

THE ALABAMA BAPTIST.

JNO. L. WEST & CO., PUBLISHERS.

"SPEAKING THE TRUTH IN LOVE."

TERMS, CASH: \$2.00 A YEAR.

Vol. 11.

SELMA, ALABAMA, THURSDAY, OCTOBER 2 1884.

No. 40.

Reflections on the Home—Lessons from David and Absalom.

BY WM. HENRY STRICKLAND.

No. 1.

Through the Sunday-school lessons our thoughts have lately been turned to the consideration of home life, and if we are wise we will derive profit from these things. Let us consider the home under three aspects.

The family relation is the only one left to us after man's fall and banishment from primeval bliss.

It is the purest and truest institution that is wholly of this world.

"The Family Tree," it is more beautiful than any other and points more invitingly toward heaven.

The memories echo and re-echo through our souls unto the latest hour. "Thou social reunion," what endearing type of heaven it may be. The ideal home is very inviting, very beautiful; the reality is often marred, stained, defaced.

Let us consider this subject in the light of David and Absalom, the home as David made it; the home as we make it.

1. A rock-bottom factor here, as elsewhere, in unhappy families, is unfortunate marriage.

David was a Jew, zealous for his nationality, its customs, laws, religion. Absalom's mother, was a foreigner and a heathen; quite likely she was closely wedded to her people and false religion.

In espousing this woman, David violated sound sense, good policy, the law of God. We believe that physical peculiarities, mental infirmities and excellencies are transmitted from parent to child; he who weds a consumptive girl may expect to have consumptive children; she who joins herself in marriage with a scrofulous man may look for diseased offspring. The man who has followed the bowl till intemperance has become a disease will beget children with a natural thirst for strong drink to begin with.

In this way we account for the perpetuation of predispositions, idiosyncrasies, accumulated heredity.

So, sin, moral impurity and imperfection, is handed down from parent to child.

God's Word declares this: "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Exodus, xx., 5.

This transmitting of sin from generation to generation is not done by the Almighty in any arbitrary, unmerciful way. It comes about by natural law.

The father who habitually profanes God's holy name will thus bring up his sons to be swearers.

He who keeps a rum hole and makes his money by coining the tears of wives and cries of children for bread, who outrages human tendencies till they die within him, who rears his offspring in such influences, may expect to see them unfeeling, calloused, till they naturally accept the situation and sins of the father and often outrun him in vice.

The parent is guilty; the child voluntarily accepts the parent's vices and becomes guilty as well. "Like father, like son." Each sins for himself and each must suffer in himself and for himself.

This heathen foreign woman transmitted her pre-dispositions and sins to her son. Absalom came into life under tremendous disadvantages. He began life with wicked tendencies moving within him at accelerated speed. The chances were against him, as the boy born of drunken parents has the odds against him tremendously at the outset of life's struggle.

It was not impossible for Absalom to do right and be good, but it was harder for him than for Isaac or Samuel.

I know a gentleman who, take him all in all, is the most pious, self-sacrificing minister of God in my acquaintance, who works six days in the week to support his family and goes out and preaches as a missionary on Sunday, who was a few years ago profane, unclean, dishonest—whose father was a drunkard, and on this was the son converted. Being in New York he applied to a phrenologist to have a chart of his head taken. Among other things the examiner said: "Young man, your bump of veneration is small; your tendencies are very strong toward irreligion. It might be well for you to think of that as you have a soul to dispose of."

This word dropped into the young man's heart was blessed of the Holy Spirit to the awakening and conversion of his soul. I mention this to show that the door of hope is not shut upon any, however unfavorable might have been their birth. If this doctrine of heredity be true, how careful should young people be in forming the marriage relation. Many a woman makes for herself and her children an earthly hell when she marries where social affinities, culture, tastes and sympathies are not harmonious. "How can two walk together happily unless they be agreed?"

Many a young man starts down hill when he marries. He is poor, has a position and moderate salary; he weds a pretty face, whose wearer has no idea of economy; who loves to study fashion magazines, and adores a new bonnet; who has never been taught to work; who can't darn a stocking decently, nor dress a chicken and cook it, nor tell when it is properly done.

Who is at the mercy of the whims and caprices of a woman who wants her carriage and horses, etc. Her wants make a constant strain on her husband's slender finances. He loves her and wants to gratify her wishes; is tempted to over-draw, or embezzle, or steal; after awhile it comes to light; you all know the end; how often these things in their last analysis are chargeable upon the wife we will not say.

What can a pious girl expect when she marries a wicked young man? Will he likely be up early on Sunday to eat his breakfast and let his wife get off to Sunday school? Will he want to accompany her to prayer-meeting, or rather excuse himself for his club?

Often the Christian activity of a young woman is neutralized by her ungodly husband. I will not say that parents should select partners for their children, but it were well for children to listen to their parents' advice in this responsible undertaking.

A mother at 40 has forty times as much sense on the subject of a suitable husband for her daughter as has that daughter at 18 or 20.

Young man, your mother's opinion of "your girl" is worth its weight in diamonds to you. Listen when she speaks.

But I am told "love is the foundation stone in happy marriages, love should decide this question. Love is an affair of the heart, and Cupid is blind. Do you propose to make marriage a matter of convenience? of cold calculation? of expediency?"

Love is the source of married bliss. Love is an affection of the heart, people fall in love with each other. Yes, I admit all these things, but love is like a rose, it may be cultivated and made to grow, and moreover, you select your rose and then plant it and cultivate it.

Why love an Absalom when it is as easy to love a Jonathan? Why love a Delilah when a Mary or a Rachel or a Hannah may be wooed?

Better live and die in maidenhood a hundred times over than to marry a beer-guzzler, a gamester, a young man who spends his Sunday afternoons at witnessing or playing base-ball, or dashing all over the country with fast horse and buggy. Such persons are not proper partners for you, my daughters.

It is the religious duty of parents to marry their children "in the Lord," wed them to Christians. Carlyle and his wife are an illustration of an ill-matched pair. Both had character, but their tastes and training had been so dissimilar that all through their lives they preserved their polarity, and it was diamond cutting and scratching and grating on diamond unto the end.

Much of Absalom's sins are chargeable to David. The father sinned and the father and son both suffered for it.

From Calhoun County.

Dear Bro. West: I began a meeting at Zion Hill church, White Plains, on Saturday before the 3rd Sunday in August. It continued nine days, and resulted in ten additions to the church, one by letter, two by restoration and seven by baptism. The church was not generally revived, but we had a good meeting. I think others will join soon.

On the 5th Sunday in last month, I was to begin a meeting with Nance's Creek church, seven miles north of White Plains, but as I was sick, it was begun by Bro. C. J. Lacy. On Monday Bro. L. G. Skipper, the missionary in our association, came in and took charge of the meeting, which continued eight days, and resulted in thirteen accessions to the church, one by restoration, twelve by baptism. Bro. Skipper did the baptizing at the close of the meeting last Sunday morning in the presence of a very large congregation. It was a very impressive occasion. Brethren Skipper and Lacy did about all the preaching in this meeting. They preached with great acceptance to the large attendance day and night. Some good I think is being accomplished in my field of labor. To the Lord be all the praise. J. F. POTTER.

Kentucky Correspondence.

Beloved Baptist: When I last wrote you I had no idea that five months would roll by before I should again send you a communication, but the cause at Zion has required all my time and attention, and I have scarcely taken a breathing spell. This (Monday) morning, before beginning my visits to the sick, I concluded to rest a few moments, and while resting will write you.

The most glorious news that I have to communicate to you is that we closed on Thursday night one of the best meetings in which I ever labored. For four consecutive weeks the meetings were continued, immense congregations being present every night. The church was pretty thoroughly revived; many backsliders were awakened. About 30 conversions that we know of, 29 additions to the church by baptism. Of these there were two Campbellites, one Methodist, two Free Will Baptists and one Presbyterian. In addition to these 29 six were received by letter.

The majority of the new converts were mothers and fathers and mature men and women, the remainder were girls and boys from fifteen to twenty years of age. I feel encouraged to work with redoubled energy. The Lord has surely conferred a great blessing and honor on me by placing me where so much work is needed to be done. Pray for me, brethren, that I may do his work successfully.

Our Association is quite small and is very far behind many others that I know of in point of work. We will be greatly strengthened by the wise counsel and valuable aid of Bro. J. M. Phillips. He was certainly sent by the Almighty to Henderson. The church house was all dingy and dilapidated, and the membership scattered and disheartened, and the Baptists in poor repute among the people. But by the help of God he is fast leading them to occupy higher ground. The meeting house has been thoroughly repaired and beautified within, and painted and otherwise improved without, and in a few more weeks his congregation will be worshipping in one of the neatest churches in town. The entire Christian people of Henderson are looking upon him very highly for his work's sake. The Presbyterian minister has heard him preach on several occasions, and he pronounces him one of the most learned men of the city. These things encourage all of us to press forward with new vigor.

I have been trying to keep up with the religious affairs of Alabama, and I am rejoiced to see the deep interest that the Baptists are taking in ministerial education. I have just read that valuable letter from W. B. C. to the young ministers asking aid from the Board of Ministerial Education. Such advice from such a man is like "apples of gold in pictures of silver." To him more than to any living man I owe whatever ideas of practical common sense I may have. Long may he be spared to give advice to the youth of Alabama. If I may be allowed just here to say something for the Howard, I will say to every young minister, in fact to every young man who reads the BAPTIST, to go to the Howard if possible. Make great sacrifices if you can't go without it. The training gotten there, even in one or two years, will prove a life-long blessing. If Col. Murfee can't inspire a boy to try to be a man, no one else need undertake it.

Before closing I wish to give your readers an idea of some of the difficulties which confront the true ministers of this part of Kentucky. The second night after my arrival, the young people, some of my members among the number, gave a grand ball in one hundred yards of my boarding place. These balls have been repeated frequently since then. Indeed, inquiry convinced me that public sentiment in regard to this matter was rotten to the core. A few faithful ones denounced it vigorously, but they were in the minority. The dancing mania has been so great that even churches, when giving suppers or barbecues, have hitched on dancing and have taken the money gained therefrom to place in the Lord's treasury. There is no need that I add that a spiritual famine has been existing among the churches. I have been steadily striking at this evil from the pulpit and in private until the Lord has opened the eyes of many of my best brethren and sisters, and at our last church meeting a resolution was offered to the effect that the church labor to persuade our members to give up dancing, and if they fail to hear the church they should be excluded. This was opposed by a few members. The question was continued until our next monthly meeting next Saturday, which will be

protracted. The meeting has just closed, and most of those who favored dancing have been greatly revived and they are now willing to say it shall go. My observation is that so soon as you can get a Christian to keep his or her heart warm with the love of Jesus, dancing will be opposed. Tolerating dancing, our churches have permitted drunkenness, gambling, profanity, and almost every other evil in which one can engage. These things cannot be remedied at once, but I believe that the Gospel hammer, if properly used, will drive these things from the church of the living God. The more I meditate upon the blessed Gospel of Jesus, the more am I convinced that it is the only power in the world which can drive vice and immorality from a community. And God speed the day when this glorious banner shall be unfurled amid every people, and when the kingdoms of this world shall become the Kingdoms of our Lord and Master.

C. W. HARE.

Zion, Ky., Sept. 15th.

The Coosa River Association.

The 51st annual session of the Coosa River Association was held with the Childersburg Baptist church, Childersburg, Ala., Sept. 16-18, 1884. The opening sermon was preached by the writer. Text: Eph. 1:10. "That in the dispensation of the fullness of times he might gather together in one all things in Christ." Subject: New Era. The former clerk, Rev. L. Law, and the former treasurer, Col. J. K. Elliott, were re-elected. Rev. T. P. Gwinn was elected moderator.

Nearly all the churches were represented. Notwithstanding the stringency of the times, the contributions were larger than they have been at any previous session for fifteen years. Cash sent up, over \$500; cash and pledges, about \$800. Of this amount the Church Building Department received \$100; Ministerial Education, \$106.10; "Oliver Welch Colportage Fund," \$100. Amount of Indigent Ministers' Fund of this Association reported by its treasurer, \$2,750.

Many of the churches, have had precious revival meetings—over 200 baptisms reported. Ministerial Education

for the body. Revs. Henderson, Smyth, Wilkes, and Gen. L. W. Lawler and Maj. A. Williams, pressed the importance of this subject in such terms and speeches as will not soon be forgotten. All the Missions received a due share of attention. Much interest was taken in the cause of temperance. Maj. A. Williams made the speech of the association on this subject.

Divine service was held each day at 11 a. m., and 7 1/2 p. m. Sermons were delivered during the session by Revs. S. Henderson, G. A. Nunnally, G. D. Harris, C. Smith and T. P. Gwinn.

Rev. G. A. Nunnally, D.D., Associate Secretary of the Home Board of the Southern Baptist Convention, was present one day, and Revs. C. Smith, J. L. Thompson, J. A. Scott, and other brethren were present from associations with whom we correspond. The business of the association was done with dispatch, and its devotions were fervent and spiritual. The meeting was pleasant and enjoyable, and did much and lasting good. The members of the church, the members of the different churches, and the friends in the vicinity, gave the association a most princely entertainment. We feel that we made a new departure toward good things, rose to a higher plane in benevolence, and we "thank God and take courage."

J. C. WRIGHT.

Oxford, Ala., Sept. 1884.

From Dr. Tupper.

My Dear Brother: You have noticed, from time to time, our appointment of new Missionaries. They now number twelve, with three children. This company of fifteen will leave the country next month, Providence permitting. You know the heavy outlay necessary for outfits, passages across the Continent and the ocean, and for salaries always paid in advance. Unless the churches make special efforts to meet this contingency, how can these servants of God be sent to do their Master's will? During the summer extraordinary drafts have been made on our treasury, and the ordinary drafts of our missions for expenses quarterly in advance, are as regular as clock-work. At least eight or ten thousand dollars are needed at once. Will not your State do its part? You, I am sure, will help us to call the attention of the brethren to this duty. "The love of Christ constraineth us." H. A. TUPPER, Cor. Sec'y.

Richmond, Va., Sept. 20th.

Baptist Laymen.

Baptists may not have fully considered the obligations imposed upon them by their profession. They constitute a very large part of the great body of Christians known as Baptists. The ministers of the Gospel are few compared with the number of laymen, and no matter how faithful and energetic they may be, it is impossible for them to do the great work which God has commanded to be done, unaided by laymen.

The command of the Savior to preach the Gospel to every creature throughout the world, was not confined to the disciples selected by him. It was given to them to have reached all the people living in their day. God never has, and never will make an unreasonable demand of finite man, and what he commanded his immediate disciples to do for the regeneration of the world, has been binding upon Christians to this day, and ever will be.

Now in view of what I think I have correctly stated, ought not every Christian, minister and layman, to ask himself the question, What have I done and what can I do, to disseminate the Truth? Many are unable to do more than present to others a good example. They can act uprightly and show their faith by deportment and chaste conversation. But those who are able to do more will not be excused if they simply do as much as some less fortunate brother. Of those to whom much is given much will be required, whether the gift be intellectual or financial. This thought should ever be prominent in the minds of Christian people.

Honest, faithful, capable ministers are entitled to a support, if the teachings of the Bible be true, and those who question the veracity of the Scriptures are not now addressed. But not only should ministers now in service be properly supported, but those who are to follow them have preparations to make before they can preach and teach as God has commanded. Some of them may now be living in poverty. When they emerge from the efforts of their brethren

examination it shall be ascertained that their piety is unquestionable, and that the evidences of their call to preach accord with the teachings of Christ, those who are indigent will have strong claims upon laymen for such aid as will enable them to acquire knowledge—such knowledge as, added to their natural gifts and purity of heart, will qualify them, under Divine guidance, to carry glad tidings to fallen men. The duty of laymen to respond to this demand cannot be safely ignored.

I concede it is not the province of one Christian to dictate the good objects to which others should contribute; and I know that the impoverishment of the Southern people by the results of the war renders many good men unable to aid all worthy objects. But what I wish to impress upon those who may read this article is, that as we must all account to God, each for himself, for the deeds of this life, it behooves us to closely scrutinize our acts, and to be careful that we do not thoughtlessly neglect our duty.

The moral vineyard is extensive, embracing every part of the globe where human beings exist. It belongs to God, as does everything else created by him. He requires men—his servants—to cultivate it, and to continue to do so to the end of time. It is now very partially worked—only, as we would say of some of our fields of corn and cotton, in "patches." More laborers are needed. Where shall they be found, and when and how shall they enter the vineyard?

These are questions which are now being agitated by Baptists and other Christians. We must not be oblivious of surrounding responsibilities. Let us work before the "night cometh," when no man can work.

LEVI W. LAWLER.

Bigbee Association.

This body met with the Friendship church, Forkland, Greene county, Ala., commencing Saturday before the second Sabbath in September, 1884. The introductory sermon was preached Saturday at 11 o'clock a. m. by Eld. J. D. Cook to a fine, appreciative congregation.

After a recess of two hours the Association was called to order by the former Moderator. The letters were read from the various churches, and the names of delegates enrolled, the aggregate showing a pretty full attendance, all the churches being represented except one. The former officers were re-elected, viz, Elder J.

K. Ryan, Moderator, Elder J. D. Cook, Clerk, and I. C. Brown, Treasurer. The usual routine of business for the evening was then attended to and dispatched, and the subject of General Education was made the order of 7:30 p. m., which proved to be one of profound interest, as it was introduced by a well gotten up report and followed by able speeches. The following are some of the subjects fostered by the body: Inter-Association Correspondence; Indigent and Infirm Ministers' Fund; Sabbath-schools; General and Ministerial Education; State, Home and Foreign Missions; Temperance; Woman's Work. Each in its turn received due consideration. The committee to whom was referred the subject of Woman's Work, viz, Mrs. I. C. Brown, Mrs. Kate Woodruff, and Miss Jennie Brown, acquitted themselves with credit and honor in the well-timed report they presented. It reflects honor upon female greatness, and proves that woman is equal to the demands of the day. All honor to the mothers.

Elder G. S. Anderson, from Newberne, favored us with his presence and a fine sermon Sunday at 11 a. m., on the subject of "Influence." Breth. Jones and Lipscomb were present from Bethel Association, as were also brethren from Union Association. We are always glad to meet such brethren in our annual conventions, especially when they come with work on the brain and Christ in their hearts, as those brethren came to the Bigbee. We failed to see two faces that had so often before on similar occasions made us feel glad. We allude to Drs. Bailey and Murfee. My dear brethren, if you knew how much we missed you on this occasion, you certainly will never again be absent from the grand old Bigbee. Now, the order from the presiding officer of the body is: "Never be absent again." If you had been at your post, you doubtless would have carried home some money and some names for the Howard, as the Association sent up about \$500 for Missions and one student for the Howard. Breth. Harris, Scarborough, White and others were at their post doing valiant service for the Master.

The Association of Forkland had been looking forward to this meeting with no little interest, consequently were well prepared for its appearance. With warm hearts, extended arms and a cheerful smile were welcomed to their kind hospitalities. Dr. Fant and lady will please accept the thanks of the writer for kindness shown.

Monday, 10 p. m.: After the business of the Association was wound up, in the presence of a large concourse of people, a suitable hymn was sung, the parting hand taken, a prayer and benediction offered by our venerable brother A. R. Scarborough, and all felt that it was good to be at the Bigbee Association. Tuesday morning we rose with hearts of gratitude for mercies received and hospitalities enjoyed, and kind friends appreciated, and turned our faces homeward and those we had left behind. We wended our way to Mary's house and the home we love; and after traveling about fifty miles through heat and dust, we found ourselves in the embrace of the family circle.

HOMO.

Oahaba Valley Association.

Dear Bro. West: Cahaba Valley Association met Sept. 10th, and continued in session two days. Hon. J. W. Inzer was elected Moderator, and the writer, Clerk. The body met with Newport church, of which Bro. C. J. Pike is pastor, and a working pastor he is, seeming to be ready upon every good work. Bro. Pike is doing a good work in a section of our bounds that has hitherto had but little attention, and now is making good progress, morally, religiously and financially. Prohibition of the sale of intoxicants has done a great work here. The difference is like going out of the darkness into light. Bro. C. J. Pike and other good brethren have fought manly here in the temperance cause and great good has been the result.

Our meeting was one of the most pleasant that we have ever had. Our Missionary, Bro. Glenn, made a good report of his work in our bounds. The amount of his salary for six months was paid, being \$250, and \$205 was taken in pledges for his services next year. The scarcity of money prevented other things being done that should have been done, but the brethren agreed to go home and go to work to get up funds for the various causes. We had some heated discussions, but all in the kindest spirit. Some 125 have been baptized this year. P. S. MONTGOMERY. Asheville, Sept. 18th.

From Bay Minette.

Dear Brother West: The good work at Bay Minette is still going on. One month ago the Lord blessed this church with a revival, of which you have already had notice. On last Sabbath I met with this church again, to preach my last sermon in this associational year, and to baptize ten candidates who were standing over from the last meeting. By 11 o'clock the house was filled to overflowing; at least one-third of the people were compelled to remain out of doors, but perfect order was observed. Every face seemed to be a demonstration of the Spirit's presence. After preaching many came forward asking to be baptized. After prayer Mr. G. W. Park, the telegraph operator in the town of Bay Minette, came forward and asked to be received for baptism. His request being granted, the hour of 4 p. m. was appointed for the baptizing, at which time nearly or quite three hundred people assembled to witness the beautiful scene. The congregation then assembled again in the church, to listen to a most excellent sermon preached by G. W. Miller from Fla. Text: Almost persuaded. After preaching three young ladies joined the church, making twenty-four accessions by baptism and six by restoration—thirty in all. There are others yet to come at the next meeting.

The writer has been pastor of this church four years, and has spared no pains nor labor to bring it up to its present state. I found this church in a sad, destitute condition; having no one to look to or care for them they were at the mercy of other denominations; but now she is beautiful to behold, she is slowly to look upon, and I perceive there are hungry eyes upon her, and hands uplifted to tear the only lamb from the bosom. Alas! the soldier be sent out in the fiercest parts of the battle to work up another field of labor? Brethren, take due notice and govern yourselves accordingly. Be men; be workmen. Be like some of our brethren, who built up their own fields of labor. I want no one's letter to commend me. "By their works ye shall know them." "We are our enemies' known and read of all men."

It is not I that would write a card or letter to any pastor's church with a view to supplant him. Such a course would, unman me; it would degrade me in my own estimation. Further, I thank God that I have been able to build up in the waste places. Be it remembered that every church I am pastor of was pastorless when I came to it. It has taken great sacrifice upon my part to stay and work until a better day for me begins to dawn. But with it comes an evil atmosphere, filled with demoralizing influence, creating divisions and strife. Above all things I would dislike to be a disorganizer. So say you, brethren. Then don't be quite so fast; think twice before you act. You know some people had rather pick their own fruit; they say fruit that will fall without shaking is too soft for them. It seems to me that if I wanted a church that had a pastor, I would consult him, and not virtually ask a church to call me by writing to them. Calling the preacher is the way, not the preacher calling the church. More with money soon. S. W. JONES. Wilson Station, Sept. 17th.

Oxford Meeting and Other Things.

Tuesday, the 9th, I left home for a few days with Bro. Wright, the Bishop of Oxford, where I remained until Friday night, leaving after service and stopping at the Oxanna Hotel until 1 o'clock, when I took a train that brought me home by daylight. The meeting was to me a very enjoyable one. The congregations were good at 11 a. m., and at night the house failed to accommodate all that came. The attention and good order were all that could be desired. The interest increased to the close of my stay, reaching many men and women as well as young persons. The results are as follows: Twelve accessions, six of whom were baptized, thirty dollars for the "preachers' home" in Marion, and a nice little sum for the visiting preacher.

A postal from Dr. Wilkerson in Marion informs me that the ladies of a Baptist church near Orrville, Dallas county, have twenty dollars in bank in Marion for the furniture of a room in our rented house. The ladies of Birmingham church make their contribution \$25. So we have in cash from the ladies of four churches \$97.50. Now, where are four, five or even six churches that will furnish the ladies who have already contributed will supply the \$250 to make the first hundred. Now, just now, is the time to help. D. I. PURSER. Birmingham, Sept. 19th.

Glorious Meetings.

"The Lord into his garden comes, The spices yield their rich perfume, The lilies grow and thrive, Refreshing showers of grace divine From Jesus flow to every vine, And make the dead revive." At their August and September terms of service, Macedonia and Liberty churches had glorious meetings for several days and nights. Fourteen have been added to the membership of Macedonia—ten by baptism, one by restoration and three by letter. Fifteen were added to Liberty—twelve by baptism, one by restoration, and two by letter. J. E. McCain and R. W. Anderson, Methodists, assisted pastor H. R. Moore in preaching at Liberty. Yes, brethren, that's all right—Macedonia \$200, and Liberty \$200—Associational pledges—made up. Go up, brethren, and possess the land. Obedience is the only line of blessings. S. M. ADAMSON. Louisa, Ala.

Protracted Meetings.

In each issue of the BAPTIST are seen reports of protracted meetings. Glorious work is being done in some parts of our Zion, whereof we all are glad. It is very gratifying to know the work of the Master is prospering, and it would be very cheering to read the accounts of these grand meetings and of the soul-stirring sermons preached, were they reported by others than those who do the preaching. If preachers who assist in protracted meetings must submit reports, let them give bare results, and then the reports will be read with more interest and will excite less disgust in the minds of intelligent readers. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." LAYMAN.

Good Meetings in Shelby.

I commenced a meeting at Mt. Calvary church on Saturday before the 2nd Sabbath in August, which continued six days. I was assisted by Brethren M. E. B. Jones, J. E. Parker, H. Connell and S. M. Robinson. During the meeting the church was wonderfully revived and sinners were convicted and made to cry for mercy. Although there was not a meeting, for I believed that the good seed had been sown, and that God would bless the work done. As I believed, so it was; when I returned I had the happy privilege of burying four with Christ in baptism, and two were restored. This church has paid the amount pledged on the colportage fund, and will do something for missions at the meeting of the association.

On Saturday before the third Sabbath I commenced a meeting at Hopewell, which continued for six days. I was assisted by Brethren M. E. B. Jones, J. F. Parker, W. W. Armstrong and J. C. Lyon. Here Christians were built up, sinners converted, and one was baptized. I learn that the good work begun is going on, and that there will be some additions by baptism when I meet them next Sabbath. This church has the amount pledged for colportage fund made up and will send up a contribution for missions to the association.

On Saturday before the 4th Sabbath in August, I commenced a meeting at Summerhill, which continued for six days. I was assisted by Brethren W. W. Armstrong and E. B. Teague, D.D. Bro. Teague did the most of the preaching. Here the church was revived, and many craved an interest in the prayers of God's people, two were added to the church by baptism and one by letter. This church has the amount pledged made up for the colportage fund, and will cast in her mite for missions at the association. The church is now ceasing the house and putting in sash.

On Saturday before the 5th Sabbath in August, I commenced a meeting at Bethesda, which continued for six days. I was assisted by Brethren W. W. Armstrong, J. C. Lyon and J. F. Parker. This was indeed a glorious meeting. Christians were built up and sinners were convicted and converted. Eight were added by baptism, two by letter and six by restoration. This church has the amount pledged for the colportage fund made up, and it will be forthcoming at the association. She will also contribute to the cause of missions.

Now, Bro. West, these four churches constitute my field of labor. It is pleasant to meet with them. I thank God that he has so abundantly blessed them all. C. W. O'HARA. Wilsonville, Sept. 16th.

A good deed is never lost; he who sows courtesy reaps friendship; and he who plants kindness gathers love. —[Basil.]

Alabama Baptist.

SELMA, ALA., OCT. 2, 1884.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor and Proprietor.

Entered at the post-office at Selma, Ala., for transmission through the mails as second-class matter.

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AN INTERPRETATION AND A REMARK.

We see in the *Religious Herald* a scholarly and thoughtful communication upon Dr. Toy's quotations of the Old Testament in the New. It suggests that the "young woman" in the Hebrew, "virgin" in the Septuagint, Immanuel, Isa. 7:14, in Matt. 1:23, is "in reality, what the child of Isaiah was only in symbol"; and that Matthew states the fact of the virgin birth of our Saviour independent of and before the quotation, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us;" while Dr. Toy thinks the passage, in the Hebrew, "is not susceptible of a Messianic interpretation."

We think the interpretation of the *Herald's* correspondent ingenious, and, perhaps, correct; but refer to it mainly to say, that we can imagine no interpretation more safe than that which the New Testament writers have put upon quotations from the Old. If we are not to accept these, as beyond all question, then there is an end of all certainty. In the present case, the author of the Gospel first states elaborately the fact of the virgin birth, and secondly quote the prophecy of Isaiah declaring or foreshadowing the fact seven hundred years before.

Quotations from the Septuagint, when differing from the Hebrew, must be supposed to assure us of identity of meaning between the two, so far as the writer has use for the idea conveyed in the passage. In other words, he authenticates the passage from the Septuagint so far as he uses it. As to what part of it he does not intend to use, he leaves that to any uncertainty the difference from the Hebrew may involve. Matthew knew, by inspiration if you please, that Isaiah's "young woman," if that be the true reader, was to be a virgin; that that was the idea in the mind of the prophet, or the intention of the Holy Spirit, whether understood fully by the prophet or not.

We have been requested to furnish to individuals privately some suggestions as to the best method of prosecuting the private study of theology; and it will not be amiss to make suggestions through the State paper.

The paragraph Bible, published by Sheldon & Co., New York, is the best single book we know of. It contains very copious and skillfully selected references, scholarly notes explanatory of difficult passages, exegetical, historical, and others, thoroughly sound and clear in the use of all the best manuscripts except the Sinaitic; prefaces to the books; a harmony of the Gospels; a sketch of the history of the Jews during the period between the Old and New Testaments; maps, etc. The paragraph is very skillfully done, while the numeration of the verses is retained. Cost in single volume \$3.00, in two volumes a little more. As to its use, we would suggest the topical method of study. Let some main texts upon the topic selected be chosen, and the references be examined until the whole subject is surveyed and the mind is fully satisfied.

The Scripture Text Book, published by the American Tract Society, is copious in topics covering the whole scheme of revelation, and might be used to furnish topics; or some catechism embracing in epitome an outline of theology. We have for years largely adopted this plan of study, and have usually found the Paragraph Bible sufficient; indeed, it has been more useful to us than the commentaries. Or such a work as Daggs' Manual of Theology, or Pendleton's, may be used, the former, and we understand the latter, very luminous. We need not accept everything we find in either, unless it satisfies our understanding. Daggs' Manual of Church Order is also an excellent work.

Of works on special subjects, we regard Fuller's Gospel worthy of all acceptance, a masterly presentation of a most important subject, as indeed all he has written, eminently worthy of study. He is the clearest writer on theology we have ever read, and perhaps comes more nearly being an exponent of the views generally held by our people than any other author; at least he is eminently conservative and common-sense in all that he writes. The Westminster Catechism is a valuable book, remarkable for the most part for aptness of proof-texts and clearness of statement. Speculation on the high questions of

divine sovereignty, we think, is in some places pushed too far. The book does not, like Fuller, always stop where the light gives out. Of course we do not endorse what pertains to ordinances and church order, but these things are presented in a way to put one upon ascertaining the verities of divine teaching, and making himself familiar with the views of strong and earnest men, under the unconscious bias of tradition.

Of works of controversy on the ordinances we have never thought much, have rarely been paid for reading them, have spent time much more profitably in carefully investigating the words of the Spirit on the subject.

The work on Homiletics, sermonizing, of Dr. John A. Broadus, is remarkable for fullness, for the size of the volume, characterized by a singular wealth of knowledge, breadth of common sense, and mastery of the whole subject, and pervaded by a spirit of sweet and ripe piety. A good Concordance ought always to be at hand, and a copious chronological table, as also some work on Biblical geography.

With simple appliances of this kind, and an earnest, patient, prayerful, investigating spirit, many of our ablest men have made themselves theologians of the first class. We will add that much time ought to be expended in tracing the fulfillment of the prophecies of the Old Testament in the new, as also the study of the types of the old dispensation.

"KINGS SHALL BE THY NURSING FATHERS, AND THEIR QUEENS THY NURSING MOTHERS."
—ISA. 49:23.

These words of the prophet relate, of course, to greater things, the restoration of Israel to their own Messiah, and the preceding 'fulness of the Gentiles,' but they come into our mind, on reading the accounts of the unselfish and hazardous ministrations of King Humbert and Queen Marguerite, the whole Royal Family of Italy, and the most cultured and best of the sons and daughters of the nation, to the plague-stricken people of their cities. The noble example, unique and unparalleled as it is, will, it is to be hoped, be contagious. We know little of the reputed religious character of these royal good Samaritans, but can scarcely conceive that their acts are inspired by less than the spirit of him who carried our sorrows and took our sicknesses.

Appropos of the real application of the passage from which we have quoted and kindred passages, that a great day of Gospel blessing, such as we can scarcely imagine, is in the future.

That it draws near is the opinion of a vast number of the most sagacious, common-sense commentators. The consent of these impresses us, however doubting the details of any calculations we have seen. The Christianization of the Sandwich Islands, of Madagascar, of large portions of India, the conversions in a short time of a multitude of Telugus, to say nothing of the general progress of Christianity in almost every quarter of the globe is inspiring.

We have no sympathy with the theory, based upon a superficial interpretation of a few isolated Scriptures, that looks for a season of darkness before the coming day.

THE OBJECTIVE AND SUBJECTIVE IN PREACHING.

There are obviously two departments of preaching—what is objective to the heart, the feelings, cognized by the understanding, the intellect alone; and what is cognized by the feelings, by "experience." For the former, accurate knowledge of the philology, the verbal import, of Scripture prepares; for the latter, experience of repentance, faith, prayer, support in trial—the whole history of a human heart in the *travel and travail* of true godliness.

A combination of large knowledge and experience, therefore, equips fully the preacher of righteousness. A mere theological scholar and a mere man of experience, may both be in danger of *deceiving* to the teachers of the law, knowing neither what they say nor whereof they affirm.

The great preachers, in the just sense of the terms, have especially preached out of consciousness, have known revelation in experience.

WE WOULD suggest to the almanac makers that some of them reproduce "Poor Richard's Sayings." They are full of homely wisdom, such as can be found nowhere else. It is true that they have been called "philosophy of coyness," but we have never understood that Franklin was deficient in the duties of charity and liberality.

Or, better still, these almanacs could find place for the insertion of a series of pithy Christian maxims. Send thoughts picked up here and there, have germinated and borne fruit in the intellectual and moral history of us all.

A few valuable books read in early life have grown into volumes of valuable reflection. The mental furniture of the boy has become the basis of the accumulating stores of all after life.

DIVERSITIES OF GIFTS.

Sowing, cultivating and reaping are all equally important in husbandry. The thorough preparation of the soil to receive the seed is not less so. God's ministers have gifts bestowed upon them for every part of the work: some prepare the soil under the Spirit's guidance, some sow the seed, some gather the harvest. Some are endowed with gifts for more than one department—for all the departments—of the work.

It is impossible for us to say, in any given case of reaping, whose labors have the most important connection with the manifested results in the conversion of souls; or, when we covet the best gifts, to know whether we should pray for a place in one department or another. That ought to be cheerfully left to the Lord of the harvest. If endowed with analytical and logical powers, our province most likely is exposition in the main; if with power of analogy and illustration, teaching; if with a fervent spirit, exhortation. Either, however, to be effectual, must be within the unction of the Spirit. None of the New Testament epistles are addressed directly to the unconverted, but in every case to churches of supposed Christians; while the end of Christian organization and activity—the conversion of souls—is always made prominent.

This shaping of the epistles must at least imply one thing distinctly—that the edification of the saints is immediately connected with the conversion of sinners; that, under God, the one thing depends on the other. So says the Psalmist: "Restore unto me the joy of thy salvation, and uphold me with thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted."

Let not, therefore, the minister who edifies, (merely edifies the saints, if you please), be disparaged or discouraged. The foundations of church success are laid in the indoctrination and edification of the membership. Long periods will always show this fact. Fixed stars shed more light in the long run than the most imposing comets.

COOSA RIVER ASSOCIATION.

We had fully intended to attend this noble Association, with which originated the first definite move to establish the Howard College, which has been for many years in the front rank of the Associations of the State, whose ministers and laymen are conspicuous for intelligence and zeal. We had already imagined the rattle of buggy wheels, the tramp of horses, the coming forms of delegates, satchel in hand, the wavy movements of festal robes, and the white church-house, to be the scene of a fifty-first meeting, September, 1884; were looking out in the concourse for the noted men—Henderson, of the smooth brow, fine-grained skin, silken hair and hazel eye, indicative of the wiry toughness, elasticity and plastic energy of mind that so distinguish the preacher and writer; Renfro, thoughtful, sedate, intense, whose deep ardor of nature has always bound his multitude of friends with hooks of steel; Wilkes, sinewy, bronzed, of the greyish eyes, that sparkle like diamonds when a coal from off the altar touches his lips; Symthe, and Law, and Wright, and others younger somewhat, not less accepted of their brethren, or honored of the Master, but less known to us,—and the morally stalwart laymen too numerous to mention. But an unexpected and painful Providence threw itself right athwart our way. The first thing we heard from the meeting was a strong expression in regard to the introductory sermon by Bro. Wright, and the wish that it might be published. The subject and treatment were alike commended. We hope it will find its way into our columns; for many who heard it agree with our friend. Liberal things were devised and done, as has been intimated, albeit something seemed to repress enthusiasm, perhaps the unusual failure of the cotton crop. But God will help the liberal, often in ways most unexpected. The Association meets next year with the Willsonville church. We hope, if alive, to be there. May heaven send the former and latter train meanwhile.

FIELD NOTES.

Rev. W. N. Reeves, of Eufaula, was in Selma Tuesday on his way to Marion to enter a son as a student in Howard College.

Bro. Brewer writes us that Bro. S. A. Smith, a promising young man, has recently been licensed to preach by the Milltown church, Chambers county.

Bro. D. I. Purser, of Birmingham, paid us a visit Tuesday. He was on his way to Marion to look after the interests of theological students at Howard College.

A generous lady, who delights in good deeds, but who does not wish her name given to the public, sends us \$20 through the editor of the ALABAMA BAPTIST, to furnish a room in the mess hall for ministerial students at Howard College.—D. I. Purser, in behalf of Board.

"The Board of Ministerial Education desire to acknowledge the receipt of \$100 worth of provisions for the ministerial students at Howard College, from that prince of liberal givers, R.C. Keeble, of the Selma church." D. I. Purser.

"Our Coosa River Association, just closed, was a successful session. Bro. J. L. Thompson, a son of Howard College culture, and a promising young preacher, with other visiting ministers, was in attendance."—W. Wilkes.

"Verbena church, together with our Ladies' Missionary Society, raised \$20.00 to furnish a room in the preachers' hall at Marion. According to Bro. Wright's suggestion, I suppose it will have to be called the Verbena room."—J. L. Thompson.

"Yesterday afternoon Judge T. W. Price was driving a two-horse team, when by some means the horses became frightened and ran off, throwing the old man out. He received injuries which caused his death within three hours. He was 76 years old."—D. M. A. Danby, Rehoboth, Sept. 25.

Brethren F. M. Hendon, of Fayette C. H., and Geo. E. Brewer, of Lafayette, have our cordial thanks for good lists of subscribers with the money. Bro. Brewer sent us the largest list we have received in some time.

"As the evangelist of North Liberty Association I had a most gracious revival, in a meeting of five days, commencing on the first Sunday in September, at the village of Lincoln, two miles north of New Market. There were ten or twelve conversions and six additions to New Hope church, situated in the community, and whose members met with me in the meeting."—T. J. McCandless, New Market.

"Ulconush church has just closed a very interesting meeting of five days, in which our Heavenly Father has greatly blessed us. Our much loved pastor, A. J. Hearn, did all the preaching during the meeting, to large and attentive congregations, with a zeal worthy of his high calling. The church is greatly revived, and twenty precious souls added to her number—eleven by experience and baptism, one to be baptized, three restored, four by letter and one by a returned letter of this church. Truly God is good to his people."—J. F. Foster, Coffeeville, Sept. 24th.

"We have just closed a good meeting at Coosa River Association. Among other interests aided, that of ministerial education at the Howard stood preeminent. By the way, I just remember what I lost in force of argument in my speech for this work, by not thinking to name Bro. J. C. Wright as one of the illustrations of what the College has done for our ministry in the State. Bro. Wright is one of the most accomplished speakers I am acquainted with in the Alabama pulpit. And he is one of the sons of Howard College."—W. W. Howard College.

Howard College, located in Marion, Ala., on the Cincinnati, Selma and Mobile Railroad, was opened for the reception of students on Jan. 3, 1842, and has since become one of the best institutions of learning in the country. This college has a large and talented faculty with a competent staff of military instructors, and the students receive the benefits of a thorough course of civil and military training, the objects of the college being to avoid the evils of both systems, and add features that are not found in either. While students receive a supervision that is complete, they are allowed a home-like freedom. Howard College was the first in Alabama that offered to young men of the State regular and full training in civil and military engineering, thus preparing them for the great and lucrative profession, the knowledge of which have been so necessary in developing the natural resources of the State in times of peace and assisting in operations of defense in time of war. The alumni of Howard College present the names of hundreds of the leading merchants and professional men in the South, who never tire in singing the praises of this time honored institution.—Times Democrat.

Query.

Bro. West: I was at the house of a member of the church on a Sunday morning, when a hawk came and tried to catch a chicken. Failing in the attempt, he alighted near by and watched for another opportunity. The brother asked me what he ought to do about that hawk. I told him to shoot him, if he could. And he tried it. Was that a violation of the Sabbath?

COUNTRY PREACHER.

NOTE.—We leave the question for some one else to answer. We are incompetent. The truth is that before we became a preacher and while we lived in the country, we shot at every hawk that dared to come near on Sunday. Since we became a preacher we have not shot at a hawk on Sunday, although we have been strongly tempted to do so, and we felt each time that it was well for the hawk that we were a preacher.

The greatest ocean depth ever ascertained by sounding was five miles and a quarter.

News and Notes From Tuskalooza.

The Tuskalooza Association met with Big Creek Church, seven miles from Tuskalooza, beginning September 18th. The almost total failure of the cotton crop last year, and the pressure of the times now, accounted for the fact that few of the churches came up to their usual quota of contributions to Missionary purposes. The whole of Friday was devoted to the discussion of the subject which will conduce to better things in that line another year. There is a disposition with a few of the churches to neglect the Mission cause altogether, but we hope and trust that wiser counsel will prevail, and a true spirit of missions will soon develop in all the churches of the Association.

Saturday morning was given to the discussion of Education, and after thorough discussion of the general subject, the interest centered on Ministerial Education. The plans of the new Board took hold on the people, and this Association can be easily counted on for \$100 for that purpose. We confidently expect that as many as two young ministers from our boundary will be in the Howard by Christmas.

Hon. H. H. Brown is now Moderator of this Association. His deep consecration to the cause, combined with his business habits and knowledge of parliamentary law render him one of the best presiding officers I have ever seen in the chair of an Association. B. H. of the Browns of the Tuskalooza Association are choice spirits of which we are justly proud.

OPENING OF THE A. C. F. COLLEGE. Tuskalooza has put on a new life in spite of the hot and dusty weather. The schools have all opened favorably. Prof. Yancey thinks this is, all things considered, the most favorable opening to the Central since he has been in charge. His roll at the close of the first week gives between 95 and 100, of whom 25 are boarders. Painstaking and laborious himself, and surrounded by the most competent corps of teachers, the true merit of his school can but assert itself.

Prof. Hill's school is on a tidal wave of success, while the University is on a big boom. While I have not the exact figures I am safe in saying that, including law students, the matriculation of the first week will exceed 200 at the University.

A Good Meeting at Concord.

Dear Bro. West: A glorious meeting has been held at Concord church, Perry county. On Saturday, the 6th of this month, the pastor, Rev. A. M. Davis, began the meeting. The pastor was without help until Monday, when Bro. J. S. Bolling arrived and remained until the meeting closed. I accompanied the pastor to the church Saturday and conducted the prayer-meeting. I remained until Monday night. The meeting continued six days and nights. A deep interest pervaded the congregation during the entire service. Many faithful and fervent prayers were offered, and the church greatly revived. Backsliders wished to be reclaimed and many anxious souls came forward for prayer, deeply convicted of sin, who continued wrestling Jacob-like until a blessing was bestowed. The meeting closed with an accession of eight young converts, all by baptism, which the pastor administered at the close of the meeting. The pastor is doing good work in the midst of his people. May the Lord continue to bless his labors. Those people are possessed with the spirit of missions, and are in full sympathy with the Mission Board. They will contribute in that direction, and there will be contributions in behalf of the Ladies' Aid Society. The young men have organized a prayer-meeting at the church. May the Lord bless them in it.

J. W. HAGGARD, Pineucky, Sept. 18th.

Good Meetings.

Bro. West: I held a meeting at Winterboro, Talladega county, beginning Saturday before the fourth Sabbath in July. It continued eight days. The church was greatly revived, but there were no conversions that we know of. Breth. John Scott and T. P. Gwin did most of the preaching and did it well. We look for great results after such able preaching.

LIBERTY CHURCH.

This church stands on the banks of Hurricane Creek, Cherokee county. I began a meeting there Friday night before the first Sabbath in August. We had the assistance of Bro. L. G. Skipper. His sermons will not be forgotten soon, for he preached with great power. The meeting continued nine days. Fifteen were baptized and several joined by letter. We have added to the church this year twenty-nine. The church is much revived.

TALLAHASSEE CHURCH, TALLADEGA COUNTY.

We began this meeting Saturday before the second Sabbath in August, and continued it six days. Dr. Henderson preached Sunday for us and remained until Tuesday noon. It would be formal for me to say that he did good preaching, for it does seem to me that as this dear brother grows older his mind gets stronger and more active. We did not have many conversions, but I think the members were revived.

H. A. TUPPER, Cor. Sec'y.

A Correction.

In my communication in the ALABAMA BAPTIST, on the "Hopping Craze," in the fourth paragraph, your printer makes a very awkward mistake. He prints "money istic," whereas I wrote, "Of course the dance has a sort of money-istic gracefulness, &c." There are some other minor errors which I will not take the trouble to correct.

NOTE.—As usual in such cases, PITT made the mistake, not the printer.—ED.

Keep the home near heaven. Let it face toward the Father's house.—James Hamilton.

would be formal for me to say that he did good preaching, for it does seem to me that as this dear brother grows older his mind gets stronger and more active. We did not have many conversions, but I think the members were revived.

MEPHIZBAH CHURCH, TALLADEGA COUNTY.

Saturday before the third Sabbath in August we began a meeting at this church. Monday that wonderful man, Rev. Paul Castleberry, came in and preached the Gospel in its purity. We had one of the best meetings I have been in for a long time. Bro. McDonald assisted us also. At the close of the meeting we led seventeen happy converts down into the water, and buried them with Christ in baptism.

W. S. GRIFFIN, Weaver's, Sept. 26th.

From Grove Hill.

Dear Bro. West: I notice with pleasure the reported revivals in your paper from all quarters of the State. I write to give you an account of another at this place.

Our meeting began on Friday night before the first Sabbath in this month, and continued a week. Bro. B. H. Crumpton, "the prince of Alabama revivalists," as one of your correspondents justly styled him, was with us, by special invitation. He reached our little village on Saturday night in order to begin his work on Sunday morning. His fame as a revivalist had preceded his coming. At eleven o'clock, a house, with a seating capacity of four hundred, was full of waiting and attentive listeners. When he ascended the pulpit and announced his text, he indicated clearly to all, and especially to the church, that he came for the sake of souls and not celebrity. The truths he so plainly but eloquently and lovingly presented, seemed to be tipped with the fire of the Spirit, and at the close of his discourse the church and pastor unanimously knelt down before God to invoke his assistance to "take up the stumbling block out of the way of his people." And then and there the Spirit seemed to drop down suddenly on the whole multitude, and one of the most gracious revivals ensued that we have ever witnessed here.

In the same earnest and forcible manner he preached for five consecutive days, twice a day, until the whole community felt the presence and power of the Holy Spirit, young and old, saint and sinner. Though there were three services a day, the interest of the congregations did not abate from the beginning to the close of the meeting. Breth. DeWitt and Creighton were present to be on duty when Bro. Crumpton needed rest.

The result of the meeting was a church rejoicing in faith, hope and love, twenty accessions to the membership, and a community united as perhaps never before. All additions by baptism except two. "Truly God is good to Israel," and "His arm is not shortened that he can not save." While we feel profoundly grateful to God for the great work he has done for us, I can not close without saying that Grove Hill church and community will never cease to hold in grateful and loving remembrance the instrument through whom this work was accomplished.

JAS. W. DICKINSON, Grove Hill, Sept. 18th.

Pleasant: Pressing: Prompt.

Between the fifteenth and the thirtieth of October instant, the newly appointed missionaries of our Board of Foreign Missions—making, with their families, a company of fifteen—will depart for their distant fields of labor. The expenses involved in these departures for outfits, passages across the continent and the oceans, and for advanced salaries, are very heavy. But, what duty should be more pleasant than contribution to the equipment and sending forth of these servants of God, who go to disciple the nations as the immediate representatives of our own churches? With depleted treasury, the Board goes forward contracting with railroads, steamers, and with these missionaries, confidently relying on the adequate and timely offerings of God's people. The time is short. The need is pressing. Let the responses be prompt. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Thus shall the Lord say in that day of days.

H. A. TUPPER, Cor. Sec'y, Richmond, Va.

Bethel Association.

This body met with the church, Sept. 20th, 1884, at McKinley, was organized by selecting the writer as Moderator, Rev. L. M. Bradley, Secretary, and W. F. Seitzer, Treas. Introductory sermon by Elder F. H. McGill was fully adequate to the changed condition—that of having lost one-half of our strength in the organization of a new Association. Though we feel deeply the loss of those with whom we have met so long, we manifested submission by cheerfully and liberally meeting all demands upon us. While past recollections cast gloom upon us, we know that time will lift the clouds, and as a sister body, we bid them God speed. Eld. W. B. Williams preached to a large and attentive audience Saturday night. Sabbath morning was occupied in discussing the report on Sabbath-schools. The report showed an increasing interest in the great work, fully sustaining the idea that it is the church at work, and the source from which we are drawing recruits to the grand army, fully equipped for service in the march to the kingdom above. At 11 a. m. Elder W. A. Parker preached the missionary sermon, subject, "Go teach all nations, &c.," with such power as to support the growing enthusiasm kindled in the hearts of the Christian family.

At 2:30 p. m., the report on ministerial education was presented, and after discussion by as many as time would allow, and after adopting J. W. Dunaway as beneficiary, pledging co-operation with the State Board of Ministerial Education, with \$125.00, was concurred in. Elder G. S. Anderson, by request, was granted time to present the claims of the church-building committee at Demopolis, which resulted in securing cash and pledges to the amount of \$82.50. At 8 p. m., divine service by Elder G. S. Anderson at the Baptist church. Monday at 10 a. m. the report on missions was presented and discussed by Dr. T. M. Bailey and others, and after resolving co-operation with the State Mission Board, and pledging the amounts asked for by the Convention, it was concurred in. At 2:30 p. m. the report on Temperance was made, and after discussion by W. B. Crumpton and others, who viewed it from a prohibitory standpoint, was adopted. The report on Woman's Work received a liberal share of attention. Though in its infancy among us, the result of its labors were very satisfactory. That of Aged and Infirm Ministers was presented, and such action had as will bring the question before us at our next meeting in no uncertain way. We were happy in that all the churches were present by full delegation except two. We had with us correspondents from various bodies, viz., Dr. T. M. Bailey, Corresponding Secretary of the State Mission Board; Dr. J. T. Murfee, President of Howard College; Elder C. J. Miles, South Bethel; Elder G. S. Anderson, Cahaba Association; and Elder W. T. Simmons, Bigbee Association. After the usual closing exercises, the Association, at 11 p. m., adjourned to meet with the church at Linden, Marengo county, Tuesday before the second Sabbath in October, 1885. JNO. W. JONES, Jefferson, Sept. 27th.

Demopolis Church.

Amounts recently received in cash for Demopolis church:

Rev. F. H. McGill (Bethel church).....	\$ 1.00
G. T. Wrenn (Bethel church).....	1.00
J. T. Sims, Bethel church.....	1.00
H. B. Praytor, Sumterville church.....	1.00
K. B. Brown.....	20
Miss Charlie Stewart.....	1.00
HIGBEE ASSOCIATION.....	
Rev. A. R. Scarborough.....	1.00
W. H. Lewis.....	1.00
J. B. Turner.....	1.00
J. K. Larkin.....	1.00
A. P. Evans.....	2.00
G. W. Green.....	2.00
Rev. J. W. Cook.....	1.00
J. W. Webb.....	25
E. T. Mabrey.....	25
Mrs. A. Brantley.....	1.00
PINE BARREN ASSOCIATION.....	
Cash Collection.....	16.20
C. T. Munterlynn.....	10.00
BETHEL ASSOCIATION.....	
Miss Matilda Anderson.....	5.00
W. K. Thomas.....	5.00
J. T. Caine.....	5.00
RECAPITULATION.....	
Bethel Church.....	\$30.50
Sumterville Church.....	9.00
High Association.....	61.00
Pine Barren Association.....	44.00
Bethel Association.....	44.00
This includes the subscription made at the Bigbee Association last year and this year combined. The amounts will be reported in the ALABAMA BAPTIST from time to time as received. We lack \$300.00 more than cash and subscriptions to complete the house. Help us, brethren.	
G. S. ANDERSON, Newberne, Sept. 25th.	

LITERARY NOTICES.

MRS. HURD'S NICK. By Ella Farman. The Young Folk's Library. Illustrated. Boston: D. Lothrop & Co. Price 25 cents.

This fascinating story, one of the best from the author's practised pen, will find a multitude of earnest and appreciative readers. It draws a sharp contrast between genuine, practical religion and its fashionable substitute, and shows the hollowness of a life not based upon sound principle. The character of Lois Gladstone is clearly and effectively drawn, and the story of her experiences in the Hurd household, with the changes brought about in it through her quiet but persistent influence, is told with skill and feeling. There is hardly a page without its suggestive passage, and we know of few books which contain so much that is really helpful to young girls placed in positions where self-control, moral courage and self-sacrifice are required.

VILLANOVA SOLARO. A Story of the Vaudois. By Miss L. Bates. American Baptist Publication Society. Price, \$1.25.

The scene of this story is laid in the valleys of Piedmont and in the mountain heights by which they are enclosed. The period is during the later years of the sixteenth century, including the year 1572, the era of the Massacre of St. Bartholomew's Eve. The Count of Villanova-Solaro was one of the Vaudois, against whom the hostility of the Papal persecutors was especially directed. The story traces the history of the family from the time when, after the imprisonment of the Count, they were compelled to forsake their ancestral home and flee to the mountain heights, where at Boudria and its vicinity, they were sheltered for a season by their brethren of like faith. At length the Count perished in prison; the Countess and her youngest son were slain by their persecutors; and the two older sons and the youngest sister of the Count made their escape to Geneva. The work gives a very interesting sketch of the life scenes of the hunted Vaudois, and of the spirit that animated them. They, and their Christian life, stand out in bold relief from the dark background of Papal superstition and cruelty. As we look at them, we naturally recall the words that the author of the Epistle to the Hebrews applies to the other sufferers for righteousness' sake: "Of whom the world was not worthy."

The October number of THE PULPIT TREASURY is on our table. It is a superb number both in matter and in appearance. The portrait of Dr. Edward Payson Terhune and the view of his church are first-class illustrations, while the sketch of his life is deeply interesting. The sermons are by Dr. Terhune, Canon Liddon, Drs. Maclaren, Theo. Pryor, W. Fawcett, J. Hall, R. S. Storrs and Rev. C. E. Crosswaite, and are worthy of these noble preachers. Dr. Armitage's closing article on Treatment of Scepticism in the Pulpit, is a timely contribution. Dr. Gideon Draper gives the first of his articles on Neander. The Mormon Problem is ably discussed by Rev. Clarke Braden, the great debater. A Christian lady gives her views on Dancing. Bishop J. M. Walden sets forth important facts on The Ballot and the Bible. Light on the International Lessons is given by Dr. J. S. Chadwick. Prof. T. H. Pattison shows that The True Minister is no Failure, and Dr. Cuyler has a word on Prophesying Smooth Things. Bishop Kyle's second article on Sabbath Observance ought to command attention; while Dr. V. M. Taylor, on True Sympathy: The Result of Suffering, will strike a sensitive chord in many hearts. D. Lewis, M. D., continues his treatment of Wakefulness and How Avoided. The Afterwards of the Prayer-meeting, by Rev. S. Baker, is worthy of every pastor's profound consideration. How to Make the Home Attractive, by Dr. W. Aikman, and Family Cheerfulness, by Dr. Stanford, give good counsels to parents. Dr. A. Mitchell throws light on Religion Among North American Indians. All the other departments overflowing with good things, for pastor and people. Yearly \$2.50. Clergymen, \$2.00. Single copies 25 cents. E. B. Treat, Publisher, 757 Broadway, New York.

THE CENTURY MAGAZINE.—The October Century, which closes the twenty-eighth volume of this magazine, contains the announcement of some of the features of the coming magazine year, chief among which is a profusely illustrated series on Battles and Leaders of the Civil War, most of which will be written by Generals, either upon the Federal or the Confederate side, actually in command during the various engagements. Prefatory to these articles is the opening paper in this number, on Lights and Shadows of Army Life, by Geo. F. Williams, the well known war correspondent, whose descriptions and anecdotes of the camp, the march, and the battle field, and reminiscences of famous Generals, are supplemented by engravings after the etchings of Edwin Forbes,

