

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

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East Liberty Association and Home Board.

In the brief editorial notice appearing in the ALABAMA BAPTIST of the matter of the Home Board, as connected with the East Liberty Association, a wrong impression may be drawn by the readers of the paper as to the points of opposition made by me to the speech of Bro. Riley. I do not wish to stand in a false light before my brethren, nor do I wish to injure any part of the work designed for the glory of our Master. The objects fostered by the Home Board are dear to my heart, and I try to push them forward. Here is what occurred, and which the editor could not fully embrace in his limited report.

The committee on the work of the Home Board, in their report said, "No work in which we are engaged as a denomination demands so much of our prayers and money." This statement did not in any opinion, express the facts, for State and Foreign work demanded, to say the very least, as much of both, and our contributions for both had exceeded those for the Home Board, and as reports and actions ought to correspond, I moved to strike out the expression.

Dr. Riley, whose speech had preceded the motion, assumed about the same position as the report, and said in substance, that the Home Board was the only agent to supply the destitution in the limits of the Convention; that it came along and helped our State Board to supply the destitution in Alabama, and other State Boards in like manner, having also in charge the work among the Indians and Cubans. He said that in some quarters there was opposition to the longer continuance of the Board, it not being deemed necessary, and upon this point spoke rather patronizingly of the weakness of the judgment of such persons, saying, however, that he did not know whether or not there were any of this way of thinking. That struck me as a little strange, for he was in the Southern Baptist Convention twice when I brought the matter before it by resolution.

ALABAMA BAPTIST when an article was published by me upon the subject. My opinion upon the matter was well known in the association, and to sit with closed mouth under declarations so squarely in the face of that for which I had been working, was to show a spirit of moral cowardice I do not possess, or a fear of ability to maintain my position before respectable opposition: neither of which being true, I felt called upon to vindicate myself.

This I did by showing that the Home Board was neither the only agent nor the best; that prior to the organization of efficient State Boards it was true, and had done a good work, but now every State in the Convention had a good, efficient, and operating Board of its own; that these knew more about the destitutions within their own bounds than one general organization for the whole possibly could; that these State Boards knew better the men who would suit the destitutions in their own limits, and the places from whence to draw supplies of men and money better than any general organization stretching over the whole could know; that instead of Alabama's work in the State being forwarded and supplemented by the Home Board, Alabama furnished money to that Board to help it carry on its work; and that what was true of Alabama, was true of all the States except Arkansas, Louisiana, Florida, and nominally Texas, that Texas was really not a beneficiary, but the largest contributor of any of the States to the funds of the Convention, and that a small sum was paid to the State organizations of Texas to get them to report their own work through the Home Board, that the work reported by the Home Board as done in Texas was just such work as was done by the State Board of Alabama, and ought no more to be reported as such than ours ought; that the work in Arkansas and Florida was just as it was in Texas, only a little was possibly paid to them in proportion to the work done, that the work in Cuba did not need the Home Board, but of right belonged to the Foreign Board, and the judgment of the Convention was decidedly that way, but a mere sentiment had placed it in the hands of the Home Board against all our sense of what was right.

I gave it as my opinion that the purpose was to have something to do, to show if possible a need for the continuance of the Board as it was about out of a job; that the manipulations by which Texas, Arkansas, Florida, and Louisiana State work was to be reported through the Board was in the

same line, that New Orleans had been taken out of the successful management of the Mississippi Convention, that Key West was secured from the Florida Convention.

Now, brethren, I have briefly stated the outline of my opposition, not to the work of the Home Board, but to the necessity of it as an agent, when there is a good Board in each State looking after the same work, and with which they are far more familiar, and more deeply interested. These State Boards have paid secretaries already on hand, who are the equals of the secretary of the Home Board in business capacity. Being in each State, the whole territory is covered, and no field left for the Home Board, but the Indians. These could be easily transferred to the Foreign Board. The Cuban mission belongs to the Foreign Board and will be put there. If Arkansas, Louisiana, and Florida, heed help they could easily by their State Secretaries ask help of our Secretaries, who are able to help, and who do help, and it would be no more trouble to communicate in this way directly than by the indirect route of Atlanta. There would be saved in this way the salary of Corresponding Secretary, clerk, office rent, postage, exchange, travelling expenses of secretary to all general meetings, travelling expenses and salaries of agents and vice presidents for the Board, &c., amounting each year to several thousand dollars. This money is not ours, but the Lord's, and given by his people to further his cause, and we ought not to waste it. It is wasted when paid out for that which is not a necessary expense. The Home Board is not a necessity, and the sum of seven or eight thousand dollars more could be put into active gospel work by dispensing with it. G. E. BREWER.

Oct. 7th, 1886.

Letter from Texas.
Dear Bro. Renfro: Leaving Alabama the latter part of June, I went directly to Waco, with the view of attending the first meeting of the "consolidated" Convention of Texas Baptists. I there met some old friends, brethren from different parts of the State. Ill health greatly curtailed my enjoyment during my stay in Waco.

Leaving Waco, I went north through Hill and Johnson counties, stopping a few days in Cleburne, the county seat of Johnson county, where I enjoyed the hospitality of my old and highly prized friend, W. F. Wells, formerly of Louisiana. I next made my headquarters at Dallas, the inland metropolis of the State. Dallas has about 40,000 inhabitants, and aspires to have 100,000 in the near future. This is a live, stirring city, with more enterprise than I have witnessed in any other city in the State, albeit I did not visit Galveston and Fort Worth. While in Dallas I came very near receiving a sunstroke. I lost all my strength for a few days, and so soon as I was able to travel I went to Mesquite, a small railroad town twelve miles east of Dallas, where under the kindly treatment of my wife's nephew, Mr. R. S. Kinabrough, I recovered rapidly, and soon felt able to travel north.

While in Dallas I met with much kindness at the hands of some brethren, prominent among whom were editors Hayden and Anderson, of the *Texas Baptist and Herald*, (a name that will probably be shortened by and-by), and Rit Williams, the editor and proprietor of an excellent Sunday-school paper, which has a large circulation in this State. I frequently met brother Hanks, the pastor of the first Baptist church, who is laboring to build a fine \$30,000 church house. He will doubtless succeed, as he has the confidence and affection of the Baptists and people of Dallas. Bro. Hanks was brought up in Alabama. Dr. S. A. Hayden, the proprietor and editor-in-chief of the *Texas Baptist and Herald*, is a brother of great energy, push and efficiency, and will, no doubt, make a first class paper for the Baptists of the State, if they rally to his support as they seem likely to do.

I tried very hard to settle in Dallas, but providence seemed not to open the way for me to do so; while the excessive heat made me question my ability to live there. Leaving Dallas I went to Sherman, where I hoped to meet my old friend, Maj. J. G. Nash, now the president of one of the best female schools in the State. He has built up from a very small beginning a college that ranks, for merit, with the very first schools in the State. I felt disappointed at not finding Bro. Nash at home, thought I had the pleasure of meeting Prof. Bagby, who is now vice-president of the same school. Two weeks, or such a matter, later I met the President at Whites-

borough, at the meeting of the Shiloh Baptist Association. He cheered me greatly, and gave me a warm welcome to Texas, with assurances that I could not fail to succeed in such a land. I think more of Texas for having Nash as one of her citizens.

I next went to Gainesville, Cooke county. Here I found one of my former flock at Sylacauga, Ala., Bro. John D. Wilkes, a son of Eld. Wash. Wilkes, of Alabama. I was pleased to find that the young man had taken a fine position in the city, and that he was highly prized among business men. I here formed many new acquaintances, and learned to set a high value on Gainesville as one of the coming towns of Texas.

I was so fortunate while in Cooke county as to fall in with Bro. F. M. Renfro, of Era, formerly from Kentucky. He is a man of splendid landed possessions, and of boundless hospitality. It was under his kindly care that my health began to improve. It is proper to state that there is no better part of Texas known to me than a small district about Era, in Cooke county. This is a magnificent county for wheat, oats, corn, grass, and cotton, though it is just on the border of "the dry land." In the western part of the State, embracing a large extent of territory, there has been almost nothing raised the present year. Many counties have failed to raise a bushel of grain; and, as a result, the roads have been lined with wagons filled with refugees from the barren lands, who have sought work or homes in the more favored portions of the State, while many others have gone into Arkansas or Louisiana.

I am stopping in Fannin county, in the city of Honey Grove, on the railroad, sixteen miles east of Bonham, and about twenty-four miles west of Paris. Our city has about 3,000 inhabitants, and is growing rapidly. It is in the midst of one of the finest countries on the globe. I once thought that the "blue grass region" of Kentucky, with Lexington as a centre, was the finest country in the United States, but that was a partial judgment. I had not seen this part of Texas. I am sure that I never saw so much rich soil or so little water in any country. The want of natural streams is being rapidly supplied by large tanks for cattle, and large cisterns for family uses.

I am greatly pleased with Texas, and only regret that I did not come to this State twenty years ago. I expect to bend my energies to build up a first class female college at this point. Meanwhile I hope to put in my Sabbath in preaching wherever opportunity offers. Wishing the ALABAMA BAPTIST great success, I remain

Yours sincerely,
A. S. WORRELL.
Honey Grove, Tex.

Rev. W. W. Kidd—Parting Tribute.
When eminent service has been rendered by the servants of the Lord, both by public teaching and example, we have the authority of Apostolic precedent for the formal recognition of such service. It is therefore regarded a duty as well as privilege, on the part of the church at Spring Creek, Shelby county, Ala., to give heartfelt recognition to the long and valuable services of our venerable and venerated brother, Rev. W. W. Kidd, who, after eighteen years' continuous service as pastor of said church, in consequence of removal to another community and advancing years, retires from the charge of the church. Therefore,

Resolved, 1. That our long time pastor has, through the whole period, proved himself an able, diligent, and exemplary overseer of the flock of Christ in the community, enforcing the blessed doctrines of the Gospel not less by example than precept, endearing himself in an extraordinary degree in all the relations of pastor, neighbor, and friend.

Resolved, 2. That we are grateful to God for giving him to us so many years, as pastor and member of the church into whose fellowship he was ordained at the beginning of his ministerial labors, labors abundantly blessed in our midst, as in many neighboring churches, in the conversion of sinners and the edification of the saints.

Resolved, 3. That we part with him as our pastor with the tenderest regret, and with full hearts, invoke upon his declining years the selectest blessings of heaven.

Resolved, 4. That this memento be recorded on a distinct page of our minutes, a copy presented to our retiring pastor, and another be furnished to the ALABAMA BAPTIST for publication.

By order of the church in conference, Oct., 1886.
W. R. SINGLETON,
Church Clerk.

To the Churches and Brethren of the Carey Association.

Through the BAPTIST I wish to write a short communication to the brethren in this association, which I trust will actuate them to think seriously of their duty in the premises. If they think and meditate prayerfully, and take in the importance of sustaining the institutions of our denomination, I am convinced that they will no longer hesitate to do their duty. Nor would I intimate that the masses of our people in this section are disinclined to do their part in this noble work, but I merely want to say that for some reasons which I think are unknown to them, they are not doing their duty.

The history of this association extends back over a period of more than thirty years. It was constituted by men who were wise, devout and spiritual. They realized the necessity of church work, and co-operation in its organization. The missionary fire was burning on the altar of their hearts, and zeal for the Master's cause characterized their life work. Some of them were ripe in years, and soon passed over the river of death, and others moved away, leaving the work they had commenced in the hands of those within the territory of the association. And, by the way, taken as a whole, it covers a section of country most of which is productive and pleasantly situated.

I find from a casual view of the statistics of the association that it has never done but little for missions. From the war up to this period it has not given as much money as it should to the advancement and propagation of the gospel, which "is the power of God unto salvation to every one that believeth," for some years I do not think we have given one half a mill per capita. We are glad to add that for the last few years we have made some progress. But the most of what has been accomplished has been done by storm and "spasmodic spells."

Members of the State Board have visited our sessions, and actuated by their speeches we have been frequently wrought up to pledge some of our substance to the cause. But, brethren, some of our churches—most of them—disgraced themselves by not redeeming their pledges.

Now, brethren, this ought not to be. We should realize that, "Go ye therefore into all the world and preach the gospel to every creature," is just as binding on us as it was on the apostles commissioned by Jesus Christ himself. We stand in the same relation to him, and if we but embrace the magnitude, and put our hearts and souls into this work we have the promises, "Lo, I am with you always, even unto the ends of the world," and "Whatsoever ye shall ask in my name that will I do." We have but to exercise faith in the Lord Jesus Christ, and put ourselves, by the blessing of the Holy Spirit, in an attitude to accept favors from God, make our wants and wishes known, and the Bible for it, he will come to our relief.

Brothers, you remember at our last session we did not pledge amounts to be contributed to our missionary fund. For the last few years we have been so doing, and I think the pledge in some way brought about personal responsibility, at least to some extent, for we did raise more money than heretofore. But we need not think God will hold us guiltless for what we lack in complying with his requisitions, because we failed to pledge ourselves while in session. Then the Board has not forgotten us either. It asks us to contribute to the work \$300. This includes all our contributions for Foreign, Home, and State Missions, and all other branches of our work. These figures are small. I can think of six churches in the association that could very well afford to raise the amount. But instead of six we have thirty-three churches, aggregating a membership of over two thousand. In fact, if every member would pay 14½ cents, the amount would be raised. How insignificant the sacrifice compared with God's blessings toward us! Then our body meets Nov. 10th, at which date there will be more money in the country, and how easy with a little effort, this amount can be raised.

And as to pastors I would say—though I am not a preacher—you are mainly responsible for what your churches fail to do. If you present the truth to your church members, and they have any religion in their hearts, or common sense, they will follow you. Instead of studying how the "far gourd tale" can be best related at district meetings, do you read and preach, and when you make speeches, quote the Bible; if in it you find not missionary doctrine, then do you clamor against the plans and wisdom of the Missionary Baptist denomination.

Seriously, brethren, we can not dodge this question any longer. We must identify ourselves with, and aid in this work, or we will justly be classed with those in open opposition to our church. At least let us deal honestly with ourselves, for God is not deceived, and is not to be mocked. W. J. L. HOOD.

Ashland, Ala.

Tennessee River Association.

I have just returned from the Tennessee River Association, and will write a few lines in regard to what occurred.

The body was called to order at 1 o'clock Tuesday, Sept. 28, 1886. Letters from the various churches called for and read. Permanent organization was then made, Rev. C. B. Roach re-elected moderator, and your correspondent re-elected clerk. Before the permanent organization Rev. J. J. Beeson, who was at the last association appointed to do so, preached the introductory sermon. Bro. Beeson preached a good, practical sermon that was highly appreciated by the brethren and those present not delegates. The labors of the body were earnest, and manifested a will to work. We had two or three sermons each day and night in the church, except the first and third days, and two each on those days.

On Wednesday Bro. A. W. McGaha, of Huntsville, Ala., preached a very excellent sermon on missions and mission work. He was very kindly received by the association. So was Bro. Browning, of the Coosa River Association. Bro. Penington was likewise honored by the association, and paid for the kind treatment received by him in preaching on Thursday a very well arranged sermon on church succession, showing conclusively that Christ organized a Baptist church, that Christ himself was a Baptist, and organized the Baptist church out of Baptist material. He showed that the organization could not have come from Lutheran material, because they appeared nearly 1,600 years after Christ had organized the Baptist church, and so of all other Protestants, they were not hatched soon enough for Christ to have used their membership as material, hence he did not do so, but took the Baptist material.

He was prepared by John, and organized his church or kingdom. Bro. Penington did much good by this exposure of the false and fraudulent claims of protestants, that of being any part of the church. The proceedings of the association were characterized by the kindest consideration for the views of each delegate, and hence harmonious throughout.

Come and see us next year, brethren, as we will meet near the railroad at Bridgeport, Ala., on Tuesday after the fourth Sunday in September, 1887. It is a place where I know all will be well cared for, as in every part of our association. L. C. COULSON.

Fifth Sunday Meeting.

The following is the programme for the fifth Sunday meeting of the Shelby Association, to be held with Bethesda church, four miles west of Wilksville, commencing Friday before the fifth Sunday in October, 1886:

Friday, 11 o'clock: Sermon by Rev. J. D. Martin.

2 o'clock p. m.: The duty of Christian people to read and circulate religious literature. Bro. J. C. Jones, W. W. Kirkland, and others.

3 p. m.: The mutual obligations of the members of a family that are professors of religion. Bro. C. W. O'Hara, B. W. Cobb, and others.

Saturday, 9:30 a. m.: Devotional exercises.

10 a. m.: Has one any Scriptural authority for ministerial education? E. B. Teague, D. D., J. L. Peters, and others.

11 a. m.: Duty of church members to abstain from worldly amusements. G. T. Lee, J. C. Lyon, Dr. J. R. Morgan, and others.

2 p. m.: History and work of the State Mission Board. W. J. Elliott, E. B. Teague, D. D., H. C. Reynolds, and others.

3 p. m.: Reflex influence of missions upon the churches. H. Griggs, T. M. Fancher, M. E. B. Jones, and others.

Sunday, 9:30 a. m.: Sunday-school mass meeting, conducted by W. H. Allen.

11 a. m.: Preaching.

There will be conveyances at Wilksville Friday to meet all who expect to attend.

We are anxious for every church in the association to be represented. Brethren whose names appear in this programme are requested to make every possible effort to attend, and say something for the Master.

Brethren of other associations are invited to attend.

We also extend an invitation to the ALABAMA BAPTIST and to Bro. Crumpton, of the State Mission Board.

J. M. McCORD, Ch. of Com.

A Good Letter.

Dear Bro. Renfro: Permit me through you to convey my Christian love and greeting to the members of our church throughout the State. I write from my home in this village among the mountains, away from the scenes of the busy world, where our people pass their days quietly, from the temptations that beset life in the great, busy cities. Centre is a prosperous little village of 250 inhabitants, situated on the Coosa river, twenty miles north of Gadsden, surrounded on all sides by rich farming lands. Its inhabitants are industrious, refined and intelligent. We have the "Temple of Justice," two churches, three newspapers, a commodious high school building with a large training school in successful operation, and various industries. Our village enjoys the blessings of prohibition. The Young Men's Christian Association is flourishing, and we now have two resident ministers, and will have divine service more regularly than in the past. The Baptist element at this place has been in the minority, and we have had no regular pastor for the past year, but "the night is far spent, and the day is at hand." We have organized a Sabbath-school, which is largely attended, and is giving promise of much future good. This work is only in its infancy. What we have done is only the beginning of what we hope to do. Brother Smith, the young Baptist evangelist of Birmingham, has just closed a series of meetings here, the result of which was twenty accessions to the church. Bro. Smith, though young in years, is working with most encouraging results. His sermons are full of gospel, and seem to be the quenching of a heart brimming with the love of Jesus and an intense yearning for the salvation of souls. A. H. L. Centre.

Bro. Catt Smith's Conclusion.
Dear Bro. Renfro: Through much anxiety and prayer I have reached a conclusion as to my future course. Some weeks ago I stated in the ALABAMA BAPTIST that I preferred to remain in the pastoral work, and gave as my reason that I wished to be with my family for the next ten years. I also indicated to the churches what I thought would be reasonable on their part. Since then a field of labor has been presented me, here and at adjacent points. But my promise to my Savior was, that if the way opened I would give him my life as an evangelist.

I have advised with many of my brethren, and they, with very few exceptions, advise me to remain in the pastorate. But I feel that the time has come for me to make good my promise. I will move to Childersburg and accept that church for one Sunday in the month. The remainder of my time I propose to devote to the holding of protracted meetings with Baptist pastors and churches, and at designated points. Wherever my labors may be called for in this way I am ready to go, and will look to such labors for a support. I hope in this way to extend my usefulness, and accomplish good. Pray for me, that I may glorify him whom I try to obey. Goodwater. CATT SMITH.

From Broomtown.
I have just closed a deeply interesting meeting at Mt. Harmony, church in Chattooga county, Ga., which began on Saturday before the third Sabbath in this month. The meeting continued nine days. The Lord was pleased to meet with his people and revive his work of grace in this church and community. Twenty-seven were added to the church, twenty-one of that number were buried with Christ by baptism. All but four baptized were heads of families, and men, at that, ranging from twenty-three to twenty-six years old. Four of the number baptized were from the Methodist Society, two of them had been immersed. On Friday of the meeting I went with a goodly number of the church and five candidates (young men) to Little River, on the Lookout Mountain, a distance of about six miles from the church, where we met a large congregation to witness the five young men buried with Christ by baptism in the clear, limpid waters of the river. The balance were baptized in the pool. I did all the preaching but two sermons, which were preached by J. W. King. Bro. King is a promising young preacher. He has a family, but nevertheless he is speaking of

going to Howard College.

I have been the pastor of this church nineteen years, and have baptized near four hundred into its fellowship. To God be all the glory. J. H. GLAZNER.

September 29th.

Rock Mills Association.

The 16th session, on the 2, 3, and 4 inst., with Union Grove church, Heard county, Ga., was deliberative and harmonious. Churches fully represented. H. R. Moore, moderator, and H. J. Fiskett, clerk, continued in office by acclamation. The ALABAMA BAPTIST, temperance, and missions, favorably and faithfully discussed. Joined the Alabama Board again and appointed an Executive Finance Committee. More anon on this.

The seventh session will meet with Rocky Branch church, Randolph Co., Ala., Saturday before the 1st Sunday in October, 1887.

S. M. ADAMSON.

Elim Association.

It was my privilege to attend the Elim Association which convened with the Elim church, Escambia county, Ala., on Oct. and, 1886. It was called to order by Eld. T. J. Fillingim, at 11 o'clock a. m. Elds. J. E. Bell and J. E. Deer were requested to act as tellers. T. J. Fillingim was elected moderator; R. W. Brooks, clerk; W. M. Nimond, treasurer.

The committee on preaching reported as follows: H. G. B. Ray, Saturday night; Sunday-school morning meeting 10 o'clock Sabbath morning, at 11 o'clock, preaching at the stand by Eld. S. W. Jones, at 2 p. m., by Eld. W. C. Edwards, at night by R. M. Guy. The Sunday-school mass meeting was well attended. The report was good, and was ably discussed by Elder J. L. Bryars and others for the full time allotted them.

The brethren preached in the order appointed to large and attentive congregations. I can say that the Elim Association was a grand success. E. P. LOVELESS.

Frank Wards to Christians.

BY REV. THEODORE L. CHILVER, D.D.

Among the thousands who read these columns weekly there must be many who have lately made a public confession of Jesus Christ. Whether young in years or not, they are all young in Christian experience. Like yonder peach tree before my window, they are in blossom; but a blossom is only a promise of fruit to come. In order to help you in securing the earliest and the most fruitfulness, please accept a few friendly hints from one who has had so little connection with the early stages of many new converts.

First of all I trust you are thoroughly converted—that you have thrown out the dirt and rubbish of old sinful habits, and dug down deep to the one solid foundation. A true Christian life begins with the first act of faith in Christ, and of Christ. The first undermost stone of its structure must be laid on him as the everlasting bed rock. Saving faith is not a mere opinion, it is a transaction; it is the act of clamping your weak and tempted soul to Jesus Christ as both your atoning Savior and your Lord. Let your heart be firmly riveted in him by the help of the Almighty Spirit.

But this is only a beginning, only a new birth. Conversion is not a process like buying a lot of railroad bonds which have fifty years to run, and the owner can lock them up, and only is obliged to clip off the coupons for payment twice a year. You will require an everyday faith for everyday use. Each recurring necessity must send you afresh to the bread of life and the wells of salvation. As a powerful preacher of the word has well remarked: "We cannot lay in a reserve of the water of life, as a camel can drink enough at a draught for a long desert march. We must fill our pitchers every day. Nothing but the continual exercise of faith in Christ, hour by hour, in every duty and under every temptation, will secure the strength that makes us strong, the purity which makes us pure, and the steadfastness which makes us immovable. It was to a church of recent converts that Paul sent the trumpet message exhorting them to 'continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel.'" (Revised Version.)

On five vital points you will need to be steadfast, amid the strong currents that tend to undermine you and wash you away.

1. Be steadfast in heart-love for your Savior. The mainspring of life is love, whether it be the love of money or fame, or sensual pleasures, or self-gratification; to keep these

sinful lustings down, you require the power of a new and stronger affection. The only love strong enough to do this is an overmastering love for Jesus. Look out for rivals which will try to crowd him out. One will get hold of your purse-strings, and rob Christ of his dues; another will entice you away from closet duties and prayer-meetings, on the plea that you have not time for them; another will try to bribe you to self-indulgence. If you try to please everybody, you will not please your Master. Give him always the best; if you love him as you ought you will. Too many Christians say by their conduct: "I must treat myself to a new carriage, or fine furniture, etc.; if there is anything over it shall go to the contribution box." The fat sheep is killed for the table of selfishness; the poor crowbar is palmed off for sacrifice on Christ's altar. Six days are cheerfully given to business, and one or two evenings in each week rather stingly begrudged to a devotional service of Christian work. This sort of religion, my friends, will soon reduce you to mere skin and bone. But an ardent, ever growing love for your precious Savior will cheerfully submit to any pinch of self-denial to honor him. Love of Jesus is the very essence of Christianity.

2. Be steadfast in prayer. Backsliding begins at the closet door. You cannot exist if you stop eating, drinking, and sleeping; nor can you keep alive as a Christian a single day without prayer, for it is your vital breath. Samson did not hear the clipping of the shears while he was asleep in the arms of the temptress, but when he woke up his strength had departed. Neglect of prayer shaves away your strength; when the sudden temptation comes you are powerless. "Continue instant in prayer." The secret of the wonderful success of the Pentecostal Christians was that they continued steadfastly in prayer; they did not break their connection with God. Don't begrudge the time given every day to your Bible and to secret intercourse with him who is the source of your life.

3. You will need to be steadfast in watchfulness against secret sins. In the West India Islands there is an insect which stealthily eats out the substance of timber and of furniture, leaving the outside to look as firm and solid as ever. When a pressure comes on the beam it snaps; when the furniture is put to a strain, down it comes! Secret sins will eat out the pith of your piety very quickly, if you are not careful. The reason why some Christians default in business is that sly frauds had devoured their honesty; a secret glass will breed drunkenness, as secret thoughts of uncleanness will destroy your chastity. Watch your hearts; out of them proceed the open transgressions. You cannot trust Christ too much; you cannot trust yourself too little.

4. Stand steadfast in principle, whatever it cost you. To do this you must have a sure footing on Christ as your rock; his strength must be imparted to you like iron in the blood. Grounded on this solid foundation you can build up a character that shall "stand four square to all the winds of heaven," and defy every hurricane. You can only preserve your purity, your inward peace, and your holiness by resistance. It is the staying power which holds the boat against the current. If you cannot stand pressure; if you cannot say "No" to every companion who tempts you; if you have not got a holy stubbornness which cannot be bribed or bullied, or besought to do what Christ and conscience forbid, then you will be a poor, weak, wretched specimen of a Christian until you creep into your grave. During the heat of the battle, the Colonel's order is "steady, boys, steady!" If Jesus Christ nerves your soul you will stand fire.

5. Fifth and finally, lay hold of some practical work during the early days of your first love. Open your lips for Christ at once, or you are likely to be tongue-tied for life. Begin your labor, whether in the Sunday-school or elsewhere, and determine to stick to it. Young Christians are too apt to start off at a jump, and then cool down and quit. Your Master will help you, if you will let him do it. At Nazareth he could do no mighty work, because the insanely foolish people would not allow him. With a steady hold on Christ as the feeding, inspiring, quickening power, you can make your mark for time and eternity. There is a crown for you up yonder, if you will win it.—*Servant.*

God had but one Son on earth without sin, but never one without affliction.—Augustine.

going to Howard College.

I have been the pastor of this church nineteen years, and have baptized near four hundred into its fellowship. To God be all the glory. J. H. GLAZNER.

September 29th.

Rock Mills Association.

The 16th session, on the 2, 3, and 4 inst., with Union Grove church, Heard county, Ga., was deliberative and harmonious. Churches fully represented. H. R. Moore, moderator, and H. J. Fiskett, clerk, continued in office by acclamation. The ALABAMA BAPTIST, temperance, and missions, favorably and faithfully discussed. Joined the Alabama Board again and appointed an Executive Finance Committee. More anon on this.

The seventh session will meet with Rocky Branch church, Randolph Co., Ala., Saturday before the 1st Sunday in October, 1887.

S. M. ADAMSON.

Elim Association.

It was my privilege to attend the Elim Association which convened with the Elim church, Escambia county, Ala., on Oct. and, 1886. It was called to order by Eld. T. J. Fillingim, at 11 o'clock a. m. Elds. J. E. Bell and J. E. Deer were requested to act as tellers. T. J. Fillingim was elected moderator; R. W. Brooks, clerk; W. M. Nimond, treasurer.

The committee on preaching reported as follows: H. G. B. Ray, Saturday night; Sunday-school morning meeting 10 o'clock Sabbath morning, at 11 o'clock, preaching at the stand by Eld. S. W. Jones, at 2 p. m., by Eld. W. C. Edwards, at night by R. M. Guy. The Sunday-school mass meeting was well attended. The report was good, and was ably discussed by Elder J. L. Bryars and others for the full time allotted them.

The brethren preached in the order appointed to large and attentive congregations. I can say that the Elim Association was a grand success. E. P. LOVELESS.

Frank Wards to Christians.

BY REV. THEODORE L. CHILVER, D.D.

Among the thousands who read these columns weekly there must be many who have lately made a public confession of Jesus Christ. Whether young in years or not, they are all young in Christian experience. Like yonder peach tree before my window, they are in blossom; but a blossom is only a promise of fruit to come. In order to help you in securing the earliest and the most fruitfulness, please accept a few friendly hints from one who has had so little connection with the early stages of many new converts.

First of all I trust you are thoroughly converted—that you have thrown out the dirt and rubbish of old sinful habits, and dug down deep to the one solid foundation. A true Christian life begins with the first act of faith in Christ, and of Christ. The first undermost stone of its structure must be laid on him as the everlasting bed rock. Saving faith is not a mere opinion, it is a transaction; it is the act of clamping your weak and tempted soul to Jesus Christ as both your atoning Savior and your Lord. Let your heart be firmly riveted in him by the help of the Almighty Spirit.

But this is only a beginning, only a new birth. Conversion is not a process like buying a lot of railroad bonds which have fifty years to run, and the owner can lock them up, and only is obliged to clip off the coupons for payment twice a year. You will require an everyday faith for everyday use. Each recurring necessity must send you afresh to the bread of life and the wells of salvation. As a powerful preacher of the word has well remarked: "We cannot lay in a reserve of the water of life, as a camel can drink enough at a draught for a long desert march. We must fill our pitchers every day. Nothing but the continual exercise of faith in Christ, hour by hour, in every duty and under every temptation, will secure the strength that makes us strong

