

Alabama Baptist.

SELMA, ALA., JAN. 24, 1884.

JNO. L. WEST & CO., PUBLISHERS.

EDITORS: W. C. CLEVELAND, and JNO. L. WEST.

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INTERESTING ANNOUNCEMENT.

On the first day of June next we will distribute two hundred dollars in gold among our friends, as follows:

1. To the person sending us the largest list of new subscribers for THE ALABAMA BAPTIST by that date we will give one hundred dollars in gold as a premium.

2. To the person sending us the next largest list we will give fifty dollars in gold as a premium.

3. To the five persons sending us the next five largest lists we will give ten dollars, each in gold as a premium.

No name will be counted unless accompanied with the money to pay a full year's subscription. Only names of new subscribers will be counted. However, those who have been subscribers in the past but are not now receiving the paper will be considered as new subscribers.

In addition to the above, we will give two dollars to every person who secures for us five new subscriptions, or five renewals, and ten dollars; the person securing the names to retain two dollars and send us eight dollars with the names. Or, if preferred, we will send the paper one year free of charge to the person sending us five names and ten dollars.

On either of these propositions no name will be counted unless all arrangements are paid when it is entered. No name received later than May 31st will be counted.

JNO. L. WEST & CO.

Jan. 10th., 1884.

TO THE FRIENDS OF THE ALABAMA BAPTIST.

Several years ago so many names of those who had not paid their subscriptions had accumulated on our books that we were compelled to drop all who had not paid in advance. This created dissatisfaction on the part of many good brethren who thought that we ought to have continued their papers.

We then adopted the plan of notifying through the mails, on the first of each month, all whose subscriptions would expire during that month, and of notifying them at frequent intervals afterwards that their subscriptions had expired. In these notices, and from time to time in the paper, we stated that unless subscribers ordered their paper stopped it would be taken for granted that they wished it continued. We begged all who did not want the paper continued to their address to inform us of the fact at once. We hoped that this course would remove all cause for complaint. We intended it as a kindness to our subscribers and as a mark of our confidence in them, and we felt assured that they would not suffer us to lose anything by it.

The result has not been satisfactory. We have been so seriously inconvenienced by the failure of those to whom we have been sending the paper to pay us, that we shall be compelled hereafter to adhere strictly to the cash in advance system.

The Christian Secretary brings us the sad tidings of the death of the great Commentator, Dr. Lange. It is stated that his body was found in the canal near Hamburg. This is all the information we have, and it is sad enough.

An ITEM has been going the rounds of the papers, to the effect that "the liabilities of Baker, Lawler, & Co. were \$500,000." We regret that this item was inadvertently inserted in the last issue of the ALABAMA BAPTIST, under the head of Alabama News. The statement is not in accordance with the facts, and we take the first opportunity to correct it. The liabilities of the firm do not exceed \$25,000, and the assets, as shown by the books, amount to \$324,000, showing an excess of assets over liabilities of \$299,000.

We have lately learned something of the experience of a pastor represented as an acceptable preacher, a good man, and a faithful pastor. All his people liked him and would be glad to retain his services.

Last year he left his farm and devoted his time and strength to the service of three churches, and gave satisfaction to all with whom he labored. At the end of the year received, all told, from all the churches ten dollars and two bushels of oats. He is a poor man and now returns to the farm to pay debts incurred last year in the support of his family and to provide for their sustenance this year. Who can blame this good man for going into the farm? God will not, we are sure, and we are sure that his people will not. His conscience compels him.

Not long since we took occasion to say something in regard to the evil effects of vicious, impure literature. The following gathered from "Traps for the Young," a book lately published by Mr. Comstock, will serve to impress what we wrote. He says one of the officers of the Prison Association of New York, told him that fifty per cent of those arraigned for crime were under twenty years of age, and one-third were not over sixteen years of age. From January to August, 1883, twenty-four youths were arrested for murder, eighty-seven for attempted murder, eighty for burglary, ninety-two for larceny, thirty-eight for highway robbery, nine for forgery, eighteen for attempted suicide, nine for pocket-picking, and several for other offenses, twenty-one committed suicide; and a large number of girls were arrested for immorality. He says further, that very much of this crime is attributed to the reading of vicious, impure literature. It will be well if the conservators of good morals shall give this subject careful and continued attention.

A consistent Christian life is the happiest, most joyful life in this world, notwithstanding all its restraints, and sacrifices, and self-denial. It must be so, because it is the only life based on the true principles of life. It is the only life that the conscience fully approves. The world deceives us. It promises pleasure, but gives bitterness. It opens a broad descending way, but the end of that way is death. The Gospel presents a cross in the beginning and gives a crown in the end. It opens a narrow way, but the end of that way is everlasting life.

Every man must choose between these ways—the broad way of selfish indulgence, ending in disappointment and ruin, and the narrow way of the Gospel leading to happiness and unending success.

The world and some professors regard the Christian life as gloomy, melancholy, sad and joyless. It is false. This is a delusion of the world, a deception of Satan.

Converse with those Christians whose consistent, self-denying lives command your confidence, those who have walked longest and most rigidly in the narrow way. Ask them if they are weary of the way, if they regret the sacrifices and privations they have endured? Without exception their only regret is, that they have not denied themselves more, that they have not endured more sacrifices and privations. Ask them if all the sinful indulgences of passion and pride are equal to the blissful peace of the soul reconciled to God, of the soul living in the truth and assured of eternal happiness? Ask them if the fleeting pleasures of earth are equal to the joys of that love that begins on earth and ends in heaven? With out exception they will tell you, no.

Only faithful witnesses, consistent representatives of Christ have a right to speak of the joys and pleasures and benefits of consistent Christian life. They alone are in condition to receive and enjoy them.

"WHAT is the duty of a church into the neighborhood of which, a member of another church moving, bringing a letter and neglecting to present it, or coming without a letter refuses to connect himself with the church with which he is associated?"

This is not a new question and it is not unimportant. That every church has duties in regard to all who come within the sphere of its influence, is admitted of all. It has duties relating to members of other churches being within the range of its operations and who are too far away to receive the benefits or feel the restraints of churches to which they belong.

The first duty of the church to these parties, is to find out, if possible, the reasons why they refuse to connect themselves with it. There may be good reasons. We know a good brother who for years has been closely associated with a working church. He mingles in all its services, contributes liberally to its support, and is actively interested in all its enterprises, and not infrequently in years past, has represented it in general bodies. All the while his membership has been with a weak little church in another community. He did his full share in supporting this little church, and remained with it that it might not cease to exist.

A church may be dead, indifferent, divided by quarrels and old feuds, beyond recovery. It would be difficult for an earnest, zealous, active, Christian man to do his duty in attempting its resurrection. Such a church will scarcely do its duty toward any body. Talking with a distinguished man last fall in regard to his spiritual condition, and inquiring into his church relations, he said he had not connected himself with the church in the neighborhood in which he was living, stating further, that when quite a boy, under the fervid appeals and persuasions of an earnest "revivalist" he was induced to connect himself with the church in a distant city where he was in college. After his baptism, he thought it of

the subject of religion, and nothing of religious obligations. He did not regard himself as a Christian, and supposed that his name had been dropped from the roll of the church into the fellowship of which he was baptized. No one thought of him as a Christian, and he regarded himself as a man of the world. We call to mind several cases of similar character. They ought to make their condition and purpose known to the churches to which they belong, and know that their names have been erased from the list of members. They ought not to connect themselves with neighboring churches.

Churches ought to manifest an earnest interest and a cordial concern in the welfare of those moving into their midst. If, after investigation, no good reason is assigned, churches, within whose bounds non-affiliating members live, should watch over them and report to the churches to which they belong. If there be continued neglect of Christian duty, and disregard of Christian obligation, or if there be inconsistent, unchristian conduct, a plain statement of the facts ought to be given, upon which intelligent action may be taken. Independence requires the careful observance of the comity due between churches, but independence does not relieve churches of the duties relating to the parties of whom we write. Those non-affiliating "brethren" are sometimes a trouble, a burden, a hindrance, to the earnest, active disciples, and not infrequently furnish the most perplexing cases with which pastors and churches have to deal.

While all the claims of humanity should be recognized and satisfied, those men and women who for years deny, conceal, or fail to make manifest their church relations, until interest may be subserved, or necessity requires, should in no case be assisted as Christians or as Baptists. Continued neglect of duty, utter disregard of obligation, and repeated violation of regulations forfeit all claims and privileges in any society, and the church, as well.

Many difficulties arise in the way of faithful discharge of duty in this connection. Church independence and Baptist individual independence are not among the least. Human nature is ever ready to shift responsibilities on to any pack horse that passes along and to shield itself from obligation behind any breast-work that presents itself. The fear of being put in the attitude of "busy bodies" not infrequently prevents proper action. Family connection and social position often interfere. A party may be too insignificant to excite the interest needed for dutiful action, or he may be so important as to prevent the faithful discharge of duty.

The action of churches, in this as in every other direction, depends much upon the wisdom, and earnestness and faithfulness of pastors. FIELD NOTES.

It is not quite four months to the time of the meeting of the Southern Baptist Convention. What about the collections in your churches for Home and Foreign Missions? It should not be delayed any further. Dr. D. W. Gwin has resigned the pastorate of the First Church, Atlanta. After a pastorate of twenty-six years, Dr. Cartwright resigned the charge of his church in Philadelphia. Rev. Kerr B. Tupper has been called to succeed Dr. Sawelle in Kalamazoo, Mich. The Union Springs Herald states that Rev. J. O. Hixson can tie a knot in just one minute and a half. Dr. Lofton has been called to Dalton, Ga. The Coosa River News says of Rev. W. H. Burton that "he is an able preacher and progressive, and he is doing much good." There have been twenty-eight accessions to one of his churches since July. Success attend him, brother. Rev. J. H. Curry, once pastor at Union Springs and also in Mobile, is in a low state of health at Cartersville, Ga. It pains us to learn this. It is sad to chronicle the death of Rev. W. D. Powell's little girl, of seventeen months. She died at San Antonio, whither her parents had taken her, hopeful of securing her recovery. A "welcome service" was held in connection with the entrance of Dr. Hixson into his Lexington pastorate. It was just such a "service" as would give a buoy to any pastor. It was participated in by Rev. A. Ad. French, Dr. J. Wm. Jones, Dr. R. A. Thomas, Rev. J. J. Taylor, Dr. Jno. A. Broadus and Dr. Wm. Pratt, together with the local pastors of other churches, and was interspersed with appropriate Scripture readings and prayer. The address to the pastor was made by Dr. Broadus, with a response from Dr. Hixson. From a private note from Rev. J. S. Dill we clip the following: "I spent Sunday with Joe Howard at Owichee. Ordained two deacons. I suppose he will send you an account of it. Howard is doing a fine work in East Alabama. He is an excellent field, his people love him, and his churches are growing. His deacons, brethren Nuckles and Stratford, are such men as always do light a pastor's heart, and will adorn the office to which God and the church have called them. I find Owichee a delightful place to visit."—Such is the cosmopolitan character of the Chicago population that in eight different districts.

prey without mercy upon our country, but then, we don't complain. We feel glad that we can render them the assistance they so much need. In Berlin 48 people in every 1,000 are Jews, and of every 1,000 Jews 450 are established in business, and of every 450 are established in business 451 are in the cheap clothing trade. Southern Presbyterian.

According to Dr. Jno. Hall, the churches of New York cost \$3,000,000 a year, its amusements \$7,000,000, and its police costs \$13,000,000. Would not a Home Mission Journal be a profitable adjunct to Dr. Fichner's Board? We have been thinking so for more than a year.

"I have had several articles for the ALABAMA BAPTIST but have never found a convenient season to put them on paper. I fear they will continue to exist as figments of the brain. I will make a special effort to get in shape for you soon."—Rev. J. S. Dill. Well, do. But how much of one are you going to promise this without fulfilling it? Like your Greenville confere, you are profic in promises. A bright, cheery article from you would do us good.

The Foreign Mission Board asked at the last convention for \$100,000 for this year. Up to this time its receipts are only \$35,000. A wide breach still remains to be filled. Our brother, Rev. W. M. Rabb, has our sympathy in the loss of his dear boy. The Christian Index has learned that the publication of volumes of Dr. Winkler's sermons will possibly be issued, with Dr. Geo. B. Eager as editor. We had not learned it before, but would be glad to see such a thing come to pass. It strikes us that there is very little Christianity in the slaughters of religious journals one up on the other. We learned the other day that Rev. B. H. Crump, who had been called to a very important church in Georgia, and had declined. Of this we are glad, as we have no ministers to spare just now from Alabama. We are informed that a certain sister proposes to enter the lists to secure the premiums offered for subscribers to the ALABAMA BAPTIST. Suppose you try it. Somebody will get the gold. It may be you.

The Alabama Prohibitionist speaks of an eloquent sermon preached by Rev. J. S. Dill, of Union Springs, on drunkenness. We regret to learn of the protracted sickness of Dr. Locke at his home near Evergreen. The Greenville Advocate speaks in high praise of an excellent sermon preached recently by Rev. C. P. Fountain from the text, "Be ye doers of the word, and not hearers only." "A preacher's dress and deportment should be such that he might talk five minutes with a stranger, in a railroad car, without anything more than a Christian gentleman."—Dr. Jno. A. Broadus.

New York city has 13,000 Baptists, and Brooklyn 11,000. Rev. J. E. Clough, the renowned missionary to the Tologos, is expected soon to visit America. Spurgeon, in a recent sermon, is reported to have said: "It was the glory of the Moravians that all their members were missionaries; and such ought to be the glory of every church. Every man, woman and child in the church should take part in the battle for Jesus."—A Methodist minister, Rev. Mr. Hoyt, while attending Conference at Statesville, N. C., a short while ago, was suddenly accosted by a stranger and hurriedly asked if he would not come and pray for a dying man. Following the stranger with rapid strides, the minister found in an out-of-the-way place a man stretched upon the ground. Bending over him in prayer, he perceived that the man was holding his fast, while the villainous accomplice, who had acted as runner, extracted from the minister's pocket \$400, the amount of his Conference dues. "It is more than probable that in a volume of the sermons of Dr. E. T. Winkler will be published. It will be a gracious legacy to many a weary and thirsty heart. We know of few men whose sermons will be as readable as Dr. Winkler's."—Tennessean Baptist.

"The sins of youth are the shadows of old age."—Dr. C. E. Dunklin, a most excellent physician, has recently removed from our midst to Florida, where he had purchased a home and begun an orange grove. We are thus left without a doctor, and we are anxious to have one. It is a fine opening for the right man. The nearest physician is six miles west; in all other directions, from ten to eighteen miles. A Baptist church and a good school right here; good society. I would be pleased to serve any good physician who may wish to change location."—E. F. Baber, Colliere, Lowndes county, Ala.

"I wish you a happy New Year. May there be many triumphs in store for truth in 1884. The last quarter of 1883 the church and Sunday school here raised over \$60.00 for missions by our regular contributions. This is considerably in excess of the corresponding quarter of last year, and yet we averaged that year over \$20.00 per member. What church will lead us in the good work? Many are able to do so, for financially we are weak."—Geo. E. Brewer.

If there is any Baptist Sunday school that is not alive to the need, as well as the value, of using our own periodical literature, we suggest that a set of the very attractive and complete papers and quarterlies of the Baptist Publication Society be obtained forthwith, and carefully examined. The result can scarcely be otherwise than that an order will go to Philadelphia, or to one of the Branch Houses, for a full supply for at least one month, on trial. After that, they will be willing to use any others we feel sure.

The brethren who have made pledges for the support of the "Theologian" at the Howard, will please remit as soon as possible to Dr. T. M. Bailey, Marion, or Sec. of the Board of Ministerial Education, Selma, as the funds are needed.

E. B. TROTT.

Pres. of Board of Education.

A Very Late Report of the Cahaba Association—A Short Visit to Dr. Winkler.

I met a brother not long since who seemed to think that the last session of the Cahaba Association was a failure because nobody wrote it up for the paper. It is very late to say so, but I will say it: We had about as good meeting as I ever attended. The members of Fellowship church did their part nobly. In their new church which had been built at great sacrifice to the members, none of whom are wealthy, and at their homes, they entertained in a hand somely.

Besides the preachers of the association, Bro. Purser was there to preach, and talk, and take collections, all of which he did in a masterly way. Bro. Ford, the oldest preacher of the association, if not the oldest member, got fired up on temperance and gave us a splendid talk. This body has a live Baptist; but such a Bishop! He would hardly say anything in the association if the house was on fire. He won't speak and seldom writes, but the brethren say he's the best man and the best preacher in the land. This is the best preaching to go to an association and hear such good things of a person, but you can't get a word out of him. If he don't speak at the next association on missions or education, I am going to move to take away his B. S. H. C. and reduce him to ranks. Bro. Ford will please attend to this matter if I am not there.

The delegates, at this meeting, it has been so long since the meeting I don't know whether to say this or that meeting, promised to go home and make an effort to endeavor to try to see if they can't by some means raise the amount asked for by the Board. All the above words and many more had to be used at that (or this) meeting to explain to some brethren that they were not assessed for one cent. The brother Secretary may feel sure that the money will come if I am not mistaken Bro. Purser went security for most of it. The churches at Marion and Selma aided very shabbily. Marion partial ly redeemed herself before the meeting was over by sending representatives, and Selma promises to do better in the new association which she has joined.

Returning home I came through MARION.

I called and saw, for the last time, dear Bro. Winkler. How I wish now I had talked longer, or rather listened longer, for he was just as charming in conversation as ever. Can any of your readers find a communication of Dr. Winkler's written, I think, for this paper some time last year, citing a prophetic and suggesting that possibly El Mahdi, the false prophet of the Sudan, by his rebellion, then just organizing, would fulfill the prophecy? In the light of recent events I am curious to see what was written then. Dr. Winkler loved to study of the prophecies and trace their fulfillment in history. I remember a delightful hour spent with him during the Russian and Turkish war.

Another recent event calls to mind another conversation had with the great man when he dwelt most eloquently on the glorious possibilities of Baptist history, should the vatican library be thrown open. And now the library is open but the man who was prominently fitted to make the best use of it has gone. A man so learned and eloquent and yet so unassuming to all classes is seldom found.

W. B. C.

P. S. One of your correspondents has a grinding stone I hear, tell him to take some time to teach him how to grind, and when he has thoroughly mastered the business he can have a first-rate subject for another communication.

W. B. C.

Items From South-East Alabama.

Dear Baptist: I have been thinking for some time that I would give you a few items gathered from my trip through Colf and Geneva counties. I visited, during this trip, Pea River and Sandy Creek Associations.

The Pea River had a very interesting session, with Bro. B. as their moderator. The Elba Baptist church came in by petitionary letter. The State Mission work was discussed at some length by brethren Judge Stevens, Rowe, McCaskey, the writer, and others, and in the conclusion of the discussion a resolution was adopted by Judge Stevens asking the association to co-operate with the State Board, which was unanimously adopted. This association is small, but from the spirit exemplified during this session they have a mind to work and will soon grow up to be a strong body. From this body I made my way to Geneva, a thirty mile town composed of clever, open hearted people. Here they have a Baptist organization of about ten or twelve churches. They are doing a fine work. I think the Board would do well to put a good preacher in this field. The little church and good people of Geneva, I think, would raise one hundred and twenty five or fifty dollars towards supporting a man in this field. During my stay here I visited the Sandy Creek Association. This is a very weak body, but I think one willing to work, but it cannot accomplish much without aid from some other quarter. Brother Bailey ought to visit this section of country. Can not the Board do something for this region? It is a vast and inviting missionary field.

I. SPENCE.

Evergreen, Jan. 8, 1884.

Geneva has a very strong Good Templars' lodge. They have closed up all the dram shops, except one. The town was remarkably quiet during my stay there.

I. S.

Dear Bro West: As I find a leisure moment to-night I thought I would give you a few "dots" from Texas. We have had an exceedingly mild winter until the first of January; but the first week in 1884 has been one of the coldest I ever experienced. Up to this time the fall and winter have been very dry. The Christmas festivals, of which there were many, have passed and left much work for the churches to do in the way of disciplining unstable church members. The educational interest in Mexico seems to be absorbing the minds of many of the Baptists of this portion of Texas. Bro. Powell, our mission-ary there, once labored through this portion of the State as a Sabbath-school evangelist, and is consequently favorably known here. He preached in Waco a few days since, and in the city and vicinity raised nearly four thousand dollars for the work in Mexico. The Baptists of Texas have a grand work that lies out invitingly before them, and if they would settle their internal troubles and turn their whole attention to it, I believe by the grace of God, they would be equal to the task; but they need never expect to make the inroad into Satan's kingdom, that they are capable of making, while their armor is battered and broken by internal conflicts. I want to say to the Sabbath-school children of Alabama that we have an orphan's home here in Texas where the poor little orphans are reared, clothed and educated, free of charge. Some children in Alabama have already sent contributions to the home. If there are others who want to send them a nickel or a dime, or any amount, they can send it either to Dr. R. C. Buckner or Dr. S. A. Haygen, Dallas, Texas, or to myself at Reagan, and I will send it to the home, and acknowledge receipt thereof in the ALABAMA BAPTIST. I would like especially to hear from the Sabbath-schools in my old field of labor, and Monroe county generally.

L. W. DUKE.

Reagan, Texas, Jan. 7th.

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Reagan, Texas, Jan. 7th.

Alabama Ministers and Laymen—Help!

Item No. 30, of the Minutes of the Convention reads: "Resolved that the Secretary of the Convention be requested to publish in future, with the Minutes, the names of all ordained ministers of the State, who are in connection therewith, as far as possible." To do this, I must ask your help, for there are difficulties I cannot overcome unaided by you.

The list published with the Convention Minutes of 1883, was compiled from the list previously annually sent by me to the Baptist Year Book, and from Minutes of Alabama associations, and especially by the help of Bro. J. L. West and T. M. Bailey. That list had annexed to it a request for brethren to send additions and corrections. I have not had a single alteration suggested. Judged by this evidence there were no mistakes in it, but unfortunately we know there are many errors in names, initials and post offices. Will not you help me to correct them, brethren?

Some of us attach great importance to statistics, but they cannot be had, even approximately correct, without your aid.

Pardon a suggestion to the brethren to whom the suggestion applies. After we have done all we can by public and private appeals, printed and written, and secured what Minutes we can get—and we have never been able to get some of them—I borrowed some from the Baptist Historical Society of Philadelphia, by giving them personal security for their safe return, and some from the Secretary of the Southern Baptist Convention. We find that many of the Minutes have not the post offices of either Moderator, Clerk or of a single minister belonging to them, and in many more the statistical tables are not footed up and the statements of contributions scattered throughout their pages.

Brethren please send me the names and post offices of ordained ministers in your association if they are published correctly in the Convention Minutes of 1883, and please send me the minutes of your association if you find, by looking at the list of "Minutes Wanted," published in this paper, that the name of your association is on such list and thereby Much obliged, yours fraternally,

BENJ. B. DAVIS Secretary.

P. O. Box 2, Eufaula, Ala.

Singular Circumstances.

Bishop Chase, of Ohio, on his return from a visit to Washington, stopped at the house of a Mr. Beck, in Philadelphia; and while staying there a letter reached him bearing several postmarks. It was written in England by Dr. Ward, Bishop of Sodor and Man, in behalf of an aged person in his diocese who was needy, but who claimed to be lawful heir to certain property in America. Names were given, and application was made to Bishop Chase for information in the matter; if he could communicate any. He certainly could not. Naturally enough he read the letter to his friend; but before he had finished Mr. Beck started up in amazement. "Bishop Chase," he exclaimed, "I am the only man in the world that can give you the information that letter asks for! I have the deeds in my possession, and have had them for forty-three years, not knowing what to do with them, or where any heirs were to be found!"

It was impossible not to see the divine shaping of circumstances in the opening of that letter, so nicely and wonderfully timed. The letter had reached the Bishop's address in Ohio; had followed him again to Philadelphia, and followed him again to the only man who could answer it.

—Ex.

The Bible Interprets Itself.

The Bible is its own interpreter. Probably there is no passage in it to which there is not an explanation in the Bible itself. Like a building, the materials of which are worked out, each piece to fit in a particular place, the several parts of the grand whole. But as in the case of the building, so with the Bible; it requires no little skill and study to put these several parts together. It is here mistakes occur. A closer and more impartial study of the Bible itself is the remedy.

Kindness is the golden chain by which society is bound together.

Timothy Thompson's Views About "the Late Unpleasantness." He Sees it, or Thinks he does. A Preacher Professor for the Howard. The Way to Get up a Baptist Boom for the College.

During "the late unpleasantness" about the chair of theology in the Howard, much anxiety was manifested about the Seminary, lest "the little pop-gun" of a department, or the "little side show," as some called it, would hurt it, (the Seminary). But how about the Howard? It is in a great deal more peril for the want of something being done than the great Seminary. It has not a dollar of endowment. It must struggle for an existence, in the same field with two State institutions offering free tuition. How long will it be able to keep up this unequal contest? It can't do any better work than it is now doing? It is not in the power of man to get more work out of boys than is now being done at the Howard. But and their expenses are not come much below what they are now, if the faculty live "Well, but the college must live, somehow, say Well, yes, the college must and will live, but not without something being done for it. To what do and how to do it, are the questions before us now.

An endowment seems never to enter the head of anybody now, except some crack brain like the writer. But I will not speak my mind on this point in this place.

The fact is that we have but few rich Baptists in this State, and they are mostly among the three-fourths of our hosts that know nothing about the Howard. Another fact is that the few Baptists who have been clinging to the Howard are getting so poor that the cry of "free tuition" is charming them away from their first love. We need a boom, a Howard boom, all along the Baptist line; that's a fact too, and if anybody will tell me how to get that up, the trouble will all be over. My own notion is, you can't get up the said boom without a preacher. He must be the right man, and he must be hitched on to the college somehow or other. If you don't want him called a Theological Professor, let him be called some other sort of professor. I hardly think the boys will spare much time to study theology now—that is take a regular course. If they are regular, about fifteen recitations a week is about as much as they can stand up to.

But then our preacher professor would be there mingling with the young preachers aiding them in many ways, and when the boys came out of school they would find they had considerable first-class theology sticking to them; they could hardly tell where nor when they got it, but it is there, and if they never go to the Seminary, as most of them will not, they will be wonderfully helped along by what they absorbed by coming in contact with our preacher professor.

And then our preacher professor could help us wonderfully in the boom business. When he went to associations and meetings he would win the hearts of Baptists present, for the Howard as no other class of men could do. Baptists have got a heap of faith in preachers. They would rather trust their boys to a school where there is a preacher they know and love. I don't suppose there is a Baptist college in the world without a Baptist preacher connected with it, except the Howard. Col. Murfee is a great man, and is a fine drummer for boys, and a real good preacher who was one of the Howard's professors could take all the shine out of him when it comes to work like that. A man that is good to preach, and good to teach, and good to drum for boys, will be a good thing indeed to the college.

Another thing I might say in favor of a preacher professor. He can get closer to preachers, and get more sympathy from preachers and more real hard work out of preachers for the class of man. Preachers like preachers. They follow the example of Paul and Barnabas sometimes and fall out, but they are nearer brethren than any set of men in this world. Why, one of the coldest days of this winter I rode twenty five miles to be with some preachers whom I knew and loved. Somebody is going to read this and call it a lame argument, but if you will put on your studying cap a little while you'll find sense at the bottom of it. Tell me of one thing that's prospering among us wherethe preachers are not the main sympathizers and workers. If the preachers were working for the Howard like they ought, there would be no scarcity of boys. But they ain't. That's what's the matter, that there ain't no boom. But with this preacher professor, who'd do more sense than all of us, and with a heart as big as a barrel, we would all tumble into line and work like beavers. When the next convention comes on I'll something of this sort about it. Shall be mighty put out about it. Them's my sentiments and I am going to send them on to Richmond and have them reviewed. If they pass muster there, I shall be satisfied and die happy though they are never adopted.

Yours tel. dly,

TIMOTHY THOMPSON.

Still Praying.

Prayers are not always answered at once or soon after they are offered. God has his own time. Some he never answer, in mercy withholding what would be a curse instead of a blessing. Others he may delay, intending to reply to them in his own time and way, requiring the petitioner, at the same time, to wait his will in patience and perseverance. There is a temptation in such circumstances to cease praying. But God says pray on, and no one has a right to act contrary to the divine suggestion or commandment.

There are persons praying for blessings they lean to seek in their youth. During all the years of maturing they keep on working, and beseeching, varying the forms of expression, but never the desires, still hoping, still expecting, their faith never failing. They ask with the same simplicity now that they did forty years ago. Their confidence in God has never wavered. As their yearning continues, so do their petitions, each day seeming to bring them nearer, as they believe, to the consummation of their wishes, come when it may. Are these people deluded? Are they wasting their time, and are their hearts being robbed by a gross deception?

It is not so. Even the exercise of praying is worth to them more than they can express, to say nothing of the certain result they look for in the future. Of the objective and subjective conditions of prayer, they know nothing; they only know that it is pleasant to carry their wants to God and wait in confidence till he shall see fit to supply them. Each day is made brighter because it has this converse with God. There is no loss in praying and waiting. God's ways are not as our ways. One day is with him as a thousand years and a thousand years as one day; we can, therefore, afford to let our wants rest with him, feeling sure that when it will be best for us and his kingdom, and a thousand other things we know nothing about, he will come to do according to his promise.—United Presbyterian.

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Vote of Thanks.

Whereas our highly esteemed brother, S. G. Todd, has greatly assisted our pastor, this year, in coming to preach to us; and whereas we and our pastor highly appreciate the favor received from the Doctor.

Therefore Resolved. That a vote of thanks be tendered our estimable brother Todd for his assistance rendered our pastor.

Resolved 2. That in token of our high appreciation of brother Todd's assistance a copy of this action of our church be sent to the ALABAMA BAPTIST for publication, a copy sent to Bro. Todd, and also spread on our minutes as a reminder of his kindness.

W. N. HUCKABEE, Mod.

Geo. Weaver, C. C. pro tem.

Old Bibles.

Rev. Mr. Browning, a colporteur, reports in a Camden (Ala.) paper concerning his labors in Wilcox county, Ala., that he found in a German family a German Bible, one of Luther's translation, which had been in the family over two hundred years; at another house a large German Bible, published in 1545, large type, and many large, fine pictures in it. This too had been in the family more than two hundred years. Another family had the largest Bible, he says, that he ever saw, one of the first of King James' translation, published in 1611, large type, large pictures. A

