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ORGAN OF THE BAPTIST STATE CONVENTION.

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"SPEAKING THE TRUTH IN LOVE."

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"good white Baptists."

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A Substitute for the Report on
Tithing.

A BIRD OF HISTORY.

A member of the committee ap-
pointed at Dallas wrote me that I
was on the committee on tithing,
and submitted to me a printed re-
port he had prepared. His report
did not meet with my approval, so
I prepared the report below and
submitted it to him. In the mean-
time I discovered that "B. H." and
not "W. B." Crumpton was on the
committee. I wrote the committee
immediately withdrawing my re-
port. At Washington, my cousin
being absent, I was requested by
the committee to meet with them.
About half the report prepared by
Dr. Ellis had been read when I
came in. I suggested a few changes,
but did not have my report with
me, hence its contents were not
made known to the committee. I
warned the brethren against a re-
port which would provoke a dis-
cussion on the old tithing law, as
that would defeat the object had
in view namely to secure the adop-
tion of the tithing system as the
simplest and best plan for our be-
nevolence regardless of its position
in the old dispensation.

I would ask a careful reading of
this report by brethren who have
read and discussed the other.

W. B. CRUMPTON.

FIFTY YEARS AGO.

"Delegates from Missionary Soci-
eties, churches and other religious
bodies of the Baptist denomination
in various parts of the United
States, met in convention in the
city of Augusta, Ga., for the
purpose of carrying into effect the
benevolent intentions of their con-
stituents by organizing a plan of elicit-
ing, combining and directing the
energies of the whole denomination
in one sacred effort for the propa-
gation of the gospel." Wisely did
those faithful, godly fathers lay
the foundation of a great missionary
organization for the propagation of
the gospel at home and in foreign
lands. Through all these years the
Lord hath led this people into new
fields and hath crowned their efforts
with his blessings.

Great as has been the success of
the convention, yet her discouragements
and struggles have at times
been most trying, testing the faith
and endurance of her most faithful
friends and staunchest leaders and
supporters, in the very crucible of
financial embarrassments, so great,
at times, as to almost paralyze the
work of the convention. These of-
fensive embarrassments were not
caused for want of numbers; nor
for want of wealth. We have the
numerical strength, the intelligence
and the wealth. These ever re-
curring embarrassments are evi-
dently the natural results of our de-
fective financial system.

Your committee believe that full
relief need not be hoped for until
our church members voluntarily
adopt some systematic plan of pay-
ing regularly into God's treasury.

Preachers and deacons ought to
pray and plan for bringing about a
uniform system suited to our
churches.

The editors of our religious jour-
nals may do much to accomplish
this desirable end.

About nine months in the year
the most of our people are accus-
tomed to take it easy, and leave the
secretaries of our boards to get
along the best they can. About
three months before convention the
secretaries, pastors, editors, writers
and workers, men, women and chil-
dren, get up a stir such as nobody
but Southern Baptists have ever
heard, to raise the money to meet

the threatened deficit. We hold a
mutual admiration society when the
convention meets if we have done
decently well, or if we have fallen
behind we tax our ingenuity to find
an excuse—the crops failed, polit-
ics interfered, or the finances of the
country got crazy, and straight-
way we proceed to take up a high
pressure collection, taking pledges,
hundreds of which are never paid
—and then we all go home to go
through the same mill another year.

We are sure there is a better way,
and if we will with earnest prayer
and consecrated heart seek it, we
will be led unerringly into it. We
plead with our brethren to hear us
patiently, and help us to solve this
the most important problem before
our convention.

We are unanimous in the opinion
that the tithing system is the best
and simplest that can be adopted.

We first read of it in Gen. 14, when
Abraham, after the battle with the
kings, gave Melchizedek, "the
priest of the most high God," tithes
of all. Jacob, at Bethel, made a
vow unto God, "If God will, I will
give him, and I will keep him in this
way that I go, and will give me
bread to eat and raiment to put on,
so that I come again to my father's
house in peace; then shall the Lord
be my God, and this stone which I
have set for a pillar shall be God's
house; and of all that thou shalt
give me I will surely give a tenth
unto thee." Gen. 28. Afterwards
it became a statute in Israel that
the tenth was the Lord's. Lev. 27:
30-33; Numbers 18:21-22.

Promises of blessings, temporal
and spiritual, abound in God's word
to all those who honor him with
their substance according to his law.
Deut. 14: "Thou shalt truly
tithes all the increase of thy seed that
thy field bringeth forth year by
year, that the Lord thy God may
bless thee in all the work of thy
hand which thou doest." Prov. 3:
9-10; also 2 Chr. 29:31 chapters,
where the great revival in Heze-
kiah's day is recorded. When Is-
rael had neglected the ordinances
of his house, God entreats them
saying, "Return unto me and I will
return unto thee, saith the Lord of
hosts. Yet ye have robbed me of
tithes and offerings. Bring ye all
the tithes into the storehouse and
prove me now herewith, saith the
Lord of hosts, if I will not open
your windows of heaven and
pour you out a blessing that there
shall not be room to receive it. And
I will rebuke the devourer for your
sakes, and he shall not destroy the
fruit of your ground; neither shall
your vine cast her fruit before her
time in the field, saith the Lord of
hosts; and all nations shall call you
blessed, for ye shall be a delight-
ment to the land, saith the Lord of
hosts." Mal. 3:10-12.

Your committee do not claim
that this is the law under the New
Testament dispensation.

From Matt 23:23 some have in-
ferred that inasmuch as the Lord
mentions approvingly the tithing of
"mint, anise and cummin," he
gives it his sanction as the plan to
be adopted by his churches. This
is not conclusive to the minds of
your committee; but we are sure
that the Lord did not disapprove
the plan for the New Testament
people if they choose to adopt it.

A FEW REASONS.

Why we believe it to be the best
rule for God's people in all times.

I. The uniform results attending
the practice.

We have never known one who
honestly and faithfully practiced
tithing with whom these results
did not follow: (1) A growth in
spiritual power. (2) More cheerful
and joyous giving. (3) A large in-
crease in contributions. (4) Tem-
poral prosperity.

II. Those who minister about
holy things, whether at home or
abroad, are expected to live of the
gospel and to give themselves
wholly to these things. Besides
their support, there are houses to
be built and colleges to endow, &c.; so
that the demands are greater now
than in the Old Testament times,
and there needs to be larger giving,
based on some certain systematic
plan. The interests are too great
to be left to the haphazard methods
in vogue among us now. What
plan is more certain than the plan
which God gave to his ancient peo-
ple?

III. The tithing system is based
on the soundest philosophy. Most
failures in business are caused by
the pastor's not keeping up with
their affairs. When one determines
to honestly acknowledge God's
claim in his business by faithfully
setting apart one tenth to his ser-
vice, he is forced to keep carefully
up with his affairs. This careful
attention to his business will be
worth far more than the tenth
which he sets aside for God.

IV. The tithing system does not
conflict with a single New Testa-
ment precept, but rather helps to
easily observe them. Take Paul's
injunction to the Corinthians, "Up-
on the first day of the week, let
every one of you lay by him in
store as God hath prospered him,"
&c.

One might be greatly troubled
about deciding the oft-times very
uncertain question on Sunday
morning, "How have I prospered
this week?" But with the system
we are advocating it can be easily
settled. Whether the prosperity

has been little or much, one tenth
is given and that without leaving
any doubts in the mind or qualms
in the conscience.

V. It is a uniform plan by which
the equality of the members is main-
tained, whether they are rich or
poor. If all give a tenth, then all
bear their part. One member is not
burdened and another eased.

With a view of securing the best
thought on this subject, the follow-
ing letter was addressed to a large
number of brethren in different
states, and the following replies
were received:

My Dear Sir and Bro: If our
Baptist people could be induced,
voluntarily and gladly, to adopt the
plan of paying into the treasury of
the Lord one tenth of their income,
do you believe that it would be ac-
ceptable to God? And if acceptable
to him, would it greatly facilitate
the evangelization of the world?

I will thank you to answer the
above inquiries in as many or as
few words as may best express your
opinion. (Signed.)

E. K. SEAGO, for Com.

We append answers or expressions
from brethren to whom we
addressed the above questions, [only
a small part of each can be printed]:

Dear Bro: Replying to the
above inquiries, I answer each in
the affirmative. May God bless you
in your undertaking to advance his
kingdom. Faithfully,

JON. HARALSON.

Montgomery, Feb. 28, 1895.

J. B. Gambrell, President of
Mercer University, Ga.—I believe
without a doubt that no Christian
ought to give less than one-tenth of
all he makes. * * * Many should
give more than a tenth as an act of
love.

J. L. Johnson, Columbus, Miss.
—Dear Bro: To both the ques-
tions asked above I reply without
hesitation and with emphasis: Yes!

T. H. Pritchard, Charlotte, N.C.
—In reply to yours of the 7th I
have to say that I do believe that
if our people would give one-tenth
of their income to the Lord's cause,
there would be money enough in
his treasury for all the purposes of
his Kingdom, and that it would
prove a great spiritual blessing to
all who adopted this plan.

B. H. Carroll, of Texas, says:
Yes, emphatically to both ques-
tions.

B. D. Gray, Birmingham, Ala.:
I should think that one-tenth of
their income given by Baptists
would be very acceptable to God.
It would be ten times as much as
they are now giving.

Edgar E. Polk, Editor Baptist
and Reflector, Nashville, Tenn.:
We certainly ought not to give less
than one-tenth, but rather more.

M. B. Wharton, Norfolk, Va.:
One-tenth would be a great im-
provement on what we are doing.
I would be glad if all would do
that.

G. M. Harrell, Minden, La.:
I fully believe that if the Baptists
would "voluntarily and gladly"
pay into the treasury of the Lord
one-tenth of their income, it would
be acceptable to the Lord, * * *
and would also develop in the giv-
ers a high standard of Gospel piety.

O. F. Gregory, Fourth Baptist
Church, Baltimore, Md., believes
it would be acceptable to God.

Lansing Burrows, Augusta, Ga.,
believes it would be acceptable to
God.

F. C. McConnell, Lynchburg,
Va.: The lowest possible per-
centage of our income due the cause
of Christ is a tenth.

E. Y. Mullins, Baltimore, Md.:
I am sure the Lord would be pleas-
ed if all his people would give one-
tenth of their income, and that it
would greatly hasten the evangeli-
zation of the world.

I. T. Tichenor, Atlanta, Ga.: I
am sure that if the Lord's people
would give one-tenth of their in-
come to his cause it would be an of-
fering very acceptable to him.

B. F. Abbott, Auditor Home
Board, Atlanta, Ga.: The great
difficulty with our denomination
raising the money to carry on its
work has not been the lack of ability,
but for the lack of a regular
system in raising funds. There can
be no better plan, of course, than
that of giving a tenth. It is the
Bible plan.

J. M. Frost, Nashville, Tenn.: I
would answer both your questions
in the affirmative.

D. G. Whittinghill, Pastor Col-
iseum Place Baptist Church, New
Orleans: I most heartily endorse
the "tithing system" of paying to
the Lord our dues. The New Testa-
ment certainly teaches the tithing
system if I interpret it correctly.

D. I. Purser, Pastor Valence
Street Church, New Orleans: In
answer I will say that for twenty
years I have tried to give not less
than one-tenth of my income to the
Lord's cause.

John P. Purser, Pastor First
Baptist Church, New Orleans: I most
heartily believe in tithing, and
have practiced it for years myself.

H. C. Mabie, A. B. M. Union,
Boston, Mass.: For my own part I
have no question as to that principle
being generally taken up, it would
not only be highly acceptable to
God, but would greatly relieve the
pressure concerning all forms of
benevolence.

C. W. Tomkies, Keachie, La.:
To your first question I answer, I

certainly do. To the second my
reply is most unquestionably.

A. D. Adair, former treasurer of
the Home Board, Atlanta, Ga. In
answer to your first interrogatory I
say yes. To second interrogatory
I say yes also. I have always
adopted the plan of giving one-
tenth of my income to the Lord,
and I find I have given more than
that to date.

J. B. Hawthorne, Atlanta, Ga.:
If our Baptist people could be in-
duced to adopt the plan of paying
into the treasury of the Lord one-
tenth of their income, I am sure it
would be acceptable to God.

G. W. Hartford, Arcadia, La.:
Unquestionably Yes!

From the venerable S. G. Hill,
D. D., of Ga.: It would cer-
tainly be "acceptable to the Lord."
I believe that such a degree of lib-
erality would be rewarded, even in
the present life, by the blessing of
God upon all our interests, both
temporal and spiritual.

T. P. Bell, Nashville, Tenn., an-
swers both questions in the affirma-
tive.

W. L. Pickard, Louisville, Ky.:
In answer to your letter, will say:
1st, I believe a tenth would be ac-
ceptable to the Lord. 2d, Were a
tenth of our incomes given, we
would soon have money enough in
the Lord's treasury to put the gos-
pel in reach of all.

R. J. Willingham, Richmond,
Va.: I believe that if our people
would adopt it generally they
would find it a great deal easier to
give, and more than that, they
would enjoy giving. If the ques-
tion comes up of how much is a
tenth, and one can not decide in
any other way, let them give one-
tenth of the amount which they use
for living themselves.

L. L. Foster, Austin, Texas: I
will state that the payment of one-
tenth of their incomes into the
treasury of the Lord by the Bapt-
tists would in my judgment be well
pleasing and acceptable to God.

H. F. Sproule, Jackson, Miss.: I
do not see how any disciple of
Christ can be satisfied to return
unto the Lord's special work less
than one-tenth of his gross income.

Special enquiry was made of C.
A. Davis, Jr., of Greensboro, Ga.,
as to his father's system of giving:
I would reply that my father and I
have always advocated and prac-
ticed the tithing system. It seems
to be the scriptural way and the
systematic and satisfactory way
(when properly followed) of gath-
ering what we owe the Lord into
his treasury. My father kept an
account in his ledger called "Don-
ation Account," which he charged
with ten per cent of all his in-
come, showing at the end of each
month or year how much he had
ready to pay out for the Lord's
work. Then as he sent a check to
Powell, Diaz, or any mission or
benevolence, he charged "Don-
ation Account" that much.

Nov. 1894.—C. A. Davis, Sr., in his
life time was one of the most pros-
perous business men in Georgia, and
a beautiful model in business and
Christian character.

From these letters of the brethren
we make the following notes:

1. The plan would be acceptable
to God.

2. There would be a very great
increase in the contributions. Our
boards would never be in debt; and
we would soon evangelize the
world.

3. That one-tenth should be the
least that any one gives, while
many should give much more.

4. That it promotes cheerful
giving, and therefore it is easier to
give; yes, a great joy.

5. That it should be entirely vol-
untary.

6. That temporal prosperity is
promised and always attends the
adoption of the plan, though this
should not be the reason of its
adoption. The glory of God should
be the only motive.

7. Our debts should not be an
excuse, for, if the tenth is the
Lord's, we have no right to take it
to pay our debts. And further, we
owed the Lord before we ever owed
anybody else; therefore his is a
preferred claim.

8. It is easier to get persons of
moderate means or small incomes
to adopt it. Those favored with
"much goods" are generally afraid
of it.

9. It is difficult to get the farmer
to see how he can adopt it; but
farmers were the very class for
whom it was first enacted into a
law. Every honest person who
wants to solve the problem can
solve it satisfactorily for himself.

10. There be some who claim
that the New Testament takes
higher ground than the Old respect-
ing giving, and dismiss the ques-
tion with that, and give neither on
a New or Old Testament plan.

11. Finally, all admit everywhere
that this would be an immense im-
provement on the present plans of
Southern Baptists.

Then why should we not all cov-
enant together here and now to
adopt this plan which is so full of
blessing to us as individuals, to our
homes, our churches, our country
and to the perishing nations of the
earth?

He who builds a house without
windows and then blames God be-
cause he has to live in the dark, has
plenty of doors to admit the devil.

For the Alabama Baptist.

"The Tenth."

Dear Baptist: In your issue of
August 1, 1895, you published a
part of the report made to the South-
ern Baptist Convention by "The
Committee on Tithing." This re-
port was made at the last session
of that Convention, and, as I am
informed, the report was adopted.

The committee was composed of
the following named brethren: F.
M. Ellis, A. K. Seago, J. M. Car-
roll, J. T. M. Johnson, Geo. A.
Linton, T. B. Thames and B. H.
Crompton. These men are among
the most learned, pious and con-
secrated in our churches.

The Convention was made up of
leading Baptists from all the South-
ern states, and the action of the
committee and of the Convention
on so important a subject is sup-
posed to have been taken after due
and prayerful consideration.

The committee, after giving the
law of God as to the plan of rais-
ing money for church work, said:
"It is not a shame that so many
Christians should substitute for the
divine law schemes that belittle
Christian beneficence, make the
church of Christ a whining mendic-
ant, and disgrace Christ's cause by
such miserable compromises with
the world as fairs, festivals, sup-
pers, and the like? Let us insist
upon methods approved by God's
Word, and have done with plans
of mere convenience. It is high
time that we should understand
that the manner in which we get
money for Christ's cause is more
important than the amount we get."

And the Southern Baptist Con-
vention said, Yes, we endorse what
the committee has said, and we
send it out to the churches as the
opinion of our wisest and greatest
men of our great Baptist denomina-
tion.

Now, what about it? Is it worth
anything? Have the committee
and the Convention made a mis-
take? It would seem so. So far
as I can see and hear these same
"compromises with the world" are
going on and no attention is being
paid to the advice of our wisest and
best men.

But is there any good and lawful
excuse for the adoption of these
"schemes that belittle Christian be-
nevolence?" Is the way to raise
money for the advancement of
Christ's cause not plainly set forth
in God's Word? That same wise
and devoted committee said: "The
Scriptures make the plan of giving
as plain as the plan of salvation,
and for our fidelity to God in this
duty he holds each of us personally
accountable." And the Conven-
tion said, Yes, that is so. Then
there is no excuse. And as for my-
self I can see no less a violation of
God's law in teaching salvation by
works than in giving "fairs, festi-
vals, suppers and the like" to raise
money for Christ's cause.

It is indeed, in my humble judg-
ment, "high time that we should
understand that the manner in
which we get money for Christ's
cause is more important than the
amount we get." And, oh, how I
long to see our Baptist churches all
over this lovely Southland of ours
abandon the present haphazard,
slipshod ways of giving, and "be
as sound and scriptural in our giv-
ing as we are in our articles of
faith."

East Lake, Ala.

Florence Association.

This association met with New
Hope church, near Cent Star, in-
stead of with Pleasant Valley
church, as published. We had the
best preaching, the best reports and
discussions thereof, the greatest
number of delegates in attendance
and the largest congregations prob-
ably in the history of the associa-
tion. Although the financial re-
port was a disappointment, yet we
felt that great progress has been
made during the past year.

Rev. W. S. Brown, in behalf of
the State board, and Rev. J. O. A.
Pace, associational missionary, made
a two weeks tour of the country in
July, and the greater success of our
association was largely due to their
good work on that tour and the
faithful labors of brother Pace as
associational missionary.

Rev. A. E. Burns, evangelist for
the Tennessee Valley district, was
present and rendered very accepta-
ble, valuable and efficient services.
His map lecture on Sunday to a
congregation of 600 or more, out in
the grove, presented a scene and
produced an effect never to be for-
gotten by those present. Collec-
tions for missions amounted to
\$5.28.

Brothers Burns and Pace are do-
ing valiant service for the Master
as leaders among men. Brown, in
addition to his pastoral work of the
Florence church, is doing a grand
work in East Florence by weekly
prayer meetings and monthly
preaching, and also spends a month
or more in country work during the
summer. He is the chief executor
of the Baptist forces of Lauderdale
county.

Brother Pace is employed for half
his time by Liberty, Bluff Creek
and Brush Creek churches, and he
spends the other half in associa-
tional missions. Liberty church is
growing rapidly under his ministry
and bids fair to rival the Florence
church before long.

Until four or five years ago even
Florence had no Baptist church.

The work in this county is largely
pioneer work. When we look at
our cause then and now in Florence
and in the country we feel greatly
encouraged and grateful to the
Master for his blessings.

H. C. GILBERT.

From Miss Willie Kelley.

My dear Mr. Crumpton: We are
having summer sure enough now.
It is very much warmer here than
at home. I suppose it is because
there are so many Chinese here that
they have taken up all the oxygen
and left none for the foreigners,
and you know we must have that.
I think the Chinese could live in
any kind of place. Last week one
day and night it was so warm I
could do nothing but fan. Mes.
Tatum and I walked all over the
house that night trying to find a
breeze. It is a "different hot"
from what it is at home. You feel
as if you'd had a bath in salt water,
you are so sticky and clammy. It
is so damp down stairs that they
varnished the floors, as they would
soon decay if they were not varn-
ished; so one morning I went
down and the water was just stand-
ing all over the floor, and the doors
and windows were dripping.
Wherever the children walked you
could see the print of their little
bare feet. I am keeping unusual-
ly well; I have been sick only once,
and that for only two or three days.

My own teacher is seriously
thinking of uniting with the church.
He has been over to talk with Bro.
Bryan about it several times, and I
am convinced that he is thoroughly
converted, but his father is very
bitterly opposed to it, and filial re-
verence is carried to quite an excess
in China. He will have to leave
his father, and that will be a hard
thing to do; in fact, it is a dis-
graceful thing in their eyes. His
wife is not at all friendly to the
"Jesus Doctrine," as they all call
it. His conversion has been on my
mind many days. I know God
will answer my prayers, for they
have gone up in faith.

Sing San was very proud of his
picture that was printed in the ALA-
BAMA BAPTIST, and sends many
thanks to you; he wants you to
send him two or three of the pa-
pers.

I have just been reading about
the outrages in Scheuen province.
There were a great many Northern
Baptists there; all had their homes
burned, and lost everything but
their lives. About forty missionaries
in all are now on their way to
Shanghai; I pity them on the canal
when it is so intensely hot. The
U. S. consul here is seeking redress
for their wrongs, and I think he
will succeed. I expect we will
have the trans-liberian railroad by
the time I come home, and I can
go by rail. I'd rather cross the
ocean, though. I suppose fifty
years hence China will be partially
civilized.

Monday evening.—I have just re-
turned from my school, and had a
very pleasant evening with my pu-
pils. I carried down some Chinese
dainties (?) and gave them a little
treat. Poor children! they have
very few joys in their poor little
dark lives! How my heart yearns
to do something for them. I am
teaching them the Sunday-school
lessons now with those pictures to
help me. I find them of great use
to me. I have fixed them with
Chinese characters instead of let-
ters; pasted paper over the print-
ing and wrote the Chinese.

W. K.

Apropos of what was said in

Alabama Baptist

MONTGOMERY, AUGUST 15, 1935

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, Ala., is composed of the following members: President, W. B. Crumpton; Secretary, J. H. Collier; Treasurer, J. H. Collier; Executive Committee, J. H. Collier, Secretary, J. H. Collier, Treasurer, J. H. Collier. The Board of Christian Education, located in Montgomery, Ala., is composed of the following members: President, W. B. Crumpton; Secretary, J. H. Collier; Treasurer, J. H. Collier. The Board of Christian Education, located in Montgomery, Ala., is composed of the following members: President, W. B. Crumpton; Secretary, J. H. Collier; Treasurer, J. H. Collier. The Board of Christian Education, located in Montgomery, Ala., is composed of the following members: President, W. B. Crumpton; Secretary, J. H. Collier; Treasurer, J. H. Collier.

Read the advertisement of the Holman Teacher's Bible, and send in your name and money at once.

The Finance Committee of the Alabama Baptist Association has printed blanks for the finance committee of the association. Saves all trouble and worry of ruling and making headings for tabular statement. Five cents each.

We are surprised that the young preachers, and others interested in the study of Greek, have made no response to the offer which we have kept standing for some time, by which it was so easy to obtain a copy of the Interlinear New Testament. The offer remains, but the advertisement is taken out. See previous issues.

REV. E. Y. MULLINS, of Baltimore, has accepted the position of associate secretary of the Foreign Mission board, and will enter upon his duties the first of September. He is a man of brains and energy, and has long been deeply interested in foreign mission work. The Baptists of Alabama will be glad to see him when he can come this way.

It is pleasant to feel that our readers will probably not complain on account of the scarcity of editorial in these hot days. The debilitating weather, and a day or two now and then with a church out of town, prevent the editorial machine doing much work. Just now there is little need for the machine to work, as correspondents fill the paper.

The State Department at Washington has reports from Mr. Denby, American Minister to China, which indicate that there is now no reason to fear that for the present, at least, there will be further attacks upon American and English missionaries. Our government has ordered one or more war ships as near to the scene of the recent trouble as they could get. The Chinese are in an ugly mood, and it will be well for this government and England, and perhaps others, to take care of their citizens who are in that country.

BAPTISTS are broad—uncomfortably and undesirably broad; they are the broadest people in North Carolina, and we regret that they are. Secretary Stringfield has investigated, and he tells us that while he has looked in vain for a Catholic or an Episcopalian or a Presbyterian or a Methodist or a Moravian girl in a Baptist school in North Carolina, he has found Baptist girls in every kind of school.

Let us learn a lesson of narrowness, of common sense and duty, from our pious brethren—Biblical Recorder. We have observed the same curious and unnecessary broadness in some of the Baptists in Alabama. When our own schools meet all reasonable demands, why send our boys and girls to other schools?

OUR columns thus far in the protracted meeting season have contained gratifying reports of many additions to the churches, and quite a number of good meetings have not been reported. But the announcements of numbers converted are not the only cause for rejoicing. Nearly every letter says that the church was revived, and some of them say, in one form or words or another, that former divisions among the members were healed and the church was united and happy once more. From private sources we have heard something of the same tenor. In many cases the meaning is that the bad feeling growing out of past political differences among the brethren has disappeared as an effect of a revival

of religion in the church. The members have been made to see that each has a right to his own opinion on political questions, and that one may differ from another and still be a Christian and an honest man. This is as it should be. Now let the members watch and pray that politics may never again get into our churches. Let our religion get into our politics and stay there, but we must not allow politics to get into our religion.

DR. GEORGE B. EAGER, the beloved pastor at Montgomery, Ala., has an article in a recent issue of the ALABAMA BAPTIST on the tithing question. He takes issue with the committee that made the report on that subject at Washington, and which was adopted by the Southern Baptist Convention. Despite the arguments he so ably makes, The Standard is of the opinion that it would be a good thing if all the Baptists of the world would give one-tenth of their income to the Lord. Let them base it on what ever ground they wish, just so they do it.—Texas Baptist Standard.

As we understand Dr. Eager, he is quite willing that Baptists shall give the tenth, but he does not think that Christians are bound by the old law of tithing. Adopting the rule of the tenth as one's own chosen method of giving to the Lord's treasury, is a different thing from giving the tenth in recognition of and obedience to the law of the old time.

WHAT has already been printed in these columns on the subject of "the tenth," with more matter on hand, indicates an interest in the discussion which may result in bringing the duty of giving to the Lord more prominently before our readers than it has heretofore been brought.

We were surprised at the large and hearty vote by which the Convention at Washington adopted the report on tithing; but it appears that there were a number of thoughts in the negative that that were not expressed. While we believe it a good rule for any one to give the tenth, we did not expect the committee's argument and conclusion to receive such decided endorsement. The discussion will doubtless do good, as the writers on both sides of the question earnestly press the duty of giving to the Lord's treasury.

FIELD NOTES.

L. M. Bradley, Brewton: You are giving us a good paper, brother. Pastor Bradley, of Brewton, went foraging down into Florida and sends us a new subscriber. He is not afraid of Railroad Bill. Thanks.

S. J. Ansley, Sheffield: A brother speaking of the ALABAMA BAPTIST, said the other day, "They are giving us the best paper we have ever had."

Send to this office for blanks on which the finance committee of the association can make its report. All the headings and ruling ready for use. Five cents.

Rev. J. E. White requests us to change the address of his paper from Boom, Tuscaloosa county, to Oak Grove, Miss. Let us hear from you, brother, when you see the situation.

A letter giving an account of Baptist affairs at Searight came too late for this issue. It was stated that a pastor would be called on Sunday last, and also that a house of worship would be completed within a week or two.

The chairman of the finance committee of the association has trouble in making out the tabular report. He is not prepared for making the blank. Send to this office for it. Five cents will buy one, but you will need two if you spoil one.

Bro. Whittle writes that he will leave for New York on the 18th, and sail for Europe and the Holy Land on the 24th with the Whittle-Hale party of travelers. He bids the Baptists of the state good-bye, and asks that they will pray for his safe return.

Rev. S. C. CLOPTON, D. D., who has been pastor of Parker Memorial church at Anniston for a few years past, has resigned. Dr. CLOPTON is now enjoying a vacation in Virginia. He has made many friends in Alabama, and we regret his resignation.

Geneva Citizen: Rev. P. L. Moseley did not preach at the Baptist church as expected on last Sunday. He is engaged in a large revival meeting at Clayhatchie, and could not leave the present good for uncertainties. Right, brother Moseley.

Bro. J. W. O'Hara writes that he expected to begin a protracted meeting at Brookside on Sunday last. He also says that it was Bro. Thames, and not Thomas, who assisted in the organization of Blossburg church; also that it was H. W. and not H. H. Brown who was elected one of the deacons.

Evangelist Geo. W. Townsend left Friday night for Cross Keys, Macon county, where he goes to assist pastor J. C. Cloud in a revival meeting. Bro. Townsend is filled with the Spirit, and the Lord is blessing his meetings greatly.

Under date of August 8 Rev. S. P. Lindsey, of Monroe county, sends the name of a new subscriber, and adds: "Am engaged in a meeting at old Salem church with Dr. Locke. Fifteen accessions up to last night."

Dr. Eager expects to spend a few days at Monticello, Tenn., and then go to Chicago, where he is to supply for Dr. P. S. Henson for three Sundays. It is quite a compliment to a preacher to be invited to occupy Dr. Henson's pulpit.

J. J. Pipkin, McKinley, Aug. 9: I have just closed a fine meeting with my church at Octagon; there are six awaiting baptism. This church is getting in fine working order, and will take regular collections for missions in the future. I am hopeful of this church.

W. A. Parker, Thomasville, Aug. 6: I recently aided Bro. A. G. Lowry in a meeting at Rembert. A glorious revival it was, not so much in numerical accessions to the church, but in that the church seemed to be stirred from center to circumference. Members long backslidden were restored, and all received anew the joys of salvation.

Rev. S. A. Adams, of Jackson, in sending two renewals adds: "I am just out of a good meeting at Union church, at Frankville, Washington county. Was disappointed in having ministerial help, but the pastor, the church and the Lord got together and we had a good meeting. Several added to the church."

W. T. Cobbs, Hartselle: I went to Falkville Saturday before last Sunday to assist pastor J. N. Thompson. God blessed the effort and we had a glorious meeting. I went from there to Mt. Nebo, at which place we had a good revival. We had to help us at Mt. Nebo brethren A. W. and Marion Brice, two noble young men.

H. W. Laitrip, Sulligent: We had a very interesting meeting at Guin. The Lord met us there, and you know when he does that his people always rejoice. The church is very much revived and a number of sinners were converted. Bro. Q. D. Haney, of Eldridge, was with us part of the time.—Bro. B. R. Hughey, of West Point, Miss., will assist me in a meeting at Sulligent in September.

Pastor: On the 7th inst., we closed an eight days' meeting at Burnt Corn, Monroe county. Bro. D. W. Ramsey, of Pine Apple, did the preaching. Both pastor and church feel much benefited, and better prepared for future work by having heard the pure gospel sermons preached by Bro. Ramsey. We had three accessions, two by experience and baptism.

J. J. Beeson, Pisgah: Bro. Samuel Kores is now in his 86th year; has been confined to his house and bed for ten years, has taken the ALABAMA BAPTIST ever since its publication, and says he cannot do without it. He once delighted to read it himself, but since his sight has failed his wife and daughter read the paper and Bible for him. He says that while he lives he must have the ALABAMA BAPTIST.

Mrs. Bessie V. Middleton, Buena Vista: I have never met our brother, Rev. W. B. Crumpton; but my very heart strings vibrate in deepest sympathy with him and his family in their late bereavement. What a consolation to know that this world does not mark the limit of our lives; that the spirits of loved ones go before us and beacon lights guiding us to a haven of rest. I should be pleased to have you give me my Christian love and sympathy.

R. M. Hunter, Jasper, Aug. 5: Last week I closed a most interesting meeting four miles from Russellville. Begun and continued under a brush arbor. Ten days the meeting continued with unabated interest. Baptized seven; organized a church with twenty-five members. All have gone to work at once to build a good church. Russellville and Jasper doing well.—Am going to hold three more meetings in Russell valley this summer.

J. G. Lowery, Clanton, Aug. 7: Have just closed a glorious meeting at Mulberry church. The meeting continued eleven days, with twenty accessions to the church; nine by letter and eleven by baptism. About 25 were converted, but several of them lived at a distance and will join nearer their homes. The church and community were thoroughly awakened. It was truly a refreshing from the presence of the Lord. Brethren Longcorrier and Mitchell were with me a part of the time and did faithful work, which was greatly enjoyed by the people.

A. J. Jenkins, Mt. Hilliard: Pastor Plackard began a meeting at Mt. Carmel on Saturday before the third Sunday in July which lasted until the Friday following. The church invited Bro. Yarbrough, of Orion, to assist the pastor, but to our regret he failed to come. The community was stirred by the power of the gospel. Two were baptized and the church greatly built up. We boast of having one of the best pastors in the state.

Miss N. E. Griffin, Truett: I like the ALABAMA BAPTIST so well I can't afford for it to discontinue coming, even if it does cost more than other papers, for the reading is worth more than other kinds that are cheaper and larger.—[We thank our friend for her good opinion. It is a mistake to compare the ALABAMA BAPTIST with cheap political papers, as some Baptists do, and decide that this paper costs too much. As well might a church member say that he would attend political speaking instead of preaching, as the speaking cost nothing, while the preacher should be paid. Our sister is right.]

R. A. Shell, Pigeon Creek, Butler county: Our meeting at Sardis church begun on August 3d and closed Wednesday night in the midst of a glorious revival. Pastor A. A. Sims baptized 6 members, and five others are to receive the ordinance at 9 o'clock on the morning of the first Sunday in September—making 11 additions. The place of baptism is in Hardlabor creek, near the bridge, one mile north of the church.—We have a good Sunday-school at this place; Bro. L. R. Russell is superintendent, and R. A. Shell assistant and teacher of primary class.—[We print all of our brother's note that was legible. He did not give himself room. But he is not alone in that.]

W. M. Blackwelder, Furman: Our town has just experienced a religious revival of great power; forty-four accessions to the Baptist church, thirty-seven by baptism. Quite a number added to the Methodist church. The meeting began in the Methodist church, conducted by Rev. Henry Johnson, of Dothan. His work and presence in our midst was greatly blessed. On the close of the services in the Methodist church, the meetings were continued in the Baptist church. During the meeting Bro. J. B. Powell preached a helpful sermon, and near the close Bro. W. D. Hubbard, of Evergreen, reached us and gave us several splendid sermons.

Catt, Smith, Equality, Aug. 6: I have enjoyed meetings at Jackson's Gap and Eclectic with brethren Gregory and Martin. I am now at Bethesda with Bro. Martin in a second meeting; will go from here to Ware, to assist Bro. Bentley in a meeting next week at Bethlehem. The many enquiries that are made as to my return to Alabama leads me to say that it would be my pleasure to settle at Auburn, and should I be offered pastoral work in reach of that place, it would be considered. I will be in the state possibly a month yet, holding Baptist meetings.—My spirits have been cheered in meeting so many former friends and brethren, but the faces that are missed often causes lonely feelings.

In pursuance of the instructions given by the convention, the Sunday-school Board is moving forward in the matter of furnishing literature for our young people, whether organized into societies, or in classes in the Sunday-school. The Young People's Leader is to be made a weekly, and published at seventy-five cents a year. It is going to be the effort of the board to make it so instructive, and at the same time so entertaining, that to be wanted in Young People's Societies, Sunday-schools and homes, it needs only to be seen. It will be bright, sprightly, yet devotional in tone and instructive in content. It will not be in any sense a newspaper, so will not trench at all upon the sphere of the denominational weeklies. See advertisement in this issue.

W. H. Jones, Clayhatchie, Aug. 5: Beginning July 27, Providence church held a revival meeting, which resulted in the addition of twenty-eight members to the church, and many others being moved upon by the Holy Spirit, will probably be added soon. In addition to the above results, the church members were thoroughly aroused to a sense of Christian duty, and pledged themselves to live nearer to God another year. Some old differences that had stood in the way of the advancement of the church were settled, and all are now at peace. The pastor, Bro. P. L. Moseley, did nearly all the preaching, and we might well say that we had the gospel preached. The people here are very much attached to Bro. Moseley, and have implicit love and confidence in him.

W. A. Whittle, East Lake: Please let me introduce Rev. J. R. Hodges to the Baptists of Alabama. I have been knowing him for ten years; have found him true and tried. He is a brother of excellent spirit and of splendid preaching ability. He has been very successful in winning souls to Christ, especially in revival meetings. He is a native of Tennessee. For two years, however, he has been pastor at York, New York state. He wrote me that he desired to return to his native Southland. I told him that we would be pleased to have him in Alabama. May the Lord open a door of usefulness to him in this state, where so much is needing to be done. I bespeak for Bro. Hodges a kindly reception by the Baptist brotherhood of the state.

A. J. Wise, Jr., Victoria: On Saturday night before the 4th Sabbath in July pastor J. W. Kenington commenced a meeting at Bethlehem church, Victoria, Coffee county, which lasted eight days. He was assisted by Bro. A. B. Metcalf, who did a noble work. This meeting resulted in the revival of the church, and the addition of ten members, six by baptism, one by restoration, and three by letter.—During the meeting our church called to its pastorate Bro. A. B. Metcalf, who accepts, and will serve us during the next associational year.—A committee consisting of A. J. Wise, Jr., W. T. Everett and G. Blackman, presented resolutions reciting that the church parts with Bro. Kenington with regret after three years of service together, and commending him to the Baptist brotherhood as a true and devoted pastor and a man of unimpeachable character. Adopted.

A. T. Sims, Georgiana: We have just closed a five days meeting of unusual interest with Mt. Pisgah church, 11 miles west of this place. We had ten additions by baptism, one restored, and the spiritual condition of the church and community at large greatly improved. Bro. T. F. Hendon did excellent work in the meeting.—Many of our country churches, and preachers as well, have been greatly demoralized during the past few years by politics. When these estrangements and demoralizations are removed by the quickening power of the Holy One, a great work indeed has been done. It has been my privilege recently to labor in several meetings where this much desired blessing has been realized. And it is to be hoped that our brethren, especially our ministers, will be some wiser in the future in the part they play in politics. During the past half dozen years the great masses of our people, including the women in many instances, have been in politics. During this time they have run both church and state well nigh aground.

W. R. Ivey, Bessemer: You have been told that Bro. Thames and I assisted Bro. O'Hara in organizing a church at Blossburg. We were very much pleased with the material they have for making a church. They organized with sixteen, and ten have been added by experience, making 26. Bro. O'Hara is an untiring worker. I have never met a young man who impressed me more than he. He is untiring in his personal work to lead individuals to see the Christ. The church at Blossburg has called him to ordination, and he will be ordained the 4th Sunday in this month.—We have just closed a two and a half week's meeting in Bessemer. Bro. J. R. Hodges, of York, N. Y., was with us, and did some very fine preaching. He preaches right out of the Bible. Our church was very much strengthened. Bro. H. will assist Bro. Thames in a meeting at Trussville. If there are those who would like to have his services in a meeting it would be well to write him right away, at Bessemer, till the 3d Sunday, after which he may be addressed at Trussville.

C. C. Lloyd, Greenville: At Good Hope church, Pike county, there was recently a glorious meeting. Bro. W. C. Avant, of Rutledge, the pastor, was ably assisted by Bro. W. Allen Cumbie, late of Florida, who did most of the preaching, and he preached with "power and demonstration of the Spirit." Large congregations, and 14 precious souls were added. At the same time and place Bro. J. B. Youngblood was set apart to the full work of the ministry, the presbytery consisting of Elders W. A. Cumbie, J. L. Youngblood and W. C. Avant. Ordination sermon by Bro. Avant, examination and prayer by Bro. Cumbie, and prayer by Bro. Youngblood.—At Mountain Hill church, Crenshaw county, on the 28th ult., Bro. R. T. Poole was set apart to the full work of the ministry, the presbytery con-

sisting of Elders J. G. Thomas, F. M. Hauser and C. C. Lloyd. Ordination sermon by Bro. Hauser, charge by Bro. Lloyd and prayer by Bro. Thomas. The God of our salvation is raising up many young preachers in place of those who are falling by the wayside.

For the Alabama Baptist. Howard College to the Baptist Public.

The Board of Trustees of Howard College, at the last meeting in June of this year, directed that as to its financial condition I should make the following statement:

LIABILITIES.	
Due on bond debt secured by mortgage of 64 acres of land, April 1st, 1935.	\$ 37,145.05
Balance due on bond, prior.	1,500.00
Due on dormitories—Richards debt.	4,000.00
Due W. A. Averett, loan for dormitory.	1,000.00
Due C. Williams, loan for dormitory, balance.	700.00
Due Jefferson Co. Sav. Bank.	330.71

RESOURCES.	
Mortgage notes collateral for bond debt.	\$ 8,000.00
Subscription notes for main building, good.	5,646.35
Subscription notes for dormitory building, not classed.	1,721.96
Subscription notes for dormitories, good.	1,479.00
Subscription notes for dormitories, not classed.	2,955.26

The note to Mr. Averett is secured by a mortgage of fifteen acres of land donated by the Walker Land Company. There are several lots of land of small value in East Lake and in its vicinity. The dormitory notes were pledged to secure the money borrowed of Mr. Williams and the Jefferson County Savings Bank. When these debts are paid, the excess of notes held by them will revert to the College. The Richards dormitory debt, contracted for building the last dormitories, and the heater debt are without security.

The friends of Howard College can for themselves estimate how little would remain to be done if all the subscription notes were paid. All the notes have been pledged, and the holders could enforce payment by suit. It has been the policy of the trustees that no friend of the College should be sued. Let each subscriber remember that work was done or money lent or credit given on the faith of his subscription, and that refusal to pay means a wrong to a trusting creditor and a blow to Baptist honor. The mortgage holding the College bonds extended the debt to the amount of \$30,000 at 6 per cent. per annum for three years, expecting all the excess of that sum to be paid. That creditor is now demanding that the interest due last April shall be promptly paid. That interest can only be paid if subscribers will pay their notes. Not to pay the interest is to invite foreclosure. We are assured that foreclosure will not occur as long as we can pay interest. Foreclosure means ruin to our educational interest and a loss of all we have done and have. Will not each one resolve that it will not be his fault if the college undertakes fails? What does failure mean for Baptists? Last year 175 students were enrolled, two of whom were young ladies; if we lose the college, we lose the promise of these students as a basis for future development. Think, what this means! All indications now point to a return of prosperity to the Birmingham district. This means at no distant day, renewed and increased demand for land, and consequently a sale of land at prices which will enable us to save our buildings and have something left. Morgan Park, the princely donation to the Baptists of Chicago, was sacrificed to pay a small debt, because in their lack of wisdom Baptists were, to sack of the least, negligent of their and the Master's interests. That property is now worth many millions of dollars. The same may be said of another Baptist University in a great city. The commercial people of the world are now beginning to learn how much wealth Alabama has stored in the Birmingham district. That in the near future means a great deal for Birmingham. If Baptists are wise they will hold fast to all they have in this section, and will get all they can. What will our people do? Will they now build wisely the foundation of a great school?

All the notes are held by the Jefferson County Savings Bank of Birmingham.

WM. C. WARD,
Pres. B'd Trus. Howard College.

For the Alabama Baptist. Resolutions.

Whereas, It has pleased God to call Bro. I. A. J. Nelson, our pastor, to another field of work; and we heartily and unreservedly commend him to any new field in which he may be placed. He was an untiring shepherd of our little flock for a number of years, and by his earnest, faithful work and conscientious bearing to fellow sufferers, and gentle manner to all with whom he came in contact, won the love and respect of all who knew him. His work not only lay in the church, but in the Sunday-school and in promoting the good and general interest of his country. Though he is far removed from us, his interests are our interests, and we trust in One with whom a thousand years are but a day, and the distance of the earth as nothing for good results of his work.

May God abundantly bless him in his new work.

W. F. IRVIN,
S. H. WOODS,
J. TOLAND.
Millerville, Ala.
[Texas Baptist-Standard please copy.]

For the Alabama Baptist. Widening Thought.

Sometimes, in looking over such compends of literature as Chambers' Cyclopaedia, trains of thought like the following arise. Either by direct reading or report, such general acquaintance has been made with the best of the greatest thinkers have attained, that the whole becomes stale, little or nothing new can be found. Eagerly in youth and earlier life exploration was made, but now there is little new territory to be discovered outside at least of philosophy and ever-advancing science. And even these latter throw little new light on human destiny. Shakespeare himself may be so mastered that fresh reading adds nothing to the stock of knowledge. There is but one passage in that, prayerfully read the twentieth time, in its implications, discovers limitless views of added truth. But how few bring these out, either in preaching or writing! What we hear or read is mostly a rehash of what has long been familiar.—This is needed, no doubt, for the greater numbers, young in years and experience. They need to be taught by endless reiteration "what be the first principles of the doctrine of Christ." But, oh how some long for more!

I don't know how these longings are to be satisfied, but by more thorough knowledge of biblical theology. Speculative theology may gratify curiosity, but what good will this do? We want to know more perfectly what God has said in his revelation by nature or the Book. I think the distinction of natural and revealed religion is unfortunate—a distinction without a difference. For what is the difference between what is revealed, if it really be a revelation, in one way or another? A book revelation is only a fuller exposition of a nature revelation, amounting to but a little by itself.

I think larger numbers ought to aspire to thorough acquaintance with the original Scriptures—to read Hebrew without the points, to know Greek idiomatically by wider reading, in addition to grammar and lexicon. How superficial scholars deplore the fact that we did not know in time what we most need! I have magnified biblical theology; I have no use for any other. Let the documents be fearlessly interpreted by the laws of language and literature. Reverently indeed, as becomes the gravity of the interests involved, but fearlessly still. How many errors of transcription, how many interpolations have been made in the ages, few can judge; but the highest scholarship, and the most earnest endeavor to discover them, are being employed; this effort will not be fruitless; God will supply the means of preserving the treasure he has delivered to man.

The greatest hope is not, however, to be based on mere scholarship, but upon subjective interpretation. Spurgeon's pre-eminent success, I think, was due to the wider experience of divine truth vouchsafed to him; he preached out of consciousness, interpreting the verbal revelation cognized by the understanding. There is no other such interpretation. His preaching, objectively considered, was a reproduction of Puritan theology; but he "knew what he said and whereof he affirmed," as natural of personal experience. If his voluminous productions be not "consigned to the dust and silence of the upper shelf," it will be because of their subjective character.

Learning then, of a higher and higher order, biblical learning, and broader and deeper experience of divine truth, are the desiderata. If I had life to live over, I would read the Greek Testament over and over to my children, point them to the critical discussions of scholars, until with added use of grammar and lexicon they should know as much as possible of the words of life; nor would I rest until something of the kind was done in reference to the Old Testament; seeking with more earnestness the illumination of the Holy Spirit.

An interlinear edition of the New Testament is now accessible at little cost, and should be placed in the hands of every thoughtful family. This is a good way to study language, especially as a supplement to the college plan, now widely adopted, of deriving the rules of construction directly from the text, a union of gymnastics with imitation and memory. Soon, we may expect the treatment of the Old Testament in the same way. I am glad that the Jews in Jerusalem are striving to make their language a living language again; the Athenians the same of classic Greek.

E. B. T.

For the Alabama Baptist. Bro. Dunaway's Trip.

By request of Bro. J. B. Small, I began a meeting at Carrollton on the fourth Sabbath in July, which continued six days. Bro. Small and I went from Carrollton to Forest church, which is seventeen miles distant. Had preaching at 11 a. m., dinner, and preaching at 2:30 p. m. We had a large congregation and a fine collection.

From Zion to Chalcadedy. Here we found the pastor, Bro. Hodges, holding a meeting, assisted by brethren Andrews and J. D. Hamner. The prospects were good for a revival. I was glad to see that Chalcadedy church had made more improvements than any church I had seen in the Union association. Seven years ago they worshipped in a little log house; now they have a nice framed house.

Grant's Creek. Here we had good congregations at 11 a. m. and 2:30 p. m. They gave us a good dinner and a good collection.

The corn crop in Tuscaloosa, west Greene and Pickens counties is better than it has been for many years; the cotton crop is rapidly filling out.

J. W. D. Perryville.

For the Alabama Baptist. A Pleasant Trip.

On the fourth Sunday in July I visited the church at Greenwood and remained with them four days. I found a most excellent people under the pastoral care of Rev. J. M. Lottin, who is doing a good work for the Master. My stay was cut off on account of the illness of my wife at home.

Last Tuesday I ran down to Inverness, and visited Perote also on the same trip. I did not see the pastor at Inverness, but learned that he is a good man. The church, Mt. Zion, is an excellent church, most of whose members live in the country.

At Perote I found Bro. Reynolds in the middle of a series of meetings. Perote is a splendid little town. We have a good church there. Bro. Reynolds is much loved by the people as well as by the church. But no wonder; he is a good man, and has a people and church of intelligence and piety.

We greatly need a man planted at Inverness to work up that splendid field between Union Springs and Troy. W. B. CARTER. Girard, Aug. 10.

P. S.—I am not ashamed of Girard church anywhere. We move steadily onward and upward. My seven years of labor here have been greatly blessed of God.

Because of the Enemy.

The prophet Nahum said to the Israelites, "Thou shalt seek strength because of the enemy." This suggests that even one's enemies may be valuable to him.

It has often been said of a man, "He has no enemies." This is supposed to be a high compliment to such a man. To a certain extent it is quite complimentary. It indicates that he has borne himself honorably, fraternally and obligingly towards his fellowmen. And yet it is quite possible that even such a man would be better off if he had a few, at least, lively enemies. Not that any one should purposely make enemies, but if, in the faithful discharge of one's duties towards God and man, enemies should be made, it might be of excellent service to him. Especially so if he be a Christian.

The consciousness that he is watched by a mischievous enemy tends to put him on his guard, tends to make him pray for strength that he may stand true to God, to duty, to consistent behavior. Had it not been for the enemy the Israelites would not have specially sought to obtain strength to meet the enemy and overcome him. Doubtless the Israelites had become careless, indifferent and self-sufficient. They needed awakening, alarming and strengthening. So the enemy appeared in threatening attitude and with designs of damaging the Israelites. Then, realizing their weakness, their need of help, their need of power, they sought strength to meet and combat their enemy. Very much so it is with the Christian. He gets careless, neglects his Bible, forgets his closet, slights his duties, loses his interest in the prayer meetings and hence becomes weak and inefficient. He needs some sort of an enemy to harass him, to plague him, to make him so miserable that he will cry out anew to God for help, for wisdom to direct and for strength to endure his trials. But, if he go to God aright, he will go confessing his backsliding, his sins, his abuse of past blessings and privileges. Then God hears him and gives him the strength he needs, strength of purpose, strength of courage and strength of endurance.

The steady, loyal, active Christian also needs daily and hourly to "seek strength because of the enemy." The enemy, Satan, is never far away, not that he is omnipresent, but his legions of evil spirits, tempting spirits, are all around the world, and are often approaching the Christian. And because of this, the Christian needs to keep seeking God's strength that he may withstand the wiles of the enemy.

At no time is the believer safe from satanic influences; hence he should seek strength that he may be kept fortified against the enemy of his soul. If we had no enemy at all we would not pray as much as we do. We would not pray as often and as urgently as we now do. Do you ask why God permits Satan to roam over the world, knowing that he tries and torments his children? It is because he has need of him. We need watching, as well as we need to watching.—Christian Secretary.

Weakness is the symptom, impoverished blood the cause, Hood's Sarsaparilla the cure. It makes the weak strong.

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The man who meddles not with the business of others, will have plenty of time to attend to his own and generally enough business to require all his time.

It is not the flowery theoretical sermon but the sound practical one that successfully wins souls to Christ.

