

# THE ALABAMA BAPTIST.

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NUMBER 44.

WORDS FOR YOUNG MEN.

PROF. WM. MATTHEWS' book, entitled "Getting on in the World; or, Hints on Success in Life," has won for him a wide reputation as one of the ablest scholars in our age, and half a dozen other books which he has written are just as popular as the one above mentioned. In the chapter on "Success and Failure," he speaks of a young man beginning life in the following lines: "A man sailing on that voyage has been compared to a vessel of war leaving port under sealed orders. He knows not, but as the ways of Providence are disclosed, to what ports he must go, or on what seas he must sail. The dangers of the voyage—the sunken reefs, the icebergs, or the stormy capes, which may be his ruin—are unknown. Through perils storms and treacherous calms must he steer his unknown course, nor is there any exact chart laid down for the voyage. No man ever sailed over exactly the same route that another sailed over before him; every man who starts on the ocean of life arches his sails to an untried breeze. Like Coleridge's mariner, "he is the first that ever burst into that lonely sea." In looking about among the circle of our acquaintances, we are surprised to see how few have made the voyage successfully, that fewer still have reached the ports for which they sailed. Many a shallop, which sailed out of harbor noiselessly and unnoticed, has anchored at last safely in port; many a noble argosy, freighted with precious hopes, and launched with streamers flying, amid the salvos of artillery, and the buzzes of thousands, has sunk beneath the waves. To what impotent conclusions, indeed, do young men of brilliant parts frequently come! What becomes of the foremost boy at the academy, of the "senior wrangler" of the university, of the champion of the debating club, the law school, or the lyceum? Where are to be found, in the various walks of life, all of the geniuses to which almost every village periodically gives birth? All along the shores of the great ocean, on whose currents we are borne with resistless sweep, are strewn the wrecks of those whose embarkations were seemingly under the very star of hope. On whatever shoals or hidden reefs they have struck, the survivors are few, and only one voyage is vouchsafed, and failure is irrevocable; but to all who come after them, an explanation of the causes of disaster is of deep interest, and may save many from a similar fate.

UNQUESTIONABLE FACTS.

The following facts by Dr. Ellis are worthy of preserving, and it will do our people good to think over these things. Baptists, a great many of them, are not as familiar with their doctrines as they should be; and yet, while the Scriptures are full of facts as to immersion being the only mode of baptism, and the history of the early churches teaching the same, they do not investigate for themselves and are often puzzled when called upon to give an intelligent answer why we believe differently from our Pedo-baptist brethren. Read the following:

It is a fact, that no commands of Christ are more imperative than his commands respecting baptism.

It is a fact that the best scholars, living and dead, admit that the meaning of the word translated, baptism, is immersion.

It is a fact that the Greek Church does practice immersion, and has all ways done so.

It is a fact that immersion fills all the conditions of the New Testament baptism.

It is a fact that the New Testament teaches neither sprinkling nor pouring as baptism.

It is a fact that no one who has been immersed questions the validity of his baptism, while "multitud" who have been poured or sprinkled do.

It is a fact that many who have been sprinkled are afterwards immersed.

It is a fact that Baptists never leave a Baptist church because dissatisfied with their baptism.

It is a fact that Baptists encourage their young people and others to investigate the subject of baptism, whilst the Pedo-baptist churches do not thus encourage investigation.

It is a fact that Baptist ministers and members are always willing to leave inquirers on this subject to the New Testament without note or comment.

It is a fact that in 1643 by a vote of the majority the Westminster Assembly of Divines substituted sprinkling for immersion in the church of England.

It is a fact that the New Testament knows nothing about infant baptism.

It is a fact that infant baptism supplants the scriptural requirements of believer's baptism.

It is a fact that the change of mode of baptism, and of the subjects of baptism, was made because of the dogma of baptismal regeneration.

It is a fact that there is as much scripture for infant communion as for infant baptism, and none for other.

Dr. Eager's First Sunday.

An Appreciative Audience Warmly Greets Him.

At 11 o'clock yesterday morning Dr. Eager commenced his pastorate of the Twelfth Street Baptist church. The church was comfortably filled, and all who heard him were delighted. No one could listen to that sermon and leave the building without nobler impulses and loftier aspirations in his breast. He made no effort at oratory, yet some of his sentences were sublimely eloquent. His sermon might be compared to the vase of the variegated leaves and flowers just to his right. He touched first one topic and then another, feasting the soul on a variety of heavenly food, which pleased, inspired and delighted, just as the vase of rich and brilliant flowers delighted the sense of sight.

One thing that impressed the reporter more than anything else was his earnestness and utter oblivion of self. His earnest, simple, effective manner of speaking, his soul all aglow with the work before him, speaks stronger than any words we can utter that he is a consecrated man, and is alive to his calling.

He took for his text the 4th chapter 10th and 11th verses of 1st Peter: "As every man hath received the gift, even so minister the same to one another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracle of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever."

"Our gifts and how to use them," was his theme, and each sentence of his discourse of forty-five minutes was "a rare jewel from the rich casket" of thought. The great fact that every man had a mission, a duty to perform, was brought out forcibly, and the necessity of doing what our hands found to do was dwelt upon. He not only told his hearers that they had a duty to perform, but pointed out the spirit in which that duty was to be done.

Every man had a peculiar gift and a special mission. Some men had the gift of hospitality, others of eloquence, others of some gift or another and all peculiar to himself. Whatever a man's gift might be it was his, and whatever ability he had to put it in use was his. Gifts were given to us as a divine gift from God. There were a diversity of gifts; no two being alike, being as different as the features of man. No two peas, two pebbles or two leaves of the forest were exactly alike. This universe was not one great plain of monotony, and there were as much difference in the human as in the vegetable kingdom.

A mother might have to tie a ribbon on the wrist of one of her twin babes to tell them apart, but as they grow their characters would be different and she could tell them by it. He then made a beautiful allusion to the diversity of the earth's surface, here a smiling valley and yonder a towering mountain. He led to put it in use as diversified as the earth's surface or the products of different localities. We had our cotton belt; Louisiana raised sugar and rice, and a great nation was given up to the raising of tea; diversity of products making possible the sustenance of population. He illustrated his point most beautifully about different characters possessed by different men by saying: "If all this world was sand and stone, where would the marble, jewels and rubies be? If all the flowers were camellias, where would be the blushing violet and queenly rose? If all the animal creation were cattle, where the noble horse and the fleet gazelle."

To illustrate his point further, he took up the characteristics of the different nations. There was as much difference in characters and modes of thought and action as there was in nations. The slow, plodding German does the thinking for half the world. The Italian was noted for his financial ability; the Irishman for his wit; the Frenchman for his vivacity, and the people of our own country we noted for that pluck and enterprise that has made them a leader among nations.

Benevolence and goodness and the goodness of God shine out through all, and an obligation rested up all to use the gifts that had been entrusted to them. He especially enjoined those who had talents not to bury them, as the foolish man in the parable had done. The obligation to use our talents carried with it the duty to find out what our talent was. We must find God's use for the talent. It was false modesty to refuse to exercise the gifts entrusted to us. Some people imagine that they have gifts for a certain thing, and often attempt things that they know nothing about, and for which they are not suited, thus making themselves ridiculous. Every man had a duty to perform to discern his gift, and once having it he duty devolved upon him to use it.

Parents could assist their children to find out what their gifts were, and not allow the little things to group about trying to find out what talents they possessed. That was a beautiful picture he drew when he said that it was a blessed thing to see the head of a household paying as much attention to that little boy, a member of his household, as he did to business. The little babe that came only to be clasped to our bosom a few brief moments, had a mission to perform. The violet that bloomed in solitude, I was fragrant the air surrounding it, and the fragrant perfume of the violet side to side to them.

FRATERNALLY,  
LORENZO D. INSKIP,  
Oct. 31th.

Our Washington Letter.

Reform Movements in the West.

BY REV. SCOTT F. HERSHEY, PH. D.

The great West is a standing marvel to me, growing in proportions every time I visit it, or contemplate it. It becomes greater to me every time I move across its borders. Its prairies, stretching from the feet of the beholder out beyond the horizon; its low-browed rivers, which seem to be alone in their slow movements; its large cities and busy marts, with the most restless business pulse in the world; car lines, steam, cable and electric, winding through every busy street and to every suburban home; the brilliant gas and flashing electric lights, duplicating the splendor of New York's Broadway and Philadelphia's Chestnut; the productiveness of the country in grain, cattle and fruit, rivalling the world; the enterprise, industry and wealth of the West; these things impress out there in the West as they do not here in the East.

And this material side, a wonderful progress is not the only thing that impresses, nor is it the most impressive thing to me. I have just spent a month in that strange Westland, and my journey was an ever widening opening lesson in moral progress. One of the things we must admit, in our studies in the philosophy of social systems, is, that the community of greater age does not present, on account of that greater age, a superior tone of the social order. The kingdom of Babylon had long fallen when Greece, at an early age, was noted for rare qualities of moral character in its social order. Old Babylon fell—as may be said of almost every great people that has fallen—on account of social weaknesses and excesses. And while Greece was going to pieces from the same cause, Rome's pure morals were the theme for poet, orator and artist.

Our Eastern States have had generations of time in which to lop off many of the social orders, while Western states, a few years removed from territorial government, apply legislation to the prevention of social disorders, and lo, they take a few steps forward, and they reach a position immeasurably in advance of the social and domestic morals of the Eastern states.

Domestic morals are of a higher tone in some of the Western than in the Eastern states. Kansas and Iowa have a surprisingly low per cent. of divorce cases. South Carolina is, I think, the only state in the Union which will not grant divorce on any ground. The states above mentioned permit divorce, but the infrequency of it, as compared with the frequency of some of the older states, is most striking proof of a very hopeful condition of the social order in those states. I believe this grows largely out of another reform.

This is the temperance reform, and the absence of temperance legislation in some portions of the West since last I was there, was most gratifying to me, and beyond what I expected to find. So much adverse criticism has been opposing in many of the Eastern papers, that I was prepared to find temperance in a bad mix. My purpose in giving a full month in rambling through a few of the Western states was to satisfy myself. I visited cities, towns, and villages, and examined jails, prisons and asylums. I talked with ministers, saloon keepers and hotel clerks, as well as with police, business men and farmers. So I collected opinions from men of the most opposite views and habits. I walked through the towns at late hours of night, in clothes old and rough, and mingled with miscellaneous crowds at depots and eating rooms. What I saw, and what I learned, and what my conclusions are, I defer for my next.

Washington, D. C.

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Washington, D. C.

The Centennial Association.

Dear Baptist: It was my privilege to attend the last session of the Centennial Association, held with Greenwood church, where I had labored as pastor several years ago. How familiar was the appearance of much, and yet how changed was much! Those people were older and boys had become men and girls had become women, but the love of my old charge for their ex-pastor was unaltered by time, and I was rejoiced in soul.

The entertainment they gave their visitors was sumptuous. It was pleasant to share again the hospitality of Hill, Orum, Gholson and McQueen, and a refreshment to feel again the touch of their friendly spirits.

The introductory sermon, by Rev. J. O. Hixson, was profound, well arranged, convincing and comforting. Bro. Crumpton's sermon was able and very stimulating to Christian energy.

Bro. Ivey's sermon was wholesome in thought and forcefully delivered. Bro. Hixson makes an excellent moderator, and Bro. Eugene Tompkins is too excellent a clerk to be allowed to rest a single session.

The letters from the churches and the reports indicated a decline in missionary zeal and Sunday-school work. The discussions were able and tempered, even in controversy, with the spirit of Christ. Perhaps the most important action of the session was the passing of a resolution recommending the association to the State Board, of which Bro. Kallin has told you readers. There were two features that made me glad of this action; it puts the association in line again in denominational work, and it was rejoicing to see the moderator, who had championed the cause of the association in the difference between it and the board, magnanimously supporting the resolution, although he and others did not regard the statement of the corresponding secretary of the board as satisfactory. The session was so brotherly, devout and conscientious that one can but indulge the fond anticipation of large progress in the work of the Lord in the future by this noble body of Baptists.

After enjoying the hosts of God at Greenwood till Sunday evening I returned to Union Springs with Bro. Hixson and spent a rainy day with him and his beloved family.

Besides the ministers whom I have been accustomed to meet in the Centennial I met brethren Foster, Miles, Kallin, Loflin and Ayres, and found myself drawn to them in affection.

The sight of Bro. Jasper Miles thrilled me. Among my earliest memories is the baptism of my father by him.

Let me tell you a tale out of school. The ALABAMA BAPTIST is stronger in the affections of the Centennial brethren than ever I knew it before.

Well, well! How I have kept on scribbling, but since you have a waste basket, and I am a long way off, you are safe.

W. S. ROGERS,  
Cuthbert, Ga.

The Judson Memorial Church.

To the Editor of the Alabama Baptist—Montgomery, Ala.

DEAR BROTHER: I take pleasure in informing you that the sum of \$30,000 has been contributed for the establishment of a Children's Home in connection with the new church edifice in memory of my father which I hope soon to build on Washington Square, New York. This handsome gift is from the estate of the late Hiram Deats, of Flemington, New Jersey. Mr. Deats had long had in mind the establishment of a home for the benefit of friendless New York children. He was unable, however, before his death to mature the plan, and therefore added a codicil to his will designating \$40,000 to be applied to such a work. After mature deliberation Mrs. Deats and the other executors have decided to intrust me with the fulfillment of Mr. Deats' design. I shall thus be enabled largely to extend the work among children which has formed so important a part of our church activities since I came to New York. For the past three years we have carried on a kindergarten and primary school, with an attendance during the past year of over ninety children daily. We shall now have the best of appliances for this work, and in addition a Home, in which, for longer or shorter periods, we can take the entire charge of children who are either temporarily or permanently destitute. The Home will occupy a prominent part of our building, but will not cramp or curtail our Young Men's Work.

I have, up to this time, received in cash and subscription for the Memorial Church \$180,000. The whole amount required for land and buildings, exclusive of the Children's Home, is \$240,000. Out of the cash received \$38,000 have already been paid on the land, the whole cost of which is \$113,000. The sum of \$60,000 remains still to be secured to make up the total of \$240,000. I propose to devote the next three months, until January 1, 1890, to completing the subscription in order that the entire sum needed may be assured before the building is begun on May 1, 1890. While I am engaged in this final effort my associate, the Rev. James M. Bruce, will take entire charge of the church, which is in a condition of gratifying spiritual prosperity. After January 1st, I shall return and devote myself wholly to the pastoral care of my own field.

In the month of November, a very remarkable exposition of Bureau curiosities will be held for three days in each of the cities of Boston, New

They Went Out From Us.

Dear Baptist: Having read Bro. W. A. Cumbie's reply to Bro. Huckabee, in regard to the "split" in the Baptist churches, I was surprised to hear that we came out from the anti-immersion churches, as Bro. H. seems to think.

I was at the association at Orion, then called Prospect Ridge, in October, 1883, when the "antis" withdrew or passed nonfeeling resolutions with all missionary work and almost every other kind of Christian work. After this, the churches withdrew. I don't know much about other churches, but the church at Orion, Pike county, where my membership was, was divided. There were about two mission members to one anti, and the anti went off, almost in numbers, I believe, and formed themselves into a body and called it a Baptist church. Of course the anti had the majority of delegates in the association, or they could not have passed those resolutions; but I don't know how other churches were divided. All that I knew before the division are still mission churches. That association was then called Conecuh River association; but in the old Alabama association, then the largest in the state that met, I believe, the next week the anti made a failure to pass their famous resolutions and retired and formed a "conservation of their own" and called it Ebenezer association.

Well, the young brethren that have been born since the anti's withdrawal, and some that were too young to remember it, sometimes ask, "What caused it?" I answer, Nothing but the love of money, and every Bible reader knows what that means. It had become very common to take up collections in the churches and at associations for missions and many that wanted to keep their dollar or fifty cents or twenty-five cents in their pockets to buy whisky, tobacco and other supplies, got tired of being asked for money so often, and finally seceded and repudiated all claims upon them and refused to help send the gospel to others; and I believe God has overruled it all for the best. There are none now to hinder the mission work. It is true we have some missionaries, but they are willing for others to do as they please.

WM. O'NEILL,  
Shopton, Ala.

In Memoriam.

August 6th, 1889, an angel form, with silent tread, entered the home of Mrs. Mary J. Pope, in Marion, Ala., and bore her spirit to an immortal mansion beyond the reach of sorrow and suffering, leaving the home desolate and the hearts of her loving daughters crushed beneath the weight of unutterable anguish. Born and reared in a Christian family, she was, during her long life a living exemplar of the "fruit of the spirit, which is love, joy, peace, long suffering, gentleness, meekness, gentleness, faith, temperance." Unselfishness was a predominant characteristic of her symmetrical life. Thoughtless of self, her delight was in contributing to the comfort and happiness of those to whom she was associated, especially to her immediate family. No personal endeavor, no personal sacrifice, was too great for the promotion of their comfort and enjoyment. Kind to all, she was ever ready to assist in relieving suffering and want. The poor and the stranger were never turned away from her hospitable door, and the children of affliction ever found in her sympathetic friend who was ready to weep with those who wept. Her character may be summed up in three significant words—gentleness, modesty, charity. These three shining virtues combined to constitute her one of the loveliest and best women that ever lived in the community, where so many years of her noble, useful life were passed. While the stricken hearts of her son and three daughters are unceasingly bereaved, the precious legacy of a spotless example, a mother's love, a mother's prayers, is theirs. May the God of all comfort sustain them, give them strength to endure this bitter sorrow, and guide them to a happy reunion in the land of rest.

FRRIEND.

God's year of November has reached us, full of good things. Any persons sending their address and two cent stamp will receive a cut paper pattern free. This old favorite is always giving a surprise; this month there is an extra colored fashion plate, produced by a new process, which is a real gem. The story matter is all good, and this number takes the lead as being first-class in every department. God's Lady's Book is one of the best fashion magazines published. See the attractions offered for 1890 in the Prospectus in this number.

Home returneth the good pastor from an earned vacation in Europe joyously greeting his native land. To him the elder, far better than the pastor, comes with fervent greeting for his welcome home: Shaking his head sadly he says, with earnestness that far outstrips his originality, "Ah, parson, the devil never takes a vacation." "No, indeed," the parson replies, with unexpected outburst of genuine heartiness, "he doesn't need one; he never works hard enough. If he should take my contract to drag this congregation up hill to heaven, instead of merely ambling himself by dancing with it on the primrose grade, he'd want a vacation every six weeks, and then he'd break down before the year was out."—Robert J. Burdette, in Lippincott's Magazine for November.

Warrior Church.

Our church here is getting along very nicely now. We have a membership of about one hundred on the roll, but they do not all attend regularly. Bro. W. A. Hobson, one of the Howard's best young men, is our pastor, whom we love and esteem as a much devoted preacher.

Our prayer meeting is growing and becoming more interesting every Wednesday night. Our Sabbath school is kept up the year round, and neither boys in summer nor freezes out in winter. Brethren Smith, Henderson, and others, are taking great interest in Sunday-school and church work, as well as some of the sisters; therefore, we hope the Lord will bless their labors, together with pastor Hobson's preaching, during this year, that the church may be wonderfully revived, and saved by grace.

PIERCEVILLE.

By the assistance of brethren Smith, Whaling, and others, we have recently organized a Sabbath-school at Pierceville, one mile north of Warrior, where I shall open a literary school on the first of November.

Any church, or community, that may desire preaching Saturdays and Sundays may address me at Warrior, Ala., as I wish to devote those days to preaching, while I am teaching.

SUCCESS TO THE ALABAMA BAPTIST.

D. L. JAMES,  
Warrior, Ala., Oct. 18th.

When you are judging a friend whose actions puzzle you, but whose motives you cannot see, remember that "Charity thinketh no evil." It is a blessed thing habitually to put the best construction on the behavior of others.

# Alabama Baptist

MONTGOMERY, ALA., OCT. 2, 1909.

EDITORS:  
Rev. G. W. HARRIS, - Editor.  
Rev. J. L. THOMPSON, - Business Manager.

TERMS: \$2.00 per year in advance.  
Special rates for advertising.  
Extra copies of a single issue, when ordered in advance, will be sent at the rate of five cents each, if more than ten are ordered, five cents each. Remit with order.

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

The date appearing on your subscription card 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, kindly send notice to the contrary, will be regarded as wishing to continue their subscription. Notice to discontinue should be given as late as possible, not later than the 15th of the month before the expiration date. 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 send just what the bill will be, also include five cents for extra copies of all articles, if more than ten are wanted, otherwise six cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

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Anonymous communications to the editor will be published only if the writer is 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.  
Corner Dexter Avenue & Court St.

FOUR new subscribers and \$8.00, will get Sermons and Addresses by Dr. J. A. BROADUS.

\$8.00 and four new subscribers, will get a handsomely bound volume of Sermons and Addresses by Dr. H. M. WHARTON.

The Board of Ministerial Education will meet in Selma at 9 o'clock a. m., on Friday during the Convention. All the members of the board are requested to be present.

ALEXANDER CITY had a killing last week. Whisky was the cause; yet Christian men and women are living in indifference. Why do our people not rise up and put down the saloons?

He covers his nest with thorns who ignores the wishes of sober, moral, intelligent men, and looks for honors in state affairs. Christian men, paste this in your books; we may need this text in the future.

E. A. BURKE, who for so long has figured prominently in the political and business circles of Louisiana, has had fifteen or twenty indictments brought against him by the grand jury of New Orleans. He is charged with stealing bonds amounting to nearly \$400,000.

HALF a dozen associations in Alabama have adopted resolutions condemning the immoral features of the Exposition, and thousands of church members are heartily supporting these resolutions. The ministers' conference in Montgomery were right when they condemned such "attractions" as the "cocking main," bar-rooms, etc., and the respectable people are in hearty sympathy with them. The croaking of the other classes don't amount to much.

If the ministers of Montgomery had come to the help of the ALABAMA BAPTIST last spring, when it was protesting against the adoption of gambling and other sins, by the Southern Exposition Company, something more might have been accomplished to wards suppressing such vices. It is not too late, however, to warn people against such dangers as have been warmly welcomed by the manager of the Exposition. Already we have met numbers of Christian men who say they will not attend the Exposition at all. Their money will not go to aid a set of men who propose to so flagrantly outrage public morals.

SIN IS ITS OWN DESTROYER.

There is such a thing as corruption becoming so corrupt as to be its own destroyer. Last year the managers of the State Fair cut off gambling; this year they became quite broad, gauged, and sold privileges to all kinds of gambling devices. Of course they never dreamed that gamblers would violate the law; but after five days of the most open-faced gambling and robbing, the Birmingham papers aroused the sheriff and the Fair management to the disgracefulness of affairs. The sheriff goes out to arrest the gamblers. The president of the Fair says he is sick and can't go out; but he has ordered the manager to stop the unlawful gambling. The secretary tells the reporter that the management had sold the privileges and dare not have the gamblers arrested. But the tricksters fly anyhow.

Well, after the Birmingham papers have spoken out so loudly on the question of our neighbor, the Montgomery Advertiser, arises to remark that gambling at the Birmingham Fair is mighty bad, but when the Southern Exposition opens it will have only decent, lawfully managed games. Were not lawfully managed games for the State Fair? Yet hundreds of men were robbed by the sharks who obtained

their license from the managers. So her opportunity to have him destroyed. Now, birth-days in the time when Herod lived, were celebrated with more pomp and ceremony than there have been at any time since. There have been the wine, the music and the dancing—all combined. And I imagine that Herodias had grown old and wrinkled and was not as attractive as Queen Esther. So she sends in her daughter to dance before King Herod—this was the thing to catch the King. And I have thought that maybe Salome attended a dancing school; and of all the callings in the world the most disgusting is that of a dancing-master.

## COCK-FIGHTING, GAMBLING, ETC.

Rev. J. L. Thompson, pastor of the Adams Street Baptist church, preached on the demoralizing influences of the coming Southern Exposition on last Sabbath morning. He took for his text: Thessalonians 5: 22, "Abstain from all appearance of evil."

He said: Christian people should abstain from every form of evil. The question seems to be with some, how far can I go without becoming contaminated with evil influences? when it should be, how far can I stay away from evil?

It is the duty of the servant to watch the interests of his master. We are the servants of God, the children of God, bought with a price, and he requires of us a faithful rendering of service. Shall we be untrue to the trust committed to us?

The duty of the child is obedience. To do his bidding; and when God bids us to shun evil we are not to question his orders, but do his commands. We are his children—by regeneration and adoption.

It is the little things that do so much harm; it is the little things that do the mischief. It is not your opinion on the matters that we are considering, but what God commands and tells you that he would have you do. It is what the word of God says about these things.

Now, I ask, what good can come of cock-fighting? What kind of men patronize this class of "attractions"? Gamblers come, and with them come pick-pockets. If I pull down the morals of the people, then I am of no profit to the community. Men will not carry their wives, their daughters, or their mothers to such an institution as this; and wherever they can't go with them, they should not go.

Pick-pockets, we hear, are coming, and these influences—the cocking main, bar-rooms, gambling dens, etc.—bring them.

It is said that the preachers should have nothing to say on this question. We would be untrue to the cause of our Master if we stood by and did not raise our voices against all such demoralizing influences.

You demand that the preacher's life shall be above reproach. This is right. But if you differ with him, you demand more of him than you require of yourself.

What would you think of a man who would abuse your father? God is our Father; and shall Christians be found in league with those who dishonor his name and champion sin in its various forms?

We need men of firm principles—men of convictions. We should not only ask, Will this be of evil to me? but, Will it be of evil to others? It is our influence that causes men to think. John Bunyan lived many years ago, but his influence for good is felt to-day. Voltaire and Tom Paine lived long years ago, yet their influence for evil exists to-day. So we are making a record for to-day, and our influence, for good or for evil, will live after us.

Sin, like the dreaded boa-constrictor, wraps itself about you and crushes out the life of every one who will countenance it and who will not cry out against it and forsake it. Let us, as Christians, be true to our convictions and "abstain from every appearance of evil."

## "HERODIAS, THE MOTHER OF THE DANCING GIRL."

In his lecture last Sabbath night Dr. Wharton did some very plain talking. Those who were present heard a very fine lecture, and we doubt not many went home thinking over the dangers of the dance as presented by the speaker. He read a portion of the 6th chapter of Mark, recording the imprisonment of John the Baptist, the birth-day banquet of Herod, and the beheading of John, through the request of Herodias.

From Fredonia, via Opelika, Childersburg, Birmingham and Attala and we are off at Cedar Bluff, a small town on the Coosa river. No more generous people inhabit our borders. Enterprise marks the town and county. This town has had a boom; streets and avenues run in every direction, and the treasures of iron and coal locked up in the surrounding mountains may yet make this quiet hamlet known around the world as an iron center.

A friend and college mate, Jas. Lawrence, lives near here, and has been twice to the train to meet us, but as we were a day late he had given up and gone on to the association. But Bro. Robert Lawrence found himself until he found a conveyance for us.

Young Bro. Wilder, who deserves to find the best woman in the state for a wife, saw us safely over the Chattooga river, and over hill and dale, until we pulled up at Mill Creek church. Everywhere the fields were laden with an abundant harvest.

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