

# THE ALABAMA BAPTIST.

JNO. L. WEST & CO., PUBLISHERS.

Vol. 10.

SELMA, ALABAMA, THURSDAY, JULY 5, 1883.

TERMS, CASH: \$2.00 A YEAR.

No. 27.

For the Alabama Baptist.

Past, Present, and Future of  
Howard College.

PRESIDENT'S OFFICE,  
HOWARD COLLEGE,  
June 11th, 1883.

TO THE HONORABLE THE BOARD OF  
TRUSTEES OF HOWARD COLLEGE—  
Gentlemen:

In this, my twelfth annual report, I most respectfully ask your attention to the past, to the present, and to the future work of the College.

I. *The Past Work of the College.*  
(1. What has it been?  
(2. How has it been done?)

II. *The Present Work of the College.*  
(1. What has it been?  
(2. How has it been done?)

III. *The Future Work of the College.*  
(1. What shall it be?  
(2. How shall it be done?)

We are most concerned with the last two, but the proper understanding of these demands that we shall consider—

I. *The Past Work of the College.*  
(1. What has it been?  
(2. How has it been done?)

Howard College was opened for the reception of students Jan. 3d, 1842; and in 1861, when the war between the North and South began, an endowment of about two hundred and fifty thousand dollars had been secured.

During the war, the buildings, apparatus, library, and other property of the College were seriously damaged.

AT THE CLOSE OF THE WAR the vested endowment was gone, and the bonds against individuals were uncollected, and destined, for the most part, to prove valueless.

The institution was not only without available funds; but there were heavy claims against the College—obligations on old scholarships. In an effort to honor these scholarships, salaries were guaranteed to professors.

THE BAPTIST STATE CONVENTION took direct charge of the College, raised by subscription ten thousand dollars for his salary for two years, and placed in the President's chair, Rev. Dr. J. L. M. Curry, probably the most distinguished orator in the South, a man of pre-eminent power on the hustings and in the pulpit. At the end of the second year, he resigned, and there was due him on account of salary about one thousand dollars—due because of the failure to collect the subscriptions that were made to the Convention. This obligation was transferred to the Trustees for payment; and became a debt of the College.

Some few bonds were collected, and with the funds thus obtained some payments on salaries were made; but deficiencies increased from year to year until the College was involved to the extent of about twelve thousand dollars on this account.

THE BOARD OF TRUSTEES resolved that the College should not become further involved by guaranteeing salaries. They placed in the President's chair Rev. S. R. Freeman, D. D., one of the grandest men, devoutly pious, powerful in the pulpit, and successful in business. He and his faculty agreed to look to tuition fees for their pay; and they were not compelled to recognize the old scholarships.

There was yet a possible chance for success; for no respectable State institution was offering tuition free, and parents were not so much reduced in financial ability as they have since become.

But hope was again disappointed. The income from tuition was inadequate for the support of the President and faculty; and at the end of the second year he made a personal appeal to the Convention for financial aid; and the President's salary for this year was paid out of a special fund which the Convention then controlled. But this fund was nearly exhausted; and judging by the past it was not supposed that the Convention would render sufficient assistance after the exhaustion of this fund.

PROSPECTS were gloomy indeed; for experience since the war seemed to teach—

1. That the College could not be supported if it had to rely upon tuition fees alone—could not be sustained even when there was no State competition and when our people were comparatively prosperous.

2. That an endowment could not be secured.

3. That not even annual contributions could be gotten to support in the President's chair the most popular and most influential men in the State.

Furthermore, the property of the College was not sufficient for the needs of an institution which must be conducted simply as a business enterprise. There was no furniture for any dormitory of the College. There was no suitable dining hall; neither table nor furniture for such a hall. Nor was there a house for the President or any professor. What buildings were here, were leaky and in great need of repairing and painting.

And in addition to the internal difficulties existing at this time (1871) there was just beginning an

There began a competition in education such as had not before been seen in this State, if in any other. The State University was restored to public confidence; and placed in the hands of Trustees who commanded the respect of the best people. The military discipline that had been maintained there during the war was very popular; and the majority of the educated men of the State were graduates of the University. It was richly endowed and could command from the Legislature more funds when necessary. It was able to offer tuition free to as many students as would come, and was offered by an attractive faculty. What college could hope to compete successfully with such power, such prestige, such influences, and such munificence?

But this was not the only strong competitor for public patronage. There was one of the part of parents a desire for an education more practical and cheaper than had ever before been furnished in Alabama. To meet this demand for practical education, the State Agricultural and Mechanical College at Auburn was soon to be opened, offering also free tuition. In order to attract to itself the confidence of our own denomination (the largest in the State) one of our greatest men was placed in the President's chair; and in order to command the confidence and support of the other large denominations in Alabama, the faculty was made up of a large proportion of its prominent men. Besides this strong faculty, the A. & M. College had a large endowment from the United States Government and was to be fostered by the State, and could probably command whatever additional funds might be needful or desirable.

Thus, with Tusculoo on one side and Auburn on the other, both offering such financial, educational, political, social, church and professional attractions,

WHAT COULD MARION DO?

If Howard College had not been able to sustain herself fully on tuition fees when there was no State rival in the field and tuition was required everywhere, how could she now obtain any tuition worthy of mention when education was offered free by the richest and most influential institutions? If an endowment could not be secured by the persuasive influence of the most pious and popular orators of the South, was not the case of endowment hopeless—at least for scores of years to come? If no endowment could be gotten and sufficient tuition fees could not be had, whence was to come the funds to pay the debts and carry on the work of this College? If the Convention could not procure annually sufficient funds to pay the salaries of such presidents as Curry and Freeman, how could it be expected that the denomination would support a successor not their equal? If the liberality of the denomination could not be relied on for what was regarded as absolute necessities, was it reasonable to expect that a successful appeal could be made for money to procure furniture and additional buildings, however indispensable experts in business and in education knew these things to be? How was it possible to keep the College open? How possible to save it to the denomination? Without money or the ability to procure it from benefactors, how could the means be secured?

These were questions that excited the fears of the best and bravest friends of the College, and brought to the stoutest hearts almost despair. Involved in debt, without sufficient buildings, without furniture for a single room, unable to sustain itself on tuition when no competitor was in the field, unable to procure funds from the denomination; having now to begin a contest with the wealth of the State establishments—how was Howard College to live? Other institutions did go down and were lost to the cause of their founders. But

HOWARD COLLEGE WAS SAVED.

Provisionally for the Baptists of Alabama and for the cause of higher education in the State, there was in the Board of Trustees of this institution not only the financial skill to devise the means, but there was a noble spirit of self-sacrifice.

THE MEMBERS OF THE BOARD gave themselves, they gave their means, and they gave their financial credit for the benefit of the institution. Like heroes in a great cause, the greater the difficulties, the more completely they sacrificed themselves. To supply the money, so much of which was needful to carry on the College, there were found members of this Board who advanced it in large amounts, even when they had to borrow it on their personal security, taking what was at that time the great risk of ever being indemnified by the College or by the denomination. Never did pious men more completely dedicate their time, their labor, their financial credit, the cause of the denomination, and their money to the cause of a great Christian work. And the denomination at large will not fail to pay the just tribute of admiration to the financial skill, the unselfish sacrifices, and the pious consecration which maintained the College when hope was almost forlorn, enabled it to do so much in this generation, and prepared it for immeasurable usefulness in the future.

As a means of giving effectiveness to the financial plans which were devised at this time, the Board of Trustees adopted

A NEW SYSTEM OF COLLEGE ORGANIZATION.

a system the counterpart of which had not been seen in this country. It proposed new features in discipline, in

methods of instruction, in moral culture and in practical education. There are many objections to the military system of discipline as it ordinarily exists in colleges. The cadets are kept under the eye of a sentinel nearly all the time; and they suffer many of the evils of prison life. On the other hand, the common system of college government is inefficient. Good order is not preserved. Such habits of industry, perseverance, promptness, and self-reliance as are needful in business and professional life are not cultivated.

While the Howard College method of government avoids the evils of both the military and civil systems, it retains the virtues of both, and adds features that are not found in the civil or military colleges. While the students here receive a watchcare that is complete, they are allowed a homelike freedom, and military discipline is enforced on the cadets as trained (as if by a father) to take care of themselves at all times when it is proper for young men to be from under the family roof. This combination of SELF-GOVERNMENT, MORAL TRAINING, AND MILITARY POWER has accomplished excellent results. We suppose that very few institutions can say that Howard College can claim; viz., that in twelve years, from the time this system was inaugurated unto the present day, not one cadet has gone away worse than he came; and a parent has the guarantee that his son is in no danger of injury here, but will be surrounded by every moral and helpful influence.

THE METHOD OF INSTRUCTION also has peculiar advantages. Instead of simply reciting lessons from a book or listening to lectures from a professor, the student himself is taught to act, to think, to write, and to speak. His mind is put in vigorous action, he is trained in original thinking, and is taught how to express his thoughts forcibly and persuasively.

Such a method of teaching gives a practical character to every student's mind and prepares him for success in life. It is very common to attempt to make a college practical by introducing books that treat of practical subjects. But reason and experience show that in preparing young men for real life the success of the training depends more on the methods of teaching than upon the subjects taught. Our methods look to practical results in every recitation.

We introduced not only a new plan of instruction, but

NEW DEPARTMENTS OF EDUCATION were opened. This was the first college in Alabama that offered to the young men of the State regular and full training in

CIVIL AND MILITARY ENGINEERING.

Sadly was our State in need of educated engineers. The railroads and other public works had been conducted by men from other countries. Howard College was the first institution that offered to assist her young men in preparing for this great and lucrative profession.

COMMERCIAL LIFE is especially attractive to young men. They need and desire the advantages of a commercial college education. The Howard was the first college in Alabama that offered them a commercial course. This department has attracted many young men to the College; and those who have completed the course have taken high rank in the best business houses. Expert book-keepers say the Commercial Course of Howard College has the following advantages—

1. It is more practical. 2. It is more scientific. 3. It is more easily learned. 4. It requires less time. 5. It gives a more thorough knowledge of the subject.

A course of SPECIAL TRAINING FOR THEOLOGUES was also added. The object was to prepare them more promptly and more thoroughly for their church work. Believing that colleges had not generally paid sufficient attention to practical training, to practical logic, practical rhetoric, and practical elocution; and knowing that training in these subjects was necessary for the success of every young man, and was of paramount importance to Theologues, more expensive and laborious courses of these subjects were added to the college curriculum.

The new method of discipline, the new plans of teaching, and these several extra studies, added greatly to the amount of work to be done by the faculty; but it was cheerfully undertaken.

Now, could the College, with the resources at command, and with the NEW ORGANIZATION AND NEW SCHOOLS

be made equal in the contest to the State establishments? Could we without other means than those mentioned, do as much as institutions having twenty or twenty-five thousand dollars annuity. Yes; the life of the College depended upon its being done; and it was done.

Howard College was made MORE THAN SELF-SUSTAINING.

The surplus made each year was added to the few thousand dollars furnished by the denomination, the College was paid out of debt, the roofs and other parts of the buildings were repaired, a splendid and large dining hall was built and supplied with best hotel table and furniture, a residence for the president was purchased and rented to him for \$250.00 or \$300.00 per year; furniture for all the dormitory buildings was furnished; a home department was fitted up; the steward and for sick students; and all the property of the College was not only kept in order, but its condition steadily improved. Not only were the debts paid off, but many thousand dollars were added to the real and personal property of the institution. Indeed, during the session now closing an amount between one and two thousand dollars has been expended in repairs and painting of every building; and they are now presented to you in their new beauty and strength.

THE FOREIGN PATRONAGE during these twelve years has been

GREATER THAN EVER BEFORE, both of secular students and of young men preparing for the ministry. The large foreign patronage has enabled us to carry the theological department, without appreciable help from the denomination. In the absence of endowment and in the face of such competition as we have had to meet, the life of the institution has depended upon keeping up a large proportion of paying students.

It will be remembered by this Board that in my annual report for the session of 1879-80, I stated that the

NUMBER OF THEOLOGUES had increased to about 20 per cent of the total number of students; that only about one student to every five paid tuition; that the faculty, including myself, were not receiving proper support; and it could not be expected that men of such talents could be kept here unless better provision for them could be made. I did not think the College could carry more than 10 per cent of free students, unless the denomination would agree to pay something on tuition, or provide an endowment. Indeed I thought it just that the burden of educating all the young ministers of the State should be borne by the denomination at large. It would be a small matter for the 80,000 Baptists of Alabama to educate a few theologues, but it was a very heavy burden for the faculty of our College to bear. The suggestions of my report were adopted by your Board; and were presented to the Convention in your President's Report to that body. The Convention approved them fully; and resolved that the churches and associations be appealed to for aid in theological education.

At the next meeting of the Convention \$200.65 were reported by the State Mission Board as collected on this account. At the following meeting much less was reported. Besides funds sent to pay board for theological students, these sums represent the contributions that have been made to the College on account of theological tuition. But the professors have gone on

TEACHING ALL THEOLOGUES WHO WOULD COME; and have given encouragement to every worthy brother who felt inclined to enter the ministry. In canvassing for students, young ministers have been solicited to partake of the advantages of the College. They have been urged to come here; and after getting them here, we have done everything in our power to assist them in finances and in education. We have given preference to them in letting out the sub-offices of the College to which we attached some pay, in consideration for some services rendered. During the session now ending, there have been ten theologues here, and we have given employment to four of them; have given them all the offices at our disposal and to which is attached any pay. At all times we have offered to all theologues most cheerfully their tuition; and to as many as we could, we have given pay. This has been our pleasure and practice every year. Besides thus helping theologues financially, we have organized and taught courses of studies designed especially for their benefit. And we have done everything in our power to enable them to command the respect of other students, and to have influence in the College. Brethren who have been to other denominational colleges, have noted and remarked the superior rank and influence of our ministerial students—an influence due largely to the friendship and encouragement extended by the faculty.

A MISTAKE. Thoughtful friends of the College have said to us—that some published correspondence has produced on their minds the impression that Howard College was declining in the work of educating ministerial students; that the College was failing to do the work for which it was established by the fathers. And the impression has gone abroad in other States that what was implied by these articles as true regarding ministerial education, was also true in other departments of our college work.

THE FACTS. Thinking that the Board may wish to know the truth of this matter, I have gotten the facts carefully from the College register, beginning June 3rd, 1842, when the College was first opened, and ending June 9th, 1883.

I have also had the register verified by a distinguished professor who was here from 1846 to 1866, and by officers now here who know the record from the latter date. I herewith present you an abstract taken from this book. From this it appears that during the last twelve years Howard College has had more theological students than it ever before had within the same number of years. During the twelve years preceding the war the College was well endowed and offered a large bonus to every ministerial student, and had more of this class of students than at any time since closing. Comparing the record with the time of the old record with the present record, what do the figures

show? The average number per year was 12.1; now the average is 12.1. Furthermore, the register shows that in the first twenty-four years of the College's student history, seventeen theologues were graduated, and that in the last twelve years fourteen have been graduated. And this is not all. During the last twelve years there have been 20 attendances here nearly as many theological students as during the entire previous history of the College. Does this look like a declining ministerial education at Howard College? Instead of a decline, the increase has been wonderful; and the change in the statistics which the work has been done is quite as remarkable. Recently the professors have been hearing the cost of doing it; formerly the denomination did what was done.

We may now state as a RECAPITULATION ON MINISTERIAL EDUCATION

1. That when the necessity for assisting the College on this account was made known to the Convention in 1880, it was resolved that churches and associations should be asked to contribute.

2. That the total collections thus secured have been very small compared with the necessities of the case.

3. That during the last twelve years the College has trained nearly as many ministerial students as during its entire previous existence.

4. That during these last twelve years the faculty (not including myself) have not only given \$8,000 or \$10,000 in tuition, but the College has paid salaries to a good percent of all the theologues that have been here. This (last) is an assistance rendered to ministerial students which no other denominational college in the South gives, and our information goes.

5. That the College is furnishing direct and practical instruction in theology, exhorting, and since the establishment of the Southern Baptist Theological Seminary, such instruction has not been common in any other State college—certainly not in the best.

What has been said in the foregoing of all the departments of the College work applies to the session now closing. The nature of the work has been the same, and the method of its performance the same, as formerly. Attention has been paid to physical health, mental culture, to intellectual training, and to resolute perseverance in study.

The record has been a very prosperous one—hundred and eighty

from beyond the borders of Perry county—and ten are theologues. If the discipline of the College is to be judged (as it should be) by the improvement made in the students, this session shows more plainly than any other the virtue of the present system. We received at the opening of this session more than a usual proportion of unpromising boys. The regulations enabled us to remove the worst elements; and the flexibility and power of the discipline brought all others to good order and faithful performance of duty. The improvement made in all has been remarkable; and the cadets on going home will impress parents and friends most favorably by their improved manners and conduct. A government which can take an untrained body of boys—good and bad—and can remove the incorrigible before they injure the best, and can improve all—make good men of those who would not otherwise be—such a government accomplishes the best results that are possible.

The high scholarship of the College previously existing has been maintained—and probably advanced. We have never had better work in the class room. We have effected a more thorough organization of the College classes, stimulated more ambition; and, as a result of this, we think that there will be more disposition in the future to complete the entire College course. We make the military contribute most efficiently to scholarship by giving the highest offices to members of the highest classes. Next to morals, scholarship ranks higher than anything else in Howard College.

The work of each member of the faculty has been the same as last year; and for a detailed account of each professor's labors, I refer you to my last annual report. My admiration for the scholarship and fidelity of the gentlemen of the faculty who have been my co-laborers in the work of the year, is very great. I consider myself most fortunate in having had the co-operation and association of such noble men.

The patronage of the College for the session has been large and profitable. We have been able to pay all current expenses and appropriate funds to repairing and painting all the College property. One very encouraging feature of our patronage is that it comes from the best sections of the State. The most intelligent men of large cities and of other enlightened communities are our best friends. Montgomery city alone sends us nine or ten cadets this year, several of them being from other denominations. Mobile and Selma are also well represented.

The future of the College can be anything that your wisdom may direct. The condition of its property, its freedom from debt, the peculiar and unusual grade of work it is doing, its present popularity throughout the State, and its reputation in other States, will continue to bring to it a patronage that will make it self-sustaining as long

as the same conditions are maintained by the work here done.

It now stands as an instance of a great institution maintained on its own merits, without financial support for current expenses from Church or State.

It must command the confidence of the most pious and prudent men, and they will be encouraged to contribute to its large endowment some time in the future; for they now have an assurance of what their benefactions may accomplish.

Its recent history makes certain that (with or without endowment) it will never be conducted on a low grade of discipline or scholarship. It will never become a school of common rank for our people. I now know what can be done, and I will hold future administration responsible for maintaining for them an institution of the same high rank. It now has great wealth in real estate and in personal property, and in a commercial "good will," and is doing for the denomination and for the State a work the value of which can not be too highly esteemed.

Congratulating myself on the good fortune of having been in the service of a Board of Trustees who have accomplished so much, and most reverently praying the blessings of Almighty God on the future history of the College,

I have the honor to be, Mr. President and gentlemen of the Board of Trustees,

Your Obedient Servant,  
J. T. MURPHY,  
President of Howard College.

From the Watchman.

Old Drinks in New Lights.

BY REV. WM. M. THAYER.

The "old faiths" appear to withstand the "new lights" very well, and rather strengthen and brighten under the glare; but not so with old drinks. The latter appear to great disadvantage under the new and brighter "lights" of to-day. The progress of modern science is life to the "old faiths," but death to old drinks. The opinions about alcohol current a century ago are exploded by the revelations of science and experience. The old theories concerning alcoholic beverages shrivel and turn to ashes under the calcium light of modern investigation. Few men now propose to drink rum in summer to keep the heat out, and in winter to keep the cold out. Few intelligent men now maintain that more labor can be performed by using alcohol moderately.

physical strength. Men who

clude that a beverage which lingers their backbones and weakens their legs cannot impart much strength in the long run. The risk to character and happiness is now considered an important factor in the question of its use, though it was formerly ignored. A staggering drunkard, a blasted home, an almshouse and prison, demand consideration now, in settling the question whether alcohol is food or a suitable beverage. It doesn't pay to preserve "tissues" if reason is dethroned by the process, and the subject brings up in the asylum or prison. Science and experience recommend less "tissues" and more brains and virtue. Even in the treatment of disease the "new lights" have exploded old theories. The use of alcoholic medicines was formerly the rule with the best practitioners; now it is the exception. Doctors then put whisky into their patients to cure them; now they keep it out to cure them. Many of the best physicians discard alcoholic medicines entirely. An old English hospital has just closed a test of three years' trial, subjecting one-half of its patients to the old alcoholic, and the other half to the non-alcoholic treatment, the result showing twenty-five per cent in favor of the latter. This single fact completely explodes the medical use of alcohol, as held by our grandfathers. In this age of progress facts have vastly more weight than formerly. Once theories were consulted rather than facts, and for that reason the absurd theories about the necessity and use of alcohol of a former generation became current. It was just as true then as now, that all true theories stand upon facts; yet the truth was practically discarded, and the unscientific and unreasonable views about alcohol, a century ago, could not have obtained credence. The advancement of science and knowledge has made men observing and critical, disposed to sift theories and demand facts, so that alcohol cannot palm itself off as formerly for *aqua vitae*. Under the old darkness, that was possible; but in the "new lights," behold, all things have become new! Once, even digestion was supposed to be promoted by alcohol; doctors put whisky into men to help digest their dinners. Now it is well understood that alcohol preserves meat instead of digesting it. Instead of putting whisky into the stomach to decompose and assimilate the meat it receives, now doctors put the stomach, meat and all, into whisky to preserve it. Dr. Gutrie said, "If you want to kill a living man, put whisky into him; but if you want to preserve a dead man, put him into whisky." So changed is public opinion.

The celebrated Dr. Edmunds, of England, says, "Alcohol never serves any good purpose in the body. It is treated by the human system, not as food, but as an intruder and a poison. . . . Intoxicating drinks are not articles of food, and are not gifts of God; they never serve as food any way; they do not behave in the body as foods do; they are always rejected,

are thrown out of the body as soon as they can be got rid of, by the organs which scavenge the blood and keep from it impure and poisonous matter; they scorch and inflame the body wherever they go; they injure the blood and not the tissues, and, in fact, spoil everything they come in contact with; they always do harm, and never do good."

What strange words these would have been to medical men, and all others, a hundred years ago! They could not have received them; further progress in science, and a longer and more intelligent experience, were indispensable to give them currency.

The light of modern science and thought has been let into no darker domain than that of tipping. Almost the entire list of theories and opinions once supporting the drinking

usage is proven false and pernicious by the wisdom and experience of to-day. In the future of human progress we may expect that alcohol will go "to its own place" and the world be as it was before this "intruder and poisoner" entered it, when God pronounced it good.

From the Herald of Truth.

"Business Principles."

Many years ago a good old man said to me, when visiting a business establishment of which I was the head, and where many employees were at work, "I hope you do your business on Christian principles." It was but a little sentence, and yet it opened up a world of thought and had an effect which time has never effaced. The idea it contained was worthy of reflection, approval and compliance with, and if every business on earth was conducted on Christian principles, or rather upon those fundamental principles which are the bulwarks and foundation of the Christian religion, we could soon see the dawning of that era when

"No more shall action against nation rise,  
Nor ardent warriors meet with hateful eyes,  
Nor fields with gleaming steel be covered o'er,  
Nor brazen trumpets kindle rage no more."

"Business conducted on Christian principles." Why it would revolutionize the world for good and eradicate the besetting sin of the world—selfishness!

But it was not "Christian principles" as a theme that this article was to be written, but rather something somewhat different, and may be easier understood, viz., "business principles."

Did you ever think of the necessity of conducting Christianity on business principles? and how then is frequently a total ignoring and neglect

of the time he was attacked.

Bro. W. F. Kone left to-day for Virginia, where he will spend only a few days, but doubtless very pleasantly. His church here has a good Sunday school, preaching service and prayer meetings well attended. He has suffered a great deal at times this year from nervous headache. He has excellent nurses when sick, but I think he will bring with him a better one from Virginia.

Many of the houses of worship are so dilapidated in the association that it is unsafe to enter them. There will be quite a move made at five or six churches to build and repair when crops are laid by. Round Island and Poplar Hill will sell their houses this summer. Union Hill will recover theirs. Piny Grove, Kelly's Creek, Charity and Shoal Creek speak of building new ones.

The church at Athens is without a pastor since the resignation of Dr. Sumner. I preached twice for them a short time ago. The congregations were small, but I was richly paid for my trip of twenty-five miles in making the acquaintance of Professor L. Moore and family. It is a treat to meet such Baptists. I had no idea the denomination had such spirits in North Alabama and especially in that little church, as Prof. Moore and his inestimable lady. I enjoyed my stay at their house so much. Their hospitality was so cordially extended. Their cultivated manners and warm Christian greeting make one feel like putting up to stay along while. They have three interesting children about grown.

Moore's mother, in family. The only painful feature I met with while at the house was his telling me he was going away from Athens and from North Alabama. The school interest is not sufficient for him to remain. I said to myself what a pity; this people certainly do not know what they will lose. It is exceedingly unfortunate that their spirit and character can not be imparted to hundreds of young people in this association who so much need the refining influence which they possess and are so thoroughly qualified to impart to their pupils. From what Prof. Moore said to me of his plan of teaching, it is almost identical with that of that prince of educators, Dr. Murfee at the Howard. He has no patience whatever with a superficial knowledge of the ground gone over, but his pupils must know and understand it. I pray the good Lord will soon open a more inviting field to one who is so competent to benefit the world as he is.

F. C. DAVIS,  
Evan, North Liberty Ass'n.  
Huntsville, Ala., June 30.

He that hath tasted of the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—[Charnock.]

No man was ever so much deceived by another, as by himself.—Lord Greville.

Doublets, some one will say this



# Alabama Baptist.

SELMA, ALA., JULY 5, 1883.

JNO. L. WEST & CO., PUBLISHERS.

EDITORS:

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

Entered at the post-office at Selma, Ala., for transmission through the mails as second-class matter.

TERMS, CASH, AS FOLLOWS:

One Copy, 2 months, \$1.00

One Copy, 6 months, \$2.00

One Copy, 12 months, \$3.00

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Selma & New Orleans—Round trip.

Alabama Great Southern—Full fare going and 2 cts. per mile from Acron returning, on certificate of attendance.

Louisville & Nashville—Full fare going and 2 cts. per mile returning, on certificate of attendance.

Other roads corresponded with, but not heard from. Their rates will be here added when they communicate.

JON. HARALSON, Pres.

Selma, June 13th, 1883.

THE CHRISTIAN RELIGION is a religion of promises. Christians build and rest their hopes upon these promises. The promises sustain them amid the troubles and perplexities of life and support them in the face of death. The promises are the soul of their creed. In its feeble beginnings their faith lays hold upon them; as it grows stronger it clings to them more tenaciously, and only relaxes its grasp when it ends in fruition. They are the precious links making the chain that binds them to Heaven and to God, and with which they hope to be drawn up to abodes of bliss.

Robt. our religion of its promises, and what have we? The fearful consciousness of guilt and condemnation, with no hope of forgiveness and relief; the intolerable sense of misery unrelieved by any overtures of mercy; the knowledge of sin and its results, with no revelation of life and immortality; "a certain fearful looking-for of judgment and fiery indignation," with no offered way of escape. Without its promises the religion of the Bible would be fearful to contemplate. We would shrink from it with unfeigned terror. The revelation of Heaven with its infinite delights, of immortality with endless duration, would but heighten our misery and mock our unhappiness in our conscious exclusion from all enjoyment. The revelation of Heaven, without the hope of attaining it, would make our religion intolerable. Without the promises which open its gates to our weary feet, and waft its melodies to our attentive ears, and fill our mouths with joyous songs, which exalt us to citizenship among the happy hosts, our religion would make us desperate. No guilty rebel would embrace it of choice. We would rather prefer the wildest schemes of philosophy, the vagaries of superstition, the sensuous dreams of imagination, we would seek relief in anything to escape a revelation from God devoid of promises.

In the beginning, Christianity came to men with sweet promises on its lips; and as the centuries have gone by it has followed the race through all the changes of time and circumstance repeating these promises, and to-day its devotees all over the face of the earth cherish and feed upon them, to the exclusion of all other religions.

To human reason a religion whose chief excellence consists in the promises it brings may seem inadequate to support and comfort the soul amid the pressing troubles and apprehensions that distress men. The danger of disappointment, the liability to vicissitudes, destroys its value as a basis for strong, enduring hope. If these were human promises, these fears of human reason based on experience and observation would be just; if they were the offering of human benevolence, if they were subject to the caprice of human will, if they were conditioned on human ability to fulfill them, then religion would be open to the objection of reason, and so far as it claimed to comprehend the future of immortal souls it would be open to the absolute contempt of reason.

Notify us of any mistake in your date.

## FIELD NOTES.

We are sorry indeed to learn that Bro. Renfro may be prevented from going to the Convention. He is an important witness in a very serious case in court called for the week of the Convention. There are few men in the State who would be missed more.

—Rev. Dr. A. J. Battle, D. D., late president of the Mercer University, Macon, Ga., has been elected to the presidency of the Monroe Female College. —An *Baptist* Reflector. —At an informal meeting held in Selma June 28, a committee was appointed to call and provide for a General Temperance Meeting to be held in Selma on the last Thursday in July. —"I am highly pleased with my first charge—Concord church, Monroe county. We had a very warm meeting last Sabbath." —*D. W. Ramsey, June 26th.* —The Old Testament Company of Revisers have now finished the revision of the Old Testament and are making up the appendix, which contains the unadjusted differences between the American and English revisers. The committee will meet again for several days in July, and resume work in September next. It is expected that the revision will be completed by the end of this year and publication made before next spring. —*Baptist Courier.* —"All the warmth that is worth anything comes from the Lord, and there is never a cold time in Heaven. Draw your warmth thence, and your cold time will give place to the glorious beams of the Sun of Righteousness." —*Religious Herald.* —"We have it for a perpetual thanksgiving that the same old truths that Paul believed in and preached, and which were everywhere 'the power of God unto salvation,' are to be heard every Sunday with wonderful unity from all our pulpits in the East and the West, in the North and in the South. Here is the source of our growth, and it will abide so long as we hold fast to the form of sound words, and live in consistency therewith." —*Examiner.* —"We cordially extend the hand of fellowship to a Methodist or a Baptist, but let him be a Methodist or a Baptist—not a something which is nothing. To have clear, determinate, settled convictions on any religious subject is now-a-days called bigotry, but it is just this for which we yearn. Give us a little bigotry." —*Presbyterian.* —"The Baptist press of the country have adopted with singular unanimity the action of the Saratoga Bible Convention." —*Biblical Recorder.* —Prof. T. W. Palmer called on his way home from the University, where he has just been elected to fill the Chair of Mathematics. We are not surprised at his promotion, and shall watch his progress upward with interest. —Bro. J. I. Stockton is doing good work at Madison Station, where Bro. F. C. David, the active missionary of the State Mission Board, organized a church last year. —We are glad to hear good accounts of Bro. David from different quarters. —Bro. W. B. Crumpton, Vice-president of the State Temperance Alliance for Dallas county, is doing everything in his power to arouse the people of the county on the subject of temperance. —"The long prayed for and looked for has come at last. Bethel church, of this place, has one of the best preachers in the South, in the person of Eld. Plaster. He is evidently a godly man in the Bible sense. The great want felt in the churches of to-day is such pastors, who, like Joshua, have been instructed not to turn aside, to the right or left, but study, do, and teach what God has commanded in his word. Long may he live to feed the sheep and care for the lambs." —*Matt. Bishop, Fort Deposit, Ala.* —Bro. B. B. Davis, of Montgomery, Secretary of the Alabama Baptist Convention, requests us to say that he has received the minutes of the last session of the Southern Baptist Convention, for Alabama, which can be had on application to him by mail, or he will have them at Marion and can there distribute them. —Rev. B. F. Riley has tendered his resignation as District Superintendent of the American Bible Society for Alabama and Western Florida. Bro. Riley took charge of this work early last year, before the agitation of the Bible question, and has been abiding the drift of denominational thought on the subject so as to decide his course of action. Through his instrumentality every county in Alabama and Western Florida is either supplied or being supplied with Bibles. As soon as he can close up his official work he will withdraw. —For the Alabama Baptist.

How Easy It Is.

There is another side to this question of preaching and writing. Let us have a seeming paradox. How easy it is to write, and how delightful it is to preach! A brother sitting by, says that I ought to let somebody else speak on that side. Very well, they may speak if they wish, but I have a word to say myself.

It is hot weather and the mind does not work freely, and the editor does not rest, and at times he is at a great loss what to say next and how to say it. But reader did you ever think what a good time the writer has when his subject comes up, and he is inspired by the inspiration of a divine afflatus. You have had such editorials and contributions in your paper, where the author was carried forward by an influence which thrilled you as you read his production; and you can not think for a moment that it was a task to do that writing. Oh, no, it was not a task—not a burden—not a labor! It was a pleasure—a gladness—a delight—a joy! Have you not read such chapters in books? You were sorry when you finished reading the chapter and you feel as though the author must have regretted to lay down his pen. I have felt that way when reading the works of Winslow, or Alexander, or Robert Hall, or John Angel James, or President Edwards, or Spurgeon, and many others; though Spurgeon says it is a great task—a burden—to him to write; but just take his book, "The Saint and His Savior," and see if he does not set your heart on a flame of

devout delight before you have finished the first chapter.

Even secular writers are in reach of the influence of this glow of mental and heart power. Their subject often absorbs them, and they are led on in ease and grace, and write with a pleasure which recognizes no burden. My observation impresses me that it is chiefly for an editor to be left to that work. Those Baptist editors who give themselves wholly to that work furnish our best papers, and it is an encouraging fact that most of our denominational editors now occupy this position; and as a consequence, we are having better papers, and there is little excuse for one who fails.

And how easy it is to preach when a minister of Christ has gotten into his theme! Is it not wonderful that the "Old, old story of Jesus and his love," can so completely possess a man of great intellectual force, and a whole life time? What other pursuit can do it? We see men absorbed in secular interests for life, but they work for themselves, for money, for fame, for an earthly crown. But here are men of equal powers and cultivation spending an anxious and earnest life for others, with the heritage of poverty before them, and still they sweep along through life with an enthusiasm that knows no abating. If the heart is in the work, with all its hardships, it is a life of joy; and they do really feel that they had rather be a door-keeper in the house of their God than to dwell in the tents of wickedness; for that is just what they are—door-keepers in God's house. With such a man preaching is the most charming business known to human intelligence. He feels that God has bestowed the greatest honor in counting him faithful, putting him into the ministry. In reading the Word of God and other reading, and in preparing his sermons, he is often led into seasons of unspeakable joy. And frequently while he is delivering his message to the people he is overwhelmed with the fulness of God. It is perhaps true that a minister of Christ has not more hours more pleasant than the quiet Sabbath afternoon when he meekly feels that he has honored his Savior at the morning service, and has seen signs of promise in his congregation, and now in the still of the day, undisturbed by social surroundings, he is left to communion with his God and to rest. I never can forget one scene of this character which passed under my observation—saying nothing of my own experience. It was in Memphis, Tennessee. The Southern Baptist Convention was meeting there. It was my good fortune to stay at the same house with Dr. Richard Fuller. At 11 o'clock on Sabbath he preached that great sermon which will never be forgotten by any who heard it. The family and all the brethren went in the afternoon to the Sunday School mass meeting. Dr. Fuller did not go. I chanced to be the first to return to our home. There was a large front yard. As I passed from the gate to the house I heard a voice call to me. I looked far down in the corner of the yard, and saw the grand form of that great man in a chair that he had carried out with him among the trees. I went in to him and was amazed to find him in tears of joy—almost shouting. He inquired about the Sunday School meeting. I reported. Then he spoke of the joyous time he had been having, and told me that he always tried to thus spend his Sabbath afternoons. The tears still flowed and he seemed to be in ecstasy. These are nearly the only words that ever passed between me and that remarkable preacher. But their impression lasts and will live forever.

Is not this the privilege of every true minister of Jesus Christ? And with this frame of mind how easy it is to preach and be happy in preaching! Yet all who knew Dr. Fuller know that sometimes he found it hard to preach and was capable of failure.

With the heart right, and the mind right, and the theme right, and the faith right, preaching Christ's gospel is the most charming, delightful, blessed work that ever engaged a human being. And after all, dear brethren, we have a right good time.

J. J. D. R.

A Paying Investment.

A young man who spent the last session at Howard College studied book-keeping and other subjects. A few days after leaving college he was placed in charge of the books of a very extensive business. A certificate from Howard College is a passport to profit and honor.

For the Alabama Baptist.

Montgomery Association.

I will meet all delegates and visitors who are desirous of attending the Montgomery Association, at Pike Road, on the M. & E. R. R. The trains pass from Union Springs in the evening. Conveyance will be there only on Monday evening and Tuesday morning. The Association meets on Tuesday, the 24th of July, at 11 o'clock A. M. I request all to send me their names at once, that I may know how many to prepare conveyance for.

JESSE H. DICKSON.

Pine Level, Ala., June 24, 1883.

For the Alabama Baptist.

From Fort Deposit.

Dear Bro. A. Although we have been without a pastor for eight months, we have had a flourishing Sabbath-school of one hundred and thirty (130) members; a weekly (by no means weekly) prayer meeting, well attended and sweet in its influences; a weekly teachers' meeting, and preaching "semi-occasionally." But we are happy, now that we are no longer in that sad, shepherdless condition. Our church has called Rev. F. C. Plaster, of Kentucky, for his whole time, and for an indefinite period. He accepted and entered upon his work on the 27th ult. under very favorable auspices. Pray that the new relation may be pleasant and profitable to pastor and people. I read your paper with real delight. J. R. PUGH.

Fort Deposit, Ala.

or the Alabama Baptist.

Good News from Mobile.

Last Sunday was a day of gladness unto tears with both pastor and people of the St. Francis Street Baptist church. The occasion of it all can not be made known fully by a bare statement of facts. In the first place, on the Sunday before one of our best young business men, "Gus" Thames, son of the late Maj. C. E. Thames, who for so long was one of Mobile's most useful citizens and one of our most valuable members, came forward all unheralded after the sermon and offered himself for membership. The slight melted not a few to tears, and his statement was manly and deeply affecting. His baptism was given out to take place the next Sunday night. During the week three others made known to me their desire to unite with our church; one by letter, Mrs. Judge Austill, and two by baptism, Judge Huiosco Austill, late Chancellor of the First District of Alabama, now a prominent practitioner here, and Mr. W. S. Lewis, a member of the legal firm of Herndon, Crockett & Lewis.

Sunday morning came and was the appointed time for our annual collection for State Missions. The pastor made an appeal and a collection was taken amounting to nearly \$300. (The church had already raised \$200 for Home and Foreign Missions and \$100 for the Seminary Fund.) The sermon over, I called for any who wished to unite with the church to come forward. The church and congregation knew nothing of the inter-vue named parties, or of their purpose to unite with the church. As they arose almost simultaneously and moved up the aisle, tears started from many eyes. Strong men wept for joy.

Mr. Lewis is the son of a Baptist minister who many years ago lived near this city. He is a graduate of the University of Alabama and a young lawyer of fine ability and promise. For some years past he has been a most studious member of a Bible class in our Sunday-school and a regular attendant upon our church services. So consistent and upright had been his life during these years that not a few thought him a church member.

Judge Austill's case was peculiarly and touchingly interesting. He was well known to our whole people by his splendid record as a soldier during the late war and by his successful career as a lawyer. About two years ago, however, he was completely laid aside by the most fearful and persistent attacks of neuralgia. For months together his sufferings were unutterable and well-nigh intolerable, attacking brain as well as nerve with terrific, almost annihilating force. At last, after weary months of suffering and confinement, he had been enabled to resume his practice. No wonder that those who knew these facts were deeply affected by seeing him go forward to confess Christ before men! His statement was simple, straightforward, but profoundly touching to those who knew him and his history. He said: "My friends, I am just recovering my health after many months of sickness and suffering. During my sickness I have had abundant opportunity to reflect upon the profound problems of life, death and immortality. One result of these reflections for me has been personal faith in the Lord Jesus Christ. I believe that he is the Son of God, the Savior of the world. I accept him as my Redeemer and Lord. I am persuaded that it is my duty to confess him before men. Accordingly I have availed myself of this occasion to give this testimony. I now offer myself for membership in this church. So far as I know, I am in harmony with your faith and practice. I desire to be baptized according to your custom and to lead henceforth a Christian life, as I have not done in the past. In short, I desire to be what I have not been heretofore, a Christian, and to this end I ask your prayers and crave the guidance of God. When he closed there was scarcely a dry eye in the house. The effect produced was deep and, I trust, will prove lasting.

At night the three were baptized in the presence of a large and deeply impressed audience. Many members of other churches were present. Judge Austill was of a prominent Episcopal family of our city, and was himself raised an Episcopalian. We "thanked God and took courage." Several others in my congregation are deeply serious, and I trust that I may soon be permitted to report the good news of other and similar accessions.

GEO. B. EAGER.

Dr. John A. Broadus' Great Sermon.

PREACHED BEFORE THE SOUTHERN BAPTIST CONVENTION.

The July number of Ford's *Christian Repository* will contain Dr. John A. Broadus' great sermon preached at the Southern Baptist Convention at Waco, on the question: "Is the Bible of God?" It has been pronounced "the greatest sermon of the age." It was taken down word for word by an expert phonographer and is well worth the whole subscription price. The July number sent to any address on the receipt of 25 cents.

Address: Ford's *Christian Repository*, St. Louis, Mo.

The church at Brownsville, for some time in a declining condition, has secured the services of Bro. E. G. Williams as pastor. He is preaching faithfully and successfully. On the first Sunday in June, assisted by brethren Campbell and Howard of Columbus, Ga., he began a series of meetings, which continued for eighteen days. Very large congregations assembled at every service; backsliders were reclaimed, sinners were convicted and converted. A profound impression was made in all the community. Twenty-five were received by letter and restoration and thirty on profession of faith in Christ. We rejoice at this large accession to our membership.

T. G. S.

Sometimes a man's character, like his boots, comes out the brighter for blacking.

For the Alabama Baptist.

How Hard It Is!

Reader, did you ever think of how hard it is to find something to write about? Why, say you, I thought there were ten thousand subjects to write about. And so there are, but the whole ten thousand subjects have been written about already. Write about them again, say you. But they have all been written about again and again, and so on through many "again's." The preacher knows something of this perplexity. He knows that it is not much trouble to preach or to prepare to preach after a subject takes hold of him. No man can take hold of a subject until the subject first takes hold of him. It is not at all certain that Jacob would ever have wrestled with the angel if it had not been that "there came an angel and wrestled with him." In making preachers the Holy Spirit leads captivity captive, and gives gifts unto men, and unless a preacher or a writer is led into captivity by his theme, you will hear a poor sermon or read a poor piece in the paper.

I know men say, "Preach Christ—preach the Cross." That is right, but it's the hardest sort of a thing to do. The preacher feels, how shall I present this great theme the next time? What do my people need? How shall I manage to make them see and feel that the cross of Christ is "the wisdom of God and the power of God?" I must give them another view of the luminous Sun, but suppose I fail to get another view of it myself, then I shall seem as one that beats the air. I tell you, dear reader, this thing called preaching is no trifling, and the man who thinks it is, has not gone very deep into a consciousness of the fearful responsibility. The demands of the age are terribly taxing and exacting. This is one of the reasons why we hear so much of the treacherous men to supply our pulpits. Men are intelligent and they think before they leap into this great task. It takes no ordinary courage for a young man to take up a work which requires him, through his whole life, to be absorbed with the interests of other people—to lose sight, in a degree, of self and home and natural responsibilities, and devote his whole manhood to the spiritual wants of the world around him. Oh, this is not all bright and inviting! And then after the work is begun, and the responsibility, in a variety of forms, comes on him, how often does his head and heart ache with the question: What shall I do next? What shall I say next? Have I not already said everything over and over? And these old books in my little library, I have read them and searched them until they no longer feed my mind, and I am unable to purchase a new library, and the people are intelligent and demand something new; the age advances, and I am about to be left behind. There are many fine reviews and excellent books, but the preacher may not be able to reach them; the people go on in sin and the church in unfaithfulness. How many times his very soul exclaims, "Who hath believed our report, and to whom is the arm of the Lord revealed?" This old story is counted as a root cut of dry ground, and unless I can give it more of newness and freshness, it seems my work will fail. What next shall I do?

The newspaper writer has this same trouble, and more, if possible, for every week he must present to his readers what is equal to the outlines of several sermons. What he has written heretofore is in print, and so will not do to repeat. A celebrated writer has said that a writer must not present the same line of reflections a second time without acknowledging it and apologizing for it, whereas the preacher can sometimes repeat his old sermons, for they are not in print. I am acquainted with the books of some authors who say pretty much the same thing in several of their books, and I never come on these chapters without a feeling of disgust. The idea that any common man should consider his thoughts so important that he will put them in parts of two or three books in about the same form! This is vanity.

Now, though an editor or correspondent of a newspaper may have some wider liberty in this matter, yet he cannot be always harping on the same strain. He gets tired of that, and feels that his readers are tired of it. Suppose it be a religious paper for a given State. After awhile he feels that he has written in regard to the boards, and schools, and pastors, and deacons, and churches, until his readers, very naturally, want no more from him on these subjects; they already know all that he can tell them, and he fears they will charge him with having hobbies. He goes to the papers of other States and looks through them, and it seems to him that the writers there are generally pretty hard up themselves for something to say. Some subjects are virtually ruled out. The editors have given notice that they want no matter on these subjects. He has many other duties to perform, and can only give limited time to writing, and the theme fails to put in its appearance on time. He turns to the books in his library; there are many subjects in them to brighten up his mind, but writing book chapters for newspapers is not agreeable to his notions. He does not like to shoot at long range, nor does he like to charge his piece with that sort of heavy metal—conceding that he is able to do it. And then, here comes a query from somebody, but he cannot see much sense in it—no practical good in it. Some one wants to know whether Judas partook of the Lord's Supper, but he does not know or care whether he did or not. Another wants to know something about somebody's wife in the Bible, about which the Bible is silent. He can see nothing in that to write about. What is he to do? Now, reader, I only intend to impress you with the fact that you owe your editors more than you owe thought. It is a hard business. It is a difficult place to fill. Very few men can fill it well. Be patient. Pay for your paper. Get new subscribers. Encourage your newspaper men. Send them news items. Help them all you can, and do not complain.

J. J. D. R.

For the Alabama Baptist.

Baptist Shortightedness.

BY OLD GRUM.

Some people are always writing out their reasons as to why they are Baptists. My reason for being one is, because I can't help it. I find nothing but Baptist churches referred to in the New Testament, and a man who reads his Bible with his eyes open and with the veil off his heart will find himself just where I am—he can't help being a Baptist. It is this, and not what Baptists are saying and doing, that wins my approbation. If I wanted to join a wide-awake and progressive denomination, I should join some other earlier than the Baptist. If I had been in search of the denomination that was most on the alert for an opportunity to plant itself deeper, I should have chosen other than the Baptist denomination. We have succeeded more by virtue of the fact that our principles lie so patently upon the surface of Scripture, than we have by push and perseverance.

Some of our people puff fearfully about "our great Baptist giant," but giants usually do great things, and in this the analogy between the Baptist denomination and a giant breaks down. We have a great deal of bluster, we have conventions and associations many; we traverse hundreds of miles of railway to make speeches and read long reports, and to tell who we are, what we are, and whence we sprang; we banter to conflict any who dare deny the scripturalness of our principles; we multiply denominational books on "Baptism, What is It?" "Our Distinctive Principles," "The Communion," "Intercommunion," "Non-intercommunion," "Alien Immersion," etc., etc., but when we come to gaze upon this great tree-trunk for fruit, it is dolefully scarce. Why is it thus? Are we content with the belief that we are peculiarly right? If we are happy in this idea, it is an unwise sort of happiness, it seems to me. If we are right, we ought to be moving every where, and driving every man to make everybody else see the same way. If others are teaching error, we are quite complacent in the very view of it.

Other denominations are leading the van in the establishment of churches in centres of influence and in putting their best men. They follow close upon the heels of the projecting engineer along our new railway lines, and among the earliest edifices upon the site of a new town is a church. All the advantages of early settlement, such as the gift of a lot and the enthusiasm of the new colony to have a church, are taken advantage of, and forthwith a wise, earnest, devoted man is fixed there, and a church is securely anchored. Do Baptists do this? O, no; they talk most heroically about it and tell just how it ought to be done, and how easily it can be done; but the edifices which they build are mostly aerial. Really it seems that if advantages are afforded them, they throw them away. The Baptist denomination reminds me very much of the National Democracy—the grander the opportunity they have, the grander the chance for throwing it away.

In several of the new and leading towns of our State to-day, we ought to be far in advance of the other denominations; but our opportunities have been of but little avail. Is it because of our weakness? No. Is it because of the lack of strength in our ministry? No. Is it because our people are not made aware of these advantages? No. Is it because they are too stingy to place themselves in the position which they should occupy? Yes, a thousand times yes! But somebody will say, "It does no good to talk and write in this way; this is not the way to induce people to act." Then pray tell us which is the way! We have tried the opposite to this long time. We have talked and written and written and talked about all our advantages, but it was like painting a picture in the air—the thing dissolved into thin nothingness. The sagacious Kenfroe is altogether right—we need to occupy the centres. But how long have we been talking thus? A hundred Methodist meeting houses have been built since we last discussed it. We talk and they build—that's all. I am glad somebody is doing it. The country is rapidly growing; streams of people are flowing into our State and filling up our waste places; towns are born almost in a day. We have the most abundant means; we have the men, but they do not seem to be mutually attractive and thus we fail, and continue to fail.

A greater responsibility rests upon the Baptist denomination right now in this restless, enterprising, growing country than ever before. Until we have less twaddle and more money, less fuming and more push, we shall never prove ourselves equal to the responsibility.

I would like to press this matter further, but if I was any warmer on this subject some people may think I am complaining, and so I will content myself with what I have written—and stop.

The Discipline of Howard College Beneficial to Ministerial Students.

Eds. Ala. Baptist: Much has been said of late about the merits of Howard College and the advantages it offers to young men preparing for the gospel ministry, but the facts presented have generally been limited to the literary advantages afforded and to the cultivation of the mind without special reference to that discipline of habit and character which the College attaches to every student who goes there. After having had an experience of four years under the government of the College, and during the time and since had an active experience in the ministry, I am confirmed in the opinion, both from experience and observation, that the military discipline which Col. Murfee enforces upon its students under him, is highly beneficial to ministerial students while in College and contributes largely to their success in life. While in College it secures regularity of habits and thereby conduces to

their health and enables them to prosecute their studies more systematically and consequently more successfully, and at the same time it seals upon them a system of principles and tone of character which they will carry out into the world and into their work, to govern them in grappling with difficulties and contending with entanglements.

Obedience to laws, subordination to authority, due deference to superiors, promptness and fidelity to duty, correctness in dealing, and neatness of person and work are charming virtues and deserve to be taught and acquired as ornaments for the character as much as any attainment of knowledge for the mind. These and similar qualifications are taught and exemplified by the faculty and are strictly required of students, and it is wise and right that they should be; for surely if education can be made out to exist without disciplined habits, it would fall short of the end for which it is designed.

In every department of business life the demand is for prompt, faithful, true, correct men. No merchant who is wide awake to his interest wants a salesman or an accountant, however thoroughly he may be mentally qualified, who will not conform to order and rule, be prompt and faithful to duty and correct in his transactions. And the pulpits to-day call for the highest type of business qualifications, to be blended with the higher intellectual attainments and spiritual endowments. That must be a slack twisted church which desires the services of a pastor who is not an exemplar of promptness, faithfulness and correctness, and who will not insist upon the church "doing all things decently and in order."

Howard College does not call men to preach the gospel, neither does it give spiritual endowments, nor in many cases does it execute discipline to correct the moral conduct of theological students, but on account of natural laxity peculiar to all undisciplined men, and for their good and the good of the institution, Col. Murfee tightens the screws on all alike and the best men come out regulated, shaped and largely benefited.

McKinley, Ala. P. C. DREW.

From the Christian Secretary.

The Denominational Mission of the Baptists. What is It?

It is not simply to assert and maintain gospel ordinances in form and order, and then, in all else, drift with the popular tide and fashion side by side with those who are cutting and carving, rejecting and selecting from the Scriptures to suit their likes and whims. On the contrary, it is to assert, accept and maintain in good faith, and through good and evil report, the Primitive, Apostolic, Biblical Christianity, in its doctrine and moral precepts, in its two memorial ordinances, in its church organic life and polity, and in carrying out in detail the Great Commission, as expressed in Acts 1:8; Luke 24:45-49; Matt. 28:19-20; Mark 16:15-16.

Christianity, as wrought out by Christ and committed by him to the apostles and their coadjutors, to be committed to record and promulgated in his name among all nations, as an effectual plan of salvation, was absolutely perfect and complete in all its parts. It was not a mere germinal system to be evolved or revolutionized by human wisdom or fancies, but it was already finished. Christ was, and is, and ever will be, "the author and finisher" of the whole glorious scheme of redemption. It admits of no improvement or human emendation; all attempts in this direction have been and must continue to be audacious assumptions, producing only mongrel and motley sects and hierarchies.

The first church gathered under the great commission was in Jerusalem, by the labors of the apostles, and in connection with the inspiration and power of the baptism of the Holy Spirit. It was a model church, made up entirely of baptized believers, and they were all filled with the Spirit, were most heartily united to Christ and each other. They were "of one heart and one soul," and "continued steadfastly in the apostles' doctrine, fellowship, breaking of bread and prayer." But as time rolled on and the apostles finished their work, here and in hundreds of other places, little by little, the virus of corruption crept in and these churches gave place to various heretical sects, and at last to the fully developed Papal apostasy.

But the good Lord has never left himself without many witnesses, who have refused to bow the knee to Babel. These persecuted witnesses of the ages past have been known under different names; they have been found as Protestants and Reformers asserting the primitive order and authority, and they have laid down their lives for the truth by millions. For the past two hundred and fifty years these witnesses, and primitive Protestants, have been called BARRISTERS; their special mission is and has been to re-assert and maintain primitive, apostolic, biblical Christianity in its purity and doctrine, in spirit, in its memorial ordinances, in the absolute sincerity of its worship, church polity, and church work. All our preachers and members should fully comprehend and accept this mission and throw the banner out, that all may know what a Baptist church is and should be. P. R. R.

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