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Collegiate Training.

BY J. M. FROST, D. D.

In this article I wish to urge the importance of collegiate training, particularly with reference to those preparing for the ministry. A course at the Seminary, although of immense intrinsic value, and on many accounts, eminently desirable, is still an after thought as compared with the college course—second in importance, but especially in order. There is absolutely no ground for invidious distinction or competition, and indeed a comparison is hardly just. But young men, as stated in the preceding article, are seriously misplacing these two great factors in ministerial education, and skipping the Seminary course for a collegiate course. This is a sad blunder, and being injurious to themselves, the cause and the schools, should be corrected. My only purpose in bringing the two into comparison is the earnest hope of contributing something to this correction. My aim is good, though my effort fails. In pressing the advantages of the college as the burden of these articles, I mean no disparagement to the Seminary. It must be prized and honored in its true relation to the whole system of education, particularly in its relation to collegiate training. The Theological Seminary surely holds a noble place in the educational system; and the college, with the advantages which it affords, may be more easily understood and more conspicuously exhibited, by stating and emphasizing its relation to the Seminary. The Seminary is for college-trained men, not exclusively, but chiefly and most advantageously. They only are prepared for the Seminary, and will get the most from its course, other things being equal, and often when other things are unequal. It is surely an excellent thing, and marks the wisdom of its founders, that our Seminary at Louisville has, as a feature peculiar to itself and nobly adapted to its purpose, a special course for young men whose circumstances render a college course almost impracticable. Another course almost impracticable for these have latterly attended the Seminary, and among them some choice men. I yield to none in my admiration or commendation, either of this class of students or of the Seminary management, for meeting their wants and giving them such instruction as renders splendid help in their work. But these very men, realizing their misfortune in having failed to secure a college course, are earnest advocates for a thorough collegiate training. And besides, I am writing now not with reference to an exceptional class for whom a special course is announced, but with reference to young men generally who are entering the ministry. For these, and as the statement of a general rule, with exceptions as rare as possible, the college course comes first and is of first importance. To reverse this rule must work disastrously to the young men, as well as to all the efforts and aims of higher education. In this there is hardly room for disagreement. Higher education, which is now the watchword of educational circles, contemplates a higher sphere of action; while a higher sphere of action demands a higher education. Allow me to say with distinctness and emphasis, I mean no reflection upon the noble men who, without collegiate training, yet trained themselves, without collegiate education, yet educated themselves, without college or Seminary, yet made men of themselves, and wrought so grandly for God. I am writing for the young men of to-day, who have royal advantages and are confronted with tremendous responsibilities; who in their grand possibilities which are to be used or spoiled, are to be crowned with a crown more to be desired than the crown which monarchs wear. Of that I could reach them and move them! No hindrance to higher education is here hindering than this unconquerable hurry to get through. It has been to hundreds their educational and mental ruin. To get through is the chief thing, no matter how. And young ministers are fearfully under the influence of this wild spirit of the times. It is a haste that makes waste. Oh! the bitter consciousness of being disqualified for higher work, and of having one's failure in preparatory training to cast a shadow over all he undertakes! Young men, take warning from the failures, and the disappointments to be seen along the way with you are now trending!

In the training of the schools, one learns the foundation for all his future work, and with painful recollection of the past, I say to every young man, take the Seminary if possible, take the university and do thorough work in each. Lay your foundation deep, and broad, and strong, and then build a solid superstructure. Count neither time nor labor, nor cost. It will take all of these, and much of each, but in the sum-total of life it will be a splendid economy and a real saving.

Between the collegiate course and successful work for any of the learned professions, and the education requisite to efficient preaching, there is but little difference. The young preacher's education is in his education, not because of his character of his studies, but simply because he is preparing for the ministry. The study of the sciences and the law, the medical student and the ministerial student, plod over the same books, and the same lessons they need to study the same thing, and for the same purpose. After his collegiate training, each finds special instruction respectively in the law school, the medical college, the theological seminary, and each takes a special course preparatory to his special work. But think of a young man's rushing away to attend the law school, or the medical college, in utter disregard of a preparatory collegiate course! True, even this is done, and consequently the country is overrun with second-rate doctors, and the city is infested with third-rate lawyers.

Every argument for collegiate training is increased in force when applied to a young man who, in answer to God's call, expects to preach the gospel. Here the cultured brain, the developed faculties of the mind, the capacity for thinking great thoughts with accuracy, and expressing them with precision, are most needed, and find ample scope for their noblest and highest exercise. If there must needs be dwarfed intellects, narrow and stunted minds, let us have them somewhere else—even in the court room, where property and justice are endangered, or in the sick room, where health and life are at stake, but not in the pulpit. The vast influence of a well-graded college education, although not the chief thing, is yet of immense value, and if a young preacher does not get it in that way, and at that period of life, the probabilities are altogether against his ever getting it. The want of it will greatly hinder his work, will again and again put him at a disadvantage, and be a source of frequent and painful mortification. But of much greater value than even this, is the mental training which such a course gives. This, indeed, is the specific end of education—is education itself, and needful for any work in which ability is to be exercised. To train the mind is the first and essential thing, and then its faculties may be exercised in any particular line. The crying need of the hour, in every department of life, is for men with trained minds. To have the mind thoroughly drilled, all the mental forces at perfect and easy command, is the highest end of education. Special equipment for a special work, comes afterward and education, as one's whole life, is only a means to a higher end. And in these special callings, trained men, men trained in the schools, are needed and are in demand. The ministry is no exception. Preaching is largely intellectual, and sermons are specimens of intellectual workmanship. So there is great need in the ministry for men whose minds have been trained by broad, liberal, sound education. This demand must be supplied by the college first, and then by the Seminary; this preparation for the ministry, first by collegiate training, and second by Seminary training. Let each be held in its own sphere and do its work well, and the result will surely be an efficient ministry, able ministers of the Word, and able leaders of the hosts of God. Nothing we have written in the least incompatible with the possession of great endowments of spiritual power, or with the fullest dependence upon the Holy Spirit for guidance in preparing our sermons and success in preaching them. This, indeed, is the preacher's absolute need. Through education and great scholarship, and compatible with great piety and thorough spiritual-mindedness. As with the Apostle Paul, the two may shine in brilliant conjunction with the happiest results. We would not, in any sense, undervalue this, nor make it secondary to anything, while pressing the claims of collegiate training. Wishing to say some other things, which cannot be said now for want of space, I respectfully ask permission for one more article to complete this series.—*Western Recorder.*

Many Things.

Dear Baptist: I am glad to see you looking so well in your new home. I hope you are extending your acquaintance with the families of our grand State. Your smiling face and wise and loving counsels should win for you a weekly visit to every Baptist home in Alabama. But I am sorry to find that many such homes have not been open to you. I think I can, in a few days more, open the way for you to meet several of my friends and brethren whom you have never seen. They are good people, but some of them are a little bashful. How strange it is that some of our people should be so shy of meeting the outcasts of the world as to go out and hunt them up and feel as much at home in their presence as in the presence of their own wives, and yet evade you as if you were not as easy, pleasant and agreeable as any other paper in the land. But I took up my pen to give you some news.

My business has thrown me a few years in the midst of a very pleasant people. I am one of those creatures, you know, called a country preacher. I spend all of my time visiting, preaching, and studying—well, yes, I eat and sleep, too, now and then.

I have witnessed very many precious meetings this year. Bro. Foster, at Grant's Creek, had a good meeting. He also had a splendid meeting at his other church, and Forest church, too, had an excellent meeting. Many hearts were made soft and many eyes wet as the people thought on the goodness and mercy of God. Four were received for baptism and two by letter. This church knows how to make a worn out preacher feel good.

Here comes Sister Upchurch with a little round box in her hand. I wonder what is in it! "Bro. — here is a little thank-offering which we want to give." How sweet to labor when such tokens of sympathy are offered!

I next fell in with the brethren and sisters of Bethel church, where we enjoyed a gracious outpouring of the Holy Spirit. Bro. J. E. White preached five good sermons as I ever listened to, and two were restored. During the week a nice pool convenient to the church was put in. The meeting closed on Sunday with a handsome collection for missions.

Here again my heart was melted down as the ladies came forward with a handsome coat for "the preacher." And then the next day Bro. Taylor comes in with a pair of fine shoes. Well, the heart swells with feelings too big for utterance.

My letter is now too long, but I must say a few words about the Union Association. The rain poured down in torrents each day but the attendance was good. Everything was pleasant and agreeable except the mud and rain. Colonels Stone and Stansel said many things about you which you would have appreciated very highly indeed if you had heard them.

By the by, such men as the above named would fill the chair of Governor or with great credit to themselves and the State. They are Christian gentlemen of the highest type, and thoroughly posted in those things that fit men for such positions.

Here I met Dr. Thomas, of the Central. He made a favorable impression, and the friends of the Central are well pleased with its new president.

The marriage bells are ringing on every hand. Happy hearts are growing happier as two after two they stand at the marriage altar.

On the 14th inst. at the residence of the bride's father, in Jefferson county, Mr. Charles Knokey and Miss E. L. Wood, were united in marriage by the writer.

M. M. W.

Oakaba Association.

This body met on the 14th and adjourned on the 16th inst. Judge Settle was moderator, and M. Harris clerk. The number of baptisms and the amount of money contributed were a hundred per cent above the report of last year. Most of the churches were represented by intelligent, earnest men. The various subjects embraced in our plans of benevolence were reported upon; and all of them intelligently and some of them enthusiastically discussed. The interest manifested was deep and continued throughout the meeting. Dr. Bailey's address on missions and Dr. Deane's sermon on the same subject elicited much commendation and won friends to the cause. The ALABAMA BAPTIST was not forgotten among the many good causes represented. The Judson was represented by its accomplished President and the Howard by its numerous friends, Col.

Murree being detained in college by pressing duties. The hospitality was magnificent. The next meeting will be held with the Friendship church, in Bibb county. G. S. A. Newbern, Oct. 25th.

"Speak Evil of no Man."

BY A. S. WORRELL.

Says a Persian writer, "Having in my youth notions of severe piety, I used to rise in the night to watch and pray, and read the Koran. One night as I was thus engaged my father awoke. 'Behold,' said I to him, 'thy other children are lost in irreligious slaughter while I alone seek to please God.' 'Son of my soul,' said he, 'it is better to sleep than to wake to note the faults of thy brethren.'"

The habit of evil speaking seems to be well high universal. The few who obey the injunction, "Speak evil of no man," stand out in bold relief, and are to be prized especially because so few. There is perhaps no sin more interwoven with human existence, more deeply imbedded in Christian character (of average type), than evil speaking. Is it a sin to steal, kill, or covet? It is as much a sin to speak evil of any man, because either is a violation of the law of God. This habit of evil speaking seems to glide naturally into the ordinary intercourse of life, entwining itself into the most sacred friendships, and pouring its venom into the sacred precincts of home. Even Christian people, those who show many signs of spiritual life, find this habit so wrought into their very being that they need to exercise the greatest caution against it, yet, they need the clear light of the Holy Spirit to reveal to them the hideousness of this monster vice.

"For habits linger in the soul; More grace, O Lord! more grace; More sweetness from thy loving heart, More sunshine from thy face."

It should be inscribed over the door of every family room on every occasion of social gathering, over every pulpit, and over the entrance of every place of convocation, in letters of light, "Speak evil of no man." And

trayed into the commission of this crime, he should feel very much as if he had stolen, or lied; and he should repent of the sin, leaving it no time to "crystallize on his conscience," remembering that true repentance is characterized by quitting the sin repented of.

"But," says one, "out of the abundance of the heart the mouth speaketh," and, therefore, to cure the evil, we must have the heart cleansed." True, the heart is the seat of the difficulty, and the Christian ought to have this evil "nipped in the bud," as he may do by utilizing the promisee power of God; but many Christians, of otherwise excellent deportment, seem never to have thought seriously of the matter. The power they already may be supposed to possess, would, if properly directed, free them from this vice. They need but to direct their attention to the matter, and send up the prayer of faith that the Lord will aid them to rescue their tongues from such palpable violation of the divine law. This, with sustained caution suitable thereto, will bring satisfaction to the most inveterate evil speakers.

"But what is evil speaking, do you ask?" Evil speaking is "saying hurtful things of another unnecessarily," or when not required for the glory of God. Should it become necessary for us to mention some evil that another has done, in order that the innocent may not suffer, we, in this event, would not violate the spirit of the text; but unfortunately, it is just in such cases that people are most disposed to be silent—i. e., they are usually silent when they ought to speak, and speak much when they ought to be silent.

Could the believer have an adequate conception of the evil of this sin, the evil to himself in blunting and defiling conscience, in paralyzing the spiritual energies of his nature, in grieving the Spirit from his heart, and in the soul poverty which naturally follows; surely he could see in this light he would recoil from it as from the touch of death. He would then find in his own shortcomings enough to criticize, and "having abundance of charity for the failings of others, but none for his own," he could appreciate the sentiment of the poet:

"Yes, they have caught the ways of God, To whom self has been displaced, In such close vision is he cast, O'er others' faults he glances."

A bright heart lost to sin, O'erlooks the distant ship, Rough waves look smooth, his life is in charity's eclipse, Swifter his little-dreamed heart, With charity like this, I'll self shall be the only spot, On earth that does not shine."

Association.

The Alabama Association convened in its annual session with the Louisville church, at Linden, Mississippi, on Friday, October 20th. The senior officers were re-elected, Bro. J. W. Jones, moderator; Bro. T. B. Ferguson, secretary; and Bro. W. A. Parker, clerk.

Of the eighteen churches composing the body seventeen were represented, reporting generally increased activity. Only the State Mission Board and the Hygees Association, of corresponding bodies, were with us. The valuable assistance of their corresponding bodies cannot be too highly appreciated. Dr. T. M. Bailey, with others, did noble service in the discussion of ministerial and general education. Bro. J. W. Dunaway, who is now at the Howard, was made the beneficiary with a sufficient fund pledged. The report on temperance showed continued activity on this subject. Much was said, and to the point, indicating a growing sentiment among the masses that will, at no distant period, control king alcohol.

The session closed, the great feature of Baptist convocations, was forcibly presented, including State, Home and Foreign, charitably and (surroundings considered) liberally provided for. The claims of the ALABAMA BAPTIST, the recognized organ of this association, were presented, together with those of the *Foreign Mission Journal*.

Owing to the scarcity of ministers we had but little preaching. Elder L. T. Daniel preached the introductory, and Dr. T. M. Bailey the missionary sermon. Though many of the churches are weak financially, this meeting was characterized by a spirit of liberality that speaks well for its success in the future. After disposing of funds and appointing committees the association adjourned, to meet with the church at Canaan, Wilcox county, on Friday before the fourth Sabbath in September, 1886. I cannot close this report without expressions of gratitude to the church and citizens of Linden and vicinage for their beautiful hospitality during our stay with them, and to mine host, Mr. A. M. Smith, I am personally indebted for favors. That our presence with you all was as pleasant to you as to us is the lasting wish of Bethel Association.

J. W. JONES.

Demopolis, Oct. 26.

The Bible Colporteur.

The importance of Bible colportage is well illustrated by an incident reported by Rev. Francisco Penzotti, a colporteur of the American Bible Society, in Bolivia. At Oruro, he began a systematic visiting from house to house and was very successful. He says: "When my books were all but gone, there still remained to be canvassed a few houses on one side of the town. Passing a store, I asked the owner if he wished to purchase a Bible, when he told me that he had bought some a year and a half ago, but had not been able to dispose of one. He was quite pleased to sell them to me, and I disposed of them to advantage. The lot consisted of only eight Bibles and nine New Testaments, but they were sufficient for me to complete the canvass." The storekeeper had kept these Bibles and Testaments on his shelf for eighteen months, and sold not one copy. The colporteur very quickly sold all that he had brought with him, and also all of the storekeeper's stock. Let us learn the lesson here taught, and send our colporteurs to put the Bible in every house, and to do that good work speedily. The returns expected from "Bible Day," to be observed by Baptist churches and schools on the second Sunday of November next, it is hoped will furnish the necessary means for this purpose.

Ordination of Rev. Robert Allen.

Dear Baptist: A presbytery, consisting of brethren Worthy, J. C. Moiley, Walker, and myself, met with the Baptist church at Mt. Calvary, in the northern part of Tallapoosa county, for the purpose of ordaining to the gospel ministry Bro. Robert Allen. R. A. J. Cumbee preached the ordination sermon, Bro. Worthy, the pastor of the church, acted as moderator, and examined the church, also hearing the candidate's Christian experience and call to the ministry. Bro. J. C. Moiley examined the candidate on the articles of faith; the charge was given by R. A. J. Cumbee; and the ordination prayer was made by Bro. Walker. The presbytery then extended the hand, followed by the church, when it seemed indeed that the work of the day was approved of God for the refreshings of the Holy Spirit was poured out profusely upon Christians. Bro. Allen is comparatively a young man, though a man of

family. His character is without blemish, a man of power in his community, and we think in him the church will have a man of marked usefulness. I preached to the same church on Sabbath to a large congregation, and we had a meeting of great interest. Bro. T. B. Ferguson came in on Sabbath morning. He had once been pastor of the church and at the close of the service made some well timed remarks. I had the pleasure some two weeks ago of baptizing five persons at this church, among them two above fifty years of age, to-wit, Enoch Pierson, a staunch citizen of this community, and Dr. Rowe, formerly of Auburn, Ala. I have had quite interesting meetings both at this place and Alexander City this year. More than fifty during the year have been added to the church at Alexander City, and a goodly number at this place. I hope to send more subscribers to the BAPTIST soon.

R. A. J. CUMBEE.

Dadeville, Oct. 27th.

Prayer for Young Men.

The week commencing Sunday, November 8th, will be observed throughout the civilized world as a season of prayer for young men and Young Men's Christian Associations. This season had its origin in a resolution adopted by the International Convention of the American Associations held in Albany, N. Y., in 1866, and has been observed every year since at the recommendation of the subsequent conventions.

There are now 2,960 of these associations in the world, distributed as follows: North America 934, Great Britain 503, France 72, Germany 549, Holland 336, Switzerland 268, Denmark 43, Belgium 24, and a dozen more or less in each of the following countries: Spain, Italy, Turkey, Russia, Austria, Japan, Syria, South Africa, Australia, New Zealand, Madagascar and India.

The American associations are the strongest and best organized of any. They number 620 general associations, 190 college, 69 railroad, 34 colored and 12 German. The yearly income of the American associations amounts to \$750,000. They own eighty-two buildings valued at \$5,352,000, and have a total net property of \$4,353,000. Four hundred and fifteen men are devoting their whole time to the work as secretaries, librarians and gymnasium instructors. The expense of the railroad associations is \$75,000 per year, two-thirds of which sum is contributed by the railroad companies, who testify to the great benefit resulting to their employees through this special department of Y. M. C. A. work. Last year 1,700 young men professed conversion in the College Associations.

There are thirty-one State and provincial organizations, each with its executive committee and annual conventions. These committees expended last year in their work \$34,034. The international committee located in New York city in 1866, and continued there ever since, is the executive committee of the international conventions which meet biennially. It consists of thirty-three members; nine advisory members and fifteen trustees, representing all parts of the United States and the Dominion of Canada. It employs ten secretaries whose business it is to visit all parts of the two countries, advising with and counselling associations, both State and local. The expenses of the committee for last year were \$30,496, which amount was contributed by friends of the cause.

For all Lands.

The appeal of the Baptist Publication Society, last November, for Bible Work, was to the Sunday-schools of our denomination, and for home distribution only. Now the appeal comes for a general and liberal offering from Baptist churches and schools everywhere in our land; not for the home field only, but for the foreign field as well. China, Japan, India, Spain, Sweden, Mexico, and other lands in darkness, appeal with outstretched hands. The wide-spread needs should awaken wide-spread participation in giving, that the Lord's treasury may be filled, and the needs met. Special services should be held in every church and school on "Bible Day"—the second Sunday in November—and a strong and mighty tide of offerings should be sent up to the Society for this most beneficent work. C. C. Bittling, D. D., 1420 Chestnut Street, Philadelphia, will furnish all needed information.

The early bird catches the worm, and the early morning walks will find this a true maxim. If we were permitted to make a suggestion, we should whisper: "Use Dr. Bull's Cough Syrup."

The Eufaula Association.

The Eufaula Association held its 32nd session with Hartsboro church, October 22nd-25th. The introductory sermon was preached by Z. T. Weaver, and it was one of his happiest efforts.

The business of the body was transacted most harmoniously and with more than usual enthusiasm. Some very fine speeches were made.

Among our visitors were A. Van Hoose, of Georgia; E. Y. Van Hoose, of Troy; and T. E. Chambliss, of Union Springs. Brother Chambliss preached a superb sermon on Friday night. This scribe had heard four sermons which he regarded as peerless and now he has heard a fifth one. T. M. Bailey preached Saturday night a most excellent sermon, which was most highly complimented by all.

Bro. G. A. Nunnally preached the missionary sermon on Sunday. Competent judges who have long attended the sessions of this association pronounced his sermon the best missionary sermon they had ever heard. One brother who had hitherto opposed foreign missions says he was completely converted, and as a fruit of his new faith he emptied his pocket-book into the hat. Dr. Nunnally is a new man among us, but he has already won all hearts to himself. Brethren W. H. Patterson, A. Van Hoose, and E. Y. Van Hoose also preached on Sunday, and their sermons elicited much favorable comment.

All of our churches in the country were reported as on the decline numerically. The contributions were a little larger than last year.

Some young men are coming to the front and sharing the duties of the associations with the older toilers. God be thanked.

Hartsboro gave the association a princely entertainment, but all knew that would be so before going.

The association generously and wisely relieved Bro. H. R. Schramm from all financial obligation to itself. And now he is to settle at Glenview.

That many-sided man, T. M. Bailey, who is ever "instant in season and out of season," contributed largely to the success of the meeting and the enjoyment of the brethren. His sermon to the children Sunday morning was just such an one as no one else but T. M. Bailey could get off. The next time you see him ask him about the other man's text and laugh.

The next session of the association is to be held with Ramoth church. The ALABAMA BAPTIST was remembered and many subscriptions received. W. S. ROGERS.

Oct. 26th.

Three Kinds of Christians.

It seems to me we have about three classes of Christians: the first class, in third chapter of John, were those who got to Calvary and there got life. They believed on the Son and were saved and there they rested satisfied. They did not seek any thing higher. Then in the fourth chapter of John we come to a better class of Christians. There it was a well of living water bubbling up. There are a few of these but they are not a hundredth part of the first class. But the best class is in the 7th chapter of John: "Out of his belly shall flow rivers of living water." That is the kind of Christians we ought to be.

When I was a boy I used to have to pump water for the cattle. Ah, how many times I have pumped with that old right hand until it ached, and many times I used to pump when I could not get any water, and I was taught that when the pump was dry, I must pour a pail of water down the pump and then I could get the water up. And that is what Christians want—a well of living water. We will have plenty of grace to spare—all we need ourselves and plenty for others. We have got into the way now of digging artesian wells better. They don't pump now to get the water, but when they dig the well they cut down through the gravel and through the clay perhaps 1,000 or 2,000 feet, not stopping when they can pump the water up, but they cut to a lower strata and the water flows up abundantly of itself. And so we ought every one of us to be like artesian wells. God has got grace enough for every one of us, and if we were only full of the Holy Christ what power we would have.—*Re.*

"A continual dripping on a very rainy day and a consuming flame in the heart." No wonder, just what they are each slave to bondage. One twenty-five cents spent for a bottle of Salvation Oil will restore harmony in the household.

Honor can be at stake only where justice and benevolence are at stake.—Charles Sumner.

A Georgia paper predicts that in three years a liquor shop will be a novelty in the State of Georgia.

Six months ago the jail of Escambia county, Ala., was empty as the result of prohibition. It is still without an occupant.

No wicker can be procured within ten miles of Suwanee University, Tenn. This is the Episcopal University of the South.

Michigan laws require that every engineer, fireman, brakeman, train despatcher, or other rail road employee, shall be a total abstainer, under the penalty of \$500 to the rail road employing offenders against the law.

THE TEETOTALER.—There was a soldier down in Tennessee when I was there—a great, strong, hearty fellow, who was a teetotaler. One day, when the army was going on a long march, a man offered him a drink of whiskey. "I am a teetotaler," was the reply. "Never mind that. You're in the army now; besides, you need some stimulant to help you on this long march."

Taking out a pocket Bible, he held it up before the face of his tempter, and said:—"That is all the stimulant I want."

In a station house in Brooklyn, the other night, a police officer in charge whistled away the time by taking a vote to see what were the politics of the seventeen men gathered into custody. Some of them were republicans and some of them democrats, but all but two of them, or fifteen out of seventeen, declared they would vote for prohibition if they had the chance as the best and surest means of keeping their money out of the hands of liquor dealers, and preventing for themselves and their families the misery which in their better moments they promised themselves to avoid in the future. If our drunkards and criminals are willing to vote for prohibition, or anything that will pull them out of the slough of despond, surely every Christian man ought to lend a helping hand.

TEMPERANCE.—It is not every minister who would offer to pay the year's public expenses of a whole New England city. Yet that is what the Rev. Jas. B. Cooper, of New Britain, Connecticut, is just reported to have done—on one condition! If the people of New Britain, he said, would stop drinking for one year, and give him the money, he would pay all the city taxes for them, including street, sewer, water, police, gas, and electricity charges. He would also pay the school tax, doubling the salaries of the teachers, and build a new high-school building and a new house for the Young Men's Christian Association. Next he would pay off the whole of the city's indebtedness (\$330,000), and throw in a barrel of flour for every poor family, and a suit of clothes for every needy person in town. Mr. Cooper's offer is still open; but at latest advices the citizens had not accepted it.

"Doctor," said a lady at a fashionable dinner party a few years ago, to the present Bishop Henry C. Potter, "I observe that you take no wine?" "No," said Dr. Potter; "I have not done so for many years—in fact, for twenty-five years." She expressed surprise in the look which met the doctor's answer. "It may interest you to know why I abstain," said Dr. Potter, observing the expression of his companion. "I will tell you. A man with an unconquerable passion for drink came constantly to see me and told me how this miserable passion was bringing him to utter ruin; how his employers, every time he obtained a position, were compelled to dismiss him on account of his terrible habit. One day I said to this man: 'Why will you not say here, and now—before God and in his help, I never will taste liquor again.' The man said: 'Doctor, if you were in my place you would not say that.' I answered: 'Temperance man that I am, I will say so this moment, and I spoke the solemn vow that I had called upon him to make. My poor friend looked at me with consternation; then an expression of hope overspread his face. With steady voice he pronounced the vow. A moment after he left me. He returned often to see me. The vow has been kept, and he that was fast losing soul and body, found a position, kept it, and became not only a sober but a godly man.' The man thus saved from intemperance by Dr. Potter was afterwards shot by an Indian in the West while on an errand of mercy to that Indian tribe. A tablet to his memory has been placed in Grace Chapel, New York.—S. S. Times.

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TO NON-SUBSCRIBERS.
We want the ALABAMA BAPTIST read in every Baptist family in the State, and to this end we send out from time to time specimen copies. We want you to subscribe. Try the paper and see what it is. In its new home, the paper hopes to deserve more than ever the patronage of the denomination. Please send us your name to-day with one dollar for six months or two dollars for a year.

PREACHERS AND PREACHING.
We always estimate the importance and magnitude of an office by its responsibilities. Legislators, congressmen, governors of States, and president of the United States, judges of all grades of courts, from the lowest to the highest, officers of trust involving pecuniary responsibility, are all positions of honorable ambition, and are valued according to their several grades of responsibility. Hence they each become the stepping stone to the next highest, just as the capacity of the aspirant is supposed to expand to meet still higher demands. To the eye of a Christian philosopher, our country presents at this time a rather pitiable aspect from the multitude of aspirants to these various offices. And let us observe in passing that this thirst for office, especially in these Southern States in these latter years, is in great part the signal of distress created by our wide spread poverty. In the halcyon days of our prosperity it was not infrequently the case that offices sought men instead of men seeking office. But this by the way. We set out to say something about preachers and preaching, that great office conferred by the Head of the Church on "men of like passions with us," and on whom he has conferred the distinction of "ambassadors for God," ministers of the court of heaven, having in charge the highest message that ever came from the eternal throne, and addressing interests vast as eternity. Nor is it wonderful that the grandest preacher the world ever saw should say, as he contemplates its crushing responsibilities, "and who is sufficient for these things?" It may be said of him as John Foster said of the great philanthropist, John Howard, that "he made that trial so seldom made, what is the utmost effect that can be granted to the last possible efforts of a mortal agent so that what he did not accomplish lay beyond the sphere of human activity, and he could call it to divine power." (We quote from memory.) Indeed, it is not the grief of every sincere gospel minister that to work so grand, so all-embracing and far-reaching in its consequences, he brings capacities so inadequate? Who of such ministers has not often felt, after some of his most successful efforts, that instead of congratulating himself for what he had done, it rather came him to enter into his closet and ask God to forgive "the iniquity of his holy things?"

So that measured by this divine standard, what are all earthly distinctions compared with the humblest minister that ever bore credentials from the Triune God? All these earthly honors perish with the occasion and circumstances in which they originate. But here is an office that originates in eternity, was created for eternity, that allies itself with eternity, and carries its achievements into eternity. For it is recorded that "they that be wise (margin, the teachers) shall shine of the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." O ye ministers of the everlasting gospel, as your eyes

upon this sublime promise in those and hours when you will sleep before dark and forbidding clouds when a cold chill and an icy wind would confront you—when the very thought of Christian laborers who are laboring with your own hands day in and day out for the privilege of preaching to them one day, the holy Sabbath, when you feel that the great apostle of the gentiles who put upon his trial for his life, but never his ministry, "no man forsook me," say in these lonely hours, Alas, your eyes upon this sublime promise, and realize that he who made you men, all those things that affect you, and from his lofty throne sends down the soul cheering assurance, "To him that overcometh I will give to sit down with me upon my throne, and he shall overcome me and an set down with me upon my throne." Your share may be worn and dusty, your feet may be sore with travel, you may often sit down to "a dinner of herbs," but thank the future will be your true greatness. You are rich in the revelation of "an inheritance incorruptible and undefiled, and that fadeth not away." The greatest treasure that has ever been through the wilderness to the promised land, the inheritance that contained Aaron's rod that budded, the tables of testimony that came from God to Moses, and the pot of manna, although so richly furnished within with pure gold, had an outer covering of goat's hair. Uncomely without it was "all glorious within," blessed symbol of the matchless Son of God, who to a world of godly men, is "a root out of dry ground," but to the Godly the very "brightness of the Father's glory, and the express image of his person"—symbol also of not a few of the very excellent of the earth, for was not the first Baptist preacher clad in camel's hair and a leathern girdle about his loins? And was not his "meat locusts and wild honey?" And how often has the very nobility of the skies, "the kings and princes of God our Father," been remanded to the dens and caves of the earth, clad in sheep skins and goat skins? For the testimony of Jesus and the word of God! "Judge not before the time." That

as he trudges along to meet an expectant assemblage to proclaim glad tidings, is a prince in disguise, and will ere while shine forth as the sun in the kingdom of glory and the rejoicing multitude that he has instrumentally carried with him to that happy land. But, reader, we have scarcely touched upon the theme we had in mind when we took up the pen, the work of this high calling. We shall resume it soon.

THE MONTGOMERY ASSOCIATION.
This association met with the Adams Street church, Montgomery, on Sunday, Oct. 31st. It is composed of eighteen churches. Friendship, Montgomery primary, was received into membership, and Friendship, Elmore county, dismissed to unite with Tallapoosa River Association. Bro. Andrews of the Unity, Barret of the Troy, Plaster, Bullock, McQueen, and Satterwhite, of the Alabama, Schramm of the Eufaula, and others were present as correspondents. Bro. Bailey, representing the State Mission Board, and Pres. Fraser, of the Judson, were also in attendance. The introductory sermon was preached by Bro. J. J. Cloud.

Bro. Plaster, preached at the First church Sabbath morning, and Bro. Bailey the missionary sermon at the Adams street church. At night, Bro. Wamboldt, preached at the Adams Street church by unanimous request of the association.

The subject of missions was discussed fully at the Monday morning session. In the afternoon education and Bible and colportage work were discussed, Dr. Fraser giving a most interesting talk about the Judson. Temperance was set for the night.

On Monday night the association adjourned to meet with the Trinity church next session.

Next Sabbath, 8th inst., is the time set for the observance of "Bible Day." We hope that every church and every Sabbath-school will remember to object and carry out the programme as arranged, or some other. The collections then to be taken are for the purpose of sending the gospel all over the earth. May God grant a hundredfold gathering on that day, and bless the money that shall be given for the advancement of his kingdom.

This Meeting of the State Mission Board on Nov. 10th is a very important one, and it is earnestly hoped that every member can arrange to be present. We use the word arrange advisedly. Often it happens that we do not find time for the Lord's business because we do not work to it. This is the most important meeting of the year.

The history of the world shows that it could never have made any progress without suggestions upon which to ground experiments resulting in knowledge and wisdom. Could these suggestions come but from the something or other we call imagination?

SPECIAL REQUEST.
We desire that all letters for this paper, whether for publication or otherwise, be addressed simply "THE ALABAMA BAPTIST," ADDRESS IN SOME letters have been delayed because this was not done. Subscribers will no longer be able to send their letters to the paper, as it is fairly owned and jointly edited, and when letters are addressed to either individual of the firm, they are liable to be kept over if the one to whom they are addressed is not in the city at the time. Therefore, please address every letter, whether on business or for publication, THE ALABAMA BAPTIST, Montgomery, Ala.

THE EXPOSITION AT NEW ORLEANS.
The entire citizenship of the United States, and especially the Southern people, should interest themselves in making the Exposition a grand success. Its various objects, its methodical arrangement, and its extensive scope backed by an energetic and intelligent corps of managers certainly will accomplish great and lasting results. We clip the following from the Exposition Guide:

"The North, Central, and South American Exposition to be held in New Orleans, commencing November 10, 1885, and closing April 1, 1886, is especially devoted to the development of trade relations of the United States with the Spanish and Portuguese American countries, and will go far toward the solution of the great and most important commercial problem of the day, 'what shall we do with our surplus manufactured products?' Every commercial interest of our country is closely identified with the result of this pioneer movement to establish a 'Hemispherical Policy,' by which Americans shall be induced to trade with Americans, and by which \$750,000,000 of South and Central American commerce now carried on with England, France, and Germany, shall be diverted to the United States, where it rightfully and geographically belongs, and to develop more intimate trade relations between the 55,000,000 producers and consumers of Mexico, South America, Central America and the West India Islands; in other words to stimulate an exchange of our surplus raw materials."

We give below the programme for the opening day:

TUESDAY, NOV. 10—AMERICAN PEACE DAY.
To be celebrated on opening day. The President of the United States, the Governors of all the States, the Presidents of the fifteen sister Republics of Spanish America, the Emperor of Brazil, and the Governor-General of Canada, will be invited.

Henry Ward Beecher will be invited to deliver an address on the subject of "Peace and Good Will," between States, Sections, and Nations. In order to give practical importance and value to this occasion, Boards of Trade, Chambers of Commerce, &c., will be invited to send delegates to organize an "American Commercial Peace Union" as a stand-off protest against the increase of war debts and war taxation.

The sentiment for the opening ceremonies is well timed and thoughtful, and the Theme, "Peace and Good Will" between States, Sections, and Nations, should receive the hearty endorsement of every civilized country, and be echoed back from every quarter of the globe with a fraternal amen! and amen!

The higher the civilization of a people, based on the Christian religion, the more devoted are they to friendly relations, the establishment of peace, and the free exercise of good will. Every means that can be devised, looking to a peaceful settlement of all national and international difficulties that may arise in the solution of government problems, should receive the endorsement and faithful co-operation of all the nations of the earth. We trust the time will soon come when an appeal to arms to settle misunderstandings among nations will no longer be resorted to, but reference to a Peace Congress be substituted.

TO OUR STATE MISSION BOARD.
Waiting all formality of a private correspondence and application, we wish to lay before our State Board the claims of a field in a section of the State that really demands its attention by all the considerations that can appeal to our philanthropy. It lies west and north of the New River Association, along the track of the Georgia Pacific railroad between Columbus, Miss., and its present terminus at Day's Gap in Walker county, and north of this track in the counties of Fayette, Lamar, We believe, and Lauderdale. We are assured by men entitled to confidence, that the harvest there is ripe and ready to be gathered. A brother living at Fayette Court House assures us that there are as many as half a dozen points in that field where the right kind of a missionary could establish churches in a single year. One has lately been established at Day's Gap, the terminus of the G. P. R. E. C., with the prospect of enlarged success, having already accomplished much, and having

an unusually large Sunday school. The man we need to develop there is the very best of the kind. We mean our well known brother, J. M. McGuffee, of Fayette Court House. He shows the ability, on the ground, and promises every quality of heart and head that can guarantee success. The Missionary Association at the last meeting elected a portion of the salary for the man who may be appointed to this position, and we have ventured to express to those brethren, through our brother McGuffee, of Fayette Court House, to open a correspondence at once with brother Bailey of the State Board, and press the matter with all earnestness. And we mention the subject in the paper in the hope that it will stimulate the associations in proximity to that field to combine their efforts with those of the New River to supply the means of carrying out this work. Dear brethren, if the claims of Christianity and patriotism combined can stir our hearts to do what the Master so implicitly demands, alike in his Word and providence, surely we can not turn a deaf ear to such a request. Let us occupy the villages along the line of this new railroad at the start, and the country north of this road as well, for the time is not distant when it will be settled up. With teeming thousands who will come to develop its inexhaustible mineral wealth. Let us be abreast of that tide which is so rapidly placing our own loved Alabama in the front rank of all the States in the elements of thrift and prosperity. S. H.

FIELD NOTES.
The Birmingham papers report 200 conversions at the Sam Jones meetings.

Columbia church has called Rev. J. L. Thompson, of Verbena, to the pastorate.

The Florida Convention meets on the 11th and the South Carolina Convention on the 19th.

Rev. H. W. Watson, of Birmingham, filled the Clinton Baptist pulpit on Sunday last, morning and evening. —View.

Luther Benson, the great temperance orator, is canvassing portions of Alabama. He draws large audiences at his lectures.

The work on the First Baptist church is being rapidly pushed, and will be finished by December first. —Birmingham Age.

"I cannot do well without the ALABAMA BAPTIST. It is a most welcome visitor to my household." So writes F. W. S., a subscriber over the Georgia line. Thanks.

Rev. Luther Broadus, Secretary of the South Carolina Convention died on October 26th. Owing to his death the Convention will meet in Greenville instead of Newberry.

Bro. N. B. Williams, now of South Carolina, called at our office last week. He came to Alabama on a sad mission, to bring the remains of his aged mother and inter them at Wetumpka.

Probably no article published in these columns has attracted so much attention as the review of "Sam Jones and his methods" by Dr. Pendleton. Numerous brethren have mentioned the matter.

Dr. Raymond, pastor of the Presbyterian church in Marion, has resigned after a pastorate of thirty-four years. He is well known among the Baptists and numbers many warm friends in our denomination.

Bro. Fraser, of the Judson, came over and spent two days at the Montgomery Association. It would have been a good opportunity for a visit from the President of the Board of Trustees of the Howard, but we believe he has just been here.

The Tallapoosa Mountain Home states that all the whiskey houses in that city have opened again notwithstanding the decision of the Circuit Court. It is supposed that the case goes to the Supreme Court. The temperance people must see that the law is enforced.

We hear fine reports of the good work of the Marion pastor. The Marion church is a power for good over the young ladies and young gentlemen whose spiritual welfare for the time is committed to the care of that church. We rejoice that they have such a noble pastor.

New Canaan Baptist church of Morgan county desires it known that one S. M. Lively has a letter granted by that church which has been revoked. Sister churches are requested not to receive the said Lively, but to write to W. T. Childers, a deacon of the said church at Woodland Mills, Ala.

"I love the paper," writes Bro. N. C. Underwood from Brundidge, and we believe he does for his home has obtained ten dollars from himself and others. We appreciate a love like that, and we desire an exhibition of it from every paper in Alabama. It is every day a source of great satisfaction to us to hear of other papers that are trying to do better.

It is not only for us to give our aid to this cause, but many of us have a thing would be of any service, but

ing an unusually large Sunday school. The man we need to develop there is the very best of the kind. We mean our well known brother, J. M. McGuffee, of Fayette Court House. He shows the ability, on the ground, and promises every quality of heart and head that can guarantee success. The Missionary Association at the last meeting elected a portion of the salary for the man who may be appointed to this position, and we have ventured to express to those brethren, through our brother McGuffee, of Fayette Court House, to open a correspondence at once with brother Bailey of the State Board, and press the matter with all earnestness. And we mention the subject in the paper in the hope that it will stimulate the associations in proximity to that field to combine their efforts with those of the New River to supply the means of carrying out this work. Dear brethren, if the claims of Christianity and patriotism combined can stir our hearts to do what the Master so implicitly demands, alike in his Word and providence, surely we can not turn a deaf ear to such a request. Let us occupy the villages along the line of this new railroad at the start, and the country north of this road as well, for the time is not distant when it will be settled up. With teeming thousands who will come to develop its inexhaustible mineral wealth. Let us be abreast of that tide which is so rapidly placing our own loved Alabama in the front rank of all the States in the elements of thrift and prosperity. S. H.

The simple story told of the silver dollar by Rev. Sam Jones will live forever and do good while time lasts. "I gave the hungry, ragged woman a silver dollar," he said, "and the eagle on it became a nightingale and it sang for me as sweetly as God's minstrels through the live-long night." —Age.

The congregations last Sabbath at the Baptist church were large and attentive. The pastor, elder J. H. Curry, preached one of his best sermons. He said that the nation is the people, and that each individual is responsible for the moral and religious condition of our country, and that Christian people ought to carry their religion into the farm, the workshop, the storehouse, or anything else to which duty calls. —Carrollton West Alabama.

One of the best organized laboring force we have ever known, is at the large lumber mill of Smith & Marbury, located at Roseman, on the L. & N. railroad. They permit no quarreling, drinking of intoxicants or profanity. When rules are disobeyed there is no bandying of words. "We will settle," is all that is said. These two brethren are devoted Baptists, and are always dispensing charity and doing something for the cause of Christ. "They live for others." They own, perhaps, one of the finest mills in all this country, with a capacity of 90,000 feet per day. God has blessed them and they show their gratitude to him by doing good deeds. Last week they made a sale of over one million feet to a firm in Tennessee.

The First Baptist church in this city is in a high state of prosperity. The congregations are very large, and Dr. Wharton delights all who hear him, and to assist the good work he is doing he has received into the church since he came among us, one year ago, one hundred and fifty-four new members. Sunday he preached on the subject of "The Poor," and in response to his appeal clothing, provisions and money have been sent in large quantities to the suffering poor. Of Dr. Wharton's sermon Sunday night a competent critic of New York said: "I have heard all the big preachers and regard Dr. Wharton's sermon among the best I ever listened to." And so he may well say, for there are but few, if any, better preachers than he. The Southern Baptist Convention, one of the largest religious bodies in the world, will hold its session with this church next May, and will result in one of the best national advertisements the Capital City has ever had. —Montgomery Advertiser.

"When the Stars Fell."
I have been delighted at reading the above article in your paper of October 22nd. The writer is gifted and the impressions made were lasting like those on the writer. I am a native Montgomerian, but was only a little over four years old at the time of this meteoric display. I saw myself wonders, but my point of observation being different from that of L. J. D. I saw things differently. I was "amazed and frightened," but not "electrified with sublime delight." I was frightened and felt nothing delightful, but thought how wonderful such a sight was, and thought I must be ready for a greater display of God's power and wonders when the end of time truly comes to me. This "star falling" was in 1833, if I remember correctly, and I think I do. I remember well being a student of Mr. A. S. Vigus at the "Franklin Institute," where he gave a free lecture on this star falling, explaining the phenomenon to my satisfaction.

My friend L. J. D. says "Cesar's voice was soft and clear, and rich, and sweet as an anthem of angels." I must say I have often said, and always thought I did Bro. Cesar no injustice, that as he had lost some teeth, that his voice was like a lion's and but little sweeter, nothing sweet, and clear, and rich about it, but he preached from the heart, and it seemed to reach the heart of his hearers for many were converted under Cesar and Bro. McLemore's preaching. Bro. Cesar was tall, slender, and black, and all knew him to be a Christian. At Elim church, not far from Montgomery, (say six miles,) I have often heard Bro. McLemore and Cesar preach. About 1828 the Alabama Association at Cahaba bought Cesar of his master, Jas. McLemore, and set him free to preach. I am told these ministers are buried at Elim church, the church to which my sainted parents belonged.

I will mention that Bro. James McLemore impressed me that he was called of God to preach the gospel, and he and others, my parents chiefly, taught me to believe church members ought to live as to show to the world they had found Jesus in his mercy-pardonable love. Would to God we all so lived as to cause sinners to flee the wrath to come.

R. A. M. Sr.
Tallapoosa, Oct. 28.

How to Read Newspapers.
How to read newspapers is among the most practical questions of intelligent modern life. Periodicals are constantly multiplying, and in some respects constantly improving, and they are becoming an increasingly important part of all our reading.

Every newspaper that amounts to much has marked characteristics. A religious newspaper ought largely to introduce other elements of interest, but these should be thoroughly subordinate, not only in space, but in spirit, to the religious element. Religious information and instruction, religious enjoyment and improvement, should be the constant aim of those who make the paper and those who read it. Whatever intelligence as to business or politics, as to science or literature, we find in a religious newspaper, ought to be such as is conducive to Christian character and life, and ought to be read with that predominant aim. And among papers of the same general character, each has its own principal range of topics and method of treatment, its own leading writers and peculiar tone.

Moreover, every issue is part of a series, and must largely take for granted the information and opinions which have become familiar to readers of its previous issues. It must allude to many persons, events and ideas that have been heretofore mentioned. Many of these will to the new reader, be inevitably obscure. He must not think strange of this, for it could not be otherwise. The great mass of old readers of the paper would find intolerable those explanations of past matters which the new reader naturally desires. The skill of newspaper men is largely occupied in reconciling these conditions as far as may be possible. They must repeat and explain for those who never knew the matters in hand, or have forgotten about them, yet with such variety and grace as shall make their statements readable to all. But in this they can, of course, have only partial success; and the new readers, being for any particular issue of the paper a small minority, must expect to find the wishes of the great majority chiefly regarded.

What then? One who has recently begun to read a certain paper, ought for some time to read it with great care. A new pastor must spend most of his early weeks and months in getting acquainted with his people; and so a new teacher with the pupils. A young lady who goes to spend a season with some relatives will quietly but closely observe the persons who call on the family, or on whom they call, and will take every proper means of gaining information about them; otherwise she cannot half enjoy the current conversation, or be anywhere at ease in the new society. In like manner a new reader must sharply observe the persons and topics that appear in the paper, and ask the pastor or others who have been reading it heretofore to explain this or that point. By degrees, the matters treated in the paper will clear themselves up. Passing allusions to past affairs will begin to be understood. Writers who were strangers at first, will come to be regarded as friends. Information contained in letters from various localities will link itself with the contents of former letters. The general religious intelligence given in any particular issue will be elucidated by the remembrance of what has been read in the past. Those who refuse to give time and close attention to several successive numbers will have about as dull a time as if the young lady should take no pains to make acquaintance with her new circle.

Here, we are persuaded, is the chief reason why so many persons after subscribing for a good newspaper find little pleasure in reading it, and soon allow the subscription to lapse. They have never been willing to pay the price of enjoyment and profit by attentively reading a few successive numbers, and taking some pains to understand and remember.

New readers, as above intimated, are sometimes new converts, who are looking round for special subjects of intercessory prayer. They are often and rightly urged to pray for the religious teachers whose voices they hear. It would be eminently appropriate to pray also for the religious writers whose columns they read. A weighty and evergrowing responsibility rests on conductors of a religious newspaper, and on those whose writings it publishes. They are charged no little by the persuasion that there are at least some who often invoke for them God's guiding and prospering grace, and who read their articles with a sincere and earnest desire for religious profit. —J. A. B., in Herald.

The Antioch Baptist Association.
The third annual session was held with the Black Creek church, Chocoma county, commencing on Saturday the 10th day of October.

The introductory sermon was preached by Elder T. E. Tucker.

All the churches except two were represented; two new ones were received. The body organized by electing Elder G. M. Parker, as moderator, and S. M. Tucker re-elected as clerk.

Among the visiting brethren present

ent especial mention is made of Elder Wm. Parker, of Clark county, and Elder S. O. Y. Ray, from Enterprise, Miss. These brethren are bold, aggressive Baptists. Their power and influence are felt wherever they go. They did some valuable work—aiding the association with their counsel in its deliberations. Elder Wm. Parker preached the missionary sermon at 11 o'clock on Sunday, to a large and attentive audience, after which a collection was taken and twenty dollars raised for the mission cause. The reports read by the different committees representing subjects fostered by the body were able and instructive. Especial attention was given to the subjects of missions, and prohibition. The entire day on Monday was given to the mission work, the spirit of which is making sure progress in our bounds. A strong report was read on the importance of prohibition and the association resumed its pledge to fight till death the monster evil.

The association manifested a zeal, and interest in supplying the destitution in its bounds, and to that end appointed a committee to co-operate with the State Mission Board in securing, if possible, a good man for the work. This destitution covers all the eastern and middle portions of Washington county, from St. Stephens south. There is only one Baptist preacher in all this area of country, Elder Lyons, who I think preaches to only one church. There is a large number of people in this destitution who do not hear the gospel's charming sound, the good news of salvation, hence they go down to the grave unprepared to meet their God in peace.

Brethren, how can we that are so blessed with gospel privileges be content to sit down in peace while those dear ones so near us are living in such destitution? Can we not send them the gospel? It is our privilege and our duty to do so, and let us not stop short of it.

The next meeting of the association will be held at Conecuh church, Chocoma county, on Saturday before the second Sabbath in October, 1886. X.

Thanksgiving Day.
The president has issued a proclamation setting apart Thursday, November 26th, as a day of thanksgiving and prayer. The following is the text of his proclamation:

By the President of the United States of America, a proclamation: The American people have always abundant cause to be thankful to the Almighty God, whose watchful care and guiding hand have been manifested in every stage of their nation, the guarding and protecting of them in time of peril and safety, and leading them in the hour of darkness and of danger. It is fitting and proper that the nation thus favored should on one day in every year, and for that purpose specially appointed, publicly acknowledge the goodness of God, and return thanks to him for all his gracious gifts.

Therefore, I, Grover Cleveland, President of the United States of America, do hereby designate and set apart Thursday, the 26th day of November, instant, as a day of public thanksgiving and prayer, and do invoke the observance of the same by all the people of the land. On that day let all the secular business be suspended and let the people assemble in their usual places of worship and with prayer and songs of praise devoutly testify their gratitude to the Giver of every good and perfect gift for all that he has done for us in the year that has passed, for our preservation as a united nation, and for our deliverance from the shock and danger of a political convulsion, for the blessings of peace and for our safety and quiet while wars and rumors of wars have agitated and afflicted other nations of the earth; for our security against the scourge of pestilence, which in other lands has claimed its dead by the thousands and filled the streets with mourners; for plenteous crops, which reward the labor of the husbandman and increase our nation's wealth, and for the contentment throughout our borders which follows in a train of prosperity and abundance; and let there also be on the day thus set apart a reunion of families, sanctified and chastened by tender memories and associations, and let the social intercourse of friends, with pleasant reminiscences and ties of affection strengthen the bonds of kindly feeling and let us by no means forget while we give thanks and enjoy the comforts which have crowned our lives, that truly grateful minds are inclined to deeds of charity, and that kind and thoughtful remembrance of the poor will double the pleasure of our condition and render our praise and thanksgiving more acceptable in the sight of the Lord.

Done in the city of Washington on this second day of November, One Thousand Eight hundred and eighty-five, and of Independence the One hundred and tenth.

GROVER CLEVELAND, T. F. BAYARD, Secretary of State.

Beautiful is the activity which works for good, and beautiful the stillness which waits for good; blessed the self-sacrifice of one, and blessed the self-forgetfulness of the other. —[Collyer.]

Worth Repeating.
ON YOUR WAY TO CHURCH.
On your way to the Lord's house be thoughtful, be silent or say but little, and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside, go in at once; time spent inside should be precious. —Dr. Boardman in S. S. Times.

THE CAUSE OF CHRIST.
What a cause! How all other interests of time dwindle before it! What are you doing to defend and sustain it? Are you doing all you ought? Are you doing one-half which is your privilege and duty for a cause so great, important and glorious? Do you purpose still to live in such fearful neglect of life's great work? Do you purpose to die in the way you are now living? Pause and think what the end will be. The day of reckoning is near at hand; and then—what? Think of the unfaithful and unprofitable servant, and what was said to him by the Master. Oh, arise, shake off your slumbers, gird yourself anew for the work, give your whole being to the cause, and the reward of the good and faithful servant shall be yours forever! —Zion's Herald.

WELL SAID.
Here is what Dr. Joseph Parker recently said of religious newspapers: "It is a pulpit on the wing—articles are sermons, and reviews are spiritual monitors. There is a ministry of the pen as well as a ministry of the voice. It is the assistance which, in many respects, the ministry needs more than any other; but if the ministry would receive it, the ministry must recognize in every Christian editor a fellow laborer in the great cause of Christian education and moral progress, and must cease to think of the religious press as other than a colleague and friend. Some pastors let year after year pass and never say one word to induce their people to take a religious paper. Such neglect of the most helpful auxiliary in pastoral work is astonishing. Men who have 'understanding of the times' take a different course. —Baptist Weekly.

THE SPREAD OF CHRISTIANITY.
A man who has recently traveled all around the world is reported to have said that he had not seen a new heathen temple in all his journeyings—while the number of Christian churches newly built or in course of erection was large. This fact speaks for itself. —Central Baptist.

THINKING OVER SCRIPTURE.
Accustom yourself to take some delightful passage of Scripture in your heart as you go out to the work of the day, and think it over in your leisure moments throughout the day. You will find much profit to your soul by so doing.

THE WORK OF A LAY MEMBER.
During a gracious revival meeting held some years ago in Kentucky there were more than one hundred people converted. Of this number over ninety in giving in their experience attributed their first and moving religious impressions to the earnest efforts of an humble Christian, not a preacher, in their behalf. Let no child of God be "weary in well doing." —Central Baptist.

PUBLIC OPINION.
There are two ways of treating public opinion: One is by watching its drift, and moving along with it; the other is by scrutinizing it carefully, and deciding when to acquiesce in it, and when to oppose it and endeavor to change it. The first way is a great deal easier way than the latter one. It is the way adopted by all time-servers, and by seekers of their selfish aggrandizement generally. The latter way is anything but a tempting way. Its every step is up hill, with the possibility of a contested progress at that. Yet it is the way of all true reformers, of all men who make their mark for good in the world's history. Moreover, it is clearly a way of duty for every Christian teacher, regardless of its consequences to himself or to the world. It is not always the case that a man knows, or that he is willing to acknowledge it if he does know, that the first of these two ways is his way of doing; that his course is one of subservience to the demands of the populace, regardless of the right or the wrong of those demands. —S. S. Times.

THEOLOGY—IS IT TRUE?
How worn out that poor little word "new" is getting to be in its incessant use. And what a prejudice there is against it, as if in itself it were a weapon of heretical attack. What matter so much about old or new? Would it not be well to change the test-word? Let it be an old or a new theology, is it a true theology? Every question of life must settle itself around that word "true."

Remember that that station in life is most desirable which has the least in it to cumber the spirit, and to entice away the heart from Christ. Ought we not rather desire to stoop with our Lord, than to rise with the men of the world? Every station in life has temptations; but these thicken upon us, and grow in seducing power, according to rise in earthly honor.

