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A Timely Article.

Messrs. Editors: I beg for a place in the ALABAMA BAPTIST for the following article, published in the *Examiner*, of New York. Don't separate it; let it all go in one issue. That great paper has never published a more timely article. The subject needs ventilation, and needs it badly, and here the ventilation comes—and comes in a most masterly way. For five years I have been waiting and wishing for some one to say what Dr. Hatcher has here said in his own peculiar way. Republish it and urge its reading upon pastors and laymen, and especially upon evangelists.

Oh, that the right evangelists would come! There is a crying need for him—for them, and the field is white. Only let the right sort come. Their first work will be to cure the mischief wrought by the wrong sort. But let the article sound out and let us all read it twice.

J. M. FROST.

THE MODERN EVANGELIST.

BY W. E. HATCHER, D. D.

The evangelist is not a fresh topic. He has been before the public on many occasions, and the said public, after surveying him under many lights, has handled him according to its own fiftieth whims. He has had his ups and downs. Sometimes he has been welcomed with swelling enthusiasm, attended by mellow and responsive throngs, praised in terms superlative, feasted on m and honey, loaded with costly gifts, and profusely wept over when he departed. At other times the tide has gone against him. Critics have plucked his famous sermons into tatters, denounced his methods as the wiles of the trickster, cast contempt on his processes of Christian consecration, laughed to scorn his arithmetical array of conversions, and stigmatized his platform manners as boorish and unbecoming. Pastors have sought after him with great desire, hailed him as a messenger from heaven, put themselves and their churches as soft clay in his hands, surrendered old convictions at his dictation, written glowing reports of his achievements, and sent him away with a burden of benedictions upon his head. And then other pas-

tors have scorned his approaches, rebuffed his autocratic spirit, recoiled from his tiresome manipulations, turned with frigid suspicion away from his converts, and celebrated with thanksgiving his departure. The evangelist deserves compassion. He lives a pilgrim life, has no fixed abode, knows little of that ripened sympathy by which a pastor is sustained, has no constituency, and is thrown on his own resources. Then, too, he travels on his nerves, works at fever heat, is constantly changing his climate, bed, and food, and has few opportunities for quiet, growthful study. His life is changeable in every thing except his sermons and his methods. These rarely change.

The Prejudice Against Him.

This paper is not a proclamation of war against the Evangelist. It is indicted by a pen which has often spoken in honor of his office and work. It has maintained that his existence is abundantly justified by New Testament teaching. It has sought to show that for him there is ample and important field, and that he ought to be the best helper of the pastor. It has gladly united with others in chronicling his successes and commending his sacrifices. By nothing in this article is it intended to retract or modify these views.

And yet it is safe to say that there is not a satisfactory understanding between the Evangelist and the public. There is a chasm between them. Our older, riper churches are disposed to

to having him again, and some that have watched him from afar, think it wiser not to have him. There is a voice in the air which whispers against him.

And why so? The question is pertinent, and its study may be useful. If we can go to the bottom of the trouble and heal it, it will be for the good of the public and for the good of the Evangelist.

It is worthy of notice that the prejudice in question cannot be traced to the worldly people. They are not hostile to him. They eagerly press to hear him, and are quick to praise him at the expense of the settled pastor. Indeed, the most prevalent apology which is heard in the Evangelist's behalf, is that "certain people" will hear him, while they stubbornly refuse to attend upon the ordinary pastoral ministrations. This plea is the tower of his strength. He may be offensive to the Christian tastes of the community, and he may resort to sensational devices for attracting and entertaining a crowd, which no pastor

could use without sacrificing the respect of his people; and yet he must be tolerated for the sake of the possible good which he may bring to exceptional classes of people. "The certain people" are the sinners, are the prejudiced classes are usually the more conservative and godly members of the church. These often mean a his strained methods and superficial teachings dangerous tendencies, and are slow to welcome him. It sometimes happens that, for their caution, they are branded as Pharisees and hypocrites.

Some have undertaken to find an explanation for this prejudice against the Evangelist in the jealousy of preachers and in the aversion of the churches. It cannot be denied that some preachers are jealous and some churches are suspicious, and these are facts which the "public will" not be allowed to forget when the Evangelist is about. But the intimation that these things operate to the Evangelist is fully offset by the earnest desire of pastors to secure effective outside help in their harvest meetings; and also by the spontaneous liberality with which churches so often compensate those who render such services. But admitting that the pastors and churches are out of sympathy with the Evangelist, we may, with reason ask, how came them to be so? They were not born with these prejudices. Is there not cause? Is the fault not in the Evangelist? May we not find in his style of preaching his platform manners, his management, and his oddities, an explanation of the popular feeling against him? That this is to some extent true is readily admitted by some of our best evangelistic workers. They openly lament that loud and foolish men have broken into their ranks and brought their brotherhood into reproach. It seems to be impossible for the average man in that line of work to rise above the infirmities and deformities of the profession. "Evangelists do not always like each other, but for the most part they are very much alike." In virtues they differ, but in faults they are one. In what follows we will name some of the weak points of the Evangelist.

He Antagonizes the Church.

One thing he is not, strictly respectful to the local church. In his ambition to popularize his meeting, and catch the multitude, he is prone to overlook the value and dignity of that organization which Christ has formed as the home for his children. He is studiously dumb as to the Scriptural aspects of the local church, and as to the importance of the positive ordinances. Not that a preacher must in every sermon dwell on these things, but if he goes into a community to deliver his Master's message, he has no right to omit them with deliberation. They are a part of his commission, and are duties which lie at the threshold of a Christian life, and to leave them out is disloyalty to the truth. That the Evangelist is tempted to compromise himself in this matter is beyond all denial. As a result, pastors often find that those who profess conversion under his ministry are slow to enter the church. Nor is this surprising. If the man under whom they have been converted, and to whom they look as their spiritual father, has nothing to say as to the duties of baptism and church membership, it is natural enough that they should look upon these duties as trivial and unimportant.

Nor does his disparagement of the local church end here. It can hardly be denied that if the local church is the divine organization for the safety of believers and the salvation of men, then our evangelizing movements ought to spring from the church, and be the main thought with the Evangelist. He strikes for the mammoth meeting, a public hall, a roaring choir, a platform of preachers, and a flood of people constitute his ideal of glory. The church sinks out of view, and leaves nothing but a meeting. A monster meeting it is, of which the Evangelist is the centre, and when he leaves he takes the main thing away with him. The interest suddenly collapses, and the inevitable reaction sets in. Even the most devout Christians find it hard to drop back to the quiet worship and work of their own churches. The pastor is at a loss to know with what pabulum he is to satisfy the pampered tastes of his people. The vast hordes of converts are speedily dispersed, and it is hard to track them up. The meeting fades into a memory, and by slow degrees there steals in the conviction that it was not so great or good a thing as it seemed at the time to be. Happily the little church, which was well-nigh forgotten during the uproar, survives, and modestly resumes its holy business at the old stand.

And the Pastor Also.

Nor is the Evangelist famous for strengthening a pastor. Nor that he attempts to supplant him, or purposefully antagonize him; and not indeed that a pastor ought to wish for any man to enter his field with a view of bolstering him up in his place. But the Evangelist has ways of his own. He comes in with the cry of the reformer—calls pastor and church to repentance, musters them up for a new style of consecration, satirizes the icy and soulless character of the average church service, cuts at the cowardice of preachers, and talks exactly as if he had brought along a finer quality of religion than had ever been put upon that market before. He comes not to help the pastor, but that the pastor may help him. He magnifies his own authority, insists on "running the meeting" on his own schedule, and resents interference. He cracks his favorite jests over the pastor's cranium, and punctures him with questions designed to force him into endorsing his own peculiar theological crochets. He keeps the pastor busy with the subordinate details of the meeting, makes a drudge of him, and is not always sweetly courteous in issuing his orders. He is the central sun, and the pastor is the satellite. Under the reign of the Evangelist, a pastor is not a commanding figure. He is so overshadowed and shrunken that his people can hardly recognize him.

The Evangelist is not always a discomer of spirits. Magnetism he has, but often of a curious type. He fascinates the eccentric classes. He speedsily draws around him a gang of gushing, impulsive, and adoring people. They throng the front benches, hung on his words, laugh at his jests, cry over his stories, play responsive to his movements, and then promptly backslide when he leaves. He is the idol of the broken down preacher, the sore head, the crank, and the incurable backslider. The pastor of a large city church, who recently had with him an Evangelist, found his place of worship suddenly abandoned by his own people, and just as suddenly deluged by an unsavory mob, which had followed the preacher from place to place, and which rolled away when he left, not to return again. Of conversions, there were many reported, but he did not open his church to take them in. If an evangelist cannot command the respect and co-operation of the best elements of a church, he would do well to leave.

A Man of "Method."

The Evangelist is generally suspected of staking too much on his methods. It is due to him to say that he preaches the gospel. He is to be commended for the honor he puts on the Bible, and for the earnestness with which he proclaims the Atoning Blood. He does these things so well that he almost deserves forgiveness for those noisy, empty, sensational harangues which he sometimes puts out as bids for a crowd. But while he preaches the gospel, he presents it in a dangerously mechanical way. He sometimes reminds one of the street peddler, who has a new nostrum for toothache. He holds up the gospel remedy, and then calls on the signers to march up and get it. If they accept, he shakes hands with them; if they hesitate he regales them with a song, and gives them another chance. If they yet refuse, he insists on some partial advance on their part, such as bowing or standing, or holding up their hand, or some other manifestation. Into these methods many have fallen as well. It seems proper to afford, now and then, opportunities for those

of those who really have something to confess, they are good. As expressions of deep religious feeling, they are helpful; but when these methods for stimulating public demonstrations are applied, not to bring out, but to produce, religious feeling, the effect is inevitably bad. It excites the prejudices and hardens the hearts of the people. This is one of the rocks on which the Evangelist often goes to wreck. The prolonged and persistent attempts often made to precipitate professions of faith are simply infamous. They neutralize the effect of preaching, terrify the timid, excite the public curiosity, and take the spiritual edge off the meeting.

A well known pastor, who in recent years has had more than once the help of the Evangelist, concludes that his supreme temptation is a carnal ambition to magnify the results of his work. He must not fail. He hangs his reputation on his success, and seems to think that his successes must steadily grow. He must do greater things every time. To-day's paper must tell a grander tale than

that of yesterday. Each night eclipses its predecessor. Crowds valued for their overflow, and converts are counted by handshakes, have great results every night, and an extra business on Sunday.

It is natural for ministers to rely in the external proofs of their success; this is not condemned; but it is easy for them to become unduly licentious as to immediate results. They get their eyes set in that direction. They overestimate the value of demonstrations. They count their conversions with greedy satisfaction, herald the figures as the signals of their power. This is peculiarly characteristic of the Evangelist, and is most unfortunate. It robs him of that restful dependence which is real strength; it renders him nervous and impatient; as to the outcome of each service, it tempts him to excessive manipulation, and prompts him to hide his failures under the guise of fictitious successes.

What He Might Become.

In one respect, we think the habits of the Evangelist have improved in the last decade. Formerly he was very offensively clever in managing the problem of his compensation. There were shocking stories as to his methods of trading on the religious sympathies of the public. He was known as a man with books for sale as an agent for sweet toned organs, and had envelopes made ready for his collections. He is entitled to credit for improvement in this respect, though he has yet several wayside stations between him and perfection. Even yet he may spring an extra charge for the benefit of an invalid sister, or he may at the last hour, startle the modest pastor by exposing the high figures at which he rates his work. He has yet to learn that he must either fix his tariff of prices in advance, or meekly pocket whatever the people may chance to give him, or else fall into strife.

It is well to say that the writer has chiefly in mind the Baptist Evangelist. It is not of course intended to impute that all men of this class are equally marked by such blemishes, but they have been pointed out by glory, and so do the evangelists also differ somewhat in things right and wrong. The object has been to restate some of the objectionable features and tendencies in evangelistic workers. It ought to be added that many of our pastors have drifted into the ways of these men, and that, too, with results much to be deplored. The old revival machinery has worn out, and stands in the way of the work it was designed to advance. What has been said will not be offensive to men who are not blindly wedded to special methods, and who are simply anxious for the gospel to have an opening to run and be glorified.

The Baptists need evangelists. They need men who have been trained in the schools, who have real sympathy with the people, who have kindly and courageous denominational convictions, who believe in missions, who believe that religion is a life which is to grow, not by fits and jerks, but by patient faith and honest living, who honor the local church, who will help pastors, who are not ambitious for a great fame, who are not hankering after newspaper notoriety, who trust in the Holy Spirit and not in methods for producing conversion, who are not clamorous for instantaneous results, who are content with a moderate income, who know how to study, who are gentle and courteous in manner, who are sound in faith, and have favor with God and with men.

Richmond, Va., Nov., 1887.

word—a word the mean

with the above named church on the 27th inst.

The meeting lasted eight days. The pastor being sick at his home, I had all the preaching to do after the first day. We had a good time. The church was greatly revived, and so was the preacher, and we had joy upon top of joy. Sinners were convicted and converted. The meeting resulted in the baptism of six precious souls. Two others stand approved for baptism and four joined by letter. The total number added to the church twelve. For which we thanked God, and took courage. We can with propriety say, that the church at Dolomite is composed of warm hearted, Christian people, and are faithful workers in the Master's cause. The church has a good Sunday-school, and has a prayer meeting every week, and both men and women pray in public. We parted with them hoping and praying for their future growth and prosperity.

May Heaven bless them all. Amen.

J. GUNN.

Accounting for It.

Several Things in Brief.

I believe there is not as much attention given to the cultivation of the spirituality of religion among the Baptists of Alabama now as in former times; and I apprehend that some other Christians are rather leading us in this vital and essential force. If this last conjecture be correct it is a great shame to us. We boast a converted membership—people baptized on profession of faith in Christ. We have for ages stood before the world and the sects proclaiming the spirituality of our church system, and insisting that this is the greatest of all the traits marking

us from all other people. And now if it can be made to appear that in the manifestation of spiritual life, we are falling behind some of those who practice infant baptism and hereditary membership, should it not be viewed with a alarm? And should not every church and pastor search into the facts and causes? If so, why is it so? I will in short answer.

1. Is it not true that people get into our churches much easier, in town and country churches, than they did a few years ago? The great desire to baptize a great many, and the popular demand for an easy way, has, in many cases, made our Christian profession at the door of the church no more distinct than that of other denominations. This cannot fail to impart a deadness to the spirituality of the church. It is to be feared that in many of our churches this class has gotten to comprise the majority, and the life of the church is depleted.

2. Has not family religion become very uncommon? I mean family prayer and religious instruction in the household. Alas, how uncommon! And our people do not seem to expect the pastor to pray in their families on his round of visits among them. This fault lies at the door of both pastor and people, and takes nearly all in. And generally the conversation in families on the round of pastoral visiting is said to be of not a very religious type. I fear that we are giving less attention to religion at home than many other denominations, and

than our own people did formerly. 3. I think that the spiritual life of our Sabbath-schools is not equal to what it was fifteen years ago. The attendance not so large and regular, the teaching not so faithful and instructive, nor so much effort made to lead the scholars to Christ. The school has become more of a formalism and less attractive. There are more schools now than then and consequently in the aggregate more students in the State; but I am speaking of the character of the schools and the nature of the work done, and their religious hold on the community and on the church membership and their children.

4. Greatly less attention is given to distinctive Baptist beliefs. We have virtually conceded that the differences between Baptists and other sects are not worth arguing on the people. As the nature of the times change and current thought changes, instead of asserting our faith and studying new methods of presenting it, we have long since proclaimed a victory, given ourselves to much boasting, and silenced our symbols of faith. We forget that there is constantly rising around us young people who have never known these things.

Our fathers preached the truth as touching Baptist faith, but I fear it was not done so much in love as might have been; still they kept it before the people and succeeded. The present generation of ministers do not so much preach that truth, but leaving aside they preach a great deal about love. The club axe plan drive people from us, but the false charity leaves them uninstructed on these things and therefore they naturally go away from us. We shall have gained a great deal when we learn to preach these truths in love and frequently.

The ordinances of the gospel and the order of the church, when rightly understood and properly used, contribute as much to spiritual religion as any other doctrines of the New Testament, and Baptists cannot get on without this sort of preaching and teaching.

I understand church discipline to be of two kinds; both of which we are neglecting. The *instructive*, or *reformatory*,—that which gives the membership something to do, shows them how to do it, and draws out the Christian life and develops Christian character. The other is *corrective*,—which unifies the sanctuary, condemns sin, practices in members, and cuts off the wicked person. These things are not as faithfully attended to as they were some years ago. A Baptist

church cannot harbor known vices without losing its power. Many pass them over by neglect and want of moral courage; and others when they attempt correction, proceed in such a way as to destroy the peace of the church and greatly weaken the cause in the community.

I will ask permission to give the readers of the BAPTIST one other article.

J. J. D. RENFROE.

A Good Meeting.

Dear Baptist: The members of Bethel church enjoyed a gospel feast on yesterday that will not soon be forgotten.

Arrangements had been made for that faithful minister of the gospel, and servant of God, W. A. Bishop of the Cahaba Association, to fill Bro. Woods' appointment at this church. Long before 11 o'clock the church house was filled; many of our Presbyterian and Methodist brethren claiming their right to enjoy this rich feast with us. His text: Gen. 1st chap., so? I will in short answer.

1. Is it not true that people get into our churches much easier, in town and country churches, than they did a few years ago? The great desire to baptize a great many, and the popular demand for an easy way, has, in many cases, made our Christian profession at the door of the church no more distinct than that of other denominations. This cannot fail to impart a deadness to the spirituality of the church. It is to be feared that in many of our churches this class has gotten to comprise the majority, and the life of the church is depleted.

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have a Baptist prayer meeting and thanksgiving all over the State some time about the close of this or the first of next year? While every thing has not been all that we desire yet we have so many things to be thankful for, think we ought to have a thanksgiving day to thank our Heavenly Father for his manifold blessings to us as a denomination.

I take the liberty to appoint Bro. S. Henderson, D. D., E. B. Teague, D. D., and M. N. Eley a committee to decide this proposition and appoint the day and arrange the programme if in their wisdom they think proper to have said meeting. I name those

men, and sure that they will decide wisely, and that all the rest of the brethren and sisters will acquiesce in their decision. Brethren, let us hear from you as early as convenient.

W. O.

"Talkin' out in Meetin'."

That's what the brethren are doing on the Baptist situation in Alabama. Anderson, Renfro and Riley are revealing "the true inwardness." When they are through some more of us will have "a few feeble remarks" to say.

ROBY AND THE OPELIKA PLAN.

I would like to see anybody crang more hard sense into a few sentences than is found over the name of the Opelika bishop in last week's paper. It is worthy of publication again.

"OUR COUNTRY."

A brother, after disposing of a lot of these books, says: "Send me another lot, I believe I could sell one hundred before Christmas if I had them." No man who wants to be informed should be without this book. The facts and figures will startle you.

OUR SUNDAY.

What are we going to do about it? Shall we give it up? Have we the Christian manhood to make a fight for it? God will curse us if we tamely surrender. Our Methodist brethren have taken a manly stand for the Sabbath. Will our Baptist brethren join them? Let the next year or two pass without action, and the "day of rest" in Alabama will be numbered with the things of the past. The Sunday newspaper must be put down first. Our great dailies are the educators of the people; we must have their aid. This we will never have so long as the Sunday sheet is allowed to appear. Our preachers must be consistent. We must not use the Sunday trains. No man can with a clear conscience approve what he does himself. The legislature must be guarded; God-fearing men must be elected. Men who cannot be laughed out of their convictions. Men who cannot be bought by the great corporations. Brethren, think on these things.

W. B. C.

Concerning Baptizing.

The doctrine of baptism, its significance and subjects, all have had a reasonable amount of discussion among Baptists; might it not be worth while to give a little more attention to the ways and means of performing the rite in a decent and comely way. Considering how we have to overcome the prejudices of our Pseudo-baptist friends, not to speak of the world in general, it is marvelous in what a slovenly and awkward and offensive way the beautiful ceremony is performed in many places. We have seen men distinguished for scholarship, and prominent in the defence of our Baptist position, some the candidate into the water in such an uncouth and offensive way as to create more opposition to the ordinance than all their written arguments could overcome. It is the exception rather than the rule to see this ordinance performed with grace, dignity and propriety. A nervous, hasty, jerky, awkward manner, want of forethought, taste and attention to details in the matter of robing, entering the water and emerging from it, is entirely too frequent in these enlightened days.

That there has been in many places improvement in these respects we gladly admit. In the more modern churches built by prosperous congregations considerable attention has been paid to the form of the baptism and the avoidance of objectionable features such as once prevailed. But in a large number of the smaller churches there is still a want of care in providing a suitable baptism. We insist that a church building committee ought to make a specialty of securing the best plans, and if it is costly to build the baptistry right, let less expense be spent on some other part of the building. We do not propose to enlarge at present on this subject but simply to call attention to it, since a graceful and attractive administration of the ordinance will scatter more

prejudices and work more persuasion in the minds of unbelievers than many a well spun argument in its illustration and defence.—Baptist Weekly.

We commend the above to our churches and pastors. There is no doubt but that there has been too much carelessness in the administration of this most solemn ordinance. Churches should provide baptisteries. Wherever practicable, and when it becomes necessary to baptize in rivers, creeks or pools. Every care should be taken to make the ordinance attractive and solemn.

From a "Piney Woods" Subscriber.

Dear Baptist: I come for the first time to tell you and your many readers what I have been doing for the past year. I was called to the care of Poplar Hill church in Giles county, Tenn., last March, where I have been preaching one Sunday in each month ever since, to large and attentive congregations. During the year I have baptised thirteen. There were four conversions during our protracted meeting. A more appreciative people I have never met; a goodly number of them believe in paying their preacher, though they did not quite come up to that with me yet they have filled their contract, which was to pay me \$40 and my traveling expenses, which amounted to \$17.10, a fraction over \$7.24 per member. I can say for them that they come as near all paying something as any church I know. One of the good old deacons said to me that he could not see how any one could keep from being a missionary Baptist who reads the ALABAMA BAPTIST, and I find where church members take and read that paper that it is much easier for the pastor to get them to work. I have been preaching to a church this year where not a member reads the BAPTIST, or any other religious paper, and cannot be induced to take one. You can guess at the result of my work. I have resigned the care of all my churches, and will, as soon as I can close up my business, enter school at Moulton, Ala., under the care of the Board of Ministerial Education of Muscogee Shoals Association.

Hoping that the interests of the paper may widen and deepen until it shall reach the desired end, I am, Fraternally yours,

H. J. HALPERNS.

Hartwell, Ala.

Poplar Hill Church Pays Her Pastor.

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Hoping that the interests of the paper may widen and deepen until it shall reach the desired end, I am, Fraternally yours,

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MONTGOMERY, ALA., DEC. 8, 1887.

JOS. SHACKLEFORD, D.D., Editor.
Rev. C. W. HARRIS, Manager.

BUSINESS ANNOUNCEMENTS.

Special terms will be made with agents soliciting subscriptions.
Extra copies of this issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

Remittances should be made in money or order on Montgomery, or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and a request for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send express notice to the contrary, will be regarded as wishing to continue their subscriptions. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and the old post office should be given when your address is changed.

Obituaries of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and lines.

You will confer a favor by mentioning this paper when you answer an advertisement. Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

We are not responsible for the return of rejected manuscripts or for the opinions expressed by correspondents.

All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST.

Montgomery, Ala.

Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

Everything on the first page is worth reading. Some people miss a great deal by not reading the fourth page.

The Alabama State Bar Association met in this city yesterday for a two days session. (The leading legal lights of the State are here.)

The Grand Lodge and Grand Chapter of Masons are in session in this city. Among the delegates are many of the best men in Alabama.

At the recent meeting of the W. C. T. U. at Mobile, Mrs. J. C. Stratford was elected president. Mrs. Dr. Bryce, of Tuscaloosa, has for several years now filled this position.

A BROTHER who knows says the reason the Baptist Courier, of South Carolina, is getting on so well is simply because the brethren at that State have State pride, and stand by their institutions.

Go over it twice. Bro. Frost says, urge the evangelists to read it. No matter how successful you may be as an evangelist, it will do you good to read this article.

"Foot and mouth disease" is a new name for a malady that has killed many a church. The members running around and talking about one another suggested to some mind this appropriate name.

SOME of our friends are helping us greatly by getting lists of the delinquents in their neighborhoods and collecting the amounts. If in the next month, 100 pastors and laymen would thus come to our help, great good would be accomplished.

It has been the custom with the ALABAMA BAPTIST to omit the publication of a paper during Christmas week, and the present management will not vary from that custom. Hence you need not expect the BAPTIST for the issue of Dec. 29th.

As we think of the fair city of Atlanta, now fully in the hands of the ruin element, our deepest pity goes to the poor deluded creatures who were used to bring back the curse, and our tenderest sympathy to the noble men and women who labored so hard to keep it out. God help them to press on to victory.

For several years Rev. M. H. Lane has been partially an Alabamian, but now he has moved to Jacksonville, in this State, and we are more delighted than ever. The entire household are to be congratulated in having Bro. Lane all to ourselves. He is a good preacher and a noble pastor. If he will at an early day make a big speech for the BAPTIST we will have no doubt that he feels at home.

The Alabama Beacon, published in Greensboro, by the noble John G. Harvey, takes issue with the Dispatch on its statement that "prohibition as a remedial measure is a failure." The Dispatch is openly a high license paper, it never seeks to disguise that fact, and of course every item that will aid its side is used for all it is worth. The Watchman tells the Dispatch that the whisky victory in Atlanta only means that it had the largest number of voters, and by no means proves that prohibition does diminish drunkenness. And the same appears from every place where the law is backed by public sentiment. Even in Atlanta prohibition, though only half tried, conferred lasting blessings.

CONECUH COUNTY ASSOCIATION.

Tuesday, December 6th, 1887, marked the birth of this new association in the Baptist church at Evergreen. After the singing of a hymn and offering of prayer, Bro. B. H. Crumpton stated the object of the meeting. The old Bethlehem Association was too large, covered so much territory that it was too far for delegates to attend the meetings when held on either extreme, hence it was designed to unite the churches along the Louisville & Nashville railroad from Brewton on either side of the railroad.

Rev. L. D. Bass was elected temporary chairman, and Bro. M. F. Brooks, of Brewton, temporary clerk. The opportunity being presented, delegates reported from about fourteen churches. Eld. J. E. Bell, of Georgiana, was elected permanent moderator, Bro. M. F. Brooks clerk, and Dr. R. A. Lee, of Evergreen, treasurer, G. R. Farnham statistical secretary. The child is born, and now what shall we call it? Bro. Bell suggested "Conecuh County Association."

Bro. Bass thought nothing would sound so sweet as "The Green Valley Association," but Bro. Ed. Lovelace is a practical young brother, and thought the name should serve rather to indicate the location, hence he moved it be named "The Conecuh County Association." To this there was a hearty assent. And then Eld. B. H. Crumpton offered special prayer that God would bless and protect this child, and help it to grow strong for his service. Committees were appointed to get up rules of order, constitution and articles of faith, to prepare programme for present session, also committees to report at the next session, &c. After some discussion it was decided that the next session should be held with the church at Georgiana, beginning Tuesday before the fourth Sunday in August, 1888.

The rules of order, constitution and articles of faith as held by the Bethlehem Association were adopted, with a few changes in constitution. On motion of Bro. Farnham it was decided not to have an introductory sermon, also to do away with the reading of the letters. The object in electing a statistical secretary was that he might collate all the information contained in the letters and present in his report to the body, thus saving a large amount of valuable time. When our associations had nothing to do they could afford to have letters read, but now they meet to work, and must have the moments. If this plan is successful it will soon be general and well out.

Among the brethren who took the most active part were Elds. B. H. Crumpton, J. E. Bell, F. C. Waite, Jehu Holly, L. J. Taylor, L. D. Bass and W. H. Joyner, and Breth. G. R. Farnham, Y. M. Rabb, Prof. J. B. Little, M. F. Brooks, W. M. Brainerd, E. S. Rabb, Ed. Lovelace and father, and these, with several other brethren took deep interest in all the proceedings, and will year by year do more for the cause they love. Judge Leslie, moderator of Bethlehem Association, was present to see that all things were done decently and in order, and to give his blessings. Bro. Crumpton thought the new organization should put itself on record as the friend of the ALABAMA BAPTIST, and requested that its representative be asked to say something. He expressed himself as happy at the privilege of being present, and hoped that the association and paper might grow together. He deemed it unnecessary to say many words because the members of this body had long since proven their friendship for the interest he represented.

It would not do to close without saying that the music was well selected and delightfully led by Miss Emma Crumpton at the organ, supported by Breth. Farnham, Sawyer and Lovelace. Music adds many charms to a meeting when properly managed.

Before the association adjourned the delegates were urged to make an effort to finish paying Bro. Spence for services as missionary.

Tuesday night Bro. Bass delivered a sermon on "What wilt thou have me to do," that was very helpful and suggestive, especially to young men trying to decide their calling in life.

We never go to Evergreen without wanting to visit every home, but our stay was so short we only visited Breth. Crumpton's, Y. M. Rabb's, G. R. Farnham's and Judge Walker's families. Bro. Crumpton just can't leave those people, they love him, he loves them, and God is blessing their union. Bro. Rabb is getting along in years, but takes great interest in the affairs of his church. During the life of our father he and Bro. Rabb were warm friends. Dr. McCreary and his son, and our college mate, and now cousin-in-law, Earnest, are doing a good drug business. The Doctor has a son at the Howard and he sends the BAPTIST to him. We thank all the brethren and friends for receiving us so kindly. Fifteen new subscribers and several renewals were gotten on that short trip, and there are more to follow.

The night previous to the meeting of the association we had the pleasure of spending in Georgiana with the family of Rev. F. C. Waite. He has recently moved there, and is serving the church with prospects of doing much good. He and Bro. Bell are going to see that we have a large patronage from their town. The train was a few minutes late, which gave us time to pick up five new subscribers before leaving the town.

The Marion Standard informs us that the buildings of the Judson Institute have been lighted with electricity, also that quite a large class of pupils and teachers are regularly taking lessons in typewriting under Miss Sallie McGill, once a pupil, but now a teacher in the Judson. The classes in bookkeeping are also opened. Only a short while will elapse before the class in telegraphy will be ready for work. This looks like fitting our girls for every work.

The Baptist church at Talladega, at a recent meeting, passed the following resolution: "Resolved, That it be the sense of this church that the bar room business and its associations are a curse to society and subversive of morals and religion; that it is inconsistent with, and derogatory to Christian character to participate directly or indirectly, in such business or association; and that, henceforth, this church forbids its members, under penalty of discipline, to engage in said business, sign petitions for its license, or to visit the bar room, except under the obligations of necessity."

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The Marion Standard informs us that the buildings of the Judson Institute have been lighted with electricity, also that quite a large class of pupils and teachers are regularly taking lessons in typewriting under Miss Sallie McGill, once a pupil, but now a teacher in the Judson. The classes in bookkeeping are also opened. Only a short while will elapse before the class in telegraphy will be ready for work. This looks like fitting our girls for every work.

The Baptist church at Talladega, at a recent meeting, passed the following resolution: "Resolved, That it be the sense of this church that the bar room business and its associations are a curse to society and subversive of morals and religion; that it is inconsistent with, and derogatory to Christian character to participate directly or indirectly, in such business or association; and that, henceforth, this church forbids its members, under penalty of discipline, to engage in said business, sign petitions for its license, or to visit the bar room, except under the obligations of necessity."

Alford household a week, the boys and girls found a pleasant place to stay. Rev. J. B. Whitcomb, of South Hill, never tires of sending us new subscribers. We had the pleasure of meeting him last week.

Rev. Harvey Hatcher has been appointed by the American Baptist Publication Society to take charge of their branch house in Atlanta.

A sad suicide occurred in Birmingham last week. Miss Lude Nix, a very popular and lovely young lady, took chloroform. No reason was assigned.

Our friends, in visiting Montgomery, should call on Mr. Tressler and have him take their photographs. He is a pleasant gentleman and a good artist.

Our brethren at Louisville, Ky., are getting ready for Moody. The Baptist pastors are all seeking to have their churches in shape to receive great blessings.

A worthy widow gets the paper through the generosity of Bro. C. L. Coker. Such acts as this may be one of the cups of cold water that the Master will mention.

Eld. M. M. Wood writes of his pleasant prospects. Any brother who is so zealous in getting his members to be readers of good papers ought and will have good churches.

Montgomery has had two severe visitations from the fire of late. Two weeks since the flouring mills, value \$80,000, were destroyed, and then on Tuesday night, 6th inst., property amounting to about \$300,000 was swept away.

Rev. A. C. Caperton, D. D., editor of the Western Recorder, has a magnificent lecture on Mexico. Wish he could travel through Alabama this winter, and give it to each of our Baptist churches. Think it would arouse us to the mission subject.

The beginning of December found us rather inclined to be blue, but so many kind sisters and brethren have renewed and sent in new subscribers that our spirits are looking upward once more. Bro. Wm. C. Roock, your letter did us good.

Our old friend, Sam'l Lindsay, of Monroeville, has decided to preach and is now in Howard College. His grandfather was a noble warrior, an associate of our father, and we trust Bro. Sam will bear the mantle nobly, and "fall with the harness on."

Bro. Lofton is joining the other pastors of Talladega in preaching about the "Perils of the period"—anarchy, godless education, Plutarchy, godless immigration, desecration of the Sabbath, and the degradation of the marriage relation are to be some of the topics.

Prof. M. W. Hand, of Forkland, smiled upon us last week. He is prominently spoken of for State Superintendent of Education. He is fully identified with the educational interests of Alabama, a noble and pure citizen and we would rejoice in seeing him honored.

Prof. Giles always wears a happy face, but as he returned from Columbia last Friday he appeared inexpressibly happy. He had only a few days before been elected to marriage to Miss Olive Boothe, a lovely young lady and a recent graduate of the Judson. May he who presided at the first marriage bless this union.

Dr. Geo. A. Lofton, in a recent letter to the New York Examiner, speaking of the negro schools at Talladega, says it would be impossible to tell the moral effect of the college on that immediate section. Not only are the students orderly, peaceable, polite, clean, intelligent, and sober, but they turn out invariably prohibitionists and advocates of moral reform.

South Sumter High School, under the direction of Prof. F. N. K. Bailey and J. W. Batesman is in quite a flourishing condition. Miss M. B. Edmondson has charge of the music class, also of calisthenics. Miss E. gives perfect satisfaction as an efficient teacher in both departments, and especially has she the faculty of endeavoring herself in the affections of all whom she comes in contact. S. H. S. is a grand educational center.—J. K. Ryan.

Whatever become of my boy my estate, I will ever labor to somewhat added to the stature of soul.—Bishop Hall.

Talk much in your child's presence about the fashions and it will be of dress, notwithstanding all your tures on humility. Fill your child with gospel, and your children will, but give them plenty of money to spend and they will go to destruction.

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