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From the Religious Herald.

A Question answered.

BLUE RIDGE SPRINGS, VA.,
Sept. 2, 1883.

Dr. W. E. HATCHER.—Dear Brother,—I beg to call your attention to the article of Dr. Samuel Henderson, in the ALABAMA BAPTIST of August 30th, which I handed you yesterday, proposing to establish in Howard College a chair of Theology.

We have quite a number of young men annually in that institution who pursue their literary studies with a view of preparing themselves to become ministers of the gospel. These students receive only such theological instruction while at college as is voluntarily given by members of the faculty and the pastor of the church. While pursuing their regular college studies, Dr. Henderson proposes to have these theological studies by a competent and learned professor, to be added to the corps of professors.

This same question has been before the Baptist mind in Georgia and Mississippi, and, perhaps, in Virginia and other States, in connection with their respective institutions of learning; and there is a difference of opinion amongst thoughtful and wise brethren as to the advisability of the establishment of such chairs in our State denominational Colleges. While some, like Dr. Henderson, advocate them, others, like Dr. Broadus, are opposed to them.

You are President of the Board of Education in Virginia, a trustee of Richmond College, and of the Southern Baptist Theological Seminary at Louisville, and editor of the *Religious Herald*. It may be supposed you have given the matter earnest and mature thought. As it is one of great general interest, which must be considered with reference to the greatest good to be bestowed upon our young men looking to the ministry and upon the denomination, have you any objection to favoring us with your views on the subject generally, in the columns of your paper?

Very truly and affectionately,

JON HARALSON.

In this communication, Judge Haralson broaches an interesting topic. While he overestimates our fitness for discussing the subject, we yet feel that his courteous inquiry deserves a reply. The proposition to open a school of Theology in Richmond College has not been before the Baptists of Virginia in our day, and we have not been forced to give the matter any special attention. But, from our entrance into public life, we have been earnestly enlisted in the work of ministerial education, and we have anxiously sought to ascertain how to secure for our young ministers just that theological training that they need. The question presented to us by our Alabama brother is not new, and we are willing, at his request, to say what we think of it.

It may be well to say that we failed to notice the article on this subject written by our honored friend, Dr. Henderson, in the ALABAMA BAPTIST, and we have been so unfortunate as not to see what Dr. J. A. Broadus had to say about the matter. This we regret the less, as we propose, in what we say to-day, only with the general question of connecting theological departments with our Colleges. We do not wish to touch directly the proposition now agitating the Alabama Baptists, of putting a chair of Theology in Howard College. We beg leave to say to Judge Haralson, frankly and emphatically, that we do not regard with favor the scheme of opening theological schools in our Southern Baptist Colleges. We believe that it is unwise and will not work well in any direction.

First of all, such an appendage will be hurtful to the College. It will prove an incubus and an injury. It will create an expense which cannot be borne. This is equally true whether the salary of the theological professor be drawn from the permanent endowment of the College or raised by an annual popular collection. Unhappily, our Southern denominational Colleges have not sufficient capital to support adequately their academic professors, and, of course, it is out of the question to ask them to shoulder the new burden of a theological professor. If it is proposed to solicit funds year by year for the support of the professor, who is to dispend the theology, then we predict trouble at an early day. To get this money will be a long and sore business. It will require a new collection, and probably a new agent, and this will not be a thing of joy to our heavily taxed brotherhood. If the money is to be withdrawn from some other fund—say, that of the Education Board—then, of course, that fund must be lost just to the extent of the professor's salary.

Then, too, this constant pulling at the people for money will work against any plans which the Colleges may have on hand for increasing their endowments. There is danger, also, that this theological department will operate unfavorably on the general patronage of the college. As soon as you fasten a theological flag to a literary school, you frighten away certain classes of patronage. Such an arrangement bewilders the public and necessitates constant explanations about the College, as to how much is theological and how much is literary.

Another thing: This new movement will tend to lower the standard of ministerial education. The theological school in the College becomes a second class in the ministry. The young men who are perishing to know what to say in reply.

work is perishing for lack of his services, will be charmed with this chair of Theology. It is just what, in his untrained zeal, he most desires. He will hail with rapture an establishment, a small shop near at hand, that can give him cheap and speedy finish for his work. To many loose and laggard youth it will become a retreat from forest trials. He can cut the dismal routine of academic study, and proceed, with a pompous delight, to the great study of theology. If he flounders on the classics or gets bewildered in the sciences and sees failure lurking in his path, why he can pull out, and promote himself into the theological department. In short, it will tempt young men to neglect preparatory study. This is an evil against which we need earnestly to guard. Our young men should have patient mental drill. They need the quickening power of the curriculum. They cannot afford to throw aside their literary studies for a thin smatter of theology. If the choice is between the drill of the academic professor and the lectures of the theology-man, we would say, by all means give him the former. But put a theological chair in the College, and the tendency will all be in the other direction.

The case grows even more serious when the plan is for our young men to unite their literary and theological studies—that is, take both at the same time. That would be a superfluity of richness. Few men could undertake such a task without utter failure. The burden would be greater than they could bear. They would find they could not carry both, and would have one and love the other—unless, indeed, they hated both.

If they became overloaded and have to throw off one or the other, they would, of course, reject their academic studies; for, to abandon theology for the academy, would strike them as going backward. Now, we have not reached a point in our educational work at which we can encourage our young men to set a low estimate on education, whether academic or theological. But this we will do by opening these miniature theological seminaries in our Colleges.

Perhaps some are beguiled with the notion that this new movement will cheapen ministerial education. But this is a mistake. There is no economy in it, as a moment's reflection must show. To have a chair of Theology in the College, there must be a man to teach it, and, of course, he must be supported. It may be premised with moderate safety that the expense of sustaining him will be according to his quality. The salary must befit the man. If he is a high man—high in gifts and culture—he must have a high salary. If he is a sapless, withered brother, he can, of course, be gotten at an easier figure.

But you may mark it that the brother chosen will be attractive according to his merit. A first class man will require a salary of—say \$2,500; and will probably attract twenty or thirty students. That would be a magnificent class, and there would be a show of mighty success. But does it not break upon the mind of the reader that the professor's salary would pay the board of those twenty or thirty young men at the Louisville Seminary? That is just what it would do.

But suppose we pick up some inferior man—some ponderous, lumbering brother, with stacks of learning, and nothing to do. He will come at a cheaper rate—say \$1,000. He will not be any great attraction, or he would have attracted something better for himself long ago. He might stumble on a dozen young men who would be willing to sit and languish at his feet. That would be a fair class for such a man. But then his thousand dollar salary would board these same boys at the Seminary. Then, where does the economy come in? It does not come.

But to this we must add that this new scheme will hurt our Seminary. The Southern Baptists have had a desperate struggle to get their Seminary. They have been tugging at it for a quarter of a century. But they have it at last—a noble school, and in charge of honest and scholarly men. Even in its days of weakness, it has done great things for us, and with its better equipments and methods, it will do more. It is the offspring of our sacrifices and hopes—a bond of union among the Baptists of the South, and well deserves our earnest and thorough support. Now, we are sure that these chairs of Theology in our Colleges will, so far as they succeed, prove an injury to the Seminary. They may not be designed to damage it, but such will be their effect. They will divide public interest in theological education. They will draw young men away from the Seminary, thereby diminishing its patronage, and impairing its reputation. They will become centres around which opposition to the Seminary will rally. They will stand as advertisements of dissatisfaction with the Seminary. And, what is more, they will foster, if they do not organize, hostility against it.

Nor is this all. Such schools will obstruct the yet better endowment of our Seminary. They will be perpetual pensioners on public bounty, always scolding and needy, and ever clamorous to hand around the hat. This would, of course, stand as a barrier against any movement for enriching the Seminary endowment. Soon the people will begin to ask why they are called on to support two schools having in view the same end, and it will be very bewildering to know what to say in reply.

There is another fact bearing on this point. It must be borne in mind that it is necessary to provide means for paying the board of the Seminary students. The money for this purpose, as a rule, must come from the State from which the students come. Will not these local theological schools be in the way of such collections? Would it seem fair to go into a State which has a school of theology of its own and ask for means to aid a similar institution at a distance? It will probably be found, in the long run, that the bulk of the money raised for one of these local schools is just that much taken away from our great school at Louisville. Certainly the same effort used in securing money for the home school would be equally effectual in raising as much, and probably more, for the Southern Baptist Theological Seminary. Any attempt to run collections for both objects will provoke jealousies and strife.

But, for our part we do not see any need for these special theological schools. There is no real demand for them. For whom are they intended? Is it for all the ministerial students in the particular State in which they are established? If so, that implies an open break with our Seminary, and such outright hostility ought to be accompanied with a formal declaration of war.

But the friends of the new movement would not admit that their purpose is to monopolize the work of theological education in their State. Very well; if they do not wish to catch all the students, then their trap is set to secure only a part of them. Then, which part? Do they covet the stronger or feebler classes? As for the latter young men—better in native powers and training—they will not be captured by such insipid bait as will be spread by this solitary theological chair. They ought to have and will have the best in the market. They will bow themselves out of their *alma mater*, and speed away to enjoy the richer attractions of the school of the prophets at Louisville.

Then, the new school must be for the less gifted ministerial students. But why for them? They may not be very bright; they may not be able to take a full academic course, or they may have been late in entering the ministry; but we do not see in all this any reason for barricading their way to the Seminary. Most of all they need the instruction and broadening influence of such a school. But it may be said they are not prepared for the Seminary. Then, why not persuade and help them to remain in the College until they are prepared? This, under wise counsel, they can be induced to do in many cases. But suppose they cannot or will not abide in College? That need not prevent their going the Seminary. They may not be fitted for receiving its highest advantages; but the Seminary has accommodated courses of study, within their reach, and exceedingly useful to them. Our Seminary is wonderfully flexible in its systems of instruction—sufficiently broad for the most richly endowed and cultivated young men, and yet it reaches downward and bestows its favors on the humblest and plainest. Is it not important for these backward and half trained young brethren to have the best helps that can be given them? Why not make extra efforts to send them to the Seminary? Is not this far better than to put them in a school with a single teacher, a limited course of instruction, and inferior equipments? There is really but one answer to such a question.

These are some of the reasons which lead us to cast our voice against this scheme of putting chairs of Theology in our Baptist Colleges. There are other strong reasons which are against it; but we omit them for want of space.

We predict a short and transient popularity for this new movement. It may rise to the dignity of an experiment in some of our Colleges. It may furnish work for some orthodox and scholarly old brethren for a brief season. But it will not endure. It will prove to be an excrescence on our educational system—a skeleton in the house—a side-show, which has to disband because it cannot pay expenses. It will find the calm, sober judgment of our people against it. Against this it may rise and triumph for a day. Like Jonah's gourd, it will come and flourish and quickly die.

A Letter from Mrs. David, one of our Missionaries in Africa.

Dear Sister Forrester: I suppose you have long since received my letter of April acknowledging the safe arrival of the box you sent. I now write to express our thanks again to yourself and the Alabama Societies, and to state that its contents brought the respectable sum of \$45, which, with the \$10 you sent, and some from my mother's box, will be a great help in building our school house, which we hope to begin in Nov., as soon as the rains are over.

May the Lord reward you for your kindness and interest in our work; and through your instrumentality, may some of these people be led to understand and believe God's word.

I am glad to say that all of us are well. The weather is disagreeable now; and not only the natives, but ourselves suffer from the cool winds which rise each day about 11 o'clock. Pray for us. Write sometimes to your sister in Africa.

Yours truly,
NANNIE DAVID.
Lagos, Africa, Aug. 27, 1883.

From the Index.

Professorships of Theology in Our Denominational Colleges.

The worthy President of the Alabama Baptist Convention, Judge Haralson, under date of Sept. 2nd, addressed a letter to Dr. Hatcher, one of the editors of the *Religious Herald*, enclosing a short article we wrote for the ALABAMA BAPTIST, on the matter of establishing a Theological Professorship in the Howard College, asking his views as to the propriety of that movement. Dr. Hatcher responds in a pretty elaborate article in the *Herald* of Sept. 20th, but abjuncting from home prevented our seeing what he had to say until now. (Oct. 11th). We never differ from so wise, able, and withal so trusted a friend and brother as Dr. H., without profound regret. On this question

situation: We do not propose to follow our brother through all the details of his objections. It may suffice to say that nearly every objection he urges was urged ten or twelve years ago, *mutatis mutandis*, against the establishment of State Mission Boards. It was alleged that in our then impoverished condition, they would multiply our expenses with no adequate return—that our people would grow restive under so many appeals for money for missionary work, cut up into so many departments—that they would cripple and circumscribe the operations of our Home Board, by occupying the very territory that had been, by common consent, turned over to it—nay, it was alleged time and again in our presence, that the policy of establishing State Mission Boards would imperil the very integrity of the Southern Baptist Convention. These arguments were then answered, just as we would answer all the arguments of our brethren on the subject under view—State Missions were established in nearly or quite all the Southern States—and the result has been, that Home Mission work has multiplied more than tenfold its efficiency. Now, it is in mission work just as it is in education, whether literary or Theological—as we multiply the facilities of cash, we increase the prosperity of all our institutions. After exhausting all our efforts in this respect, we shall then fail to meet the full demands of this service.

Now, if we cannot meet doctor H., or any body else, on the question, and show to the satisfaction of our best thinkers, we mean to say thinkers who are complicated with no institution, literary or Theological, that there is a necessity for establishing such Professorships in Georgia and Alabama, (for we write for no other State) in our respective institutions, we will yield the palm, and arrange ourselves among opponents of the movement. Let the reader take this inventory of facts: There are largely over a million of Baptists (white, we mean), in these Southern States, to say nothing of the "Great West," all of whom are in sympathy with our Southern Baptist Theological Seminary. There are fifteen thousand churches, more or less, in this vast territory. Now, let every man ask himself the question, Can our Seminary hope to supply the future pastors of all these churches? There are in Alabama fifty-two associations, we believe. Suppose that each association had only two young men in course of training for the ministry, (and would this be more than the situation demands?) Why, then, that number, a little over one hundred, would be well nigh as many as attended that institution from all the States last year. Or suppose but one young man from each of these associations, on an average, desires to prepare himself for this work in our schools—even this would more than triple the attendance last year from Alabama, in both the Seminary and the Howard, if our information is not at fault. What we aim to bring out, is that behind all these prudential pleas, urged by such brethren as Dr. Hatcher, there is a living "unknown quantity," a mass of useful material, systematically ruled out of all hope of any Theological training, training for their life work. The whole movement in this opposition to such Professorships, in a nut shell, is, "If you can not take the highest course of instruction in Theology, you shall not take any." Nearly every consideration urged against this policy borrows its significance and power from the love of money. It is a business question, the saying about the alabaster-box, "To what purpose is all this waste," and we venture the assertion that the article to which we refer will serve many a turn beyond the purpose of the writer.

It is alleged that to complicate theological with literary studies would prove in most cases an "utter failure," at least, it "would be a superfluity of richness!" Now, it has been the aim of religious teachers for centuries to show that as a means of enlightening and strengthening the understanding, aside from all considerations of higher purposes, our Christian theology is, as Dr. Carson expresses it, "the most excellent of all the sciences." David says, "The entrance of thy word giveth light; it giveth understanding to the simple." As an education nothing can compare with that science which antedates and gives significance to all the sciences. Any education which is intended to prepare young men for the ministry, which leaves out this study first, last, and all the time, which fails to keep it *pari passu* with every other study, must be defective. Of course, we do not mean to say that all the branches of theology as taught in a purely theological school are to be prosecuted in our Colleges just as they are taught

in our Seminary. No one man, matter what his capacity, can do this. But an able professor can impart such outlines of this study as will put the pupil, as Sir Walter Scott says, "on the scent," so that, if for lack of time, or means, or both, he cannot go to a regular theological school, he can prosecute his studies more effectively by having enjoyed these preliminary advantages. So that where the alternative is, this preliminary training or nothing, we suppose that Dr. Hatcher will admit that it is nothing. If we want "Timothy" for our future pastors, it will be no advantage if it can be said of some of them, as Paul said of his "Timothy," "From a child thou hast known the holy Scriptures," etc.

Dr. Hatcher will not a general outline of the outlines of theology, but a general outline of the outlines of theology, as imparted by an able professor, to our Colleges.

Of great advantage to those who propose entering our Seminary? Will not such preliminary training be as beneficial to them in theology, as the preliminary training of our common schools and academies is to those who propose to enter our Colleges and Universities? If it be said, as Dr. Hatcher has said, that these single professorships of theology will operate disastrously on young men in furnishing a "short cut" to the study of theology, and thus stop all further efforts in that study, we answer, no more than these common schools are a "short cut" to an education. We know that many young people never can go to College; is, therefore, the training they receive in these schools a waste of time and effort, simply because they cannot avail themselves of all the advantages of the higher education? Now, we know just as well that many, indeed, the great majority of our young men, cannot avail themselves of the advantages of higher training. Is this a reason why they should have no training at all? And, conversely, we know that there is a per cent. of young men who will go to our Colleges and Universities. So there is a per cent. of young ministers who will go to our Seminary and other theological institutions to qualify themselves for the higher duties of their sacred calling; and there will always be enough of these to absorb the time, attention and means of our Seminary.

But Dr. Hatcher says, "The friends of the new movement would not admit that their purpose is to monopolize the work of theological education in their State." Excuse us, brother Hatcher, on reading this we could not suppress a smile. "New movement," indeed! Why, doctor, yours is a movement to monopolize the work of theological education in their State. We are seeking to rehabilitate old positions made vacant by the disasters of these later years, and no one knows this better than yourself. We say this with all possible respect. And then, as to "monopolizing" this work, the thing, to our seeming, is too absurd to need any answer. Indeed, the "monopoly" is on the other side, if monopoly means "the sole power of dealing in dry goods," as the dictionary has it. The friends of what may truthfully be called "the new movement" are aiming to force all our young men, having the ministry in view, able or unable, to go to the Seminary or nowhere. Think of our Colleges descending to the task of charging our common schools with "monopolizing" the work of education!

As to the charge that the effort in Georgia and Alabama, and for aught we know in another State or two, to establish Professorships of Theology amounts to "an open break with the Seminary," and "a formal declaration of war," we only say such wholesale declarations are alike unwarranted by us and unworthy of the grand old *Herald*. Trust us, brother H., such charges are thrown away on thinking men. The "formal declaration of war" comes, not from us, not from the Seminary, but from the indiscreet friends of the Seminary. *Verbum sat*. We trust we have a record of which is proof against all such allegations. From the time the first resolutions were adopted, looking to the establishment of the Seminary in the basement of the old First Baptist church in Augusta, Ga., by the fathers of that noble institution, we have been present, until the present writing, no man has been before us in the name of interest and prosperity. We have, as we have heretofore said, a beloved son now in it, preparing for his life work, and hope to keep him there, with the divine blessing, till he completes a full course. But we are not blind in our devotion to it. We know that its future prosperity depends, not upon crushing out theological instruction everywhere else, and forcing everybody, whether able or unable, to crowd its halls, but in stimulating the demand for theological education; and this can be most effectively done just as we stimulate the desire for education in general by multiplying instead of diminishing the means and methods of imparting it. If we want our Colleges crowded with students, the preparatory process in Theology must begin in our denominational schools. Surely sensible men will spare us the necessity of amplifying this thought.

As to the cost of this professorship, "the pulling at people for money," the supposed "hurt" it will be to the Seminary by circumscribing its means, etc., etc., alleged with so much seriousness and ability,—all such pleas depend for their force upon restricting instead of expanding our means in this grand work—pleas, arguments, or whatever they may be called, we have been fighting forty years as applied to almost every benevolent enterprise, and we respond them for the present to those who can only see truth along geometrical lines. Christianity is a sphere as well as a line.

Finally, "a short and transient 'new' movement." It is an "excrescence," "a skeleton in the house," a mere "side show," etc., etc. Now, all this sounds quite magisterially, and presumes pretty largely upon popular credulity. And if caricatures were argument, if prophecy were history, we should feel stumped. We submit that Dr. Teague and Ryals (for these are the names that figure in the two States where the movement is referred to) that brings out Dr. H. in the *Herald*, are pretty respectable "skeletons." And it may be (though we do not presume to "predict," that, like the prophet's vision of "dry bones" in the valley, they may rise up, instinct with life, and do something worthy of the great cause to which they have already given so much of their lives.

To sum up, we say, that these Professorships are needed in Georgia and Alabama to meet demands which the Seminary cannot supply. Ministerial destitution in Alabama, at least, is alarming. There are three associations in this State in the bounds of which there are said to be thirty churches without pastors. This whole movement to restore these professorships has originated in a profound conviction that something of the kind must be done to benefit that great body of our young men preparing for the ministry who simply cannot go elsewhere, and we more than suspect that it will not yield to the argument *ad crumenam*. We only add that "microscopic" revelations are sometimes as astounding as telescopic, and both are important in their places. And we say, *adieu* to all antagonisms.

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S. HENDERSON.

You say, "Anything else than a soft place will be found by the incumbent of a theological chair—a small and uncertain salary, and the peril of pleasing everybody and failing." It is proposed to pay the theological professor \$1,000.00, and while you and I may consider such a small salary, nine-tenths of the Baptists of Alabama do not so consider it, and while you and I may consider the filling of the chair no soft place, nine-tenths of the Baptists of Alabama do so consider it.

There are in Alabama a great many Baptists of limited means, a great many who labor and toil to keep want away from their loved ones, and I imagine they will be slow to see the small salary in \$1,000.00 for eight months' work, and slower still to see the "anything but a soft place" in delivering a lecture now and then to a class of theologues at times when they have leisure (?) from their studies.

You say, "The institution with the income of last year can bear the strain of ten or twelve theologues, and pay its professors." It did so last year, and will be a small surplus left." Why then tax the church for money for ministerial education? Why raise \$1,800.00 at the State Convention? Was the object to provide means for establishing a theological professorship? Was it so stated? Grant that a small surplus was left. Is it not necessary that there should be a surplus? How else can the buildings be kept in order—insurance and other expenses be paid? It seems to me away off here that a surplus is an absolute necessity.

Do you think Spurgeon our greatest preacher? I regard him as the world's most remarkable man. He is a cosmopolite. I was not thinking of him however when I penned the line which provoked your (4) criticism. I had in my mind our greatest Alabama preacher. The argument was not based on Spurgeon's greatness, but on the greatness of one of our own Alabama preachers, born, I think, in Alabama, reared and educated in Alabama, and still in Alabama. He had training—thorough training—but not theological training as I am informed.

You say, "The Seminary cannot take the thousands of students who ought now to be in some school of training." Neither can Howard College without increasing its faculty, and I fear it will be in the dim distant future when it shall have one-fourth of one thousand, if the Baptists of Alabama have to raise \$1,800.00 to provide for four.

You ask, "Why should the presence of theologues drive others away from the college?" I do not know why, I do not think it would under the present regime. When the theological department is established, and a theological class formed a sort of caste will be created which will keep some boys away. Human nature is human nature and boys are intensely human, and they will dread the espionage—imagined though it be—of a class of theologues.

I am proud of Howard College as a Baptist institution, and proud of the work it is doing, and I am anxious that nothing be done to hinder its noble work. I am in favor of training men called to preach, and to this end I am in favor of using the money raised for ministerial education in giving them a thorough collegiate course instead of spending five-ninths of it to the establishment and support of a theological professorship. By applying the mon-

ey contributed for the education of young ministers to that purpose, we will keep hold of the denomination, and so long as a wise application is made of the money so contributed the denomination will rally to the support of the institution with their purses, and their patronage.

If, as you say, "About all that nine-tenths of the Baptists of Alabama know about the college is, that our young ministers go to school there," the influence and support of that nine-tenths cannot be of much value, and the college cannot hope for much patronage from them. If they know so little, as you seem to think, they must care less, and we would as well undertake to raise up an army from a grave yard as to raise up friends for Howard College from the great mass of the Baptists of Alabama.

SHAW.

Vacation Wanderings.

A BACKWARD GLANCE. EAST TENNESSEE ASSOCIATION.

Two months ago I left Mobile for East Tennessee, "the Switzerland of America." It seems but yesterday from one point of view, so rapid and pleasant have been the changes. A few days at Healing Springs, Ala., a week at Knoxville, two weeks at Hale Springs, away up under the eaves of the Cumberland mountains, and the rest of the time darting over hill and vale, only to alight here and there where I saw the Baptist clans "a gathering"—no wonder the time has sped by unnoted! (And shall I add, Bro. Editors, no wonder those "Notes of Travel" have not been forth-coming?) Well, it's all over now, I am at home again, and I can pause and look back. Perhaps I may find something even yet that will bear reporting. For instance there's OUR SUNDAY IN KNOXVILLE.

It was a beautiful day—a real restful Sabbath day. The queenly little city fairly basked and smiled in the sunlight. How beautiful for situation! How like Jerusalem—girl about with mountains! What fair proportions and goodly airs she is putting on! Within one year her population has increased nearly five thousand, and just see the noble buildings she is putting up! What a sturdy, intelligent, enterprising, church-going people are her's! Here they are just filling the street cars and the streets "on their way to church." Soon we found ourselves worshipping with the old First church, of which I was once pastor. Dr. Strickland, my successor, was announced to preach his farewell sermon. The house was crowded, aisles and all, and the services deeply impressive. The preacher took as his text, "And now, brethren, I commend you to God and to the word of his grace."—Acts 20:32. "As the great Apostle spoke the words of my text," said he, "he stood with a handful of Christian men and women on the marble and beach of the restless, murmuring sea. His heart was full of feelings of sadness and love intermingled. He was taking his leave, perhaps forever, as regards the present life, of the dear friends who stood around him. As pastor and people we part to-day. My deepest desire is to commend you to God and to the word of his grace." Thus he struck the keynote of the sermon—a sermon in which he reviewed in a most striking and cheering way God's dealings with the church in the past, recounting the blessings he had showered upon pastor and people, and then commending them afresh, with affectionate words of parting counsel, to the same God who had been their "help in ages past" would be their "hope in years to come." Among other things he said, "As a church we have made real, solid advancement. There have been since I took charge of the work, one hundred and five baptisms, one hundred and twenty-five accessions by letter. The contributions to State and Home Missions have aggregated five hundred dollars; to Foreign Missions six hundred dollars; and you have given for congregational expenses twelve thousand dollars." "I can say for the church that it has not been exacting. No church could be more reasonable than you have been. Did I mean rest! you freely gave it. You gave me time and means for relaxation and rest, and you followed me on my way with your prayers. An hour multiplied by three would not be sufficient for me to tell of all your kindnesses to me."

In concluding, he spoke these wholesome words of counsel: "You have chosen my successor. Come at once to him. Welcome him. Give him to know that the lines have fallen to him in pleasant places. Make his first day full of gladness. I beg you to gather around him and give him your moral support and presence. Speak kindly to him and often. Pray for him. He will have peculiar trials; any pastor would, at any place, in any church. It will not be enough for him to have your sympathy. He will need to know that he has it. He will need the grasp of your hand. His success will depend largely upon the deacons. He can not succeed unless he has your support. With it I believe he will have grand success. My brethren, do not forget to stand around him there."

So ended a most successful pastorate, and Dr. Strickland left the following week for Nashville. The retiring pastor announced that his successor, Rev. Eugene Taylor, of Mississippi, would take charge of the church, and would fill the pulpit on the following Sunday. Thus no space was left to be filled up with the disgraceful work of *cardinalizing*. Well, now, enough of the

metropolis; my time was chiefly spent in the country and with associations. And what shall I say of

THE OUTLOOK IN EAST TENNESSEE?

To say the least, it is cheering. It requires no prophet's eye to see the streaks of the dawn of a new day breaking over those beautiful mountain valleys. I can note most palpable signs of progress since first I became acquainted with our people, three years ago. The whole people are waking up and taking firm steps forward. The farmers have been up in their night and are holding conventions, discussing methods, introducing improvements, and, in short, giving themselves afresh to their calling as if they had discovered a new dignity and blessedness in it. Any section of our common country might well be proud of such men as Jas. A. Farley, of McMinn, and J. B. Stokley, of Cocke county, who have held honorable positions in the farmers' convention of the State and are real leaders in every enterprise for the advancement of the people. It is pleasing to know, too, that they are both excellent Christian gentlemen, and Baptists. The new railroads in East Tennessee, the Cincinnati Southern, and the Knoxville and Ohio (with its North Carolina Division), have had no little to do with the wonderful progress which has marked affairs of late in that country. But the progress of our people there has been in no small degree due to the fine influence of Carson College, the American Baptist Reflector, and the active and tactful Secretary of the State Mission Board, Rev. James Waters. The college has exerted a marked influence on the rising ministry there. Some noble men have gone forth from its walls to become workers and preachers of extensive and blessed fame and efficiency. Nor has it ever done better work. I was told, than it is doing now under its brilliant young president with his able colleagues. The Reflector has worked and won its way into almost every part of East Tennessee, and has everywhere been a potent agency in awakening, enlightening and unifying the people. I found everywhere that I went that Secretary Waters had won many hearts and had done more than he perhaps knows of yet to break down prejudices against the State Board, and to promote a spirit of harmony and co-operation. But, after all, much remains to be done in this beautiful "Switzerland of America." At a late "Workers' Conference," at Morristown some remarkable things were said. Dr. Montgomery said in his address of welcome, "We are doing less to bless men and honor God than any equal number of men under similar circumstances under heaven!" Dr. Goforth said, however, that he thought Baptists in East Tennessee had sense and religion too. "After all," he continued, "I don't know but that we ought to send missionaries to New York and Philadelphia." Later Dr. Montgomery said: "What we want is to train our people to go outside of themselves, be missionaries. This will never do by simply taking up a collection for current expenses." Rev. C. C. Brown said, "This very meeting grew out of the fact that our people are doing next to nothing." Rev. S. E. Jones said, "Somebody is going to possess this land. Who shall it be? I believe God has called us together to say to us, 'Go forward!'" Rev. D. F. Manly said, "It is no longer a question as to whether it is our duty to do mission work. The Cincinnati Southern Railroad opens up a large mission field that we should occupy." Rev. J. W. Oliver said, "We ought to do more. There is a general complaint of a want of interest. (The reason is that we are doing so little!)" The general feeling of my people now is toward the State Board. Rev. T. J. Evans said, "If am working through the State Board. I once opposed and now I am in favor. The time has come to do it that way. Our people in East Tennessee are not stingy if approached in the right way." Hom. J. B. Stokley said, "It must be patent to all that we are not doing our duty. I do not think it simply a lack of information, or a lack of means. It is estimated that there are fifty thousand Baptists in East Tennessee. One cent a week from each would be twenty-five thousand dollars a year! Brethren we need more money in our churches—that more than anything else!" Dr. Baker said, "Bro. Stokley has struck the key-note." Here, then, we may get glimpses at the state of things there. The very fact that they are not doing their duty and are coming together to talk about it is hopeful. The heaven is at work. Even since that meeting was held new life has been manifested in not a few associations. God hasten the full, clear day that is dawning!

GEO. B. EAGER.

Mobile, Ala.

England has placed an awful obstacle in the way of mission work in China, in forcing the opium trade on that people, and holding it there, to the ruin of millions, in spite of the expostulations of the Chinese government and the wail of agony that goes up from almost every home of that land.

Miss Mattie Roberts, of Louisville, Ky., and Miss Emma Young, of Mississippi, expect to sail for China about November 1st, in company with Miss Lulu Whitten, who returns to China. They will reinforce the mission of the Southern Baptist Convention. Miss Roberts goes to Tung Chow and Miss Young to Canton.

Alabama Baptist.

SELMA, ALA., NOV. 1, 1883.
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The following brethren have kindly
consented to act as our agents in re-
ceiving and receiving for money due
us:

Bro. M. G. Hudson, at Mobile.
Bro. W. S. Rogers, at Midway.
Bro. W. A. Davis, at Eufrasia.
Bro. A. H. Borders, at Clayton.
Bro. T. L. Jones, at Montgomery.
Bro. J. F. Fore, at Pine Apple.
Bro. E. D. Creath, at Greenville.
Bro. J. S. Edens, at Gadsden.
Bro. A. J. Phillips, at Warrenton.
Bro. J. T. Evans, at Warrenton.
Bro. W. R. Sawyer, at Warrenton.

The Board of Ministerial Education
—OF THE
ALABAMA BAPTIST STATE CONVENTION.
E. B. THAYER, Pres.; E. J. FORRESTER, Sec.;
W. F. WELCH, Treas.;
E. T. WINKLER, JNO. L. WEST.
Brethren desiring aid from this Board will
address Rev. E. J. Forrester, Secretary of
the Board, at Selma.
All applicants must appear before the
Board for examination.

Who did it? Somebody mailed us
\$2.00 from Troy last Saturday in one
of our envelopes. No name was signed
to the letter. We cannot give credit
until we know who sent the money.
Who did it?

ALABAMA NEWS.—Brethren com-
plain of the absence of this column
from our paper during the past month.
It is not generally known that that
column costs several times as much la-
bor as any other column in the pa-
per. During the past month two of
our force have been in constant at-
tendance at associational meetings,
and we alone have been left in the
office. The demands upon us have
been so great that we have found it
simply impossible to devote any time
to gathering State news. The asso-
ciational season is about over now
and our news department will receive
the usual attention hereafter.

We have heard of several men who
have been excluded from Baptist
churches for voting against prohibi-
tion for recommending men as
bar-keepers.

A brother was arraigned on the
charge of drunkenness. He plead
guilty and said, "Brethren if it is con-
trary to the rules of the church I am
sorry for it. But I didn't know it
was." We did not learn the name of
the pastor of this church.

On a certain occasion the subject
of ministerial education was being
pressed upon the attention of an as-
sociation. During the progress of
the discussion, it was said repeatedly
that our young ministers ought to go
to "Howard." At the conclusion a
brother said to a minister, "We have
had an interesting meeting." The
minister manifested a good deal of
feeling and replied, that as far as he
was concerned "Mr. Howard" could
educate the young preachers with his
own money if he wanted to, he
would not help him. He left the
meeting in disgust, feeling that it was
time worse than wasted to be discuss-
ing the ways and means of educating
young men to preach the Gospel. He
had never been to school and he
preached.

On more occasions than one this
fall we have felt like offering the fol-
lowing:

Whereas, Brethren are away from
home, and whereas, they have been
away two days and have determined
to return to-day, and whereas, the let-
ters have been read, and the associa-
tion has been organized, and whereas,
the matters that have brought them to-
gether are very important, but per-
tain to the interests of the kingdom
of Christ; therefore be it

Resolved 1st, That we consider the
business to have been attended to at
this meeting of the association, as
having been attended to.

Resolved 2nd, That we do now sing
a hymn, take the parting hand, and
adjoin to meet at the usual time
next year.

Last week we went to Marion to
attend a meeting of the Board of
Trustees of Howard College, called to
consider the propriety of establishing
a Theological Professorship in con-
nection with the college. We regard
the action of the Board as an in-
definite postponement of the matter.
We were glad to learn that the Ju-
dson had opened with an unusually
large number of students. The Ju-
dson has a larger number of board-
ers than it has had for a num-
ber of years. Every room in the in-
stitution is occupied. We have not
seen a finer looking body of young
men than those with whom we met
in the chapel. We shook hands with
thirteen excellent young men who
are preparing for the ministry. There
ought to be forty of them.

AMONG THE ASSOCIATIONS.

THE ZION.
The route to this association lay
through portions of Conecuh, Cov-
ington, Crenshaw and Coffee counties,
and a more dreary, desolate one we
have never before taken. The pre-
vailing features of the trip were pine
barrens, and extended beds of deep
sand. Many miles together would
sometimes be passed over without be-
ing relieved by a single habitation.
And to add to the discomforts of the
journey, the sun was hot, the roads
dusty, and streams of water quite rare.

The first night was spent in the vil-
lage of ANDALUSIA.
The county seat of Covington. This
rural village is showing signs of new
life. A large business house is being
built, and a new Methodist church is
in course of erection, the Baptist
house of worship has just been over-
hauled, and a county newspaper has
just been started. With the opening
up of Conecuh river, Andalusia will
be brought into closer relations with
the outside world.

Pursuing the journey next day, in
company with Rev. I. Spence, a mes-
senger from the Bethlehem Associa-
tion, we passed over much of that
section the characteristics of which
have already been indicated. About
fourteen miles northwest of Andalusia
we fell into the famous old "Three
Notch Road," cut by Gen. Jackson
in his march to Pensacola, after his
subjugation of the hostile tribes on
the Tallapoosa river. This was in
1814. The road derives its name
from the three notches which the
General caused to be cut into the
trees along the way opened by him-
self. His reason for doing this was
to prevent any portion of his army
being diverted by the numerous ways
opened up by the Indians through the
forests through which they were pass-
ing. A few of the old marks still re-
main upon the trees. It was just af-
ter we had entered this road that we
spied a rudely constructed shanty
perched near the edge of the road.
Coming nearer we read the signifi-
cance of the wretched little place in
the sign emblazoned upon the end
next the road. Traced upon the
rough surface of a huge board were
the glaring but-crawly capitals form-
ing the compound word, "Bar-room."

Near the rude sign was hanging a
blowing horn in full view. This ex-
plained the cause of the miserable
little hut's being closed. Scarcely seen
in the depths of the forests was an
humble dwelling, the approach to
which was indicated by a well-beaten
path threading its course thitherward.
Evidently the proprietor of that place
of business was a man of economic
habits. The sign and the horn told
the story to those bibulously inclined,
and the proprietor could be summon-
ed to his work only by being blown
up.

The second night of the trip was
spent in the village of Bullock, upon
the southern border of Crenshaw
county. This is one of the most
charming interior villages we have
ever seen. The surface is almost
level as a parlor floor, and overspread
with the grandest oaks. Our thanks
are due Mr. Colquitt and his estimable
wife and daughters for the hospi-
table kindnesses shown us then and
afterwards. Henceforth that family
will be readers of the ALABAMA BAP-
TIST.

The next day we proceeded to the
association, which met with

THE BLUFF SPRINGS CHURCH,
in the upper portion of Coffee. The
house was far too small to accommo-
date the crowd, and it was forced to
adjoin to the arbor to listen to the
introductory sermon. Bro. Cheatham,
the preacher, gave us quite a capital
sermon from the text Luke 9:23. One
appreciated the discourse more after
the preacher stated that he had been
reared under strong anti-missionary
influences. It was manifest from the
letters that the churches composing
the Zion Association, are not fully
alive to their duty as missionary or-
ganizations. The contributions of
many of them were small, and from
some no contributions at all were re-
ported. We found that the ALABAMA
BAPTIST was taken by only a very
few in the association, and this may
partly account for their remissness of
duty. But the association has some
noble and zealous spirits who are as
earnest advocates of the cause of our
common Zion as can be found in the
State. Among these may be men-
tioned such names as Mosely, W. F.
Martin, Bulger and Cheatham. These
are all active and earnest spirits in
the cause of missions. It should have
been said some earlier, that Rev. P. L.
Mosely was made the moderator,
Judge M. Riley, the clerk, and J. D.
Clary, the treasurer of the association.
We have never found warmer friends
of our paper than among those who
have been taking it heretofore. Regu-
lar business was suspended for a
considerable time on Saturday after-
noon to enable the representative of
the paper to urge its claims before the
body. He was followed by most en-
thusiastic talks by Brethren Martin,
Mosely, Cheatham, Bulger, Spence
and McCaskey. To these brethren
we feel grateful for the timely aid
rendered us. On Sunday, after preach-

ing, a brother, whom we found not to
be a reader of the paper, accosted us
thus: "Can the State Board not be
induced to do something for the des-
titution in Southeast Alabama?" We
said to him that the State Board was
doing its utmost with the facilities in
hand; that we knew the members of
the Board to be men devoted to the
interest of the Baptist cause in this
State, but that their efforts were based
altogether upon the resources with
which the associations supplied them.
We said further, the missionaries in
this portion of the State should evince
their interest in the supply of the pre-
vailing destitution by rallying with
more liberal means to the support of
the Board. How much good this did,
spoken as it was in a group, we can
not tell. That brother will never con-
sider us personal in thus referring to
him, because we could not possibly
induce him to subscribe for the ALA-
BAMA BAPTIST. Fifty-five subscrib-
ers were secured before we took our
leave on Monday morning—one day
before the close of the session. We
regret that duty called us away be-
fore the most interesting part of the
work was entered upon; but the time
had come and we could not linger.

NEW WORK IN MEXICO.

We noticed in the Texas Baptist
Herald a few weeks ago, from Bro.
Powell, our principal missionary in
Mexico, a statement of a proposition
made to him and through him to the
Baptists of the South, of the surren-
der by Mexican authorities of vast
and valuable property to be used for
educational purposes on certain con-
ditions. The proposition was made
by the Governor of the Mexican
State in which Bro. Powell resides—
Santillo being his station. The matter
was put before the late Baptist Con-
vention of Texas in session at San
Antonio, and received a most enthu-
siastic response, and a pledge of
twelve thousand dollars to be used
in establishing the work.

The Religious Herald of last week
gives a graphic account of the visit
of Bro. Powell to Richmond, to put
the matter before our Foreign Mis-
sion Board, and the Board's action in
accepting the offer. Bro. Powell was
accompanied to Richmond by "two
distinguished Mexican gentlemen,
Signor Jose Maria Cardenas, Super-
intendent of Public Instruction for the
State of Coahuila; and Signor Se-
vero Fernandez, Mayor of Santillo."

They brought "letters from Gov. Evaristo Madero, tendering to the Board
property for school purposes, situated
partly in Santillo and partly in other
cities, valued at one hundred and fifty
thousand dollars, on the condition
that the Board will establish schools
for the higher education of women."
The property is to be free from Gov-
ernment control and wholly under the
management of our Foreign Mission
agencies in Mexico, the State of Coahuila
reserving the right to keep in the
schools a specified number of orphan
girls. After three days of careful
deliberation the Board at Richmond
decided to accept the tender.

It may be further remarked that
the legislature of the State of Coahuila
unanimously endorsed the arrange-
ment before Bro. Powell left for Rich-
mond. Baptists in Louisville, Ky.,
have signified their willingness to give
five thousand dollars to this work,
and after an address by Bro. Powell
in Grace Street church in Richmond,
while there, two thousand dollars was
raised, making in all

Texas,	\$12,000
Kentucky,	5,000
Richmond,	2,000
Total,	\$19,000

It was supposed that it would take
twenty thousand dollars to give the
work a start, and then at least five
thousand annually to keep it flourish-
ing. Bro. Powell wants an endow-
ment for this work of fifty thousand
dollars, and he will get it with ease.
It is one of those movements that will
strike the Baptist heart with electric
power and will move them right on.
Can any one doubt that God is in
this matter? In Mexico we have a
fine opportunity to show how a pure
Christianity can deliver a people from
the ignorance and woes of priestcraft.
Everything is favorable, and the Bap-
tists should go to their duty.

An objection will be heard of, to
the effect that this is receiving aid
from a civil government, and that
Baptists cannot do that. This, how-
ever, is not considered a gift, as the
government of Coahuila receives a
consideration in the orphan girls who
are to be educated free of tuition,
their board being paid by the govern-
ment.

With the lights before us, we give
the action of the Board at Richmond
our hearty endorsement. When the
Lord opens a door, we believe in go-
ing in and occupying and doing the
work. We think we can see a great
opportunity for Baptist missions in
Mexico in this enterprise, and feel
that the Religious Herald does not
state the opportunity too strongly or
place the expectation too high. Are
there not some liberal Baptists in
Alabama, who will promptly take part
in this work?

The vast majority of the inhabi-
tants of Persia are Mohammedans, the
total number of dissenters only num-
bering 74,000.

"ANOTHER RICHMOND."

The Religious Herald of last week
says:
"At one time, Howard College (Ala-
bama) had but one student in its
Theological Department, and that
student was J. B. Hawthorne. The
student memorized Daggs' Theology,
took his diploma and marched off;
but to this day he grieves that the
existence of such a department kept
him from attending a Theological
Seminary. Dr. Hawthorne intends
to address a letter to his Alabama
friends and beg them not to restore
this department, if there is anything
else they can find to do. They will
hear him, for he is an Alabamian, and
stands as high as any Baptist in this
State."

And so it seems that there is to be
"another Richmond in the field." All
right, we will be glad to "hear him."
We always have wondered how it was
that Bro. Hawthorne could "stand so
high" and preach so grandly, but the
secret is now explained. "He mem-
orized Daggs' Theology, took his di-
ploma and marched off." This re-
minds us of a story in President Man-
ning's. When the Republican Nation-
al Convention which nominated Gen.
Grant to his first term was in session,
just before taking the vote, a life size
picture of the General was placed on
the rostrum in full view of the whole
body; and under the picture in large
letters were the words,

"MATCH HIM IF YOU CAN!"

We all know what followed. And
before we see Dr. Hawthorne's im-
ploring letter, we bring forward this
Howard College boy, this solitary
student of Daggs' Theology, and we
challenge every opponent of a theo-
logical chair in Howard College—we
challenge every such opponent wheth-
er he lives in the State or out—

"MATCH HIM IF YOU CAN!"

Whether from University, College,
or Seminary, no other institution has
ever sent his match in this direction.
Oh that every young minister in
Alabama would memorize Daggs' Theology,
take his diploma from
Howard College, and march off! In
ten years we should have the grand-
est "march" that ever trod the soil or
filled the pulpits of Alabama. The
young minister who begins his minis-
terial life with Daggs' Theology in his
head will be as one among a thousand.
And now here we are writing again
on this subject. Well reader, the
above is too good to be left so. It
will prepare you for Bro. Hawthorne's
letter.

FIELD NOTES.

We most profoundly sympathize
with our brother, Dr. A. J. Robinson,
of Brooklyn, Conecuh county. In
addition to the loss of a dear boy,
and having an afflicted wife, he him-
self is prostrate under the blow of
severe physical affliction. "Thou
wilt keep him in perfect peace whose
mind is stayed on thee."—If
you want to succeed put some en-
thusiasm into your work. No pastor
can succeed who has not a passion
for his work. If you have any enter-
prise on foot fire the hearts of the
brethren with your own intense
earnestness.

Dr. J. G. Holland,
for many years the famous editor of
Scribner's, declared that the only
men who succeed are the one-idea
men. "We heard an old sister
say, several days ago, with respect
to Dr. Graves and his non-intercom-
munion: 'I think when he wrote
that book he got a little too smart!'"
The Baptists of Andalusia
have repaired their house of worship.
Rev. I. Spence has discovered
that his health has been greatly im-
proved since he abandoned the use
of tobacco. He is of the opinion
that all preachers should cease to
use it.—We are pleased to learn
of the growing popularity of Rev. L.
W. Duke in Texas. We can say to
the brethren of his adopted state
that we know Bro. Duke to be a good
preacher, and a most excellent Chris-
tian brother.—Whether you leave
your boy or girl a single dollar, give
him or her an education, or as good
one as you can. "The wealth of the
mind is the only true wealth."

Notwithstanding the short crops, we
have never known the country schools
better than this season.—The
strength of woman's influence was
exerted to its fullest in the late Ohio
election. Notwithstanding they failed
in their endeavor to secure prohibi-
tion, the determination which they
showed in the contest was but an in-
dex of that which is to be. The
chief sufferer in dram-drinking is
woman.—Covington county has
purchased the bridge known as the
Conecuh bridge on the road between
Andalusia and Evergreen.

The Governor of Coahuila, Mexico,
while in conversation with Missionary
Powell told him that he liked the
Baptists because a young lady refused
to dance with him because she was
a Baptist.—When you contribute
to any worthy cause raise the ques-
tion before the bar of your conscience.
"How much sacrifice am I making?"
Think of the feeble offerings which
you make compared with those made
by heroic men and women who
to distant shores as the bearers of the
message of love.—How many
Christians are there who are far more
interested in the success of the dem-
ocratic party than they are in the suc-
cess of missionary efforts!—The
Examiner is most unparalyzing in its
attack upon sensational preaching,
which feasts upon sensational preach-
ing must soon come to suffer from
spiritual dyspepsia. Solid and whole-
some food becomes the most agree-
able.—Paul commands us to
"rejoice evermore."—David seems
to have understood the spirit of this
injunction many years before the
Apostle preached it when he said,
"It is good for me that I have been
afflicted, that I might learn thy sta-

tes."—Nothing so stimulates a
faithful pastor as an occasional gift.
What better thing can be done, now
that the breezes are beginning to
grow chilly, than to present your pas-
tor with a neat overcoat for winter?
—Rev. J. H. Higdon has had
quite a successful meeting at Langley
school-house in Conecuh county. It
continued one week and resulted in
ten accessions to Arkadelphia church.
—Many brethren were prevent-
ed attending the Elm Association by
reason of the prevalence of yellow
fever at Brewton.—Rev. I. Spence
is a modern "son of thunder." As
ago a brother suggested that he was
afraid the house would have to be
Dr. Armistead, the leading Baptist
preacher of New York city, supplied
the pulpit of Henry Ward Beecher
some Sundays ago.—We have
often heard of prayer meeting killers,
but of late we have learned some-
thing of protracted meeting killers.
Common sense is as necessary in
a religious meeting as in business.
—The church house for the
Baptists in Monterey, Mexico, is ap-
proaching completion.—Dr. O.
C. Pope, of Texas, is doing a capital
house in his own State and among the
Mexicans.—The initials of Dr.
C. C. Chaplin, of Texas, exactly in-
dicate his weight—300 pounds. While
in the North some years ago, to de-
liver a speech the witty Dr. Henson,
of Chicago, introduced him by say-
ing, "Brethren, we have often heard
of 'the solid South,' but have the
pleasure to-day of seeing it and hear-
ing it speak."—Judge B. M.
Stevens, the Judge of Probate of
Coffee county, spoke to us with en-
thusiasm of the neat church which
the Baptists are erecting in the town
Elba, the county seat of Coffee. He
thinks that its completion will mark
the point of a new departure to the
Baptist cause in his town. This is
the first Baptist church ever erected
there. If you have \$10 or even \$5
to give to a first class cause send it
to the Judge at Elba. The Baptists
there richly deserve success.—We
heard a letter read before an as-
sociation some time ago in which it
was careful to place a letter after each
of the items, Foreign Missions, Home
Missions, State Missions and pastor's
salary, and then concluded by gravely
suggesting that the association con-
tinue its connection with the State
Board, and even boldly recommend-
ed an evangelist for the special field
in which it was located. Selah.

Such was the enthusiasm of Rev. W.
F. Martin, in behalf of the ALABAMA
BAPTIST at the Zion Association,
that he would walk up into a crowd,
coat and beg them to subscribe. He
seemed determined to take no denial.
He impressed us quite favorably
and did us good service.—Rev.
J. W. Dickinson has moved back to
Grove Hill, from Choctaw Corner.

"I have had two good meet-
ings in Texas; one at Kosse, where I
was assisted by Bro. P. E. Kirven,
formerly of Alabama. Thirteen
joined the church. I had another
meeting at Blue Ridge where nineteen
joined. Texas is the most inviting
field for zealous, energetic ministers
in the world. I regard myself as very
fortunate in being here. I have a field
of labor that will furnish an ample
support for my traveling, where I do
not have to pay for the rail-
road." Bro. Duke, of Reagan, Texas,
will pardon us for publishing the
foregoing extract from a private let-
ter. He has hosts of friends in Ala-
bama who will be glad to know of
his fortunate location and successful
work.

"Bro. L. L. Aikens, of
Montgomery county, says he could
not afford to miss a single copy of
the ALABAMA BAPTIST. I wish all
talk for Foreign Missions on the sec-
ond Sabbath and got all the associa-
tion asked his church for. Cannot
others do likewise?"—J. W. Orme.
—Rev. G. M. Jones, of Fairfield,
sends his renewal and says we may
stop his paper when we "hear that
Old Master has stopped his breath."
—Rev. J. L. Thompson has
moved from Tallahassee to Verbena,
Chilton county. He will preach at
Deatsville and Verbena, twice a
month at each place.—Rev. J. A.
Glenn has moved from Rev. J.
Deport to Ashville.—"We had a
good meeting at our church Sept.
15th and 16th. On the 15th the
church went into conference, and
three presented themselves for mem-
bership. One of them was a man
55 years of age, who lost a leg in the
late war. On Sabbath morning they
were all baptized. The wife of the
old soldier is a Methodist and she
did some fine shouting when he
came out of the water. The work
still goes on. The church at Friend-
ship now numbers eighty-eight and
others are expected to join at next
meeting. I am always glad to get
my paper. I know that it will get
something good."—E. A. Hall.

Bro. Robinson and T. Crow
were ordained deacons of Pleasant
Hill Baptist church, in Muscogee
Association, second Sunday in Oc-
tober, 1883. The presbytery consist-
ed of Rev. C. W. Hare and J. Gunn.
—Pastor, Trinity, Ala., Oct. 25.
—"The Hephzibah church, where the
Coosa River Association met in Sept.,
has had a good revival. Nine per-
sons united with the church. The
pastor, Bro. Griffin, did the preach-
ing in the main. I was with him
one day."—R.

DEAR BAPTIST: On the second
Sabbath in September we commenced
our meeting, during which our hearts
were made to rejoice on account of
the Holy Spirit's being with us.
Through the faithful and earnest ser-
mons preached by our pastor, Bro.
James Dickinson, the church was
somewhat revived. Sinners were
brought to God's altar and openly
confessed their sins. This meeting
only continued five days. Six were
added to the church. Three con-
verts were buried with Christ in bap-
tism by our pastor and three were
received by letter. Others were
left deeply interested in their souls
salvation, and we trust there are still
more to follow.

L. J. LINDSEY.

Lower Peach Tree, Oct. 18th.

The Acquisition of Languages.

Some suggestions on this subject,
which I find in a brief notice of
Besant's Life and Achievements of
Edward Henry Palmer, late "Lord
Anson's Professor" of Arabic, Cam-
bridge, England, in the Examiner,
are most noteworthy. The achieve-
ments of Professor Palmer, especially
when associated with those of Cardi-
nal Mezzofanti and our own Elihu
Burritt, however unorthodox in the
esteem of our "academic Pharisees,"
and Altophatics, remind me of the
homely saying floating about among us
for awhile, "Nothing succeeds like
success." How many languages
Professor Palmer had mastered is
not stated by the book man of the
Examiner more nearly than to say,
"He was easily the first linguist in
Europe." Mezzofanti conversed in
his own tongue with students of al-
most any nationality, in the College
of the Propaganda in Rome, and it
was claimed for him that he knew
more than seventy. Mr. Burritt had
acquired some half dozen or more,
by middle life, while laboring daily
in his blacksmith shop. My impres-
sion is, that the method of study in
these several cases was substantially
the same.

What was this method? As I can
best gather from the notice in the
Examiner, it consisted in the case of
Mr. Palmer—for no Doctorate from
Oxford or Cambridge signified the
name of the great Orientalist, only
tolerated in a subordinate chair in
latter University—in two or three
main articles: Leading terms were
fixed upon in a given language, ac-
quaintance made with the family of
kindred words, all familiarized to
the ear; and all this largely irrespec-
tive of grammar or even inflection,
which were after considerations.
This is the way a child learns its
vernacular more thoroughly in a few
years, and with undeveloped powers,
than your college student acquires a
language or two in many years, with
an amount of grammar and ocular
drill. The mental gymnastics of the
latter method I, however, greatly ap-
preciate. I only insist upon invoking
more fully the principle of imitation
and the use of the ear. I suppose
when many languages are to be ac-
quired, the plan would be to trace
the family connection in the different
tongues, by ear and eye, as growing
out of a common stock, having a
common ancestry, in the first place.
I have been induced to call at-
tention to this subject for several
reasons. First of all, it is a gratifica-
tion to find a notion, in relation to
any matter of moment, long floating
loosely and dimly in one's mind, ar-
ticulate and definitely expressed by
another, and backed up by authori-
tative illustration. Thyn, no thought-
ful man has ever been in college who
has not painfully felt that the average
success of students of language in
those institutions is lamentably
meagre in comparison with the vast
expenditure of time and toil bestowed
upon them. The inquiry has been,
why? The success of such scholars
as Professor Palmer, making every
allowance for genius, may suggest a
part of the answer. Farther, sug-
gestive encouragement may be afford-
ed to the many active minds to whom
the schools are inaccessible. Suppose
something like the Polyglottal
Journal, published before the war in
New York, in the hands of the pri-
vate student. Coming over the
same passages, in six or eight parallel
columns, in as many languages, eye-
ling the form of the words and pro-
nouncing them as best he can, the
student may soon learn that much of
all them.

But I must apologize for writing
upon a subject appropriately handled
only by eminent scholars. I humbly
ask your pardon, if I deemed an in-
truder, while attempting a little ser-
vice to students with circumscribed
opportunities, and to parents and
guardians who are left to educate
their children and wards at home.
Some attempts in the line indicated
have tended to confirm the theory
long entertained as such, and put me,
with encouragement, upon stating
it. So that I can honestly close,
with the famous "sic cogitant" of
the great Lord Bacon, as an exponent
of fact and of feeling. E. B. T.

For the Alabama Baptist.

Good Meetings.

DEAR EDITORS: Success seems to be
attending the efforts of the churches
generally in this section. I com-
menced a meeting at Liberty church,
Murphree's Valley, Blount County,
embracing the fifth Sabbath in July,
which continued seven days. The
church was much revived and several
members were received by experience
and baptism—all of good settled ma-
terial, one brother being over fifty
years old. I was assisted by brethren
Wade, Cole, Patterson and Ellis.
How pleasant it is to labor with a
live, working church!—The church
at that place is making con-
siderable progress in the right direc-
tion.

Next began a meeting at Union
church, Etowah County, embracing
the first Sabbath in August. On
Sunday I preached the dedication
sermon of the new house of worship
at that place to a very large and at-
tentive congregation. The meeting
was continued ten days with great
interest. The church was much re-
vived and thirty-one were added to
its membership by baptism and letter.
The work will be more appreciated
when we are reminded that three
years ago that community was almost
beyond reach on account of antio-
chianism. It is a wonderful fact that
in so short a time God, through the
instrumentality of a few, has drawn
to himself a church of about eighty
members. They have built a good
house for the country, support their
pastor liberally, and have something
left for the regions beyond. Brethren
Woodall and Hood aided me part of
the time in this meeting. To God be
all the praise!

We began a meeting at Hopewell
church, St. Clair county, embracing
the third Sabbath in August, which
continued nine days. It was a pre-
cious time. The church was much
revived and six were baptized. Those
baptized will add material strength to

J. GUNN.

Trinity, Morgan Co., Oct. 10.

Gracious Revivals.

Edo. Ala. Baptist: We began a
protracted meeting with Liberty
church Saturday before the 3rd Sab-
bath in August, which continued
five days. We had the assistance of
Elders I. Spence and Jno. Gray.
The Lord graciously blessed us.
Twenty-three were added to the
church. From thence we went to
Union church, Conecuh county, and
began a meeting Saturday before the
4th Sabbath, where we had the aid
of Rev. J. F. Bruner, colporteur and
evangelist, and there again the Lord
blessed us. Nine were received, six
by baptism. From thence we went
to New Hope, where again the Lord
met with us and blessed us. We had
the services of Rev. Jno. Gray. Six-
teen were added to the church—four-
teen by baptism. From thence we
went to Fairfield, where the Lord
met with us and graciously poured
out his Spirit upon us. We had the
services of brethren J. F. Bruner,
B. J. Skinner and B. H. Crumpton.
Forty were added to the church—
twenty-six by baptism. May the
Lord continue to bless his people in
our prayer. J. HOLLEY, Pastor.

Meeting at Pleasant Hill.

A meeting of six days at Pleasant
Hill church, in the Tuscaloosa Asso-
ciation, commenced on Saturday be-
fore the second Sunday in October,
and closed on Thursday after. The
church has been in a very cold state
for some time, but during the meet-
ing the church was greatly revived.
It seemed that the power of God was
felt in every heart. I have seen and
heard more shouting and more ani-
mal excitement than there were there,
but I never witnessed such sobbing
tears before in my life. On Tuesday
evening after prayer meeting the
brethren got up and expressed their
feelings, and seemed to regret greatly
that they had done so little for the
cause of Christ. They seem deter-
mined to do more in the future than
they have ever done.

I never saw as good behavior at
Pleasant Hill church before in my
life. I have been preaching there for
six years, except a vacation of one
year during the time. At the meet-
ing there seemed to be a deep, solemn
feeling that pervaded the entire con-
gregation. The house was crowded
day and night. At the close of the
meeting I had the pleasure of bury-
ing eleven with Christ in baptism, and
five others joined by letter. I think
others will come in yet. To God be
all the praise. J. W. HOSMER.

DEAR BRO. EDITOR: I have just
returned from the South Eastern Bap-
tist Association which met 16 miles
west of Mobile. It represents 18
churches and over 500 members,
scattered over Green and Jackson
Counties, Miss., and Mobile and
Washington, Ala. The session is
said to have been one of the best ever
held. Cheering reports from many
of the churches, but great destitution
prevails over much of the territory.
Old

