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For the Alabama Baptist.

## On to Mexico.

A night's ride from San Antonio brought us to Laredo, one of the boundary towns of Texas, and located upon the Rio Grande. Here we found ourselves in the midst of a population partly Mexican and partly American. An hour's stay in the town enabled us to gain somewhat of an insight into the character of the population. We saw here the first

## THATCHED-ROOFED HOUSES.

This is a style of architecture much in vogue with Mexicans. Of these I shall have more to say when I come to speak more particularly of the customs and habits of the Mexican people.

After a desperate effort to eat an "unpalatable breakfast at one of the 'first-class hotels' of Laredo, we hurried away to the depot of the Mexican National Railway. By order of Commander-in-Chief Pope, the representatives of each State were placed under the leadership of selected commanders. Alabamians enjoyed the leadership of

COL. T. M. MALEY,

on this occasion, who proved in every respect equal to the onerous responsibilities of his station! When all things were pronounced ready we filed on board the train

## BY STATES.

the respective delegations thus being caused to sit together during the remainder of the run. Finally

## THE WHISTLE BLEW AND AWAY

## WE FLEW.

with our faces turned toward Mexico. In a few minutes we were over the bridge spanning the Rio Grande, and were, for the first time in the land of the Aztecs. All eyes were now turned outward to see objects of curiosity. But surely a more uninviting region our eyes never beheld than here. A level sandy region stretched desolately away in all directions, supporting nothing but tall cactus and stunted mesquite. We would spy an occasional horseman roaming at large over the plain with his short carbine slung at his side and with a huge dagger thrust into his belt. Again the desolation of this wilderness would be relieved by the sight of vast herds of sheep and goats, numbering sometimes several thousand. These were invariably attended by a herdsman who had with him several shepherd dogs.

From the time-tables furnished us on starting, we were enabled to know when we reached the places indicated. They were places more in name than in fact. However, in many instances, as nothing could be seen but a few miserable hovels with groups of lazy Mexicans lounging about the doors—men, women and children. Many of the party would amuse themselves, now and then, by attempting to converse with these Mexicans. The distance between these points was not indicated on the time table by miles, but by kilometers—a French measure, being about 5/8 of an English mile. About 11 o'clock we discovered in the distance, in advance of us, the dim outline of a mountain range. Two hours more brought us to the base of these mountains, ranged both on our right and our left. The local name of these ranges we found to be Los Mesilla, but they are really a portion of the Sierra Madre or Cordilleras. The Mexican National train right up the Palo Blanco (White Tree) valley. This valley derives its name from the snowy blossoms growing up on the Spanish Needles which abound along the valley. These Mexican Mountains possess characteristics peculiar to themselves. They lift their barren and rugged forms abruptly from the level plain and tower, many of them, several thousand feet into the air. Their splintered and jagged summits showed them aptly named—Sierra—the Spanish word for saw, indicating that the summits of the mountains so named resembled the teeth of a saw. Having with us the missionary, Flournoy, we enjoyed the privilege of having several

## POINTS OF INTEREST INDICATED.

Among these was the place where the missionary Westrup was murdered about two years ago by the savage Mexicans. He was not only murdered, but was fearfully mutilated—his eyes were torn from his head. Again a beautiful table land, which stretched for miles along the mountain summits, was described as being a stock rancho, belonging to a man whose name is Milmo. This plateau was described as being perfectly level, embracing about 150,000 acres of land. Upon these elevated lands there graze 5,000 head of cattle—the property of Mr. Milmo. This famous estate secures to the owner a refuge amid mountain fastnesses, for it is accessible only at a single point. We were told that an English capitalist offered Mr. Milmo \$500,000 for his estate some time ago, but was refused. Two points were indicated as locations of silver mining interests. A volume of smoke was pointed out as the location of one of these mines. One would expect to find in this valley some mountain streams; but we rarely saw water, and when we did it was for the most part stagnant. As we proceeded up this valley the fertility of the soil was indicated by the variety of more luxuriant growth of the vegetation. The trunk of the Spanish Needle is here seen to be three or four feet in diameter, and having quite a number of branches. The Century plant abounds here. We found some of the finest specimens of this plant we had ever seen. As the train would now and then stop, our attention would be called to the church spire rising in the distance, and around that, we were

told, were grouped the residences and places of business of from 20,000 to 25,000 Mexicans. This was incredible to most of us, because we could see nothing of the habitations of these semi-barbarous people, even though their towns were but a short distance from the road. But when we learned that their townships did not exceed in height ten or twelve feet, built upward from the ground as a floor, and were almost altogether flat-roofed, we could understand how several thousand of these people might be hidden away in the shrubbery.

## A SENSATIONAL EPISODE.

When we reached Bustamante we were furnished with a capital specimen of Mexican rascality. It seems that when we left Laredo, Flournoy, the missionary, anxious to serve the Mexican people, had telegraphed to a Mexican restaurant keeper at Bustamante, that two hundred and eighty-six excursionists would reach there in the afternoon, and they would like to have dinner. Of this we knew nothing until we reached the station. Consequently quite a number, indeed all had, been feasting from their luncheon baskets. As a result, but few ran in to eat and drink with the Mexican. With this he was but little pleased, and declared he must be paid for his dinner whether it was eaten or not. At first the brethren were disposed to disregard the empty claims of the treacherous Mexican, but when it became known that vengeance must be visited upon Missionary Flournoy after our departure from Mexico, and perhaps involve his imprisonment we were more favorably disposed to satisfy the claims of this semi-barbarian. Twenty-five dollars were offered him. He demanded fifty. For some time we stoutly refused, but he persisted in his demand. At length we compromised on \$43.00, taking his receipt for the same. Many paid who did not see his miserable dinner.

But few steps were now made between this point and Monterey. We had been loitering along during the day, but now that the evening was advancing we took on new speed, and hastened toward Monterey. Our hopes became more buoyant as we saw toward the close of day, a few traces of civilization. An occasional patch of corn or millet could be seen enclosed with a brush fence. Next time I shall have something to say of Monterey and what we saw there.

B. F. RILEY.

## From the Watchman.

## Cheap Panacea.

The dog in the kennel does not feel the heat. The dog panting in the long race may envy his brother stretched at leisure on the straw at home, but in point of fact the brute of the kennel has reason to envy him that has no time to attend to fleas—bites—to feel them, much less to cry out for the pain they cause. With the indolent brute the centre of his thoughts is himself, and so the insect's probe is to him sharp as a wild boar's tooth; but to the one that is using all his energies for an object beyond self, the itch that canine flesh is heir to cannot give a moment's torture.

The proverb illustrates a familiar truth, that the panacea for worry is work. Let the dog in his kennel howl on, particularly if he is chained there and unable to join in the hunt. Man, the higher animal, has freedom of choice, and likewise reason to direct his steps; yet how common it is to see men and women suffer on with the remedy at hand. A cheap panacea is work; for the world is full of it. With the fall that brought death in to the world and all our woes, "I came labor, that born to body and mind. The penalty becomes a panacea. Not imaginary troubles alone, but very real ones, are counteracted, soothed, cured or out-run in the wide-awake pursuit of honest industry. The healthiest people are those who have no time to be sick, and the secret of a sound and cheerful mind is to spare no time to brooding over troubles.

The naturally unambitious and the luxurious are more objects of pity than of envy; their chains of habit are iron chains; to love idleness, or long to be beyond the motive for exertion, is a bid for the chain of the animal that howls with the fleas. The more the people engage in occupation, the less will be required of physician and philanthropist. Work, that is a physical and mental; it is like a moral panacea. Many a man learns a trade in State Prison, who might have lived an upright life if he had begun his trade as a boy and kept at it. The Eves that stoop to loiter in keeping company with beguiling serpents, are not those who rise early to give meat to their households, or who seek wool and flax and work diligently for fair wages. The best action of modern philanthropy is that which takes up these interests. There are not half enough industrial schools, and what there are, are not popular enough. Hosts of young persons are forced into the battle of life ill-equipped.

A man or a woman to make the most of work and to have work make the most of him or her must engage in it as the house in the chase, with earnestness of purpose. What goes by the name of occupation does not always occupy, as the results prove. It is true, nevertheless, that true work is the panacea for many ills which afflict humanity, and every person who helps take up the world's work is, while making himself happier, doing something for the benefit of his kind.

Truth for authority, not authority for truth. [Lucretia Mott.]

For the Alabama Baptist.

## The Outlook in West Florida.

In the report on Home Missions before the Southern Baptist Convention which lately met at Waco, under the head of "Needs" we observe five thousand dollars for Florida.

Liberality in the disposal of "cash" for the purpose of church extension does not strike one as a particularly marked characteristic of the great Southern Baptist Brotherhood. Florida is a large State, sparsely settled and poorly provided with churches, ministers and educational advantages. There are very few large self-sustaining churches, if any at all, in all her borders, while many of her large towns and cities are purely missionary ground. Yet we are assured by the report that we need in West Florida, of this great State, only five thousand dollars—a sum barely large enough to support five good men.

The writer has had no opportunity during his brief sojourn here to inform himself of the necessities of the State at large, but he would especially call attention to West Florida as a field needing consideration and aid, and needing it immediately. The Pensacola & Atlantic Railroad has recently completed its line from Pensacola to the Chattahoochee River, a distance of one hundred and sixty-five miles. This road opens up a country almost entirely unknown; as wild as the Indian Territory, yet possessing many charming attractions both to the tourist and to those looking for permanent homes. This section is settling up rapidly, as if by magic. Along this line are many towns and villages, some old, but mostly new settlements. Taking Pensacola as our starting point, we ran over this road a few days since, and we jot down a few notes:

Twenty miles run east brings us to Milton and Bagdad, the combined population of which amount to some three thousand souls. We have a weak Baptist church at this place, numbering about forty or fifty members. Bro. Taylor was its last pastor (resigned last year). The writer visited this church in January and preached one evening to a good and attentive congregation. They have no regular preaching, except an occasional visit from our evangelist, Bro. McCaskey. Here is an important point, at which five hundred dollars might be very advantageously spent in assisting these poor brethren to sustain a man in this field and give all his time to this work. Only one mile separates Milton and Bagdad; they have good roads and water com-

raises six hundred dollars for the support of its pastor, while the Alabama State Convention has promised to add two hundred more. While this might furnish a living in some other places, it is starvation wages here. There ought to be a church of five hundred members here, and if the "wisdom of the serpent" had characterized the missionary operations of our fathers, Pensacola would not be missionary ground to-day, but would rather be a strong factor in aggressive missionary work.

He who would reap a large harvest must sow bountifully. "Cast thy bread upon the waters; for thou shalt find it after many days." "Ecclesiastes 11:1." There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it will be diminished. Prov. 11:24.

The law of financial prudence, that investment must precede accumulation. If we would see religious prosperity and religious growth in these dark, dark regions, we must be willing to give, not only of our hearts' desires and prayers to God, but also financial aid as God has prospered us.

Pensacola, Fla., May 25th. A.

For the Alabama Baptist.

## Work by the Way.

BY J. M. PHILLIPS.

As our people increase in wealth and the facilities of travel increase and cheapen, the exodus from the hot and crowded cities and unhealthy sections of the country becomes more general. This is as it should be, for its benefits largely overbalance its losses. Nor is there any good reason why the Christian more than any one else should remain in one place all the year round. The rest and invigoration, physical and mental, obtained by change of locality, air and surroundings are as needful to him, be he preacher or layman, as to the worldling. But whether right or wrong, we know that this annual exodus embraces a large per cent of the Christian community, especially in our cities and towns, and that the consequence of this summer scattering is often very detrimental to the work of the churches. Sunday-school classes are abandoned, the prayer-meeting is not supported, the services of the church are thinly attended, and the finances of the church are often seriously crippled. The whole work of the church is disorganized and sustains a shock from which, in many instances, it does not recover for months; and what is worse, the irregularities, very naturally attending their example and become "lovers of pleasure rather than lovers of God," and not only abuse the Sabbath in loafing or making excursions into the country, but justify their conduct by the conduct of professed Christians.

This ought not to be so. The Christian must be ready for every good work. The church is the light of the world; and as there is no time when its light is not needed, so there is no season when its doors should be closed and its work cease. The gospel of Christ is not only for every clime, but for every time. We are exhorted to "be instant in season and out of season;" to be "steadfast and immovable, always abounding in the work of the Lord."

Two things are necessary in order to correct the demoralizing effects of our summer scatterings:

1. Those who remain should take the places of those who leave, and see to it that the work of the church does not stop. If the pastor remains and continues to fill his regular appointments, make a special effort to be present, and aid and cheer him by your presence. Endeavor as far as possible to induce others to attend, that the places of those who are absent may be filled and the size of the congregation maintained. If you are not a teacher in the Sunday-school, go and offer your services as a supply during the "vacation season" and be punctual in your attendance at the hour of meeting. If the pastor is absent, do not permit the regular Sunday and prayer-meeting services to be remitted. Endeavor to secure a supply for the pulpit; and should you fail in this, then hold a short service of prayer and song. Do not permit the mistaken idea that so extensively obtains in our churches, that the presence of a preacher is essential to congregational worship on the part of a church, influence you to close the doors of the church because of the absence of the pastor or a suitable ministerial supply. The members of the apostolic churches were accustomed to come together every Lord's day for worship. The presence of a minister is not essential to acceptable prayer and praise, and the church that consents that its services of worship shall be suspended for that reason will suffer spiritual loss.

2. Let those who go away be ready for every good work abroad. Of the early disciples it is written: "They therefore, that were scattered abroad went everywhere preaching the word." These were not apostles, but private members of the church. The apostles were permitted to remain at Jerusalem during the first storm of persecution that swept over the church. The private members, the brethren, were the ones that were scattered abroad. They went forth fleeing the hand of persecution when every suggestion of personal security urged them to silence and inaction. But the gospel was good news to them; and good to be kept a secret even though they must tell it at the peril of their lives. Their souls had been lighted from a heavenly flame, and hearts were aglow with heavenly love, and so they conferred not with flesh

and blood, consulted neither self-interest nor safety, but as lights in the world they went forth bearing aloft the light of life. And if the membership of our churches—the brethren and sisters, its officers and deacons—would prove themselves successors of these Christian worthies, they must catch the spirit of their enthusiasm and devotion. The first Gentile convert ever made was the result of a brief interview of the greatest Preacher beside a well by the way, with the Samaritan woman. And if, like him, we make it our meat and drink to do the Master's will, we will find abundant opportunity in our travels and during our sojourn in distant sections of honoring God, by building up his cause and saving souls. How many congregations may be cheered by the presence of devout strangers, and how many feeble Sunday-schools may be strengthened by the timely aid of one earnest, intelligent Christian sister or brother! how many struggling, feeble bands of Christians may be encouraged by the preaching of a visiting pastor, who will find his best refreshment in efforts to do good!

And if you would do the greatest good while abroad, seek out your own people and endeavor to aid and strengthen them. I have known Baptists influence was weak, the church obscure and the minister an unattractive preacher. They perhaps have attended services once and on learning that other denominations were in the ascendant in the community, henceforth they attended other places of worship. I know the excuses usually given for this course. They say, "We were away from home seeking the best of everything to be found; and as we could not find the best music and the best preaching with our own people, we were compelled to seek it among Paderbaptists;" or, "All my friends belonged to other churches. The Baptists were poor and far below me in the social scale." Now, if it be granted that a Christian may at any time place personal pleasure above duty, enjoyment above usefulness, then I grant that such excuses are admissible. If there comes a time in the life of any Christian man or woman when he may put aside his obligations of work for Christ and give himself up to personal gratifications, such conduct is excusable. But remember that every Christian is to be a soldier, a good soldier of Jesus Christ. No soldier may be at home because he is

not ready for every good service must characterize every good soldier of Jesus Christ. When by permission they leave their posts of duty at home, they must be like the scout, with eyes open to every opportunity, and ears attentive to every call of duty, ready to improve every advantage to advance God's cause. Shame on those weathercock Christians, who by their conduct reveal the trend of popular religious thought and opinion in every community in which they sojourn, who if Baptists are in the ascendant, are zealous members of the "sect everywhere spoken against," but who readily fall in with any other system of doctrine, provided only it is popular in that particular community. Like birds of passage they are disowned by all and leave no impressions for good behind, then wherever they go. I am no sectarian; no bigot. With me the man who can find no Christianity, no Christian fellowship for any outside of his own denominational fold, I have no sympathy. But believing as I do that there is enough Christianity in every Christian organization to fully occupy the time, thought and energy of all its members, I believe it to be the duty of Baptists, to work with and for Baptists, and that if in any given community Baptists are weak, the obligation to aid them to the extent of one's influence and ability is all the more binding on that account.

All our members would act on these suggestions, remembering always that whether at home or abroad they are to be fellow-laborers with God, the evils at home attendant on the annual scattering would be abated, and the waste places and destitute sections to which they often resort, would soon become as a fruitful vineyard of the Lord.

## Condensed Truths.

Humanity is the equity of the heart. Pleasure is the reward of admiration. In conversation, humor is more than wit, easiness more than knowledge. If men do us an evil turn, we write it in marble; if a good one, in dust. Truth should never strike her top-sails in compliment to ignorance or sophistry.

Woman is the Sunday of man—not his repose only, but his joy, the salt of his life. Voltaire's house is now used by the Geneva Bible Society as a repository for Bibles. The British Bible Society's house in Earl Street, Blackfriars, stands where, in 1375, the Council forbade Wickliffe circulating portions of Holy Scriptures, and where he uttered the words: "The truth shall prevail," and the Religious Tract Society's premises are where Bibles were publicly burned.

I know not whether the dictionary defines gossip better than he that said, "Gossip is putting two and two together and making it five."—[Ivan Panin.]

## Orthodoxy Gaining.

[The following article from the New York Journal of Commerce is one of the signs of the times. Certainly not a few of our ministers and laymen will find it interesting reading, such utterances from such a source there can be no mistake.—Geo. B. BAUER.]

Shutting one's eyes and thinking it is dark to all eyes is a custom of some men of ancient and modern times. Surrounding one's own mind with mist and doubt, and supposing that of course all other minds are begoggled, is the same old habit. Any one who has a vast desert, or a wilderness, or a land with no visible signs of life, has often taught himself believing that the ideas felt and knew they were lost, and had no faith in the road they were traveling. It is very common in such cases to hear travel, saying one to another: "These fellows don't know any more about the road than we do." On long voyages, when the ship's officers are doing the daily routine duty, and making no fuss about it, passengers who have never been at sea are at times apt to mistake the silent habit of the captain for distress and anxiety at loss of reckoning and uncertainty about the future of the voyage.

This is precisely the state of mind in which a few persons seem to be just now about religious belief. Their doubts and apprehensions have been communicated to one another, and they are beginning to call out that "the old foundations of the faith are shaking," that things look equally for the Church, that people are abandoning the orthodox doctrines and taking to all sorts of life or soul preservers. If the first scared man is a clergyman, however illiterate or weak in logical power, his cry of doubt leads others, and the ship is going ashore, is sinking, is on fire, or something terrible is the matter.

All this is very stupid. A calm and impartial examination of the present condition of religious faith, in America, for instance, or in the city of New York, can be made by any sensible man, and such examination indicates to us that what used to be called orthodoxy never had as strong a hold on the people, as many adherents, and as steady and continuous a gain in adherents as just now.

The preachers and teachers of the orthodox faith do not seem to trouble themselves about the noise made by the promoters of doubt. The silence as to controversy with the new heresies is never in any age more loudly preached by more learned, powerful, eloquent preachers than now. The churches were never more full, the hearers never more devout, the number of worshippers never more steadily and rapidly increasing. It is also a fact that at no former period were Christian churches so actively at work among the poor, the sick and the miserable, doing as much to improve the physical condition of men, and extend the power and effects of religious charity.

Viewed by these external and visible indications, the careful observer will find it difficult to understand why orthodoxy is losing ground and skepticism increasing. The explanation of this curious mistaken notion we are persuaded is this. Not very long ago almost any population might be divided into two classes, those who believed the faith of the Church, and those who had no belief in the sense that they never talked, thought, read or cared about the subject of religious faith. In the literature of what we may style irreligion only a few names were known. But if any of the second class above named were asked if they were followers of Hume or Tom Paine, or any of a half dozen faithless writers, they would deny it. Practically they believed nothing. And this class of non-belief men, vastly the largest class, was excessively unapproachable by the Church. In recent times a fashion of discussing the philosophical subject of causes, and looking for a first cause, by the light of nature, has given birth to a literature nominally skeptical, which has reached the classes whom the church did not of late reach. The Spencers, Darwins, Huxleys, et al. *ad infinitum* of searchers for a first cause have captivated and set to thinking a vast number of minds. Before they had neither belief or doubts. Now they are thinking, talking, publishing, debating, and the noise of their expressing doubts, as they wander about in the dark, is something wonderful. They are in the precise condition of lost travelers in the woods, who don't believe in the professional guides, and are shouting to one another "This must be the way out." None of them professes to have found or even to approximate by theory to the first cause, which is the one object of their philosophical research.

This stirring into a condition of inquiry and doubt thousands of minds which before had never even thought seriously of the question, "is there a first cause," or "is there a God," has brought large accessions to the old faith of the Church. It could not be otherwise. Men once roused to ask questions from philosophical teachers an answer to the question, "What is the first cause of the phenomena in nature?" and receiving for answer "We don't know yet," we have got theoretically to a protoplasm, but we can't guess how that came to exist—such an answer. Life is not long enough to wait for Mr. Tyndall to tell them what originates force, or empowers volition to disturb and direct forces.

Men want to know before they die where they came from and whither they are going. As long as they were content to die and make no sign. But, once interested in the questions, their interest becomes painfully intense if they are intense thinkers, and when the scientists tell them, as every honorable scientist does, "we don't know much about it," they are very apt to accept the voice of a church which tells them "we know all about it and can give you the assurance of a comfortable faith."

We have no doubt that the discussions of modern scientists have led thousands into orthodox churches for every one already there, whose weak faith they have shaken. Now it is possible, in our view, to look at the external and visible signs of the religious state of England and America, fifty years ago and now, and doubt that what is called orthodox faith, the belief in God, Christ, heaven, hell, the principles generally summed up in the Apostle's Creed, have made a thousand fold more converts from the class of doubters than doubt has drawn away from the faith. To an outsider, if such a one can exist, the signs of the times are that old-fashioned orthodox is controlling the strongest intellectual men, and will rapidly win the adherence of pretty much all who think about the question whether there is a God to whom men owe duty.

From the Christian Index.

## Religious Belief in Daily Life.

It is safe to conclude that man knows but little of the past, less of the present, and nothing of the future. The possibilities of life are to him an unknown and unknowable quantity, and it is certainly unbecoming for one so situated to draw drafts upon the future, under the impression that tomorrow shall be as this day and much more abundant. There is one being, however, who knows all that the bosom of the future contains, and he has condescended to take men under his guidance, publishing for their benefit a hand-book, containing full particulars touching their daily lives, by close attention to which, they may make their way through the world with almost infallible safety.

One mistake is sure to be followed by others, and the further men carry their processes when wrong, the more widely will they depart from the truth, and the more certainly will they reach false conclusions in the end. Placed as they are, men need the instruction

It is written as a religious axiom that "we walk by faith, not by sight," because no other conditions are suited to the exigencies of human life, nor can a blind man any more let go the hand of his leader with safety than an immortal being can renounce the guidance of infinite wisdom as revealed in the blessed word of God. What the Psalmist said of the word as applicable to his own life, will hold good as to others: "Thy word is a lamp to my feet, and a light to my path," and it will be well for those who take heed thereto.

Faith in the divine word should be in lively exercise when the business of the day claims attention, for it is better even in temporal affairs to walk by faith than to trust the unreliable evidence of the senses. By not heeding this simple truth, many men rush into speculation with the settled purpose of becoming rich, and being disappointed, pierce themselves through with many sorrows. Let business Christians look at all their affairs in the light of God's word, and they will speedily get upon a higher plane from whence they will take a different view of their religious opportunities and obligations. Heady people, of whom the number is not small, will find their portraits finely drawn in the word of God, where it says "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." Furthermore, that word says: "The prudent man, (and he is a believer) foreseeth the evil and hideth himself, but the simple pass on and are punished." God most signally rebuking their presumption and self-conceit.

The wisest thing that any one can do is to take the Word of God as the man of his counsel, with a firm belief in its truth, and a supreme trust in the infallibility of its Author. The Word of God declares that "he who trusteth in his own heart is a fool," and certainly he is a greater one who puts faith in his own brain, shaping his life by the dim light of his own reason. The word of God is true; faith in its teachings is wise, while its end is salvation on earth and glory in heaven.

"Take the name of Jesus with you, Child of sorrow and of woe. It will joy and comfort give you. Take it then where'er you go."

"Take the name of Jesus ever, As a shield from every snare; If temptations round you gather, Breathe that holy name in prayer."

Being in the world, you ought to make the world better by all that you do. Even small gifts weigh much in the sight of God, if given with a right motive. Jesus thought the two mites of the poor widow were more than the rich had given from their abundance. All who wish to be rich, may be so, though they may have but little money. Money is not the most valuable thing in the world. The greatest men and women the world has ever produced are not those who have had the most money. Money, those who have filled the world with the light of good thoughts and good deeds, we need to be rich toward God, and everything else will be added.

For the Alabama Baptist.

## Reminiscences of Missionary Life.

BY MRS. T. P. CRAWFORD.

PART II.—WORK, NO. 13.

From the literary men of China (graduates of the government examinations) are selected all the civil magistrates, from the district magistrate up to the highest officer in the empire. The poor man is considered as eligible as the rich, though, as elsewhere, money often turns the scale in favor of the latter. Barbers, yamen runners, sons of a woman a second marriage and a few others are excluded from the examinations. Men of wealth generally wish all their sons to graduate, even though they may not desire office; but the middle classes, while giving their sons enough education to enable them to become business men, often select the most promising one to be a scholar. Boys destined to literary life are usually started to school at five or six years of age. A very bright boy is sometimes ready to compete at the government examinations at thirteen or fourteen, while still in school. This process will probably continue year after year for the A. B. degree until he gets it, and then for A. M., and higher as long as his ambition may last. After leaving school the young aspirant most frequently becomes a school teacher, "will engage for himself an instructor of higher learning to criticize his essays. The undergraduates of each county repair once every year to the county seat to compete. They are shut up in a large hall, the door locked and sealed, and a theme is given them from the classics upon which to write, then and there an essay of a number of words between certain limits. Each one is searched as he goes in, to insure no external aid, and in the evening the doors are opened, the district magistrate securing the essays for examination. After this is over an examination is held at the Department capital, of all the counties comprising the Department. Twice in three years one is held in the Department capital for the graduates of the Department, and higher examinations once in three years at the Provincial capital, and again at the National capital. Tung Chow being both a county seat and Department capital, two or three examinations occur there every year. A large number of scholars, ranging from six to ten or twelve thousand, often attend, sometimes remaining a month. Having a good

paring their literature with ours, and of discussing various abstract principles suggested in their own or our books. Though not very logical, they are acute, hair-splitting reasoners, and one must be wide awake to get always the advantage. The missionary keeps the conversation on religious subjects. The resurrection, the worship of ancestors and other forms of idolatry, the divinity and manhood of Christ, the Confucian compared with the Bible cosmogony, are favorite themes. During the examinations Mr. Crawford usually gives his whole time, outside of his regular services, to this work among the scholars, often having his study filled for six or seven hours of the day. They also attend the public services in large numbers. The question will naturally arise, What have been the results and what is the promise of all these labors? Direct results thus far are rather small, if by results we mean the conversion of individuals. Two of them have joined our church, and both have been excluded! But the whole Department has received a lesson of the Gospel which could have been imparted in no other way. Each teacher returning to his native village with a Christian book, or with a few Christian ideas, imparts some of his knowledge of us and our doctrines, and when we visit the utter strangers we are no longer the alien strangers and barbarians we seem to be beyond this influence. Looking forward, as these men are, to a government degree and to certain "Roman citizen" privileges, if not actual office, they are reluctant to embrace a religion which implies to their minds (in spite of all our teaching to the contrary) a change of allegiance and a renunciation of their high hopes. Apropos to this I quote from a letter just received from Mr. Crawford: "When Tsong Ge Yuen, one of my students, went a month ago to arrange with the 'taung biao' before entering the county examination, he referred to pass him because he was connected with us. I went to see the chefe (a high department officer) and he quashed the opposition immediately; so that point is settled for the future throughout this whole Department of ten counties."

It is good for a man to be crossed, disappointed, made to feel his own ignorance, weakness, folly, made to feel his need of God, to feel that in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love; and a Holy Spirit in heaven who will give him a right judgment in all things, and a Savior in heaven who can be touched with the feeling of his infirmities.—[Charles Kingsley.]

Immediate and total surrender of the soul to God is demanded of all responsible beings by conscience, which is the voice of God. Not to do this is disobedience and rebellion.—[Joseph Cook.]

We should always believe only in words; words are said for nothing everywhere.—[Rojas.]



# Alabama Baptist.

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W. C. CLEVELAND, - - - JNO. L. WEST.

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Master's kingdom. We hope to meet large numbers of them in Marion, and to have the benefit of their counsel and their work. In order that they may become interested in the enterprises of the Denomination, they must be familiar with the purposes and plans, and know something of the workings of the machinery of the Convention. Attendance upon its meetings, where purposes and plans and machinery are considered, discussed and explained, will create an abiding interest that will lead to active, helpful co-operation.

"The Baptists, who in point of numbers are one of the largest religious denominations in this country, have resolved to have their own private Bible. By a large majority the Baptist Convention in session at Saratoga have decided that Baptist Bibles only shall be circulated by Baptists, and that the denomination shall no longer support the American Bible Society by purchasing the King James' version of the Scriptures."

The paragraph given above is taken from one of the leading New York dailies. It is editorial, and could scarcely have been further from the truth. The Bible Convention did not in any sense determine that Baptists should have their own private Bible; just the opposite is the fact. The Convention did not decide that "Baptist Bibles only shall be circulated by Baptists." On the contrary, it approved of the circulation in this country of the commonly received version, the revised version, and the translations of the American Bible Union. The Convention did not determine that "the denomination shall no longer support the American Bible Society by purchasing the King James' version of the Scriptures."

It would not have been difficult for the editor to have gathered the facts, if he had wanted them. They were published in New York in a few hours after they transpired, and were known to the public. There can be no excuse for making such misleading, hurtful misstatements.

Only a few weeks since another great daily published an article making infamous, unfounded charges against a great, long-established Missionary Society. Editors ought to be careful and inform themselves before making damaging charges that create malicious prejudices against institutions established for good, and only good.

THE Ministers' Meeting to be held Tuesday, July 10th, promises to be interesting and largely attended. It has been suggested that arrangements be made for a "Baptist Conference" to be held next winter or spring. We look for a large number of ministers representing every part of the State, and for fraternal intercourse. Come, brethren, let us assemble and gather fresh enthusiasm from personal contact with warm-hearted, earnest Christian workers. Let us familiarize ourselves with the work of the Denomination in all its departments, and thus be prepared to push forward our enterprises with increasing energy. A united ministry, bound together by strong, fraternal and friendly ties, working hard, stimulates the energies of the membership and brings together the brotherhood in earnest effort for the establishment and extension of the Kingdom of Christ.

DELEGATES to the Alabama Baptist State Convention, which convenes at Marion on Wednesday, the 11th day of July, are respectfully and earnestly requested to furnish the Committee on Hospitality with their names, in order that homes may be provided for them. Delegates will confer a favor by writing immediately to Wm. W. Wilkerson, Chairman of Committee, Marion, Ala.

## FIELD NOTES.

"Shiloh church desires to say that visitors, as well as delegates, will be cordially welcomed to the preliminary meeting to prepare for the organization of the new association, on Saturday before the fifth Sunday in July. A large attendance is expected. Persons coming by rail from the direction of Selma will come to Jones' Crossing, on the Selma & Pensacola road, on Friday afternoon; those coming from the direction of Pine Apple will come on Saturday morning. Conventions will meet there. The church expects to prosecute the meeting, and it is hoped that preachers and others will come prepared to help us make a good start."

"We are truly glad that the Bible Convention acted with such wisdom and discretion. The work to be done by our denomination at home and abroad needs the active and constant support of the masses, in order that it may be efficient and wholesome."—Baptist Courier.—We give below the conclusion of Bro. Hayden's salutatory in the Texas Baptist. "Our policy—the spirit and letter of the New Testament, as we can best understand that mysterious book. Our motive—the glory of God and the good of men. Our aim—the unification of the Baptists of Texas." Invoking the blessing of heaven and the co-operation and prayers of God's people, we lift anchor and set sail. Heaven grant us favoring gales." Bro. Hayden has our very best wishes for highest success.—Bro. Teague, on his way to Marion, spent an hour with us. We always enjoy our interviews with him, and are always profited. "It is now said that the reports in circulation concerning Queen Victoria's health are exaggerated. Telegrams have been received

since the Queen's arrival at Balmoral stating that, with the exception of a continuance of the lameness of her feet, her health is unimpaired."—Independent.—The Texas Baptist has been sold to Dr. S. A. Hayden for \$4,900. Dr. H. took control June 1st. He is an able, good man, and will make the paper a power for the furtherance of the gospel. The Record greets him as a brother and well qualified.—Baptist Record.—At a regular conference of the First Baptist church of this city, the following preamble and resolution were unanimously adopted: Whereas, Our beloved pastor, Rev. Dr. Gwin, has announced to us his intention of resigning his pastoral office; and, whereas, we regard him, after seven years' service, as an able minister and faithful pastor whose place it would be hard to fill; therefore, resolved, That we respectfully and affectionately request him to reconsider the matter and reverse his decision."—Index.—The Baptist Nation has this to say of the Bible Convention: "It is all over now and the hand of God is in all and through all, we trust. Behold how good and how pleasant it is for brethren to dwell together in unity!"—We are glad to have good accounts of Bro. J. F. Edens, in Gadsden. Under his administration the Baptist cause is keeping pace with the rapid growth of the city. He is working diligently and God is blessing his efforts.—Our ideal is a church having some kind of service each Sunday, independent of Sunday-school, with an offering of our substance to the Lord each time of meeting. We would have a Ladies' Mission Society, wherein that portion of the church could work in ways and means peculiar to their situation and circumstances; a boys and girls' mission society, wherein the young people of our church could be developed in the Divine Life, and all the whole church having a missionary mass meeting once a quarter."—Little Missionary. The Little Missionary is a capital little paper, and fills an unoccupied place in Southern journalism.

The American Baptist Missionary Union report for the year just closed: receipts, \$316,806.98; missionaries, 190; native assistants, 1,364; churches, 1,075; baptized, 10,645; total membership, 255,145.—"On the fourth Sabbath in May I attended a meeting at Bell Spring church, Morgan county. I heard Bro. S. R. C. Adams, the missionary of Muscle Shoals Association, preach the dedication sermon for their new church house. It was an excellent sermon, full of gospel truth. The congregation was large and attentive. I think much good will be the result of that sermon. Bro. Adams is a young minister of great promise. May the Lord help him and keep him humble, that he may bear hardship as a good soldier of Jesus Christ."—P. M. Musgrove.—Speaking of the Bible Convention, Bro. Robertson, of the Reflector, says: "We think Dr. Jones and Dr. Armitage were right in their opinions, and we always feel safe when we see with such men. But we suppose the question is settled for at least half a century, and we propose to do the graceful thing—accept the situation."—Lately, among the parties sending them. We can not publish them.—"If you must do an unpleasant but necessary thing, do it in the most graceful, most conciliating manner; be it the stopping of a speaker or the extinguishing of a Bible Society. As Dr. Armitage puts it, 'If you must throw a sick baby out of the window, let it land on a feather bed and not on the ground.'"

"The Convention sermon, by Dr. Broadus, on the Authority of Scripture, seems to have been unsatisfactory to extremists on both sides. We judge, therefore, that it was sound and as one says, 'clear as crystal, strong as steel.'"

"Foreign Mission Journal. We shall be glad to read the sermon as soon as it is published."—"If we are in pursuit of a worthy object, can zeal do any damage to the cause? Is zeal not necessary? It is said that all things can not be accomplished at once. True, but do half-way measures ever avail much in any cause? We are opposed to the continual hacking on the tail of this whistling dog, and favor cutting it off at once, and just behind the ears."—Southern Broadus. The Broadus is earnest, vigorous advocate of prohibition, and is striking heavy blows in various directions.—Mr. Samuel Watson, a well-known London solicitor, says one of the first things that brought the question of total abstinence before him was the example of a barrister who, when dining at his house, never took any wine. The barrister was unfortunately an infidel. One evening at dinner he asked him over the wine why he did not take any. He replied, 'Drinking does so much evil that I abstain from it because I think with my influence I can do some good.' Mr. Watson had a talk with his wife about that. She said, 'If that man who does not believe in Christ is willing to sacrifice himself for the sake of others, should you and I who believe in him not do the same?' The next time this barrister came to dinner Mr. Watson said, 'You will draw out the pledge, and we will sign it.' They signed it there and then, and would keep it to the end." We know some Christians who do not care to give up their right to drink when they please. It will do them good to read the clipping given above, and to ponder it well.

Our Bro. M. G. Hudson, surviving partner of the late firm of Wm. A. Garnett & Co., Brokers, Mobile, Ala., announces that the business will be continued by M. G. Hudson & Co., who assume all the liabilities of the late firm and will collect all indebtedness to the same. We extend our best wishes to the new firm.

Rev. T. M. Hicks, of Randolph, has charge of the Medicine and Bethlehem churches, in Perry county.

Repair the wrong you have done and that right speedily. If you do it at once it will heal a wound soundly without a scar, and without contaminating the blood, but delay reparation until the wound festers and poisons the blood and you know not what the end will be.—Golden Age.

## For the Alabama Baptist.

### Canaan Association.

Dear Brethren: At a recent meeting of your Central Committee, Missions the following resolutions were adopted, viz., for the purpose of securing more efficiency in the mission work of the Association and more equal distribution of its support among the members of the various churches, and for the purpose of getting our people to approach more nearly the Bible rule of giving to the support of the gospel, namely, the tenth of their gross income; therefore

Resolved, 1. That each sub-committee be instructed to procure a small blank book and get every member of his church and congregation to write his or her name in this book, and place opposite the name such amount as will be promptly paid quarterly for the cause of missions.

2. That each sub-committee be urged to collect these contributions promptly at the end of each quarter, and forward the same to the Chairman of the Central Committee, at Birmingham.

3. That the Chairman of the Central Committee be instructed to receipt each sub-committee for amounts sent him, and to forward said amounts immediately to Rev. T. M. Bailey.

4. That each pastor in the Association be urged to request to preach a sermon on Sabbath to his church at the first meeting following the publication, presenting the cause of missions, and especially impressing these two facts: 1st, That the Bible teaches it to be the duty of every person to give the tenth of his gross income to the support of the gospel; and, 2d, That the contributions we make to the support of the gospel are not sums of money given away, but debts discharged which we owe to our God. Also, we beg of the pastors to give their earnest support to the work of these sub-committees in their various churches.

5. That each church in the Association be earnestly requested to meet in its respective house of worship at 3 o'clock on the first Sabbath afternoon in July, for the purpose of offering special prayer for missions.

Dear Brethren: Above we lay before you the work we wish to accomplish. Without your aid we can do little, or nothing. Will you give us your support? We confidently hope for it. At the last meeting of our Association at Trussville something near one thousand dollars in cash and pledges was raised. The associational year is two-thirds gone and only about thirty-five dollars of this amount had been paid over to Bro. Bailey up to the tenth of May last. The Association very enthusiastically raised, in pledges, the sum of one hundred and thirty-two dollars, to be known as the "A. J. Waldrop Permanent Colportage Fund." Only ten dollars of this amount has been paid over to Bro. Bailey. So with other pledges. This is not as it should be. The men who are giving their lives to the missionary work in Alabama are depending upon us to redeem these pledges. Their wives and children are dependent upon our fidelity in this matter for their bread and meat to eat.

Let us send you to your church committee, and pay up your subscriptions, and make glad the hearts of your servants, and discharge your duty to your God.

R. H. STERRETT, Com.  
T. V. B. MOOR, R. C. HUEY, M. K. VANN, R. W. BECK, Ch'm'n.

## Commemoration Week at Shorter College, Rome, Ga.

Sunday, June 24th—Sermon by Rev. E. T. Winkler, D. D., of Marion, Ala.

Monday evening, 25th—Exhibition of the Junior Class.

Tuesday evening, 26th—Art Levee and Anniversary of the Polymath and Eunomian Societies. Address by Milledge Bonham, Esq., of Abbeville, S. C.

Wednesday, 27th, 10 a. m.—Graduating Exercises.

Wednesday, the 27th, 8 p. m.—Grand Concert.

Thursday, the 28th, 10 a. m.—Founder's Memorial Day and Alumni Reunion. Address by Rev. G. A. Nunnally, of Rome, Ga.

Thursday, the 28th, 8 p. m.—Reception of the Graduates and the Literary Societies.

For the Alabama Baptist.

## Reply to Dr. Wm. Carey Crane.

Mr. Editor: I regret exceedingly that I should have reported anything concerning Dr. Crane that was the least objectionable to himself. He is doubtless correct in saying that the word "article" should have been in the place of the word "clause." As between a reporter and an offer of a resolution greater consideration should always be accorded any statement which the latter may make. The one does his work calmly, and the other quite hurriedly. I have no doubt, therefore, that Dr. Crane is correct in his statement of my "misstatement." As to mistaken terms, reporters are frequently incorrect for reasons the most obvious. When I speak of Dr. Crane's resolution being an "annual resolution," I confess that this was done in a playful humor, and was suggested by the playful whisperings around the reporters' tables that "that thing comes every year." It was just after the remark that Dr. Jones said that he was going to move to table the resolution. I am altogether responsible for the language as reported in the ALABAMA BAPTIST, however, and not another.

As to the resolution contemplating the submission of the matter to a committee, I remember this, but did not report it, as that would have constituted a separate item in the report, and would have followed immediately upon a favorable consideration of the resolution.

## For the Alabama Baptist.

### Personal Mentions and Other Matters.

I have intended to give the readers of the ALABAMA BAPTIST a few other items connected with the recent meeting of the Convention at Waco, and especially to make mention of some persons with whom I met in Texas. That Convention was a meeting of such character that I apprehend the general reader has not yet wearied with what has been said in the papers about it. The only disagreeable feeling that any had who attended, was that the crowd was too large for comfort in the large church room where we assembled. At all times the house was crowded and many were standing—as many as could find room to stand; and still their interest seemed never to abate in the least. Yet when you would leave the room you would find a large congregation in the basement and about the door. I never was more impressed with the fact that a faithful division attend the Convention for the Convention's sake, and are always on hand, and this division watched the proceedings with constancy and earnest attention. And they are not alone the men who make speeches and motions; many who never say anything are among the most constant attendants on every hour; whereas a good many who do speak are only present when they intend to be heard; nor do I say this as a criticism, for it seemed to me that it was less of a speaking occasion than any other large Convention I ever attended. The brethren seemed to have gone to Waco for work, and they did work in a business like way; and it was remarkable that such good order, good feeling, and good sense characterized every hour; and they gave and pledged money with astonishing liberality and cheerfulness. I do not expect on earth to attend a grander meeting than that at Waco.

It is a pleasure to meet old friends from whom one has been long parted, but really at Waco there was too much of this good thing. Wherever you turned there they were waiting to go to your room, here they came to spend an hour, and not a few of the dear good friends seemed to feel that you had gone there for the sole purpose of talking hours upon hours with them. I met brethren and sisters dating all along from childhood to the present. A brother Armor and his wife who knew me in my boy days and who went to Texas thirty-five years ago were among them; and then I met others whom I had never missed from this country—did not even know that they had gone to Texas. Our course I did not tell them so, for I remember that once in my life I got into trouble by telling a good brother I had not missed him.

The Rev. Shelby King who was reared at Montevallo and entered the ministry at that place was one whose company I enjoyed very much. He is a useful man in Texas. Rev. E. B. Hardee was another. Though brother H. agrees with Dr. Graves on intercommunion, yet he did me a great service at Waco in selling my grievance to the brethren assembled, and that State since I came home.

Rev. Allen who went 50 years ago from Alexandria to Texas, is pastor of the East Waco church. He has a good church and is a good pastor, and an able minister. Rev. D. I. Smyth, youngest brother of Rev. E. T. Smyth of Oxford, and a Howard College boy, is one of the useful pastors of that State, and is doing well every way. There were so many Howard College men there that they talked about having a reunion. Rev. H. Talbird, D. D. the venerable President of our College before the war, was there, and it was a gratification to see him so fresh and well-preserved. In San Antonio I was some days constantly in company with three distinguished members of his church, and it was pleasing to note how tenderly they love him, and how highly they esteem him.

Rev. F. M. Law, so long in Selma, is well preserved and second to no man in Texas. I enjoyed him very much. Rev. E. S. Brooks, from North Alabama, who once had a spell of sickness in my house, is a man of whom I had not sight, but was delighted to







