Her cousin accepted the long desired object with undisguised surprise and the most thoughtless delight; the sad little face of the giver was unnoticed, and though she offered her any of her books or dolls, Nellie steadfastly refused them all.

The only real pleasure she felt was when she returned and saw the bright, happy smile upon her mother's face and heard her say:

"It is more blessed to give than to receive."

As the days wore on Nellie became accustomed to her loss, but often grieved in secret; her mother did not suspect the truth, and soon forgot the little episode in deeper concern for her child's health; naturally delicate, she had required always the most unwearying care. She began to droop and fade, and disease had touched her and she was slipping away, away into the silent beyond. Patiently she bore it all, in all things giving evidence that the love of Jesus dwelt within her.

The anguish of her parents was indescribable; all that skill or science could do was of no avail; there came a time when the calmness of despair settled upon them and they could only wait and wait. One day she lay looking up upon the soft beauty of the May-time; upon a distant hillside she knew were many wild flowers she had loved to gather; a tear rolled down her cheek, and she turned her face away from the window.

May Blossom once more.

There was so much passion in the implied request! Her mother understood it all in that brief moment; without speaking she hastily left the room, her heart almost bursting with its new sorrow. Dear, patient child! If she had only known that only these few short months remained of her young life, the lesson should not have been learned.

Ah! if she had only known. She would go to Mary and tell her the whole and trust to her goodness to restore the picture.

Her mission was not unsuccessful, and when she returned Nellie was sleeping quietly. She hung the picture in its old place and sat down to wait. Some slight noise disturbed the sleeper and she opened her eyes; with a low glad cry she exclaimed:

"O, mamma! My May Blossom! How come it here again?"

"Mary sent it, dear, and says you are to have it back, that she gives it to you now."

"How kind she is! Dear mamma, please hand it to me; it has been so long since I have seen it that I want it right close."

She held it in her wasted hands while she looked upon it with ecstatic delight. After long silence she said:

"I am so glad I gave it to Mary, for now I know how happy it made her; but I shall not keep it; I want it where I can see it until I get well, and then she may have it again. I feel that I could give all I have to my friends; I want to live for others; that would be easier than to die for them as He did. How He must have loved us!"

With a sigh and a tired little smile she turned her face to her mother and said:

"Mamma, I am so tired and sleepy. Please hold my hand as you used to do when I would wake up frightened by a bad dream."

A deadly fear seized the mother at the touch of the little hand already chilled by the incoming waves from the far away shore. She dared not move, but waited in stony silence; the minutes dragged slowly by.

Again the weary eyes unclosed and she smiled sweetly.

"Dear mamma, it is indeed more blessed—to give—than to receive—again. My—May—Blossom—"

The hand relaxed, the voice sank into a whisper, and the mother waited.

A sigh—a soft fluttering breath—the waiting is over—the lesson is ended.

A Drunkard's Appeal.

A young man entered the bar-room of a saloon and called to the landlord.

"No," said the landlord, "you have had the delirium tremens once, and I can't sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by, silent and sullen, and when they had finished, he walked up to the landlord and thus addressed him:

"Six years ago, at their age, I stood where those two young men are now. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck—body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and your work will be done! I shall soon be out of the way; there is no hope for me. But they can be saved. Do not tell them. Sell it to me and let me die, and the world will be rid of me, but for heaven's sake sell no more to them."

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She laid the picture upon the bed, bathed her face and smoothed her hair.

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"How kind she is! Dear mamma, please hand it to me; it has been so long since I have seen it that I want it right close."

She held it in her wasted hands while she looked upon it with ecstatic delight. After long silence she said:

For the Alabama Baptist.

The Y. M. C. A. at Montgomery.

The missionary meeting of the Y. M. C. A. was held in the M. E. church last Sunday afternoon at 3:30. The

worthy president, Prof. W. C. Williams, being absent attending the Y. M. C. A. annual convention in Montgomery, the meeting was conducted by Prof. J. H. Patterson, president of Blount College, who is ever ready and willing to aid in any good cause.

After the Scripture reading we were led in prayer by Mr. J. M. Bright, a consecrated worker for the Lord, and a young man esteemed by all for his pure christian life.

Good music was furnished suitable for the occasion, after which the subject, Africa, was ably discussed by Prof. Blacklock, who gave us a most interesting description of Africa as a country. Mr. W. E. Maynor spoke on the natives and their peculiarities. Mr. W. L. Berka gave us a description of their cruelty and mode of worship. He is one of our brightest christian young men, and is ever ready to respond when called upon.

Our worthy and highly esteemed pastor, Dr. L. F. Whitten, was in attendance, and gave us one of his good and eloquent talks. No one is more loved than he, and especially by the young men of the society. We are glad he is ever welcomed by the church.

We would have us understand that though there are many hardships and crosses to bear, if we go with the will, all will be well; and our work may be made as successful and happy there as in any other place. He impressed that there is no power so dark but that God can brighten it, and if we go in His name we will find the bright side.

We feel that this is a band of noble young men, doing a grand work. May God bless their efforts until they are not a single young man in town who is not a true member of the church.

When their work is finished here, may they enter into life eternal, as an unbroken band, each wearing a crown bright with many stars placed there by our Saviour for every act and loving deed done in His name.

W. AND V.

For the Alabama Baptist.

A Good Example.

Dear Baptist: A Baptist preacher recently received the following letter which he thinks is a model one, under the circumstances. It might be well for some other churches to emulate the example. The church in question failed to meet its promise to the pastor at the close of the pastoral year. Another brother succeeded him in the pastoral office. In January the church made up a good amount of the deficit. In a few weeks after this was received the ex-pastor wrote the church that if it would pay at the following meeting eighty per cent of the amount due, he would settle the claim.

In a short time he received a letter, of which the following is a part:

Dear Brother: Enclosed you will please find \$37.55, and we sincerely hope it will reach you in due time to meet the emergency you spoke of. I can't employ words to express how rejoiced we are at being able to get up your money even at this late hour. But don't think hard of us, for those of us who pay wanted to get those who had not paid to pay what they had promised; but we had just as well have paid it at our January meeting, for we had it to do.

We appreciate your proposition, but we could not afford to accept it. You had faithfully complied with your part of the contract, and we felt it our duty to do the same. We have done so, and we feel the better for it. And I believe we will still have your confidence and love.

The brother continues to say good and interesting things, but this is enough to show its spirit and the honesty of the church to comply with its agreement, notwithstanding the proposition to discount a good per cent, which the preacher had offered.

Now, brother editor, you know that preacher felt good for more reasons than one. He was glad to get the needed money, and he was rejoiced to know he was still cherished by a noble people; and again, he was pleased to see the honesty and integrity of those he has long loved as saints of the Lord. What a pity that all our churches have not the same spirit and integrity.

Phoenix City, G. D. Bennett.

Brother Glenn's Work.

Dear Brother: This is to say that Bro. J. A. Glenn, evangelist for this part of the state, visited Bro. J. R. Sartin's churches, Pleasant Grove, and Providence, on the 2d and 3d Sundays in March. Bro. Glenn preached twice at each place, making a fine impression on the minds of the people. Collections were small, yet I think he is accomplishing a work that can be done effectively in no other way.

Our Baptist people here are Missionary in principle, yet they are largely Omissionary in practice. It occurs to me that the best way to arouse interest sufficient to call the dormant energies into activity in the hour of need is to show them the great Baptist family of the state.

I think Bro. Glenn is doing a good work, and ought to be encouraged and supported by the Baptists of the state.

Henry B. Allen.

Day's Gap.

Johnson: Do you know Jones? O'Kelly: Yes sir; I know him. Johnson: Can a person believe what he says? O'Kelly: Faith, an' it's just this way. When he tells you the truth you can believe every word he says, but when he lies to you, ye better have no confidence in him at all.

A Well Conducted Religious News Paper.

Prof. Harper Behind the Times.

Capt. W. H. Hardy, who was appointed by the Baptist Union, of this city, to write the history of the Baptists of Meridian from 1833 to 1894, in his chapter giving the history of the Southern Baptist and The Record newspapers, concludes it with this eloquent and truthful tribute to a well edited religious newspaper:

"It is beyond the reach of the human intellect to accurately estimate the good done by a well edited religious newspaper. It not only goes in to the pastor's study, the professional man's office, and the merchant's counting room, but it goes into the family circle, that sacred retreat of human love and confidence, where no dissimulation, hypocrisy and guile disfigure the truth, and where the mind is in its most plastic or receptive state to receive and appropriate that which is good, moral, sound, pure, and there its lessons of virtue, honesty, truth and righteousness are learned, that bear fruit to the good of the family, to society and to the state, and that honors God and saves immortal souls."—Baptist Record.

The American Baptist Educational Society.

The sixth annual meeting of the American Baptist Educational Society will be held at Saratoga on Tuesday

and Wednesday, May 28th and 29th. On Tuesday session will be devoted to the subject of state aid to sectarian schools, with addresses by S. J. Hatt, Esq., a member of the Albany bar; Rev. Wayland Hoyt, D. D., Minneapolis, Minn.; and D. E. Thomson, Esq., Queen's Counsel, of Toronto, Canada. The other session will be devoted to the consideration of questions concerning denominational colleges, with addresses or papers from Pres. E. B. Andrews, of Brown University; Rev. N. E. Wood, D. D., of Brooklyn, Mass.; and Prof. H. H. Harris, L. L. D., of Richmond College, Virginia.

H. L. MOREHOUSE, Acting Gen. Sec. New York, Mar. 28th, 1894.

Playing at Missions.

Dr. Ellis says: We have been playing at missions. Here is an occasion for rousing us to real work. There is something grand and truly inspiring in the idea of celebrating our one hundredth anniversary of modern missions. The denomination is going to be led into a higher plane, and attain to a better conception of missionary work than it has ever dreamed of.

The missionary spirit crystallizes the best part of the life of the church. Let us give not only our money, our efforts, our children, but ourselves to missions. It is not so much now a question of need, or piety, or interest, but of method. We want the people informed and aroused and fitted by the fullest sympathy for work in this centennial year. How shall this be done? First, let us begin at home. Secure an abundance of the best and latest literature; encourage the family to read and talk and pray about missions; utilize the mother's power; arouse the interest of the children; let the pastors give themselves anew to the work; let the pupils be in a continuous glow of holy enthusiasm; let the thought, prayer and effort of the church be in this direction; let the women, in their societies, become doubly zealous and self-sacrificing; let the children in their mission bands be quickened in their enthusiasm and directed in their efforts; let the delegates from the churches to the district Associations and state Conventions make this the burning question of the day; let the press do its part in furnishing the latest facts and figures; let us all, laying aside local plans and movements, work together for utilizing the opportunity of uplifting the whole denomination; let there be earnest, united and importunate prayer for the Holy Spirit to work through us the accomplishment of God's will in this matter. If this outline work is carried out, then we can sustain the too new missionaries whom we hope to put in the field by this movement, and a new epoch will have been made in missionary work. The outlook is magnificent.

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Our exchanges, of all denominations, are still discussing the utterances, whether reported or acknowledged, of President Harper. There seem to be very few who are willing to accept them as satisfactory, though some are disposed to think that a denial of having been correctly reported covers the whole question and settles the orthodoxy of the president. On the other hand, however, there are not a few which hold that his explanation and correction of the reports fail to put him in the ranks of those who can be relied upon as Bible interpreters. The Herald and Presbyterian says that "his treatment of the story [of Cain and Abel] is in line with the present general attack on the historical trustworthiness of the Bible." The Journal and Messenger has taken occasion to say, with regard to the interpretations of President Harper, as well as those of Dr. Briggs, that there is nothing new about them. They are all echoes of German neologists, and have really become "back numbers" in Biblical science. For thirty or forty years, the Biblical world has been getting away from those crude and ill-founded notions to something better and more substantial. Rabbi Hirsch, of Chicago, is quoted as saying: "There is nothing new in Dr. Harper's lectures on the Bible. Everything he has said has been, for some years, the common English and German theological literature, studied at a German seminary, or sat at the feet of an English master. There is not a country pastor in Germany who is not familiar with views far more radical than Dr. Harper's. For a man to say that Dr. Harper's lectures are the enunciation of some new and radical doctrine is to admit that he has not kept abreast of the literature of the times." This view is true. Dr. Harper is simply borrowing from German professors, who have been, in turn, answered or contradicted by other equally able German professors. The tendency in Germany at the present time is away from the things put forth by Dr. Harper, toward something better and more evangelical. Dr. Harper's views are obsolescent. —Journal and Messenger.

Looking over a congregation, or any crowd, do you feel a tender concern for their salvation? Thinking of the millions who are perishing, in our own and other lands, do you long for their salvation and pray for it? If not, you are not like Jesus.—Dr. Broadus.

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