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## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. J. D. McCREW, ASSOCIATE.  
J. SHACKLEFORD, ASSOCIATE.

MARION, ALA.

Thursday, Nov. 2nd, 1876.

## Affairs in South Carolina.

WASHER, ST. CAINHOY—THE MURDERED MEN MUTILATED—GUARDS OF FAMILIES ORDERED TO DISPERSE—MARRIAGE SUMMONED—WELCOME TO THE SOLDIERS—OWNERS OF EVIL—SHAM TRIALS—RIOTERS PATRONIZED AND REWARDED—CALL TO PRAYER.

We learn from the Charleston News and Courier of Oct. 17, that on the previous day, while a peaceful public discussion was going on at Cainho, near Charleston, a body of negroes ambushed the whites, and fired into the unarmed and unsuspecting company, from guns which they had hidden in the bushes beforehand, and which were loaded with deadly buckshot. Sixteen Democrats were killed and wounded, and the whole party would have been ruthlessly massacred had they not found refuge in the steamer Pocahontas.

A later dispatch which appears in the columns of the Montgomery Advertiser states that (on the 17th inst.) the bodies of the three white men who were killed outright and left upon the ground, were recovered to-day. They had been stripped of their clothing and hacked and mutilated in a shocking manner. One of the wounded whites died this evening, and it is feared that several others will die. One dead negro was found at the scene of the attack. He is supposed to have been killed by the first volley fired from the black militia from the bushes. It is not thought that any other negro was either killed or wounded. An armed force of whites is now guarding the white families in the village, and the blacks have disappeared from the neighborhood.

It is a painfully instructive coincidence that the same column of the Advertiser which reports this shocking outrage, contains the President's proclamation, which actually makes this white guard of Cainho illegal, and commands them to disperse, and leave the women and children to their fate! We learn from subsequent advices that the guard at Cainho was relieved by a company of United States soldiers. The number of whites killed is five. The notorious Maj. Merrill, who bears the name of "the Butcher," has been assigned to "duty" at Edgfield, Aiken and Barnwell. Arrests will affect these unhappy districts on a large scale, and it will not be the Butcher's fault if the people are not hurried into some act of desperation by the indignities and insults of this petty tyrant.

We are, however, glad to be informed by a private letter, dated Oct. 23, that "the troops sent to Columbia have been warmly received by her citizens, and nothing is feared from their presence. Democrats are confident of success in this State." We see also from the speech of Gen. Hampton at Edgfield, Oct. 18, that he gave to the Boy in Blue a fearless soldier's welcome. He said: "I was very glad to see the other day you had welcomed the United States troops. They are not disposed to fight as new. They have sheathed their swords and are not disposed to draw them against the God-given rights of American freemen. If you treat them properly and show them that you are fighting for liberty and constitutional government for which we all fought one hundred years ago, you remind them that they are our soldiers as much as the soldiers of the North. If you tell them these things every United States soldier that comes here will be our friend and help us to preserve the peace. We only desire to preserve the peace, and I would be willing to see the United States soldiers at every precinct in South Carolina, and I told Gen. Ruger so when I saw him the other day. I asked him to report to us just as he found us, and I tell you that when he has been here long enough to see that we are struggling in a good cause he is not your enemy. He will not be made the tool of Gov. Chamberlain, but he and they will assist us in every way they can consistently with their orders."

In the meantime troops are pouring into the State. The whole Atlantic seaboard has been uncovered, for the purpose of carrying the election in South Carolina. What use the arch conspirators at Columbia and Washington intend to make of these soldiers, no man can anticipate. Whatever his preferences and private opinions may be, the soldier must obey orders. And we may be sure that the veteran infantry and skillful artillery of the whole Atlantic coast have not been sent to South Carolina for a mere hollow display. If possible, the U. S. Commissioner and Marshals and the State officials are determined to provoke a collision.

tion. For this purpose the most lawless acts are sanctioned and encouraged by them. Thus at Blackville, the other day, a colored Democrat, named White, while speaking at a Democratic meeting, was attacked by a Radical negro who attempted to pull him from the stand. And White, the speaker, was arrested for intimidation! At the same place a white man, Mr. Chapman, was arrested by a colored U. S. Marshal, and dragged before the U. S. Commissioner for the offense of hurrahing for Hampton. And Chapman was committed to jail, where he was held at the last accounts! In another case which arose out of a personal difficulty having nothing to do with politics, Mr. Commissioner Eaton made the accused parties give bail for \$1,000 each, and exonerated the patent injustice by the remark: "The United States authorities are informed by testimony before them that a conspiracy exists in Darwell County against the lives and political privileges of the colored men. This conspiracy I am here to ferret out and bring before your courts for punishment; and although the evidence is weak, it makes part of a great whole, and, as such, I feel bound in duty not to reject it."

These are specimens of the wrongs to which the citizens of South Carolina are subjected. And all the while everything is done that may foment strife and lead to the shedding of blood. The negro militia are armed by the Governor, and are permitted to march, armed with State guns, to the political meetings. The white rifle clubs, although lawful organizations, are disarmed by the President and forbidden to meet. Arrests of citizens are made at midnight. The Combahee rioters were at first rescued by force from the sheriff, and afterwards, when taken, were promptly bailed by one prominent official, and discharged by another. The Ellenton rioters who tore up the rail road, ambushed the train, burned houses and fired upon the sheriff and his posse, wounding that officer, have not been arrested for the outrage. But the posse who were fired upon, have been! And they find, used as witnesses against them, these same rioters, who now appear, as the News sardonically says, "at a dollar and a half an oath, against the companions of the citizens they slew." And the Radical paper at Columbia incessantly proclaims that hundreds of whites will be sent off to the Albany penitentiary. The whole Administrative policy toward South Carolina is cunningly shaped to encourage the aggressiveness of the ignorant and the fierce resistance of the humiliated and oppressed; to encourage a war of races, and so justify the military mission that has taken place.

In view of the ominous and alarming condition of public affairs—the Baptist ministers at Darlington county, in a conference held at the residence of Deacon J. S. M. Smith, of Timmonsville, resolved that the churches represented in that conference, in view of the political evils now threatening them, be earnestly recommended to observe Friday, the 27th day of this month, the day suggested by the executive committee of the Democratic party of South Carolina, as the day of special prayer for God's interposition in behalf of their people. "We feel," they say, "most profoundly our dependence upon God, and we call upon our brethren and all our friends who are accustomed to worship with us to come together on the occasion named that we may make common supplication for his blessing." With full hearts we unite our prayers with the supplications of those beloved brethren. May a benign Providence overrule the wrath of man now raging against them, and in their State, and in all the States shield from destruction the endangered and outraged liberties of America!

## Attention to Strangers.

Every church ought to have a seating and a visiting committee whose special business should be to pay attention to strangers and make them feel at home in the congregation. And every member, as far as practicable, should extend a social recognition and hospitality to strangers who come into the community or who make their appearance at the place of public worship. Such attentions melt away the ice of formality, encourage acquaintances and friendship, encourage professing Christians from abroad to take their place promptly among evangelic laborers in the new field in which they have cast their lot, and open the hearts of the unconverted to receive the Gospel. Even a committee entrusted with the simple duty of welcoming strangers to the sanctuary and assigning them seats will contribute largely to the efficiency of the church and the success of the pastor. We have seen the experiment tried, and never without happy results.

Upon this subject the *Examiner* and *Chronicle* relates the following incident: "One of our eminent Baptist laymen, who 'gives like a prince,' and also gives his personal services ungrudgingly to the Lord's work, was brought up a Congregationalist. He was asked lately how he came to sep-

arate himself from all his relatives and forget his ancestral religion, and answered, "When I came to New York I went to live in the fashionable quarter of the city, East Broadway. Passing down Chatham street one Sunday morning, being a stranger, curiosity led me to follow the people who turned aside to enter the old Tabernacle in Mulberry street. I was met at the door by a florid-faced, smiling old gentleman, who shook my hand warmly, and took me to his seat. On parting he again shook hands and invited me to come again, so cordially and sincerely that in a few weeks I went. I was immediately recognized by the same gentleman who took both my hands this time. Services over he insisted on presenting me to his pastor, the Rev. W. W. Everts, then a stripling. Soon afterwards I was converted and baptized, but it was the warm welcome and kind words of William Colgate that 'drew me sweetly in.'"

In some churches the leading members of the church take the post; their attentions are the more appreciated from the public consideration in which they are held. In other cases active and intelligent young men undertake the duty; this plan has the advantage of drawing out the young members by giving them something to do for the church. The office is not beneath the dignity of any.

## Something Novel at a Christening.

In a recent speech at Chester S. C. Mr. E. M. Moore told the following amusing incident, of which the *News* says that "it is too good to be lost, and the beauty of it is, that it is a true story."

A young couple living not a hundred miles from Chester Court House had taught their little infant aged about two years and a half to flip the name of Hampton, and this word to the only ones. This little Democrat could articulate. It so happened that the time for christening the baby came around and the young hopeful was accordingly conveyed to the church and the ceremony begun. When the minister sprinkled the water into his face, baby did not according to the approved style kick and scream, but as soon as he recovered from the shock incident upon the dosing, he shrieked many of the sanctimonious by ejaculating: "Hurran for Hampton!"

## Rev. R. A. Massey.

A letter just received from Bro. I. C. Brown, of Livingston, places us under the necessity of withdrawing our endorsement of Rev. R. A. Massey, as implied in our publication of Bro. McAlilly's letter in our issue of Sept. 21.

Bro. Brown's statements are sustained by enclosed church documents which are not in accord with the letter and recommendation of Bro. McAlilly. The certified confession of Rev. R. A. Massey is one of these documents. We must believe that Bro. McAlilly did not get at all the facts of the case; had he done so, we feel assured that his endorsement would never have been written.

We feel constrained under all the circumstances and in justice to all the parties to say this much. Our brethren must excuse us from the detailed publication of statements of whether of excommunication or defence in this case.

## Literary Notices.

PRAYER: Its Utility, and its Relation to Providence. By P. H. Mell, D. D., LL. D., Prof. of Ethics and Metaphysics in the University of Georgia, New York; Sheldon & Co., 8 Murray St.

As will be anticipated by readers of Dr. Mell's cast of mind, this essay is a model of clear, direct and cogent argumentation. The volume consists of three chapters, of which the first indicates the character and themes of acceptable prayer; the second argues the utility of prayer; the third shows the harmony of prayer with the doctrine of Providence. A brief conclusion follows, applying the conclusions reached by the author to the case of Mr. Muller and the proposed Prayer Test of Dr. Tyndall. Dr. Mell holds that men are at liberty to pray in the name of Christ for anything they desire in the realm of nature, providence or grace; and that they will obtain the answer, provided that they present the petition in faith, fully believing that it is God's will to bestow it, and that they will certainly receive it. He shows the utility of prayer in its effects upon the heart and life of the worshipper. Prayer is reconciled to Providence by the principle that God indites the acceptable petitions of his people; he puts the providential event into their minds before he executes it; and thus makes them the instruments through which his work is done and the prophets by whom his will is revealed. Our author accepts Muller's "Life of Trust," as an illustration of his doctrine of prayer. He also shows clearly that a Prayer Test inspired by Tyndall, is irreconcilable with the conditions of acceptable prayer, which must be inspired by the Holy Ghost, and accompanied with reverence and trust in God.

The essay of Dr. Mell is an admirable and reasonable discussion of a great subject.

THE GALAXY for November, New York; Sheldon & Co.

A remarkable essay in this number is contributed by Mrs. Jane Grey Swisshelm on the American character. To many her views will seem to be mere paradoxes. She contends that the Americans are the modern idealists, and illustrates their devotion to ideas in the patriotic sacrifices and heroism of the late war (unfortunately she can discern virtue and glory only under the Federal banners,) and also in the universal respect for women. The origin of this trait she assigns to Virginia—a colony which transferred to this country the courtly spirit of Elizabeth's cavaliers. J. T. Heady gives an interesting account of Gen. Burgoyne's order book, affording a glimpse into the inner history of the revolutionary struggle. Richard Grant White reads Shakespeare's Plays of the Second Period. Mr. White is well prepared by his Shakespearean and linguistic studies for the ambitious work of tracing the mind of the great Dramatist as a poet, a play writer and a literary observer. Gen. Custer's War Memoirs are continued. There are other articles of interest and value.

BLACKWOOD'S EDITORIAL MAGAZINE, Oct. 1876. New York; The Leonard Scott Publishing Co., 41 Barclay St.

A country little known to civilization, Kathiawar, is the theme of the first article. This is the abode of the Sanyasin Kathis. A map and illustrations, if such accommodations to the ordinary reader were not quite beneath the dignity of Maga, would add to the interest and value of this curious account. A story with a pleasing disappointment at the end, is the "Friend of the Hero." The most valuable article is that on the two Chancellors, Gortschakoff and Bismarck, throwing light upon the policy of the courts at St. Petersburg and Berlin, as represented by their leading statesmen.

SOUTHERN HISTORICAL PAPERS, for Oct. Richmond; J. Wm. Jones, Secretary. \$3 a year.

This invaluable collection of original Confederate documents should be liberally patronized. It preserves a history which is full of inspiration, but whose actors are dying, and whose documents unless thus perpetuated would soon perish. We see that the Court of Paris has recently become a member of the Southern Historical Society.

SUNDAY SCHOOL TEACHER, for November, Chicago; Adams, Blackmer & Lyon.

Dr. Deems contributes an article on Paul; Prof. J. T. Hyde, Chicago Theological Seminary, one on "Clean and Unclean"; and Prof. W. S. B. Matthews, of musical celebrity, one on Sunday-school Songs. The lessons are full, and the comments on Sunday-school themes interesting. The *Little Folks*, a paper for infant classes, will delight those for whom its pretty pictures and simple sketches are prepared.

FALL ANNOUNCEMENTS. Sheldon & Co., of New York, announce the following new books which will be ready in November. *A Point of Honor*, by Mrs. Annie E. Edwards, author of *Archie Lovell*, &c., cloth \$1.50; paper, \$1. *A Young Man's Difficulties with his Bible*, by W. D. Fanner, D. D., author of *Fletcher Prize Essay*, &c., \$1.25. *Lectures on the History of Preaching*, by John A. Broadus, D. D., LL. D. 75 cents. *Life of Mr. Gen. Geo. A. Custer*, by Capt. Frederic Whitaker. Fully illustrated, 800 pp. \$4.25.

## Field Notes.

The Catholic archbishop of New York has passed the following order in the matter of mixed marriages. Parish priests are not permitted to give absolution to a young man who is paying attentions to a Protestant young lady, or to a Catholic young lady who is receiving the attentions of a Protestant young man, with a view to matrimony. In cases where members of the Catholic Church did contract such marriages they would be compelled first to receive the consent of the Archbishop, before the parish priest could marry them. It had also been determined that all marriages in the Catholic churches in this city must take place in the day time. A letter from a young Virginian, now at Crozer Theological Institute, states that of the seven Virginia students who went there last month, five have determined to leave. Some of them have already done so. This resolve was induced by the admission of a negro into the Institution, among the students. It is added that the other Virginians would leave if they could. Some, possibly all, who leave will go to Greenville. We welcome to our exchange list the *Mobile Cycle*, now a daily paper. The weekly paper has been quite a favorite in our household. The daily is marked by the same features. It is a sound Southern paper, and is characterized by the dignity of its tone, and the literary finish of its articles and selections. We cordially congratulate our contemporary upon the evidences of its

growth in public favor and wish it enduring prosperity. The Baptist Banner a cheap four page paper has made its appearance in Cumming, Ga. "Will not the Religious Herald do something to soothe the ALABAMA BAPTIST?"—*Journal and Messenger*. Dr. Winkler in the ALABAMA BAPTIST, having described the wretched condition of poor South Carolina, the *Journal and Messenger* makes light of it and reiterates the charges that have been made against the South.—*Herald*. Yes and the *Journal and Messenger* denounced our appeal to the fraternity and even the humanity of Northern Christians, as "ineffectual." Some men would feel pity for the martyrs; Dr. Lasher would be outraged at their groans.—Rev. Lewis Colby has become the President of Benedict Institute, at Columbia S. C.—Four of the North Adams, Mass., Chinamen, were received into the North Baptist church of that place two Sundays ago. Quite a number of others attended the Sunday-school.—The Muskogee Creek Baptist Association met recently in the Indian Territory, and was attended by one thousand Indians.—President Hovey, of Newton Theological Seminary, has, at the request of the Board of the Publication Society, undertaken the supervision of a complete commentary on the Bible. He will have the cooperation of our ablest scholars.—The *Watchman* warns the people of the North against too great readiness to entertain reports unfriendly to the people of the South, in the following thoughtful words: Many excellent people around us are evidently getting excited. There is danger of our taking counsel of our fears, or rather, without counsel, of throwing away what has been gained during the last dozen years for peace, confidence and fraternal union, the most striking proof and symbol of which were the mutual greetings of Northern and Southern soldiers at the centenary of Bunker Hill. But we must not throw this away. It would be like a relapse in fever. The recovery from it vastly more difficult than the original attack.—Rev. Oliver F. Gregory has resigned the charge of the church at Kingstree S. C., the resignation to take effect on Jan. 1, or sooner. Bro. Gregory will be in request, as he is an excellent preacher and pastor, and earnest Baptist and an indefatigable worker and organizer. We heartily wish that some influential church in Alabama will make the attempt to induce this beloved brother to settle in our State. We need more just such men.—The South Carolina Baptist Convention meets at Society Hill on Nov. 23.—We are indebted to General Law for a ticket to the State Grange Fair at Montgomery. Unfortunately our engagements preclude our availing ourselves of the benefit of it. We trust this exposition will be eminently successful.—I feel lost, each week, if the ALABAMA BAPTIST does not come to hand.—J. W. Wolf, *Huntsville*.

We are indebted to some one for a copy of minutes of the Tennessee River Association, recently held at Scottsboro, Jackson county. We would remind Bro. Grinnett, the clerk, that minutes are more interesting when the long columns of figures are added up.—Have you renewed your subscription to the ALABAMA BAPTIST?

Centennial Collections. In my work in Alabama for Howard College, many persons have made subscriptions of various amounts which were to be paid during "the money season" when it should arrive. These subscriptions were, in nearly all cases, left with an agent in the community for collection. I trust that the friends of this enterprise will now look after these sums. The longer you wait the less the probabilities of success. I believe these pledges were made in good faith. Now let that faith produce the promised result. The interest of the cause demands it, the love you have for the movement invites it, and the labor bestowed among you calls for a faithful response.

And will not brethren make another effort for this endowment—an effort to get new donations? R.

## Communications.

## Letter from Blount Springs.

CANAAN ASSOCIATION—WM. McCRAW—PLEASANT RIDGE—BRETHREN WEATHERLY AND WALDROP—A PATTERN ASSOCIATION.

Bro. Winkler: Please allow me to give your readers a few promises. I left home for Canaan association, Thursday 28th ult., on horseback. Getting lost in the Jefferson Hills, I was belated; however, I reached Good Hope church just as Bro. Wm. McCraw was beginning from the text, "Preach the Word." He preached a short but interesting sermon, as he always does. Bro. M. is a self-sacrificing man, and I believe a chosen vessel; who is always found bearing glad tidings of salvation to

## Districts of the Canaan Association.

At the session of this body which has just closed, it was resolved to divide the association into four districts.

The first district to be composed of Concord, Oenahge, Pine Flat, Pisgah, Providence and Selma churches; the second of Fellowship, Hopewell, Mars Hill, Newberne, Macon and Silom churches; the third of Antioch, Macedonia, Mt. Pleasant, Mt. Hebron, Pleasant Hill and Union churches; the fourth of Bethlehem, Bethel, Ephesus, Friendship, Medline, Mt. Gilead, Mt. Zion, New Hope and Sardis. It is proposed that each district hold a meeting on Friday and Saturday before each 5th Sunday, or at some other convenient time, for the purpose of discussing practical subjects for mutual improvement and encouragement. It is thought that not more than four subjects can be profitably discussed at one meeting. These meetings are to be devotional and practical, not business meetings. Let the brethren in each district confer with each other as speedily as possible with reference to a programme and place of meeting, so that each district may have at least two meetings before the next session of the association.

JNO. L. WEST.

## Letter from Grove Hill.

Dear Baptist: A meeting of five days, at Peniel Baptist Church closed on the 19th inst. Additions to the church 23—mostly by experience and Baptism. Most of the preaching was done by the pastor, Bro. M. F. Whitley. This church was admitted into the Bethel Association a year ago; and though young, it has promise of a large membership and influence. The church has been graciously revived and I trust much good accomplished.

Fraternally, LAYMAN.

Grove Hill, Clarke Co. Oct. 20th, 1876.

Gen. Toombs denies that he has joined a Methodist church.

## Letter from China Grove.

THE CROPS—BAPTIST AFFAIRS—REV. J. S. YARBOROUGH—SALIM ASSOCIATION—ALABAMA BAPTIST—YEET WASHING.

Dear Baptist: As you have no correspondent in this section of the country, I take the liberty to write you a short letter. Crops are very good throughout this entire portion of the State, especially corn, which is being sold for fifty cents a bushel; cheaper than it has been since the war. The crop of sorghum and sugarcane is heavier than ever known before; there are several kinds of the sorghum grown by us of which the Kentucky green or California golden is preferable on account of the greater yield and better quality of the syrup. The country generally is in a better condition than it has been for a long while. The people realize this fact, and how many thanks go up to the Father of Mercies for having shown his smiling face to this impoverished land once more! Surely this is the "year of Jubilee," when many ransomed farmers shall return rejoicing to the inheritance of their fathers. This is true, spiritually speaking; the angel of regeneration has made his visit almost as general as did the angel of death to the Egyptians in the days of Moses. We have a very good Baptist church here and decidedly a Baptist community. Bro. J. L. Yarbrough is our pastor, he has served us for several years and we feel that under God, he has done much good in our midst; without adulation, no man whose ability and modesty are excelled only by his piety and zeal in the cause of the Master. The Salem Association of which Silom church is a member, was held at Troy, 17 miles from this place, the 30th ult., 1st, 2nd, and third of this month. There was a large attendance; nearly all of the churches were well represented. Bro. J. R. Nall was re-elected moderator, T. J. Carlisle, clerk, W. Jeff Wolf, Treasurer. The session passed off very harmoniously. There were some very gratifying reports made and good resolutions entered into which you will learn more intelligently from the minutes than I can tell. Dr. J. R. Graves was expected, as he had been invited, and promised to attend, but was, for good reasons, unable to come. The disappointment was very great. Many had attended only to hear and see this mighty intellectual man.

The ALABAMA BAPTIST is well known to us, yet few of us subscribe for it; owing, in a great measure to the scarcity of money. We think it a good paper and subscribe to all the doctrines it sets forth, yet we sometimes wish one another's feet, thinking it a church ordinance.

Yours in Christ, T. J. HEAR.

Oct. 26th, 1876.

## To All Whom it may Concern.

Religious controversy, conducted in the right spirit, may be of great service in settling great principles, or establishing important facts. But when it degenerates into mere party zeal or personal animosity, it is to be deprecated by all right minded persons. We have viewed with regret for the past few months, some articles bearing the name of the Rev. J. M. Boland, pastor of the M. E. church, South of this place, reflecting quite severely on our honored and beloved pastor, Rev. J. J. D. Renfro, D. D. We deprecate this the more because our community has been proverbial heretofore for the kindly, charitable spirit with which all Christian denominations have demeaned themselves in all their intercourse with each other. We should greatly regret to have this state of things interrupted by the obtrusion of what to the public prints. We have learned that the Rev. Mr. Boland still continues to write quite offensive articles for one of his denominational papers, although none of us have been able to procure a copy of his last piece. We only hear that it is very vindictive to say the least. Dr. Renfro is absent from home engaged in a mission to which he has been appointed by his brethren in this State, and cannot therefore have the slightest agency in getting up this paper. Nor do we think he can with a due degree of self respect, take any further notice of some of the Rev. Mr. Boland's last articles. We, his brethren, mostly members of his church in Talladega, desire to say to all whom it may concern, that he has never stood higher in our church and community than he does to-day. Twenty-five years of honest toil and supreme devotion to the best of causes has, as we think, so solidified the character of our beloved pastor that it is not likely to be injured by the missiles of a comparative stranger. We wish also to say most sincerely that if the pleasant relations which have marked the intercourse of all denominations with each other, are disrupted, it shall never be laid to our account. Our pastor has with his usual discretion long since closed all he had to say on the subject matter

in debate. He submitted his facts to the public, and there left the whole question; and as a cultivated Christian gentleman, what he has said will lose none of its force by a persistent agitation of more personalities on the part of Mr. Boland.

Rev. Henderson, Temporary Pastor.  
J. H. JOHNSON, Supt. Sunday-school.  
G. A. JOHNSON, Church Clerk.  
W. R. STONE, Act. Deacon.  
J. B. FICKET, Deacon.  
JAMES HEARDEN, Deacon of Alpine Church.

## Divine Supplies.

I stood the other day, as you have often done, by a spring, pleased to see it constantly bubble up with cool, refreshing water. One who came thither to fetch water for her horse said to me, "It is always the same, sir, always the same; I never knew the sharpest frost to freeze it, or the most burning summer to dry it; the stream is equally full at all times in the year." This was very different from a fountain which lives on its own and other lands which live on the rains, and therefore do not contain a drop of water in time of drought. Why does the spring always remain the same? Because it has tapped the great fountains. There is a deep that coucheth beneath; there are vast secret reservoirs in the bowels of the earth, and if you can tap these sources you are sure of a perpetual supply. Many a man has his water laid on, as it were, from the water company; his dependence is on man; and therefore it fails him; or he depends on the circumstances which surround him, and therefore he finds his confidence in them as a deceitful brook; but if you live upon God and say, "All my fresh springs are in thee," you have tapped the eternal deep, and you never need be afraid of drought, you shall drink draughts of living water—you shall be animated with oil. Beloved, it is a grand thing to be thrown flat on God; however hard the fall; it is a glorious thing to hang upon the eternal arm with nothing else to hold you up.—*Spurgeon*.

## Work for All.

"To every man according to his several ability." Since I have been in the school of Christ I have learned that as many talents as we can make use of, and if we make good use of them, and ask it, he will give us more. But if we do not use them properly, we shall lose what we have. Let us, the unfaithful servant. But, if, having one talent, I make just as good use of it as the man who has ten talents, I will, like him, at the end hear the voice "Well done, good and faithful servant." God don't want us to work for him on borrowed capital. There is a great deal of business done in this way now, and the result is failure. There is another example in the 13th of Mark, "For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch." It does not say to every man a work; but to every man his work. Our work to do. And what a beautiful thing it would be if every Christian in America could this Sunday morning, wake up to this grand fact, "God has got a special work for me to do." It is not Evangelists that this country wants; it is not preachers; it is not laborers; it is not a red hot ball rolling over the face of the earth. Some men have got the talent that they can sing for Christ. Others can work in their business. Others can go into the Sabbath school. But nobody else on the face of the earth can do what God has got for me to do.—*Moody*.

## Lifes Changes.

STURGEON.

I appeal to you who have gone for many years forward in the pathway where Jesus leads you; have you not known many times of refreshing from the presence of the Lord? You have had times of great depression, for changes are appointed us as long as we live here. Men may promise themselves they shall never see a change, but they are greatly mistaken. David said, "My mountain standeth firm; I shall never be moved," but in a very little time he sang another hymn. When I hear brethren so very confident that they shall never doubt again, I am reminded of a story that I have heard of the olden times, when a young gentleman who had never traveled before went over to Hounslow Heath; and was accompanied by another gentleman who rode by his side, and joined in an interesting conversation. Our friend said at last, "I have always been told by my father that this is a very dangerous heath, but the old gentleman, I think was exceeding nervous, for we have come all this way without being molested by highwaymen." "Yes," said the other, "but now I have come for you to stop and deliver," and he clapped his pistol to his ear. It often happens, when we say, "I shall have no more temptations," that our very confidence is in itself a temptation.

The plan and working of the "Williams Century," deserve the attention of the friends of other colleges. It is simply this: that one hundred alumni enroll themselves under pledge to pay each one hundred dollars a year, until the endowment of the college becomes sufficient to meet its current expenses. One hundred times \$100 is \$10,000—a very pretty sum, and entirely sufficient for the purpose. The plan has worked well in the case of Williams, and seems entirely feasible in the case of other colleges having similar needs.







