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THE PULPIT.

From the Canadian Baptist.

The Holy Spirit's Agency in Revival Work.

BY REV. D. A. MCGREGOR.

If we may distinguish between the work of revivals and ordinary gospel labor the distinction is not one of different agency or different operations, but of different degrees in the same methods and by the same agencies. The human and the divine elements in Christian labor are not differently associated in revival work than they are in ordinary ministrations. There may be different departments of work and vastly different degrees of success in labor, but in these the human and divine elements are not differently related. There are degrees of work, but all these workmen the one and the same Spirit dividing to each one severally even as he will. The relation existing between the divine and human workers is not different in the midst of revival than it is in ordinary efforts for human salvation. There is certainly a greater intensity of effort at such times on the part of the human worker, and just as truly there is greater power of the Spirit crowning Christian labor, but in each case the difference is one of degree and not of kind. The agency of the Holy Spirit in revival work is not the exercise of unusual forces, but the unusual or higher energizing of those continuously employed. Yet while making no distinction in the relations of the persons and no distinction in the modes of operation, but claiming simply for revival work, the higher use of the same powers in the same relations as are found in ordinary effort, it may be well to view the Spirit's agency in human salvation as exhibited in the work of revivals.

In the first place, the Holy Spirit gives the word of God, without which revival work is an impossibility.

No human worker can accomplish any thing for the salvation of men apart from the word of truth, the gospel of salvation. Man may read God's eternal power and divinity in the works of creation. He may preach to men the God of Creation, but no revival can possibly be effected through such working. God in redemption must be manifested to men before they can have any authority for approaching unto him or any desire to do so. Man may not only read and preach God as revealed in creation, he may read and preach God's will as revealed in nature. For herein that will is revealed in that transgression of law brings punishment.

It is here that the truth herein made known and no salvation is wrought. The voices of nature may speak of God and law, but they cannot speak of a pardoning God. Down with the knowledge that is given by inspiration of the Holy Spirit and you do away with the possibility of salvation. "The heavens are telling the glory of God and the firmament sheweth his handiwork." Day unto day is pushing forth speech, and night unto night is whispering knowledge; but vain preachers are they all to a guilty sinners. They exert no renewing powers upon his nature. It is only the law of the Lord which is perfect, that converteth the soul. The Holy Spirit in his word gives to man a true knowledge of self—a knowledge of self in relation to God—and above all he gives in that Book of books—the knowledge of Jesus Christ. He tells the sinner of his sin and of a Savior given specially for sinners. He tells men of their utter helplessness, and yet speaks to them of One who is able to save unto the uttermost all them that come unto God by him. He tells us that God in his justice has already condemned the sinner, and at the same time that God can be just and yet the justifier of him that believeth in Jesus. Thus he gives knowledge through the word which is able to save our souls through faith which is in Christ Jesus—knowledge by which the human agent in revival work is enabled to persuade men. Were this truth not given revival work would be an impossibility. There can be no revival where there is no gospel. The sword of the spirit is the word of God.

But the word of God given by inspiration of the Spirit has relation not only to the workers but to the subject operated upon in revival work. The knowledge of the truth is an indispensable prerequisite to the acceptance of the Savior. No one ever yet believed in Christ apart from the divine revelation concerning him. "How can they believe in him of whom they have not heard?" Man cannot exercise faith in that of which he is ignorant. The Savior is given freely and fully for men, but he is presented solely for the acceptance of faith. Without faith Christ is no Savior to any man. How then is that faith possible without which there is no salvation? Faith cometh by hearing, hearing by the word of God. Thus the Holy Spirit's agency in giving the revealed truth which is able to save our souls is an indispensable element in all true revival work. There may be wild excitement, and there may be happy feeling resulting from mere human effort in religious work. Man—a naturally religious being—may be aroused, alarmed, and quieted again, yet even rejoiced by the skillful swaying of his emotions, and yet without true faith, unless they have been begotten of God, not of corruptible seed, but incorruptible, through the word of God, which liveth and abideth, they have no life in them. They remain, even in their rejoicings over their fancied salvation, dead through trespasses and

sins. All genuine revival must be effected through the proclamation and reception of the truth as it is in Jesus. Let us then in the first place recognize the agency of the Holy Spirit in revival work in that he has given to us the word of God, without which revival work is an impossibility.

In the second place, we recognize the Holy Spirit's agency in revival work as operating upon and exercised through the human agency employed.

He dwells in his people, sanctifying them and fitting them for revival work. He even gives desire by which we are led to engage in such blessed employ. It is he that draws forth that service which is at the same time a result and a cause of revival to those engaged in it, and those upon whom it is exerted. "He works in us both to will and to do of his own good pleasure." No man ever yet succeeded in any work for God, and no man ever yet felt inclination to do such work for God apart from the working of the Holy Spirit in him. It is only as we are led by the Spirit of God that we can or do enter upon filial service. The revival work that is entered upon without his leading is spurious. He not only fits his people for this work by the renewing and sanctifying of their natures and by leading them to consecrated service and fervent prayer; he operates on their minds with his enlightening power; he opens their understanding that they may understand the Scriptures; he guides his people into all the truth; he takes of the things of Christ and reveals them unto us. Thus he gives through the light which he imparts through his truth the necessary knowledge by which the human agent in revival work becomes a workman that needeth not to be ashamed, rightly dividing the word of life. Again he emboldens and empowers his people so that they may speak the word of God with boldness. No one can think of a greater transformation in this respect than that which took place in the lives and labors of the apostles after they had received the promise of the Father. Then those men craven-hearted who deserted their Lord in his agonies charge home with the words of burning conviction the guilt of the death of Christ upon their Jewish rulers. Under the force of a moral necessity they cannot but speak the things which they have seen and heard. Even he who denied his Lord with curses because of his fear when accosted by a servant girl now boldly confronts the very Sanhedrim of his people and charges home the murder of God's Messiah upon them. The unlettered fishermen of Galilee fear not to stand in the temple and preach unto the people all the words of this life. What has so eminently fitted them for this great revival work where thousands under their preaching are convicted and converted unto God? Here is the simple answer to this question. They are acting under the Holy Spirit's agency. Without this they were even forbidden to work. "Behold, I send the promise of my Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high. Ye shall receive power after that the Holy Ghost is come upon you." Thus in all revival work the power that makes men strong for service is the same. Men who are mighty for God labor under the power of his Spirit, strengthened with all might by his Spirit in the inner man. Even Christ himself was not in this respect an exception, but an example to his people. God gave not the Spirit by measure unto him, and as he enters on his ministry after the temptation, this is the record of Scripture concerning him, "Jesus returned in the power of the Spirit into Galilee and there went out a fame of him into all the region round about." The Spirit of the Lord God is upon me because he hath anointed me to preach the gospel. Then even Christ himself was fitted for his ministry.

But the Holy Spirit's agency is still further seen in the exercise of his power through his people's effort. His people may have zeal and knowledge and boldness, and yet all this must go for naught unless the Holy Spirit not only fits the worker for service, but afterward works through him. The Holy Spirit dwelling in his people exerts his power through their effort. In every awakening of religious inquiry, in every gathering of souls there are two exercises of power. The Holy Spirit is working else God's people could do nothing, and God's people are working else there is nothing done. God works and man works. Man works because God works in him; God works through man's working. Thus the words spoken in human weakness are yet spoken with the demonstration of the Spirit and with power. Thus it is that the gospel comes not in word only, but in power and in the Holy Ghost, and in much assurance. The Holy Spirit applies the truth with convicting and convincing power. It is he who makes the written word a living word. He in man speaks, speaks through man, speaks through man's speaking, speaks to man and only as men hear his voice is salvation effected. Only through his agency is the agency of man successful. Not by might, not by power, but by my Spirit, saith the Lord. Thus is the weakness of human agency associated, interfused with the Spirit's mighty working. In the closest of all possible partnerships in labor we labor together with him. "We are laborers together with God." Thus the Holy Spirit works in and through his people for the conversion of men. Thus revival work becomes a possibility, and without him we can do nothing.

In the third place, we would emphasize the Holy Spirit's agency in revival work in his immediate working on the hearts of the unregenerate, disposing them to receive the truth.

It is his work not only to apply the word with power, but to prepare the heart for its reception. The regenerating influences of the Holy Spirit are exerted directly upon the human soul. He opens the heart to attend to the things that are spoken. It is by his renewing power that the carnal mind, which is enmity against God, is brought to a loving acceptance of the Savior. He so acts upon the heart that the sinner who, if left to himself, would ever have gone rejecting the Christ, and hardening his heart, is willingly constrained to embrace offered mercy. Nor is this constraint one that operates in antagonism to the human will. The Holy Spirit's agency either upon saint or sinner is blended with the action of the human will that man is voluntarily active, even while acting under the Spirit's control. It is through the effectual working of his might power that men are brought to the obedience of faith, but his people are a willing people in the day of his power. Thus it is that the renewed soul's activities, while truly human and truly voluntary, are at the same time the fruits of the Spirit. "He works in us both to will and to do of his own good pleasure." Repentance and faith are truly human activities, but there never yet was genuine faith or genuine repentance apart from the renewing power of the Holy Ghost. The manner of his operations in his direct influence upon human hearts is to us unknown. We know that the way of the Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is everyone that is born of the Spirit." Thus it is that the indications of his presence and working are clearly visible though the work of regeneration by which a soul passes from death unto life is deep in the method of its operation beyond all human scrutiny. Yet, apart from this, his gracious working, no soul ever believed on the Lord Jesus Christ. The prophet may cry to the dry bones in the valley of vision saying, "O ye dry bones, hear the word of the Lord; and no flesh clothes them, no movement is felt or seen among them. How can these spiritually dead be quickened? "Come from the four winds, O breath, and breathe upon these slain, that they may live." Thus it is that they are made to live who were dead in trespasses and in sins. This then is a third operation of the Spirit in revival work. Apart from this, his promised agency, all human working is in vain. In conjunction with this, his agency, he who preaches the gospel though in weakness and in fear and in much trembling, will yet see the pleasure of the Lord prospering in his hand.

We have not dwelt upon any special agency of the Holy Spirit, which is exclusively limited to revival work. We have spoken only of work that is evident in every case of individual conversion. We have done so because we believe that in stating the agency of the Holy Spirit in individual conversion, we state the agency employed in the greatest revival. The work is in its every feature the same in character or kind; the only difference is that of degree. He who is now in his people and in his churches is the same, and his work is the same in all human conversion. He gives the word, he enables his people to speak it, and he opens the heart for its reception.

Woman's Work in the Church.

Essay read before the district meeting of the Bigbee Association, held with Concord Church, Chocoma Co., Ala., April 27, 28th, and 29th, 1883.

BY MRS. S. A. CHAMBERS.

It is not the object of this paper to show what Woman has done in the Church, nor to dictate what she ought to do. Some good people seem to think that women are not called on to do anything in the church, except as a sister has sung and taken pies for the preachers. "These things I think we ought to do, and do them heartily as unto the Lord; and most of us find such duties to be very pleasant ones. But there are other services in which we should love to engage, which involve greater sacrifices than these.

In the history of our Savior's life on earth and in the writings of his apostles, woman has an honored place. Her love for her Redeemer and his servants, and her zeal and diligence in good works are clearly shown forth in the characters of the women whose names we find there. We believe that it is the privilege and duty of woman to work not only for the good and prosperity of the church of which she is a member, but also for the advancement of the Savior's kingdom in the world. We claim this as our duty, because Christ commands it. He says, "Follow me," to every one of us to-day, as plainly as he said it to the fishermen of Galilee. If we follow him, we will labor with him for the salvation of a world for whose redemption he left the shining courts of heaven, and the glory that he had with the Father before the world was. And we claim it as a privilege, because he died for us, and we love him. He refused not the offering of precious ointment which Mary's love prompted her to bestow upon him, but said that wherever his name should be spoken, in time to come, this act of hers should also be told as a memorial of her. It is the nature of woman to work for what she loves; and it is with us as with all of Christ's people—the more we work for his cause the more we love it.

But some of our good sisters who are quite active in what is called "church work," are inclined to prescribe rather narrow limits to their labors. They are ready to help furnish and adorn the meeting-house, to buy lamps, stoves, etc., or even to raise money for building the house. But talk to them of organizing a Missionary Society, and they are "not able to do anything," or they are "in favor of attending to home duties first." They seem to feel that they have done their part when they have toiled, and begged, and scolded, and denied themselves, and they have got their church-house celled, painted, and perhaps carpeted, the pulpit cushioned and furnished with seats, and the building warmed and lighted with stoves and chandeliers; while millions of immortal souls walk in darkness to the grave, with none to show them the way to heaven. Is this the "good part" which Mary chose, which should not be taken from her? Our houses will crumble and decay even as these frail bodies will; but a single soul saved from death, will shine as the stars forever and ever under the throne of God. We love to labor with our hands for these temples where we worship God. We love them; we want to see them rise, fair and comely all over our beautiful land; we want them comfortable and decent within, as alas! they often are not. All honors to our sisters who do their part in keeping the sanctuary of the Lord. But let us not do this and leave the other undone. We must not wait until every church is lighted with an elegant chandelier, before we send the lamp of God's word to the nations that sit in darkness.

Having concluded that it is our duty to work for Missions, we should inquire what is the best way in which we can do this. Experience and common sense teach that it is best in all other undertakings, which it is best to have some system by which to work. In the present undeveloped condition of most of our churches, Ladies' Missionary Societies seem to be the most successful means available for enlisting the women of the church to labor for Christ. Some good people oppose these societies. I am not competent to argue the question with them; but we will take it for granted that they admit it to be the duty of Christian women to do what they can for the spread of the gospel of Christ. If so, perhaps it is the idea of women organizing themselves into an independent body, that is objectionable. Then I will say that, in my opinion, they ought not to be independent so far as their relation to the churches is concerned. They should not be separate bodies, but rather a Committee in the church, and responsible to it. And when our churches are fully alive to their duty in evangelizing the world, and with pastors who will lead them in the work, I think there will be no need of Women's Missionary Societies, as they now exist. But there must be some obligation brought to bear, in order to bring our people up to their duty in contributing of their time and means to the cause of Missions; and if there is in your church no plan or system by which each member is influenced to contribute regularly to the spread of the Gospel, then, my sister, you should consider whether it is not your duty to persuade others to join you in a society that will supplement, as it were, the work of the church. A Missionary Society may be a very simple thing. If Mrs. A. and Mrs. B. agree together that they will give so much each month for Missions, or will devote a certain part of their time to

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The Sabbath School.

The Duty of Each Member of the Church to Engage in Some Department of Sunday School Work.

An Essay by Miss Hattie Petty.

The Sabbath was made for man, not man for the Sabbath. Six days are given us to work for ourselves; the seventh is ours to work for the glory and honor of God. Man is so constituted that the observance of one day in seven is absolutely necessary for his mental, physical and moral welfare. He is so fitted to the seventh day that he withdraws from the trials and strife of life and enjoys a rest that is typical of the rest that remaineth for the people of God; withdraws from the seen to enjoy the unseen. In what better manner can we obtain the enjoyment than by the following influence of earnest, interested, devoted membership in the Sabbath-school? In what better way can we advance the kingdom of Christ? It has been said that every one recognizes the importance of Sabbath school work, but the mere assent will not suffice. We want energetic, persevering workers. Mere assent to the service of God never saved a man from his sins. The merit of discovery lies not in the fact, but in its application, to promote the prosperity of mankind. Genius without energy may be an object of admiration, but it is without use. The Gospel of Christ will be of no avail unless it is taught and learned. We have learned of this man Jesus through the teaching of others, and it becomes our duty to spread the religion we profess to believe. What blessings would Watt have bestowed upon his race if he had been content to remain inactive with the individual knowledge of the motive power of steam. What benefit would Franklin have been to mankind if he had not made known his discovery of electricity. We are indebted to no man for inventions which he keeps secret. Man has no right to withhold from his fellow man anything that will add to his comfort and happiness. Christians have no right to sit down in self-satisfied ease and see the children of men grow up away from God. "Go ye into all the world," is the command, and sometimes we do not have to go far to find the part of the world that needs us.

The heathen have need of teachers, but there is none in our own land, and graceless, shameless, villainies are battling with renewed energy to do their work of sin and death. Arrogance, hypocrisy, treachery and chicanery are struggling with more diligence to wage the fierce contest for money and power. There are men who dare dethrone Jehovah; who dare reach up to Heaven's royal seat, and with unallotted hands place the crown from the brow of Christ and place it on their temples. Even among Christians there is dissimulation, dishonest dealings, that is a shame to the children of God. Then is it not indispensable that we have true principles implanted in the hearts of youth, that will counteract the influences of wickedness? Is there not the greatest need that we regulate, and direct our energies through the best channels for the good of mankind? What better power is there for advancing this work than the Sabbath-school? Next to the pulpit it is the best work for teaching the Gospel of Jesus—the church working through the Sabbath-school to place the Bible in the hands of all; to induce every one to read the Scriptures, for there he gains a knowledge of the loving mercies of infinite Jehovah. The duties we owe to him and to each other, and above all the glorious plan of salvation, are to throw a restraining influence around the old, to teach the youth that which will make them gentle, loving, generous and faithful men and women, teach these little children where to find the pearl that rich men can not buy.

The Sabbath-school is part of the church. It has no right to assume an individuality. Being a duty of every member of the church to engage in some department of the service. "Go work in my vineyard," saith our Lord; and when we refuse we act in defiance of his command. Again, he has commanded us to assemble ourselves together. Religion is not intended to sever any human relationship; it brings friends nearer each other and strengthens them. It is based on the love we bear to each other, on the social as well as the religious principles of man. It is conducive to good society. It maintains our civil liberty. In all communities where there are well directed, systematic, praying Sabbath-schools, the influence for good is felt. Blessings attend all who work in these schools. It helps us bear the burdens of life. We are naturally selfish. We think our troubles the greatest the world affords, and we cry out against our fate. Being brought into closer contact with our fellow men we find heavier burdens than ours, and we are ashamed of our petulance.

It brings Christians into closer union. We find more to praise, more to admire, more to imitate and less to blame. It brings prodigals back to the Father's house. He sees from afar the peace and comfort of the home he has left, compares it with his present want and loneliness, and it causes a desire to return. We find our weak points, recognize his, and welcome him, and are not so childish as the elder brother in the parable. Talmage says the petulant, unforgiving spirit of the elder brother keeps many prodigals away from the Father's house. They are repulsed and scorned by those who are nothing but prodigals themselves. We are all prodigals. We have all been far away from our Father's house.

It brings glory to Christ. When we as Christians live in harmony with each other, loving and sympathizing with each other, interested in each other's welfare, and co-work together with Christ to send the precious plan of salvation to the heathen, we bring glory to him who is our Master, and he will reward us for our work. Whatever sacrifices we may make will only make the reward greater. "Jesus said there is no man that hath left house or land; father or mother, wife or children, for my sake, but he shall receive an hundred fold in this life and in the world to come life everlasting. Work for Jesus and thou shalt in no wise lose thy reward."

Fashionable Amusements.

On the Reading of French Novels, Tales, and Stories.

An Essay by Mat. Lyon, No. 5.

There is one fashionable vice which I have not time to discuss, but to which I will here allude. I mean the indulgence in the reading of extravagant, exciting, trashy, and corrupting literature of the day. Sketches, imaginary descriptions, tales and novels of improbable, not to say impossible, character and circumstances, hold up indulgence in habits of sin in the most enticing light, to boys and girls, young men and women, and incite them to admire the perpetrators of revolting crimes. The fact that immense quantities of such papers and books are circulated, added to our own observation in the spheres of our acquaintance, prove that these hurtful productions are read not only by the young, but also by thousands of the heads of families, male and female, members of churches, who are greatly devoted to this worthless kind of reading. People sometimes express their regrets that some men are chewing and smoking themselves to death with tobacco, that some women are dragging themselves to the grave by eating snuff, and that some men and women are destroying themselves with stupefying morphine; but I ought not to forget the multitudes who are enslaving themselves to this miserable habit of reading foolish and impure trash. I once read a novel that I thought was worth reading. The chief character in the story told a lie to her husband at the beginning of the book—a little white, or at most a rosy colored lie; and it stuck to her, like the tormenting robe of Nessus, through the whole volume, till at last she confessed her sin, and found relief. I may refer to another, a little book called Female Quixotism, in which the heroine, plain Dorcas Sheldon, transformed her name to "Dorcasina," became infatuated with novel reading, and followed her Jack-o'-lantern idea of human perfectibility, till she was past sixty, and then sunk down a helpless, worthless imbecile, little above an idiot, the pity or derision of all who knew her. From the poisonous effluvia of this moral Uvas of mischievous literature, "Good Lord deliver us," and all our churches!

HAD I been blindfolded and taken into the Metropolitan Tabernacle last Sunday morning, I should have left the building perfectly satisfied that I had heard the Rev. Charles Haddon Spurgeon, so much alike is the tone of his son, the Rev. Charles Spurgeon, of Greenwich, who was officiating in the stead of his illustrious father. How the youthful preacher talked us! It seemed rather strange to hear one so young lecturing saints and sinners; but when I come to recollect, his father was not so old as he is when I first heard him in Park Street and Maze Pond Chapel. It was a grand effort, and a most enjoyable service. How the youth glowed with his subject, and how his sentences rolled out in torrents! The backslider and the hypocrite were unmasked most unsparingly. I was sorry when he ceased speaking, and could hardly believe that the orthodox time had expired. I was surprised that there was no concluding hymn, and I thought that the benediction came abruptly. But I am not used to the Tabernacle. Yet, for all that, I trust that the show of blessings which have followed the ministry of the renowned Baptist pastor may also follow the preaching of his worthy son.—London Christian Chronicle.

When Jesus is the supreme and sole Governor, and all things within are subdued by his grace, then the heart rests in peace, and all things move in their proper time and manner. The soul is retired, though in the midst of hurry, and sweet peace and joy flow from Jehovah, their source. This is the victory, the salvation, the liberty, the deliverance from sin, which very few believe, and which no one can know save he that receiveth it. But it is the privilege of the children of God, and with all his might strives for it obtains it, for the mouth of the Lord hath spoken it.—Thomas Walsh.

True friendship, grounded on the covenant of the Lord, possesses an unconquerable force. It is stronger than death, and able to silence the voice of emulation, ambition, self-love, and even relative affection.—T. Scott.

The anger of an enemy represents our faults or admonishes us of our duty with more heartiness than the kindness of a friend.—Jeremy Taylor.

Woman's Work in the Church.

Alabama Baptist.
SELMA, ALA., AUG. 30, 1883.
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The following brethren have kindly
consented to act as our agents in re-
ceiving and receipting for money due
us—
Bro. M. G. Hudson, at Mobile.
Bro. W. S. Rogers, at Midway.
Bro. W. A. Davis, at Bufala.
Bro. A. H. Borders, at Clayton.
Bro. T. L. Jones, at Montgomery.
Bro. J. E. Ford, at Pine Apple.
Bro. E. D. Creath, at Greenville.
Bro. Jas. F. Edens, at Gadsden.

The Board of Ministerial Education.
ALA. BAPTIST STATE CONVENTION.
E. B. TEAGUE, Pres.; E. J. FORRESTER, Sec'y.
W. P. WELCH, Treas.
E. T. WINKLER, JNO. L. WEST.
Brethren desiring aid from this Board will
address Rev. E. J. Forrester, Secretary of
the Board, at Selma.
All applicants must appear before the
Board for examination.
The Board will be in session in Selma,
Sept. 25th, 26th and 27th, to examine ap-
plicants.

THE CEDAR BLUFF ASSOCIATION
held its last meeting with Unity
church, in Cherokee county. Rev. J.
H. Glazner, Moderator, conducted
the business of the meeting with dis-
patch and dignity. Bro. Jno. Law-
rence is a most efficient clerk. We
were glad to become acquainted with
him. We met brethren Edens, Webb,
Johnson, Wilcox, Deason, Moon,
Gresham, and other ministers. We
were glad to find a number of most
excellent brethren among the laity.

It was frequently said, "This is the
best meeting we have ever held."
The Association put itself in line
with the Associations fully in sym-
pathy with all the enterprises fostered
by the Convention. The Cedar Bluff
Association is composed of thirteen
churches, not many of them very
strong.

We were fortunate in securing a
home in the hospitable family of Sis-
ter Hurley, who did everything possi-
ble to make us comfortable.

Delegates from the churches agreed
promptly to meet the apportionment
of the Board in their respective
churches, and we shall be disappoint-
ed if the Cedar Bluff does not soon
put herself in line with the foremost
rank of missionary Associations.

The next meeting of this body will
be held with the Melrose church, be-
ginning on Wednesday before the
third Sunday in August, 1884. We
are glad to notice that the number of
Associations holding their meetings
in the early part of the week is in-
creasing every year.

Bro. Bailey was present and added
much to the interest of the occasion.
He never tires in the great work that
engages him.

Going to and coming from the As-
sociation, we enjoyed the cordial
hospitality of Dr. Lawrence and fam-
ily at Cedar Bluff. We have not met
a family who knew better how to
make a guest comfortable and at
home.

Stopping in Gadsden a little while,
we were astonished at the improve-
ments making, and were glad to
learn of the marked progress in the
Baptist church under the leadership
of the earnest, candid, diligent pas-
tor, Bro. J. F. Edens. Brethren
Goodhue and Nowlin showed us
much kindness and many attentions
that will be gratefully remembered.

The day is not far distant when
the brethren of North Alabama will
be in heartiest accord and in active
sympathy with their brethren of other
portions of the State in pushing the
enterprises engaging the attention of
the denomination. We do enjoy our
intercourse with these noble, gener-
ous-hearted brethren.

A SIGNIFICANT FACT.

In the prosecution of duty in the
work of Baptist Ministers, they fre-
quently meet with persons connected
with other denominations, who seem
to consider themselves unprepared to
unite with the Baptist church because
they have not been converted, but
still appear to think it entirely prop-
er to be connected with their present
church. This grows out of the fact
that it is understood that Baptists in-
sist on a profession of conversion in
order to membership. Seeing that
we have succeeded in making this
impression so general, what manner
of persons ought we to be in all faith-
fulness in Christian living? With
such a claim Baptists should con-
stantly maintain holy living, faithful
discipline, and a pure church. We
shame our profession and our great
distinctive doctrine, when we tolerate
corrupt lives among our members.
It should be equally well understood
that we cannot fellowship many things
which may be allowed by those who
do not insist on the doctrine of a
converted membership. It should be
well understood that as every one
joins on a profession of faith, so

every one will be expected to live a
life which will maintain that profes-
sion, and therefore every one is ex-
pected and pledged to abstain from
any and every practice which inter-
feres with the sacredness of Christian
and church fellowship.
If this great fundamental fact in
experimental religion were sustained
among us in life as distinctly as the
profession is made, we should be as
fair as the moon, as clear as the sun,
and as terrible as an army with ban-
ners. It is inconsistent to insist on
this distinction at the door of the
church and yet ignore it after the
professor enters. If the distinction
be demanded at the door of God's
household, it should be rigidly insist-
ed on and faithfully maintained
throughout the history of the indwell-
ing family.

THE CHURCH UNION.

We have just gone through a copy
of the above named paper, of New
York. It is really amusing to witness
the little quibblings of such renegade
"Baptists" as Banta and
Melish. Banta is an open commun-
ion Baptist, who is still tolerated in
church fellowship in New York by
our people, while he writes pamphlets
and newspaper articles against close
communion; but still he insists on
distinct Baptist churches, though he
will have them practice loose com-
munion. Then Melish, who was
once a Baptist but is now an Episco-
palian, comes to the front and argues
with "Bro. Banta" in favor of a free
membership as well as a free commu-
nion, but takes care to show that what
he means simply is, that all shall at-
tach only that importance to church
membership which will lead them out
of other sects into the Episcopal
church. His idea is free communion
and free membership in the Episco-
palian church, with no membership
or no communion in any other church.
This is real Episcopalianism. They
can talk as flippantly as anybody in
favor of open communion and against
Baptist close communion, but all the
while they simply mean that all shall
go to the Episcopal church and not
elsewhere to communion. And if you
were to go once and commune with
them, the next week the priest would
nearly walk his legs off visiting you,
to hold up the "beauties" of the
church (?), and succession, and con-
firmation, and to detract from and
traduce other churches. Poor Melish!
poor Banta! They are nearly free-
zing in mid summer.

BE SURE TO START RIGHT.

In this we have a word for the
young convert, for at this time there
are many of them coming into our
churches in this State. You have
given your heart to Christ and have
him formed within you the
hope of glory. You have been bur-
ied with him in baptism, and have
taken your place in the fellowship of
the church. Thus far you are right.
Thus far you have made a good start.
But this is only the beginning of your
Christian career. When you arose
from the baptismal water, you rose to
newness of life. New obligations are
upon you, new privileges are yours,
and you are under the vow of a new
life. The eyes of the church and the
world are on you and you are under
the eye of God. "Thou God seest
me," should be an ever present con-
viction and a fact recognized every
hour.

If the young Christian will con-
verse with those Christian men and
women who are most useful and most
reliable in the churches, they will find
that the majority of them began at
the beginning to give themselves in
faithful reality to the church and its
work. Most ministers will tell
them that their present position is the
result of an early consecration to the
claims of the Christian profession.
Most of them, entering the
church began at once to be regular
and prompt at all the meetings of
their church, and also embraced all
suitable opportunities to take part in
church work, in prayer meetings, in
conference meetings, in Sabbath
schools, in church music, and in
trying to influence others to do the
same. And in order that you may
feel all the better and freer in this,
begin at once to bear your part in
church expenses, in pastoral support,
and in aiding the great cause of mis-
sions. Take one or two good Baptist
papers—in this State take the ALA-
BAPTIST, and keep yourself posted
in the enterprises of your de-
nomination. Cultivate a taste and a
love for these things. They will have
much to do with the formation of
your Christian character. Form the
habit of trying to influence your
friends to attend the house of God
with you. If you will do this through-
out your life it will give you great happiness
to think of the many whom you will
lead that way have led to those influ-
ences which made them Christians.
And very soon the tempter will
come to lead you astray. Some of those
whom you may suppose to be your
best friends will ask you to do things
that are sinful. If you yield for a
single time, that may work your ruin.
It is infinitely important that you re-
sist at once to say, "no" and "act" it
out. It will only take you a short

time to establish for yourself the
character of one who cannot be turned
aside, and then these evil influ-
ences will begin to let you alone.
Understand from the first that you
must live a pure life, and that for
Christ's sake you must keep yourself
"unsotted from the world."
Realize the importance of keeping
yourself under the influence of the
means of grace and Christian life in
God's house.
Search the scriptures daily. Take
the Holy Bible as your constant com-
panion. And also read good books,
and shun the bad as you would a vi-
per.
Give yourself to much prayer in
your secret life. Be thoroughly ac-
quainted with the traits and distinc-
tive sentiments of your denomination.
Give your pastor and your church
and every good cause your earnest
co-operation.
And now begin at once to do these
things.

SEVERAL ITEMS.

"I believe that one reason the
Baptists are so numerous and vigor-
ous in this State, is to be found in
what was done in Sunday-school
and colportage work before the war.
The books then put into circulation
have been doing good ever since."
—J. M. Pileher, in Religious Herald.
Is not the same true of the Baptists
in every Southern State? The books
put into circulation before the war
are to this day about the only Baptist
books that our people have. Just
before the war there was great com-
petition between Southern Baptist
publication houses and societies, and
most of the Conventions and many
of the Associations had some system
of colportage, and so a majority of
Baptist families obtained at least a
few strong Baptist books. As we
visit our people these are still, with
few exceptions, the only Baptist
books to be found in our homes, and
they have done a good work; but old
books are not much read by young
people. We need a new library in
every family; we need old books in
their new forms, and also the new
productions of our authors. We have
been sound asleep on this subject for
twenty years. It is gratifying that
our State Mission Board is giving
earnest attention to this work now. It
will yield a rich harvest.

Dr. Teague's meeting at Harpers-
ville resulted in seven baptisms and
in a joyous revival of the church.
Dr. Cleveland delighted all hearts
with his preaching and eminent social
excellencies. Brethren Henderson and
Kidd also aided in the work with
their usual success.
In addition to what has appeared
in this paper, we have heard many
very pleasant things in relation to the
meetings in Bro. Wilkes' churches
and the preaching of Dr. Teasdale.
Our meetings in Talladega, of
which mention was made last week,
continued two and a half weeks, and
resulted in the baptism of twenty-
three. Two were received by letter,
making twenty-five in all. It was
one of the most precious seasons of
grace and Christian joy that we have
ever witnessed. The Purser Brothers
were with us to the end.

We hear of a large number of rev-
ivals in this part of Alabama, but up
to this time we are not informed of
results.
Seven men, all of excellent char-
acter and position, were received in the
Talladega meetings, and the ladies
and girls were not less so.

Good ground for lively work—a
county in Virginia, Dinwiddie, where
there are fifteen Pedobaptist churches
and but one Baptist church in the
county! If the Religious Herald will
send an able, fearless, level-headed
minister, with faith and spoliess life,
into that county—one who will insist
on personal obedience in professing
Christ and kindred doctrines for about
ten years—that preacher will have
the liveliest time of any man in Vir-
ginia, but at the end of the decade
we will read of about ten Baptist
churches in Dinwiddie. How was it
when Charles Manly and a few of his
sort entered "the Valley of Virginia"?
and how is it up there now? Has
there not been a revolution something
after that fashion?

A few years ago a leading Congre-
gational preacher in England took
the position that infants are to be
baptized as a recognition and declara-
tion of the fact that they are of
Adam's race. Now Dr. Washington
Gladden in the Independent, New
York, comes to the front and says
that infants are to be baptized as
"an affirmation on the part of the ad-
ministrator, and a recognition by the
candidate, of the fact that he belongs
to God." The All-fatherhood of
God—infant baptism is to recognize
and declare that truth. All that we
have to say is, that we do wish Pedo-
baptists would settle down on some
reason why infants should be bap-
tized, and we are pleased that they
have well-nigh given up the idea that
there is anything of it in the Word of
God.

In Bombay the authorities allow
the religious processions of Moham-
medans, Hindus, Parsees and other
sects, but interdict the processions of
the Salvation Army, visiting them with
fines and imprisonments.
This distinguished and faithful ser-
vant of the Master passed away on
the morning of Aug. 23rd, 1883, at
Verbeia, Chilton county, Ala., after a
long and painful illness. In the ab-
sence of the editor we transfer the fol-
lowing sketch to our columns from
the Baptist Encyclopedia:
M. T. SUMNER, D. D., was born in
Massachusetts, Sept. 6, 1815; gradu-
ated at Brown University in the class
of 1838; removed to Virginia in Feb-
ruary, 1840; ordained, by the request
of the Second Baptist church in Rich-
mond, in May, 1843. From 1840 to
1850 engaged in teaching in Rich-
mond and preaching to three churches
in the country, and in 1850 devoted
all his time to the work of the
ministry. In January 1854, accepted
the agency of the American Tract
Society for Virginia and the District
of Columbia, and Jan. 1, 1858, entered
upon the duties of corresponding
secretary of the Domestic Mission
Board of the Southern Baptist Con-
vention, at Marion, Ala. In 1875 re-
signed this position and entered upon
the duties of president of Judson Fe-
male Institute, which he held for one
year, and retiring from this position,
he occupied the post of agent for the
Southern Baptist Theological Semi-
nary about two years, and then about
the same length of time he acted as
agent of the American Baptist Publi-
cation Society. April 1, 1880, he re-
signed all agency work, and accepted
the pastorate of the Baptist church
in Athens, Ala., with encouraging
prospects. In all these important po-
sitions the labors of Dr. Sumner were
attended with success. During the
seventeen years that he had charge of
the home mission interest of South-
ern Baptists he wielded a command-
ing influence over the entire South
on this subject.

FIELD NOTES.

"Dr. W. M. Scarborough has been
conducting a series of interesting
meetings at New Salem church, in
Tallapoosa county, which lasted seven
days with a number of additions.
The Dr. then moved to County Line,
where he began a meeting on Friday
before the first Sabbath in August
and continued ten days. The meet-
ings opened with great solemnity, and
the presence of the Lord was mani-
fested throughout. Twenty-four
were baptized and seven were receiv-
ed by letter and restoration. The
Rev. Doctor is still laboring with zeal
at Daviston, Tallapoosa county.
May his labors be blessed, and do
much good."—J. A. B.—Bro. A.
T. Sims, owing to protracted illhealth,
has resigned the care of all his church-
es and will take a year's rest. He
has been a faithful and successful la-
borer in the Master's cause, and re-
sults with the most unbounded love
and confidence of his brethren and
the people with whom he has been
associated. It is the earnest hope of
all that he may be restored to health,
and that his retirement is but tempo-
rary. His churches are looking out
for pastors to succeed him. Pine-
apple church will make a selection
first Sabbath in September."—D. W.
Ramsey.—"Bro. A. L. Martin and
I have just closed a nine days' meet-
ing of great interest at this place.
The meeting was largely attended.
Last Sunday, in behalf of Bro. Mar-
tin, the pastor, I baptized seven young
ladies and four promising young men.
Two were restored and two received
by letter, making in all fifteen addi-
tions to the church. Bro. Martin
has had a good meeting at Lawrence-
ville, where fourteen were added to
the church. I left him yesterday at
Pleasant Grove, where seven had
united with the church and others
were expected to join last night. On
the 15th inst. the Shorterville church
ordained to the ministry Bro. W.
Herndon, a good and zealous brother,
about thirty-four years of age, who
gives promise of usefulness. Bro. A.
L. Martin and myself constituted the
presbytery."—D. Rodgers, Shorter-
ville, Ala., Aug. 23d.—"Will the
associations, now meeting all over the
State, each organize some plan to find
out young men impressed with the
work of the ministry, and secure
means in their bounds for putting
them into the Howard College? Re-
port such cases to Rev. E. J. Forre-
ster, Sec. Ed. Board, Selma, Ala.,
promptly."—E. B. Teague, Pres. Bd.
Education.—"I have just closed a
protracted meeting at Ebenezer, in
the Big Bear Creek Association, of
which I am pastor, which resulted in
22 accessions to the church; 14 by
baptism and 8 by letter. I married a
couple on the 2nd Sunday in August,
and the next Sunday, at the same
hour, I buried them with Christ in
baptism. The church is greatly re-
vived. I was assisted by Bro. J. L.
Hurley. To God be all the praise."
—J. O. A. Pace, Aug. 21st.—"We had
a good meeting at Providence.
Bro. W. G. Curry did the preach-
ing, and it was well done. Four
were converted during the meeting.
The hand of church fellowship was
given to eight last Sabbath, four hav-
ing joined before the meeting."—W.
B. Crumpton, Shield's Mill, Aug. 23.
—"I have recently had a pleas-
ant and profitable meeting with Bro.
Cumbie and his church at Alexander
City. There were 13 additions and
the church aroused to a renewed
working life. From there I went to
Rockford, the old church from which
I started out, and precious indeed was
the season spent among them. From
Rockford the church was aroused to
warmth and activity, to a higher
plane of faith, while others became
intensely interested in the faith once
delivered to the saints. Five made
public profession, and several private.
Bro. Wilkes will doubtless have a
goodly number to baptize there at his
meeting which is now going on, per-
haps."—Geo. E. Brewer, Lafayette,
Aug. 20th.—"I have seen in two
papers the statement that Dr. Cleve-
land said in his speech at the Con-
vention, on the scarcity of preachers, that
"thirty churches were without pas-
tors." It should have been, thirty
B. C. Shield's Mill."—W. B. C.
—"Our meeting at Shiloh church, Dallas county,
which was protracted from the 5th
Sunday in July to the 1st Sunday in
August, resulted in 10 additions to

the church; 7 by baptism, 2 by letter
and one by return from the Metho-
dists. Dr. Bozeman, of Meridian, as-
sisted me until Monday afternoon,
when Bro. Forrester, of Selma, came
out and did the preaching the re-
minder of the time. The congrega-
tions were good; the preaching of the
visiting brethren gave unqualified sat-
isfaction, and we had a good meeting.
Perhaps I should say that some ap-
peared to be converted who, for some
cause, did not unite with the church,
and two professed conversion who will
unite with another church. Surely God
had visited his people."—E. F. Baber.
"A Methodist who has no experience
to tell is something of an anomaly.
But a Methodist of these advanced
times whose experience doesn't in-
volve paying into the treasury of the
Lord's house has no experience that is
worth telling—none that'll do to shout
over. A religion that don't pay is a
religion that won't pay."—Southern
Christian Advocate.—"It is relat-
ed of one of the old preachers that
having taken the position in one of
his sermons that no sinner could be
converted and not know it, an old
professor of religion of twenty years'
standing, said to him after the service,
and with some anxiety too: 'If I be-
lieved what you said about conver-
sion, I should be compelled to think
that I have never been converted at
all.' The old preacher replied: 'Well,
if you did, you would think what ev-
ery body else does.'"—Southern
Christian Advocate.—"Rev. T. W.
Ebeltoft has, on the advice of his
physicians, resigned the pastorate of
the church in Fayetteville."—Biblical
Recorder.—Miss Lula Whilden, of
Canton, China, who has been in the
United States recovering strength
for her continued labors in the mis-
sion field, is still at the home of her
sister, Mrs. N. B. Williams, in Bre-
vard. She expects to sail from San-
francisco about the 1st of November,
in company with Miss Mattie Roberts,
of Louisville, Ky., and Miss Emma
Young, of Greenfield, Mo. These
two young ladies are late appointees
of our Foreign Mission Board.

"Rev. W. N. Huckabee attended the
Sunday School Convention at Ver-
beia. His appointment at B. H. H.
was filled by Rev. G. W. Mills
Saturday and by Rev. H. E. Long-
crier Sunday. Fine rains have fallen
in the vicinity of Peoples' Station
during the last few days, the first in
eleven weeks. Corn and cotton crops
will be very short."—Prof. A. K.
Yancey, of the Ala. Central Female
College, paid our office a visit last
week. He reports the prospects of
the Central to be very flattering.
He is pressing its claims with indef-
atigable energy.—"Glorious meet-
ing at Bethlehem Baptist church,
Morgan county, Ala. The meeting
continued nine days, and resulted in
twelve additions to the church, eight
by baptism. Two others have been
approved for baptism. Several oth-
ers professed forgiveness of their sins
through faith in Jesus Christ. Elder
Jno. W. Bowlin preached three ser-
mons. To God be all the glory."—
Jno. M. Simpson, Missionary M. C.
Carmel Association.—The fol-
lowing note from Bro. W. P. Cham-
bers, of Sumter county, dated July
31st, was written on the back of a
letter and escaped notice until now:
"A protracted meeting at Beu-
lah last week resulted in no access-
ions. Eld. Pond was assisted by
Eld. Burns. A meeting at Mt. Mo-
rial (Eld. Bludworth, pastor) at the
same time resulted in four baptisms.
The District meeting was at Mt.
Heron but I did not go. Eld. Ryan
has been sick. Mrs. E. L. Wallace
died last Saturday in Choctaw coun-
ty leaving a husband and five little
children."

Missionary Notes.

BY REV. W. R. L. SMITH.

One hundred thousand chests or
five thousand tons of opium are now
imported into China every year; and
the profits to the British India Gov-
ernment are about forty millions of
dollars annually. The terrible evils
of opium are not confined to China.
The perversion of seven hundred
thousand acres of the best land in In-
dia from good crops to crops of this
poison, is the main cause of the
frequent famines in that country.
The results in British Burma and
Arracan are most painful. Before
these territories were conquered and
annexed to the British Empire, opium
was rigidly excluded; but as soon as
English rule was established, govern-
ment agents were sent from Calcutta
to victimize the natives and make a
market for the drug. This they did
by giving away the opium at first,
then selling it at a cheap rate, and
afterwards raising the price when the
habit was established.
To the inquiry, "Do native con-
verts to Christianity give as gener-
ously as they formerly gave for the
support of their false faith," we are
obliged to express our belief that they
do not, as a rule, and this for the lack
of proper teaching on the part of the
missionaries.
The China Inland Mission send
out a very earnest appeal for 42 ad-
ditional men and 28 women to help
them in their enlarging work in China.
Turkish immobility yields so far
that imperial firms have been issued
granting concessions for two short
railways—one from the old port of
Acre to the Jordan, 62 miles, the other
from Seleucia to Antioch, about
30 miles.
Porto Rico, one of the West Indies,
(population 625,000) has no Protest-
ant laborer. In Central America
Guatemala (population 1,200,000),
San Salvador (600,000) and Costa Ri-
ca (180,000), an aggregate of 2,000,
000, have no evangelical worker, though
the President of Guatemala, Gen.
Barrios, is very progressive, and
would welcome the missionary. In
South America, Venezuela, (1,800,
000), Ecuador (1,300,000) and Bolivi-
a (2,000,000), are given up to priests,
aboriginal paganism, infidelity, and
revolutions.
From the beginning of the Crime-
an war, Nov. 1, 1853, to the treaty of
San Stefano, less than 25 years—the
wars of Christendom destroyed 2,348,
000 men at a cost of \$13,715,000,000!

The cost of the standing armies of
Europe exceeds \$2,500,000,000 a
year. Take with this the annual cost
of liquor consumed by three Protest-
ant Countries, America, Great Britain,
and Germany—viz., \$3,700,000,000;
and if the Gospel of Christ could
secure such dominance in these Pro-
testant lands as to divert this amount
(\$2,500,000,000) now worse than wasted,
to the work of Christian mis-
sions, how speedily could this world
be evangelized and learn to know
and enjoy the blessed peace which
Christ alone can give!

The Baptists have no less than 451
Christian Karen parishes, most of
which support their own church, their
own Karen pastor, and their own
parish school, and many of which
subscribe considerable sums in money
and kind for the furtherance of
necessary work among Karens and
other hill races beyond the British
border.

For the Alabama Baptist.

Howard College—Theological Professor—Shall we have one.

EDS. ALA. BAPTIST: I am quite
grateful that you have broke ground
on the subject of a professorship of
Theology in Howard College. I must
think that you will meet a cordial re-
sponse from the denomination all
over the State. Until the war the
Howard was never without a
Theological professor. Hartwell,
Curtis and Talbird consecutively filled
that position for twenty years.
The truth is, the plea of educating
young men having the ministry in
view, and providing some Theologic-
al training for them, had more to do
in the establishment of the college
originally than every thing else com-
bined. I speak this from personal
knowledge, for I was in the Conven-
tion in 1841 when it was resolved to
establish the institution. It was the
plea on which its first endowment
was raised, for I have known every
movement of the kind up to date.
And nothing will now go further to
positionize the college in the affec-
tions and confidence of the denomi-
nation than to restore that Professor-
ship, and let it be known from one
end of the State to the other, when
we advertise for young men seeking
an education, and who have the min-
istry in view, that reasonable provi-
sion has been made to afford them
instructions in divinity. With all the
conceded ability of the Faculty at
the Howard, no one claims for them,
they do not claim for themselves, any
thing in this respect adequate to such
a service. And I am greatly mistak-
en in that Faculty if they each
would not hail with the highest satis-
faction the addition of such a Professor
to their corps.

If we can get this proposition be-
fore the denomination time enough
for our Associations to act on it, it
cannot be doubted that responses
will come up gratifying to all parties.
If, for instance, the State Mission
Board would ask the Associations and
churches for five hundred dollars for
this purpose, and the Board of Edu-
cation would ask for five hundred
more, it would not be long before
the desired responses would be re-
ceived. Dr. Teague's name, in con-
nection with that Professorship,
would be enough to guarantee success.
His ripe scholarship, broad informa-
tion, long experience in the pastorate
as well as in the school room, and
earnest piety, point him out as the
man for the position; and, in saying
this, I am satisfied that I voice the
opinions and wishes of the denomi-
nation.
What say our brethren, Lawler,
Harabon, Eager, Woodfin, Foster,
Rayson, Kenfroe, Slackleford, Wn-
kler,—well, all our brethren? It
would be desirable to hear from some
of our brethren in the different por-
tions of the State. Shall we have
the Professorship? My vote is aye!
The Trustees of Mercer University,
in Georgia, have been required by
the denomination in that State to
restore to the Professorship of Theology
to that institution, and they have
elected Dr. Ryals to that position.
The Howard College needs such a
Professorship no less, and I must
think that no step could be taken at
this time to advance the prosperity of
that institution in all directions, as
the one you, brethren editors, sug-
gest, and that the great body of your
brethren stand ready to endorse.

S. HENDERSON.

Aug. 25th, 1883.

For the Alabama Baptist.

The Alabama Baptist Association.

I have been informed that it was
announced in the Baptist State Con-
vention, while in session at Marion,
that the Alabama Baptist Association
had dissolved.
The announcement is untrue. Nei-
ther will it be blotted out for years
to come. There are nine or ten
churches which will neither unite
with the Selma nor Greenville enter-
prises. It is true that the Associa-
tion, from present appearances, will
be very much weakened. It will
therefore be the imperative duty of
the churches that remain to redouble
their labors, rally the closer around
the cross of Christ, and do all that
they can to advance his glory. I hope
that there will be a full representation
of all the churches of the Association
at Town Creek in October next; and
not, as has been sometimes done, one
man represent two or more churches.
DAVID LEY, Mod.

THE MINUTES of the last Session
of the State Convention have been
mailed to all those present at Marion,
to the churches represented there,
and to all the Associations except the
four whose Post Offices could not
be obtained.
The requirements to print the
names of ministers delayed their pub-
lication.
Those, failing within reasonable
time to get a copy, can get one by
addressing
BENJ. B. DAVIS, Sec'y.
Box 2, Eufula, Ala.

That life is the highest which is a
conscious voluntary sacrifice.—
George Eliot.

The Associations are now holding
their annual sessions, and we hope
that, in each, some brother, and
friend of the Convention and its
Home Board, will present the claims
of KIND WORDS, receive subscrip-
tions for it, and recommend it to the
Sunday Schools. Please remember
that KIND WORDS is your paper, and
all ought to speak up for it, when an
opportunity is afforded. It aims to
promote missions, Baptist principles,
and true Christianity. It seems to
make its readers liberal Christians,
and has the best Lesson Expositions
for Sunday School children in the
world. Specimen copies will be sent
free on application. Address
KIND WORDS, Macon, Ga.

North Carolina Notes.

The season of Associational meet-
ings finds the Corresponding Secre-
tary and Agents of the Mission Boards
rapidly passing from one gathering of
the Baptist hosts to another. Our
people are not only devising, but are
doing more liberal things for the
Lord; they are trying this year to
raise \$800 for Foreign Missions,
\$500 for Home Missions, and in-
creasing their gifts to State Missions
and Ministerial Education; besides
this a grand effort is being made to
complete \$100,000 endowment for
Wake Forest College, with good
prospect of success.

There are 14 town pastorates vac-
ant in North Carolina now; we need
good men to fill them. We suffer as
a State great loss in the removal of
Dr. W. A. Nelson to Springfield Mo.,
and in Dr. J. B. Taylor's resignation
at Wilmington. The latter church
has called Dr. T. A. Pritchard now of
Louisville, and it is earnestly hoped
that he will return to his native State.
Rev. F. W. Eason, one of our best
preachers, has been obliged to resign
at Newbern on account of the health
of his wife—while Rev. T. W. Ebel-
toft and W. T. Jordan, two of our
most consecrated young pastors, by
advice of physicians, will rest for at
least a year.

Ex Ala.

Meetings in Zion Association.

We have just closed a very interest-
ing meeting at Hopewell church in Covington
county, commencing the 3rd inst., by Bro.
Hare, the pastor of that church. He was
called off to attend the U. S. A. Court, leav-
ing with me Bro. G. M. Jones to carry on
the meeting. We preached to the most at-
tentive congregation I ever had seen. We
continued the meeting until Wednesday
night, Bro. Thompson and I left for Mob-
ley Creek church and preached Thursday
night and continued the meeting until Sun-
day night. We then went back to Hopewell.
Bro. Hare had returned and had called a
meeting at Hopewell church on Monday at
11 o'clock and found a large and attentive
congregation. I preached to them and was
followed by Bro. Hare. Brethren Hare,
Jones and myself kept up the meeting until
Wednesday night. Nine persons were re-
ceived for baptism. Four of them were sis-
ters, daughters of R. H. Gafford, a well
known merchant at Fairfield. He is no pro-
fessor, but was delighted to see his lovely
daughters enlisted in such a good cause.
Bro. Jones was made rejoiced by being his
youngest daughter, buried in baptism with
the three other sisters. She is well known
by Brethren Curry, Bruner and Sims.
Hopewell has been slumbering for two
years or more. She is awake again. The
brethren are looking to each other for good,
and I think she will help make one of the
bright pages in the Zion Association. I ex-
pect to be at Hopewell on the first Sunday in
September. I shall be at Yellow River
church on the 15th inst. in this month,
and will have 6 or 8 days' meeting. I feel
assured I shall have a good time. I am met
everywhere by warm-hearted brethren, who
wish that I could stay near and pray for their
children and friends.
I shall close by saying, brethren, pray for
us, that the Lord may warm up the hearts of
the people in the destination of the Zion As-
sociation.
W. F. MARTIN, Evan.
Fairfield, Aug. 23rd.

