

THE PULPIT.

[We give below the last sermon of Rev. Jas. Stratton Paulin, of Clayton, preached at Glennville, Ala., four days before his death. The notes of the sermon are printed in full, just as he wrote them.—Eos.]

Neglected Opportunities.

BY REV. JAS. STRATTON PAULIN. "And ye would not."—Matt. 23:37.

Love is the queen of the powers of earth. Hate may rankle in the human heart until it embitters every joy and poisons every good, making man akin to demons. Ambition may plunge nations into oceans of blood, and fill a world with sorrow and lamentation. Lust, and pride, and covetousness, may distort and destroy the finer feelings of the human heart, but love still excels them all in power and influence.

Love measures arms with hate, and drives it from its citadel, ministers an antidote to its poison, and lifts man up toward the heaven. Love brings sympathy to the distressed and prepares a balm for the sorrowing. Love purifies and restrains lust and pride and covetousness, and keeps the passions of man within due bounds. Love controls family relations, governs the affairs of municipalities, and sheds a hallowed influence over states and nations. It blesses man on earth, and reigns with him in Heaven.

The God whom we worship is the embodiment of love, and his affection for his creatures has furnished them with repeated opportunities by which they may be blessed.

All the dealings of God with man, and his relationship to him, places him on the giving hand in offers of the most exalted good.

NEGLECTED OPPORTUNITIES.

But the world's history affords instances of mistakes committed by governments, communities and individuals, which have muddled sentiment and impressed the ages throughout future centuries.

Opportunities have been offered which, neglected, have forever passed away; the seal has been set, and destiny is fixed as unalterably as the laws of the Medes and Persians.

There is a tide in the affairs of men, which, taken at the flow, leads on to fortune. All the voyage of their life is bound in shallows and in miseries. On such a full sea we are tossed about; we have shortness of time, and the sun will soon set on us, and we must close our eyes.—JULIUS CAESAR.

At man's creation, a heaven was found on earth. Time was given to him that he, with his companion, might tread the shady walks of Eden and feast upon delicious fruits abounding everywhere around him. All things seemed to conspire to minister to his comfort and happiness.

Man turns to other scenes and engages in other pursuits, but he is not left in despair. The tree of life is guarded and a gracious promise rings in his ear as he pursues the future path of life. "That life is his, and is given that he may seek after joy and happiness. He is mistaken, who concludes that God designs this life as a kind of purgatory, where he must expiate his guilt and sin by a morose and gloomy existence.

All of our surroundings mark the falsity of such a view of the Creator, which portrays him as a savage tyrant. He has given to man the sense of taste, that the good things of life might afford him pleasure, and God never designed to feed him on bitter herbs. The cords to lift the sombre curtain and let in the beams of joyous laughter upon the stage of man's existence; for

"All the world's a stage, And all the men and women merely players; They have their exits and their entrances, And one man in his time plays many parts."

The harmonies of sweet sounds fall upon the listening ear, stimulating the soul to deeds of moral heroism, or lifting it from earth toward Heaven. The fragrance of beautiful flowers is intended to give pleasure and satisfaction, and all surrounding objects are capable of ministering to man's enjoyment. If they result otherwise, it is on account of their abuse, and he becomes exposed to the reproach, "I offered good, and ye would not."

Let us consider the circumstances of the text. The Salem of Melchizedek in the land of Canaan and the Jerusalem of David's time had not only in common with the other cities of the earth the blessings of Jehovah, but she was peculiarly favored. Her inhabitants had the clearer light which revealed the character of the true God, and to her were made promises which were not given to other peoples. Growing under the fostering care of divine power, from the humble village of Salem to be a populous city, Jerusalem was the metropolis of revealed religion.

Beholding such evidences of divine favor, it was but reasonable to look for a return in the gratitude of the nation and the devotion of her people. But instead of this, instruction was despised, offers of blessing scornfully rejected, and every indignity offered. The householders had planted his vineyard and let it out to these husbandmen. When the fruit should be ripe, he sends his servants that he might receive his own; but they beat, and stone, and kill them. And to all that are sent, they do likewise. Thus were received the words of Elijah and Elisha in the olden time; later, the voice of the stern rebukes of Isaiah and the wailing cries of the unheeded Jeremiah were all in vain.

The manifold opportunities afforded to Israel were neglected until at last the King sent his own Son, saying, "Surely they will hear him." But behold! they say, "This is his heir; let us kill him, and the inheritance will be ours." Now opportunities long neglected cease, and we hear the plaintive cry of a sympathizing and sorrowful Savior: "O Jerusalem! Je-

rusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

MISCELLANEOUS.

Beighed and Found Wanting.

BY REV. CHARLES A. DICKEY, D. D.

The rich young ruler seemed to be full weight, but in Christ's true balance he was found wanting. His age, his character, and his position, all add interest to his case. According to the world's measurement of fulness and satisfaction, he lacked nothing; he had no occasion for anxiety; there was no need of his running after this humble Teacher to obtain something he did not possess.

If he had spent his years, and was not satisfied, a strong desire to prolong life would be what we might expect. But he was a young man, and the strength and hope of his youth; yet there was a thirst in his soul that the fountain of his youth could not quench. Or if he had been a prodigal, old in sin, though young in years; if he had blighted his good name and lost his reputation, and squandered his fortune in riotous living, we would not be surprised to see him step up from his dissipated and dissipated past, and pursue this good Teacher in the hope of finding a guide, in whose following he might retrace the sad steps that had brought him into the shadows of death. But he was not a prodigal. "Jesus beholding him loved him."

His noble spirit and unblemished life even Christ's pure eyes looked love when they fell upon him. The confidence of others had clothed him with honor; he was trusted with the responsibilities of a ruler. He rounded his fullness with great wealth, and did not hesitate to assert a most careful obedience to the law.

Yet he seemed to himself to lack something. His appeal to Christ was an honest confession of dissatisfaction with his present state. There is no fairness in the suggestion that he lacked sincerity. The whole character of this young man and the spirit of this conversation with Christ forbid such a suspicion. Christ could not look lovingly upon an insincere inquirer. He found and exposed a fatal flaw, but we may be sure that it had hitherto escaped the young man's own conscience.

The earnest and sincere appeal of this young man illustrates a great truth that nothing less than an eternal hope can satisfy. We may have youth and honor and wealth and be very anxious to keep them. Making this young man's fatal mistake, when comparing values, we may let the eternal

be weighed against the temporal, and by our decision, will pine for eternal life, and refuse to be comforted. This young man's eternal life depended upon his doing something more and something better than he had yet been able to do. He came to Christ, not to discover what good thing Christ could give, but to have Christ suggest the good thing he could do himself.

Christ's reply was shaped by the form of the question. He answered better than a year ago. He is better than the man who had taken his own stand. He was looking for eternal life along the line of moral deportment. Christ must first convince him that he was not looking in the direction in which he would obtain the good thing he was seeking. He puts him to the test, as though his plan was proper, and he is unwilling to do the good thing he ought to be ready to do if he was in earnest and had confidence in Christ.

The young ruler's mistake was not that he was in the wrong way, but that he was ignorant of the difficulties of the way he proposed, and thought that he could walk alone if he were solely directed by Christ. He had to perform a very solemn question, "If thou wilt enter into life, keep the commandments." "If you will keep the commandments, you shall have eternal life." There is no deficiency in the holy law. God has written the charter of human life and human happiness as plainly upon the two stone tables that he committed to Moses as he has revealed it upon the eternal chart of his cross. The old, Eternal law, as is "the gift of God through Jesus Christ," is the same that the obedience of God's law promises. If any are able to return their lives to God without the stain of a single sin upon them, they have no need of a gift of eternal life as a reward for perfect obedience. If any can do for themselves what Christ came to do for them, they shall inherit without his help. Christ found it very difficult to do all that God required to magnify his law and make amends for his violation. The cup of agony was so bitter that he pleaded that it might pass. But, if in the face of his experiences, any are willing to attempt for themselves, they do so, with assurance that if they are successful they shall enter into life.

But they alone will attempt this task who fail to conceive its magnitude. It is because we do not comprehend the magnitude of the law that Satan can entice us to make an effort that is so certain to fail. Sincere effort will very soon reveal helplessness. When we know what is and what is not; when God is recognized as holy, just, and true, as well as boundless in love; when the law of God, instead of seeming a string of familiar phrases, forbidding a few heinous sins, is recognized as a complete, perfect code, embracing the whole of life in its requirements, defining thought and spirit, as well as deeds; when this holy law, in its perfection and minuteness, in its entire and exceptional requirement, is our only hope of eternal life, we are ready to do our utmost to meet and see that we do not fall.

Those who will come to Christ will find him able and ready first to

veal their helplessness, and then able and willing to do for them what they cannot do themselves. The young ruler found no refusal in Christ to make him sorrowful. The unwillingness was in himself, not in Christ. Christ always finds a test by which to try those who come to him. He showed the ruler his idol and commanded him to break it. When Christ threw light upon the law and revealed the spirit of its requirements, obedience seemed a more difficult task. When Christ repeated the law, he did not hesitate to say, "All these have I kept," but when Christ interpreted the law, he found that he had actually kept none. He did not "love his neighbor as himself," and he did not "love his neighbor as himself." He did not "love his neighbor as himself." He did not "love his neighbor as himself." He did not "love his neighbor as himself."

Prohibition in Kansas.

An Authoritative Reply to the Questioning Editor of the "Standard."

"Does prohibition pay?" Yes, where there is a reasonable attempt to execute the law. The vast extent of prohibition, the universal admission that it is ruinous to the trade, and the fact that it is a failure in Kansas. Read what the Governor of the State says as to the matter. He ought to know.

W. B. CRUMPTON.

Abandoning the Impossible.

Readers cannot have failed to notice, in our Boston letter last week, the mention made of Mr. Felix Adler's withdrawal from the Free Religious Association, and the reason given. That reason is, in summary, that the association in question, after twenty years of life, fails to show "any living thing for the good of mankind" as emanating from it. What one reads between the lines here, is the hope on Mr. Adler's part, once cherished, that a "free" religion that which goes by the name of orthodox would offer an earnest and substantial sphere for making himself felt by his generation in a worthy way than institutional Christianity offers. He hoped to see a system of teaching made successful, the object of which should be to do away with what are called "traditions," "creeds," "theologies" in other words the "Christian religion" and substitute in their place, Mr. Frothingham called an individual religion; that is to say, a religion in which each man shall be all in all to himself as regards what he shall believe. Mr. Frothingham, after trying the same thing for years, saw its hopelessness and gave it up. Felix Adler has now also abandoned the impossible.

We should desire to always speak with respect of others, and however much their convictions or aims may differ from our own. We recognize such sincerity in the men we have named, and in others of a like persuasion. It will be in no way inconsistent with this if we now emphasize the fact which both the men named have at length conceded—that what we have experienced

in convicting violators of the prohibitory law that we have in convicting parties charged with other crimes, in fact, I am of the opinion that the percentage of convictions of parties charged with violating the prohibitory law is greater than that of parties charged with murder.

The friends of temperance on the 1st instant celebrated the first anniversary of prohibition in Kansas. Large meetings were held at several points in the State. I have heard of no such thing on the part of the members, notwithstanding its members are continually asserting that "Prohibition is a failure." We are receiving an excellent immigration, and Kansas was never more prosperous than she is to-day, and the friends of temperance are exceedingly well pleased with the progress made under prohibition. I have heard of a whole lot of such things, but I do not know it, otherwise it would not expend hundreds of thousands of dollars of its ill-gotten gains to defeat the measure in Kansas and other States. Whenever the whisky traffic of this country is prohibited, then, and not until then, may the friends of temperance, morality and good government begin to doubt the wisdom of the measure.

With my best wishes for the success of the good work everywhere, I am, Very truly, your friend, JOHN P. ST. JOHN.

Off and On Christians.

We hear some queer experiences in our prayer meetings. I shall allude to only one now, and simply to a single expression. One of the brethren commenced his experience with the remark: "I've been a Christian, off and on, for thirty years." We hardly think he meant just what he said, but he told the truth for a good person who has never had a creed of representative class. There are too many of and on Christians in all our churches. They are not peculiar to California or to our day. As far back as the days of Christ, they existed. They belong to the hot and cold sect. Special means of grace always bring them to the front. They think active religion was for a few weeks fully atones for years of subsequent masterly inactivity. They carry this spasmodic character into all the departments of their church life. They are the most barren disciples who attempt to follow the Savior. They are the poorest co-workers that the Pastor has, and everyone who knows anything about church work, knows that they are. They are a second and sober thought, we do not propose to take it back or to modify it in any form. What God wants, what the church wants, and what every Pastor wants, are reliable, every-day Christians. Come disciples do no good, but much harm. Their eccentricities bring them and their profession into disrepute. Religion is not a trade, and it is not a reality. Those who profess it should exemplify it by a consistent walk and conversation. A genius may dazzle by his brilliancy, but the crisp, not large and is thoroughly unreliable. The steady plodders in church life, like the steady plodders in every other kind of life, are the people who do the most for Christ and his Kingdom. They are the salt of the earth.

Christ's Work and Ours.

The world is wide and the unsaved souls are many. Hundreds of millions of them are living in the rayless gloom of a spiritual night, and are crowding on their graves and the clouds on their coffins and the ashes on their funeral pyres cover them over from all possibility of help, and "their word dieth not and their fire is not quenched." Yet these are promised to Christ for his inheritance and the Church is appointed to save them. Is the agency of our hearts hard, stiff and desperately wicked. They love darkness rather than light. The prince of the power of the air working in the children of disobedience goeth about strengthening his kingdom. Who is sufficient for these things? We, the workers, in comparison, are so few. We are so few, and our means appear so limited, and we are often, alas! so indifferent to our success.

Very vastness of the work staggers us. We are workers together, but our united strength is so small. We are not sufficient. But therein is our hope and our help, that we are workers together with Christ. And they that be with us are more than they that be against us. And we do all things through his strength, and by the counsel of his kingdom. Who is sufficient for these things? We, the workers, in comparison, are so few. We are so few, and our means appear so limited, and we are often, alas! so indifferent to our success.

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The Bishop of Liverpool, in a recent address, said, "I affirm, unhesitatingly, that there never has been any spread of the Gospel, any conversion of nations or countries, any successful evangelistic work, excepting by the old-fashioned doctrine of the early Christians and the Reformers. I invite my opponent to designate the theology to name a single instance of a country, or town, or people, which has ever been Christianized by merely telling them that 'Christ was a great moral Teacher,—that they must love one another,—that they must be true and just, and unselfish, and generous, and brotherly, and high-souled,' and the like. No! no! no! Not one single instance of such teaching show us, looking at the past as though we pitied his stupidity.

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Uncle John's Soliloquy.

"Why didn't I see this thing before? Ten dollars for foreign letters, and one year ago I only gave fifty cents. And that half dollar hurt me so much, and came so reluctantly! And the ten dollars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad that Bro. Smith preached that

the house from which to draw were our contributions are solicited. He asked us to try the experiment for one year—to set apart a certain portion of our income for the support of those Jews, and the one-tenth that I thought into the Lord's treasury. I gave into what a mean and close-fisted Jew I would have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! And I had certainly raised for my farm, clear of all taxes, \$12,000. The more I thought the wider I opened my eyes. Said I, I am not quiet ready for the one-tenth, but I will try the one-twentieth; and see how it works. I got a big envelope and put it down in the bottom of my trunk, and as soon as I could I put the \$60 into it. Said I, I have been looking at the address of her reply, he asked,

"How long has she been sick?" "Two weeks and over," said the mother. "Have you had a physician?" inquired the pastor. "Had a physician! What a question! Why the girl has been almost dead! I wonder you get her better!" "What a question!" exclaimed the mother. "Do you suppose I'd let my own daughter lie sick in the house and not send for the doctor?" fairly screamed Mrs. Minty.

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the world." Ours to give as the Lord had prospered us, that the words of eternal life may be carried to every soul for whom Christ died. Ours to pray that to all such the Spirit may apply the redemption purchased by Christ. Ours to watch and behold the Spirit at work, and to scatter seed, which almighty power shall cause to germinate and fructify. Truly, our Co-worker has made all things ready and only requires that we shall proclaim his goodness. Are we earnest in performing our part as he was in his? Faith did not even his own disciples would not understand. Would ours? He was willing to become poor, literally homeless, that men might buy of him gold tried in the fire, that they might be rich. Would we be willing to cast in all our living for the same cause? We love for unsaved souls, did not chill when it called him to endure death for them? Would ours?

He may not be so quick to see the sacrifice of it; but he does require that we should be willing to give up all that we have in this world, and to follow him. We must take the same road that the Master travels. We must not be willing to do this, then our wishes will amount to nothing. It is a waste of time to indulge in them.

We often hear Christians complaining of prayer meetings. They are so dull that they don't care to go. Well, it is right to wish that such meetings should be interesting, but, dear Christian friend, go and tell Jesus about it, and wait long enough to have him question you a little. You will get some new views of personal responsibility before you leave that blessed spot, if you are really desirous to know the truth. I have sometimes thought that the best of all religious meetings depended entirely upon our own state of mind, after all.

Years ago the Baptist church in Essex held their covenant meetings Saturday evenings. I don't know but they do now. One night father came home late from the meeting, and said to mother, "We've had a most excellent meeting. The brethren and sisters seem to be all waking up. I never heard them talk as better. I do believe we are going to have a revival." This stirred up mother, and she started for meeting as early as possible the next morning, that she might lose none of the delightful exercises. As we lived quite a little distance from the church, we had to start there during the intermission.

A good old lady came along, looking as if she had some dreadful weight on her stomach. Mother said to her, "Were you out to meeting last night?" "O yes," she answered, with a sigh. "You had a pretty good time, didn't you?" "No," said the poor old soul, "we had the poorest meeting we've had in a long time. I stumbled into the matter was. The

house from which to draw were our contributions are solicited. He asked us to try the experiment for one year—to set apart a certain portion of our income for the support of those Jews, and the one-tenth that I thought into the Lord's treasury. I gave into what a mean and close-fisted Jew I would have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! And I had certainly raised for my farm, clear of all taxes, \$12,000. The more I thought the wider I opened my eyes. Said I, I am not quiet ready for the one-tenth, but I will try the one-twentieth; and see how it works. I got a big envelope and put it down in the bottom of my trunk, and as soon as I could I put the \$60 into it. Said I, I have been looking at the address of her reply, he asked,

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I had I should certainly have called before this. I accidentally heard of her illness this morning for the first time. "Well, really, I hope you'll excuse me. She's in the back room; she'll be object of glad to see you?"—ST. JOHN'S CHURCH. From the Alabama Times.

JNO. L. WEST & CO., PUBLISHERS.

TERMS, CASH AS FOLLOWS: One copy, 3 months, \$1.00; Six copies, 3 months, \$5.00; One copy, 12 months, \$2.00; Six copies, 12 months, \$12.00.

ADVERTISING: One square of 10 lines, first insertion, 10 cents; second insertion, 7 cents; third insertion, 5 cents.

CONVENTION ON BIBLE WORK.

Among matters of current interest crowded out by the report of our Convention proceedings last week, was the meeting in regard to Bible work held in New York July 6th in the rooms of the American Baptist Home Mission Society.

There were present from the missionary Union, Drs. Murdoch and Crane; the Home Mission Society, Dr. J. B. Thomas; the Publication Society, Drs. Griffith, Rowland and Wynn; the American and Foreign Bible Society, Drs. Hiscox, Norton and Rollinson; the Southern Board, Dr. Lawton; the Committee of Nine, Messrs. Phelps and L. Richardson. Dr. Hiscox was made chairman and Dr. Griffith, secretary.

After much informal discussion it was at last resolved that a general convention of Baptists be called on Bible work, to be composed of regular accredited messengers from the churches, no one church, however, being at liberty to appoint more than five delegates. Wednesday, Nov. 8th, was the time selected and Cincinnati the place. A committee consisting of Brethren Griffith, Hiscox and Murdoch was appointed to issue the call and make the necessary arrangements. The meeting was very harmonious and the discussion in the most brotherly spirit. All debate on the questions to come before the convention itself was studiously avoided. The chief point of difference was on the question whether to hold a mass-meeting simply or to ask for representatives from the churches. The resolution, as you will see, combines both these ideas.

There is no fear that the convention will be too large. On the other hand, the committee earnestly beg the churches to take the matter under consideration and be sure to send a representative of each one. Cincinnati is the place to hold the convention.

THE PROSPECT now is that this will be a year of plenty in Alabama. An unusually large grain crop has been harvested; a good corn crop is assured, and the prospect for a large cotton crop is flattering. All this is cause for devout gratitude to God. But simple expressions of thankfulness are not enough. Our people should make abundant thank-offerings to him for his mercies. Let them not forget the command with promise: "Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Would it not be well for us to look around us to see what claims are worthy of our gifts?

Our State Mission enterprise is no longer an experiment. When the work was first inaugurated wise and good brethren doubted, but there is no longer any doubt in the minds of far-seeing and liberal minded men in regard to the efficiency of State Missions. During the past few years a grand work has been accomplished for God and for our denomination through this instrumentality. It has shown itself worthy of our confidence and support. Much yet remains to be done. That the demands of the field may be met, our contributions to State Missions should be doubled during the next twelve months.

Our Home Mission Board, at Atlanta, has marked out its field and defined what it proposes to do. A great and hopeful work is before it. Alabama should give at least \$4,000 to this cause during the next twelve months. We trust that our pastors and brethren generally will see to it that liberal contributions are made next fall and winter to Home Missions.

Our Foreign Mission work needs to be enlarged. The Macedonian cry is ringing in our ears from all parts of the world. Shall the cry be made in vain? The Convention at Huntsville instructed our State Board to look out from among the young ministers of our own State those who might be willing to preach the Gospel in the regions beyond. We trust that such men may be found. But if they shall not be found the demands are no less urgent, and we hope that every church in Alabama will contribute to the extent of its ability during the coming year to the support of missionaries in heathen lands.

One of the most important demands made upon our churches to-day is the use of ministerial education. We are in Alabama a noble class of people, who have done a great work for God and the world without ministerial advantages. But they are in need of such training, and the State Board of Christian Education is now making arrangements to meet this need.

and who read the signs of the times, are earnest advocates of ministerial education. This is as it should be. Because they have denied such advantages is no reason why they should wish to deny them to our rising ministry. Every association in Alabama ought to pay the expenses of at least one young preacher in Howard College or the Southern Baptist Theological Seminary. Shall it not be done?

The Corresponding Secretary of our State Mission Board informs us that it requires only \$100.00 to keep a colporteur in the field for an indefinite length of time. How many associations in Alabama will raise \$100.00 this fall as a permanent colporteur fund? We hope to have the privilege of announcing that at least twenty-five have done so.

High School for Boys and Young Men.—The Hearn High School, advertised in this paper, is one of the very best institutions of the kind in the country. It is located at Cave Spring, Ga., on the Selma, Rome and Dalton Railroad, not far from the Alabama line, and is easily reached from all parts of Central and North-east Alabama. For a school of its high grade, the tuition is low, and board can be obtained at a low price. We cordially recommend the school to all who have boys to educate. Read the advertisement.

JUDSON FEMALE INSTITUTE.—We invite attention to the advertisement of this institution. President Frazer is a thorough going business man, an accomplished Christian gentleman, and one of the best educators in the South. He will be assisted by an able Faculty, and the high standard of the school will not only be maintained, but elevated. The Baptists of Alabama are to be congratulated that they have such an institution as the Judson, and they should see to it that its halls are crowded with the daughters of our State.

DR. RENFROE'S REVIEW OF DR. GRAVES ON INTERCOMMUNION is now ready for delivery and will be mailed, post-paid, on receipt of price. One copy, 25 cents; five copies, \$1.00. Order from this office or from Bro. Renfrore at Talladega. Bro. Renfrore does not want postage stamps as pay except when a single copy is ordered.

FIELD NOTES.

"I am just up from a long spell of fever. I had a severe time of it. My church here is doing well. New members are received now and then. The ordinance of baptism will be administered next Sabbath if I am well enough. All the churches here are preparing for the big meeting in October. Come down and help us."—B. C. Tull, Columbia, July 10.

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I think I voice nine-tenths of the churches in this choice.—Rev. T. A. Jones, Talladega. "Dr. Renfrore's Review of Dr. J. B. Thomas's Intercommunion." We have several times referred to this able review. It is now offered the public in a neat pamphlet, at the small price of twenty-five cents a copy, or five copies for one dollar.

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of Hollins Institute, Botetourt Springs, Va.—Rev. David Gordon Lyon, graduate of Howard College, Marion, Ala., and of the Southern Baptist Theological Seminary, Louisville, Ky., and a student for three years past at Leipzig, Germany, has been selected to fill the Hollis Professorship of Divinity in Harvard College.—The Baptist Vineyard Association will hold their eighth annual meeting at Talladega, Ala., a dollar and receive in return five copies. When one has done so grand a service as Dr. R. has rendered, surely he should receive such an evidence of appreciation as that we now suggest.—*News-Herald.*

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Rev. James G. Thornton is growing in favor with the Baptists wherever he is known. His churches will be the Baptists of Alabama realize that he is the man for the job. He is not so far from the local filling Judge Harlow received the dearest compliment of re-election by unanimous vote. As a presiding officer he is peerless. Prompt, energetic, quick to decide, dignified in his bearing and impartial in his decisions, he not only gives universal satisfaction, but attracts the admiration of all.

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Convention Notes.

This session of the Convention is not near so numerously attended as those held at Greenville and Troy. This is owing to the scarcity of Baptists in North Alabama. The number of those who usually attend the meetings is about the same as usual. It is not so far from the local filling Judge Harlow received the dearest compliment of re-election by unanimous vote. As a presiding officer he is peerless. Prompt, energetic, quick to decide, dignified in his bearing and impartial in his decisions, he not only gives universal satisfaction, but attracts the admiration of all.

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Thoughts on Colportage Work.

I understand that Colportage Work, for the purposes of our Convention, consists in the sale and distribution of books and papers, including those which explain and demonstrate the teachings of the Word of God as generally held by Baptist people. Among these publications stand pre-eminently the Bible. Copies of the New Testament, as well as of that book combined with the Psalms, as well as of the whole Bible, ought to be cheap and ready to hand in convenient and convenient editions to supply the growing demand. And since the neglect of the study of prophecy has long been a subject of complaint, it would seem desirable to have editions of the prophetic books bound in a separate volume. In reference to other tract publications, of Baptist churches, societies or companies, should contain any statements as to facts or any expression of sentiment or belief inconsistent with the Word of God. Baptists would desire every such statement published, and to be thankful for any critical assistance pointing out such defects. We believe, however, that our general religious literature approaches as nearly to the divine standard as that of any other religious body, and that any spirit of criticism is not only unwarranted, but is also unwarranted. We are, moreover, well supplied with this literature in books of every desirable size and cheapness, down to the inexpensive yet important tract. Doctrinal and other subjects of great value have been written by men of high ability, scholarly and spiritually-minded writers, male and female, who have, we believe, been guided by the Holy Spirit to teach the truth as he dictated it to holy men of old. And we have reason to commend the boldness of our writers in defending the doctrines of the Scriptures which are justly and rightly attacked and perseveringly resisted by those who will not receive the whole truth of the divine oracles. We cannot recede, compromise, or halt in our advances upon the entrenched positions of error, without proving faithless to him who gave his life for us.

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porter employed all the time, neither missionary nor colporteur work is kept up, on an average, more than half the time, throughout the State. And I presume that the only cause for such lack of service is, that there is not sufficient pay to keep men at work. Now, I would venture to suggest that the cause of this is not considered, if they see proper. By those Associations that seem to be unable to keep both a missionary and a colporteur at work, or even a missionary all the time at sufficient pay, I suggest, not novelty, but what has been sometimes practiced to a limited extent. Let the cause of missionary preaching and that of colportage be united in the same person, and let the profits on books sold go to supplement the meager salary of the missionary. You cannot, in my opinion, obtain the services of the men you need, in either of these occupations, or in both combined, even in the less prosperous portions of the State; at least not at any rate for a long time. The meager salary of \$30 or \$35 per month, the meager salary of \$100 per year, at all, cannot be persuaded to work at starvation prices; and those who are willing to thus cramp themselves, or who do not comprehend the situation, would probably be unwilling to pay any bonus for the privilege. My own notion is, that you cannot, on an average, obtain the services of men who would adequately meet the demand to furnish their own means of traveling for less than \$50 per month, allowing these incidental expenses of one-seventh of the working time, or for rest. Yet colportage missionary might do none the less preaching, and his attractive literature would help, rather than hinder, his religious visiting. Moreover, being all the time engaged, at reasonable pay, he would have better ability and spirit to cultivate his field and prepare the way for the men to be employed instead of one of the same territory. Of course he would not follow book-selling on Sunday any more than he would deal in dry goods and groceries on Sunday.

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There are about 75, in attendance upon this school. Pastors of different denominations, old brethren and young, and D. D.s are here studying Hebrew and enjoying the lectures that are interspersed. Prof. Harper is a young man, only about twenty-seven years of age, and is a born teacher. His whole soul is in his work. It is doubtful whether he is a superior as a Hebrew teacher in the land. The Seminary during the past year was well attended. Some 600 students were enrolled. Drs. Northrup, Boise and Goodspeed are off on a short vacation in Wisconsin. In the future I may send you a few more notes from Chicago.

General News.

All the French ships have left Alexandria, Egypt, and are being forwarded to Egypt. Arabi Pasha proposes to kill all the Turks in Egypt. The English troops are advancing from Alexandria. The attack on the New Orleans, was repulsed. The consul who was killed at Zanzibar was the Italian consul. A. W. Wilson & Co., land winners, New York, have failed. A band of coin counterfeiters has been arrested at St. Louis. The first lady of Georgia coin has arrived in New York. Several regiments of Irish militia have volunteered to fight for \$100.00. The Cuba Avenue Fire Station, New York, were burned the 21st. Congress will probably not act this session on the bill for the relief of the insolvent in the 24th. The army corps has appeared in the vicinity of Fall River, Mass. Mrs. A. F. Lincoln was buried at Springfield, Mo., the 19th. United States Senator, nominated for governor of Texas by the Democrats. The strike of freight handlers in New York seems to be weakening. The 10th, 100,000 hundred pounds were destroyed by fire at St. Louis. A fire at Arizona, the 23rd, destroyed fifty buildings, loss \$200,000. Two bales of new Texas cotton were received in New Orleans the 15th. Judge & Co., hardware merchants, New Orleans, have failed. An American mission, ought to make continual and earnest efforts to extend the circulation and patronage of the principal denominational paper of his own State, if there be one, and if not, the paper most acceptable among his people. The Alabama Baptist is ample in size and quality for our present wants; and when our denominational shall have grown much more, and made further demands on our publishers, they will still be able to every want, and equal, as now, to every demand. Every colporteur, every missionary, every pastor, and every member of our churches, will best consult the advancement and strengthening of our religious interests by doing all they can to place our denomination's nominal paper in the hands of every Baptist in the State.

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