

THE ALABAMA BAPTIST.

JNO. L. WEST & CO., PUBLISHERS.

"SPEAKING THE TRUTH IN LOVE."

TERMS, CASH: \$2.00 A YEAR.

Vol. 11.

SELMA, ALABAMA, THURSDAY, AUGUST 21, 1884.

No. 34.

From the Foreign Mission Journal.

Our Missionaries.

The devoted men and women, who stand as our representatives to the heathen, have been introduced to the readers of the *Journal*, one by one, as they were appointed. Here is an attempt to group them so that one who sees their letters may readily recall the personality of the writer, and thereby read with more interest and better appreciation. At the top are put the Chinese veterans—the rest geographically.

MATTHEW T. YATES, D. D., was born in Wake county, N. C., January 8th, 1819, baptized in October, 1836, through many struggles gained an education, graduated with much honor at Wake Forest, 1846, married Miss Eliza Moring, of Chatham county, N. C., in September following, sailed for Shanghai early in 1847, and is still there, hoping to fill out a half century of such work as few men have been able to do. Mrs. Yates has been in poor health for a year or two, and is just now in this country, accompanied by their only child, Mrs. Seaman, and her husband, an English merchant of Shanghai.

Dr. Yates learned Chinese by ear rather than by the books, and is said to be more fluent in the Shanghai dialect than any other foreigner there. He has given much time and labor to translating the Scriptures into the colloquial speech of the 30,000,000 who inhabit the province.

T. P. CRAWFORD, D. D., was born May 8th, 1821, in Warren county, Ky., baptized in July, 1837, graduated from Union University, Tenn., 1851, at the head of his class; married Miss Martha Foster, of Tuscaloosa, Ala., sailed for Shanghai in November following, and in 1863 removed to Tung Chow, where, with the noble sacrifice of his hopes and toils, he is still "abundant in labors."

Mrs. Crawford recently spent a year in America, under medical treatment; her talks with the ladies will be long remembered.

Dr. Crawford has become almost naturalized, looks at many things from a Chinese standpoint, but with all the sturdy vigor and independence of an Anglo-Saxon. His published thoughts are peculiarly fresh and suggestive, and yet he believes with all his heart in preaching in season and out of season, "the old, old story," whether they will hear or whether they will forbear.

ROSWELL H. GRAVES, M. D., D. D., was born in Baltimore, May 29th, 1833, baptized in October, 1848, graduated from St. Mary's College in 1851, then studied medicine in preparation for missionary work, sailed for Canton in 1856, and has been there ever since with few interruptions, ministering both to the bodies and to the souls of its millions.

Mrs. Graves, nee Jane W. Norris, of Baltimore, was for some years one of the best teachers in her native city. In January, 1872, she was married to Dr. Graves, and a few months later sailed with him to his Canton home.

Dr. Graves has given much time to the theological instruction of young men, with a view of preparing a native ministry, to be supported by the contributions of Chinese Christians.

MISS LULA WHILDEN was born in Camden, S. C., and in early infancy went with her father, Rev. B. W. Whilden, a missionary of our Board, to Canton, China. On the death of her mother, she returned to America, graduated at the Female College, Greenville, S. C., and in May, 1872, sailed again, in company with Mr. and Mrs. Williams, the latter being her sister, for the home of her childhood. After her sister's enforced return, she lived with Mrs. Graves and worked for the women of China, till she was obliged to seek rest and medical treatment at home. She hopes to resume work next year.

MISS SALLIE E. STEIN was born at Big Lick, now Roanoke City, Va., baptized by her grandfather, Rev. Wm. Harris, of sainted memory, spent a year at Hollins Institute, but her parents having moved to Mississippi, completed her course at Brownsville and Mary Sharpe Colleges, Tenn. After several years of teaching in Mississippi, Tennessee and Missouri, she was accepted by the Board, and sailed for China in February, 1880. She is engaged mainly in school work.

MISS EMMA YOUNG, a daughter of Rev. D. G. Young, of Greenfield, Mo., was born in Williamson county, Ill., converted and deeply impressed with regard to mission work at fourteen years of age. She was graduated by the Southwestern Baptist College, at Bolivar, Mo., in 1883, and in December following notwithstanding the troubles in South China, begged to be allowed to go on to her chosen field of labor. She is still learning Cantonese.

F. C. JACKSON, was born July 14, 1856, in Barrow county, S. C., was baptized at fifteen, and two years later began to preach. At nineteen entered Furman University, but left to take a school a few months before he would have finished the course. In 1879 he married, spent a short time at the Seminary, and has since been eminently successful as pastor and State missionary. Mr. and Mrs. Jackson expect to start to Canton about the 1st of October.

MISS RUTH MCCOWN is a daughter of Rev. Dr. McCown, of Gordonsville, Va. On being accepted for China several years ago, she entered a medical college in Philadelphia, was graduated last winter, and is still further preparing herself by hospital practice and a special course of study on eye diseases. She is hoping to establish a hospital at Shanghai next spring, and will be supported by the ladies of South Carolina.

W. F. HUNNEX was born in London about 1853, converted under the preaching of Spurgeon, and, after due preparation, went out in 1879 under the auspices of the Chinese Inland (un denominational) Mission Society, Switzerland, went out under the same Society, and was married in China. His practical experience in reference to loose views of the ordinances, drove him to a careful study of the New Testament. Meeting then with Drs. Crawford and Yates, he was most warmly commended to our Board and accepted, to begin January 1st, 1883. He is at the interior town, Chin-kiang, with whose dialect he was already familiar.

MRS. SALLIE F. HOLMES, nee Little, was born in Upperville, Va., removed early to Cumberland, Md., was married in July, 1858, to Rev. J. Landrum Holmes, and with him went to Chefoo, China. In October, 1861, a large body of rebels were approaching the city. Mr. Holmes and others went out to meet them under flag of truce, and eight days after their bodies were found "covered with wounds and burns." Since 1862 Mrs. Holmes has been connected with the Tung Chow mission.

MISS LUCY MOON is a native of Albemarle county, Va., educated at Hollins and at the Albemarle Female Institute, taught for two years in Danville, Ky., and went out to Tung Chow in 1873. Her work consists partly in superintending a school, mainly in house to house visiting among the women of that city and adjacent villages.

N. W. HALCOMB, born in 1853, is a native of Kentucky, was reared in Missouri, baptized at Harrisonville, Mo., in 1865, graduated at William Jewell College, and took a partial course at Crozer Theological Seminary. Was sent out in October, 1881, to our Tung Chow Mission. As the senior member of the party, though still a bachelor, he will lead the advance inland to Whang Hien.

C. W. PRUITT, born in Dawson county, Ga., January 31st, 1857, and baptized in 1874, had struggles to obtain an education, but had almost reached the diploma of a full graduate of the Seminary at Louisville, when he yielded to the solicitations of the Board and set sail for Tung Chow in December, 1882. On the same ocean steamer went Miss Ida R. Tiffany, of Wisconsin, under appointment by the Presbyterian Board. Thus providentially brought together, they formed a mutual attachment, and were married at Chefoo in September, 1883. Mrs. Pruitt was baptized after her marriage, and is fully identified with her husband in his work.

MISS MATTIE M. ROBERTS is an only daughter, born in Brownsville, Ky., and early bereft of her mother. She was baptized at Cave City in 1876, taught school some years, graduated in the classic and normal courses at Lebanon, O., and returned to her chosen vocation. She sailed for China the 1st of December, 1883.

F. M. JOHNSON was born January 10th, 1849, in DeKalb county, Ga., removed the same year to Alabama, and thence in 1865 to Louisiana. Converted at 26, he had first undertaken the law, but two years later was licensed to preach; graduated from Mississippi College in 1881, and from the Seminary last May.

E. E. DAVAVULT, of Sullivan county, Tenn., was born March 31st, 1856, baptized in 1872, graduated at Carson College in 1882, and took a full course at the Seminary, graduating this year.

It is expected that brethren Joiner and Davault will be married and set out about the first of October to join the Whang Hien Mission.

W. F. DAVIS, born September 28th, 1850, in Lauderdale county, Miss., baptized in 1867, educated at Mississippi College and at Crozer Theological Seminary, sailed for Africa January 8th, 1875. In 1878 he came back to America, married Miss Annie W. Bland, of Chesterfield county, Va., and returned December 8th, 1879. Mr. and Mrs. Davis came home a few months ago to rest and recruit, hoping to be again in Lagos before Christmas. His work there has been signally blessed.

P. A. EUBANK was born in Clarke county, Ky., January 13th, 1857, converted at fourteen, graduated in the full course, with Syriac and German besides, at the Southern Baptist Seminary in May, 1882; married Miss Laura B. Houchens, of Boone county, Mo., and sailed for Africa in June of the same year. Stationed for a while at Abbeokuta, he is now and will probably remain in charge of the school at Lagos.

W. W. HARVEY was born November 26th, 1851, in Hancock county, Ind., and baptized in 1868. He has spent several years in teaching, and the two last in preaching with great acceptance to churches in his native State, and at the same time prosecuting his studies at the Seminary in Louisville, Ky. At the close of last session he married Miss Cora F. Caspar, of Washington county, Ind., who has also had experience as a teacher. They are making preparations to sail for Africa next September.

S. M. COOK, born in Mercer county, Ky., May 3rd, 1851, was baptized at ten years old by his father, Rev. S. Cook, educated at the National Normal University, Lebanon, O. He was engaged in teaching till September, 1883, when he was licensed to preach and entered the Southern Baptist Theological Seminary. Appointed to Africa in June last, he expects to go to his field along with Mr. and Mrs. Harvey.

GEORGE B. TAYLOR, D. D., is the eldest son of the first Corresponding Secretary of the Board, the late Dr. J. B. Taylor; born December 27th, 1832, in Richmond, Va., graduated at Richmond College in 1851, spent three years at the University of Virginia, completing most of the Academic course, besides some special studies. Was eminently successful as pastor in Baltimore, Md., and Staunton, Va., as chaplain in the Army of Northern Virginia and at the University, and as editor and author of a number of volumes. In March, 1873, he was elected by the Board as the man most eminently fitted by grace and wisdom to disentangle the complications of our work in Italy. The recent decease of the wife of his youth has spread a cloud deep and dark, though spanned by a rainbow, over his sorrowing household.

JOHN H. EAGER belongs to a family of preachers. He was born December 18th, 1849, in Jefferson county, Miss., baptized in 1864 by his father, the Rev. E. C. Eager, graduated at Mississippi College in 1874, taking the Oratory medal, as an older brother had done before and a younger since, and took the full course at the Southern Baptist Theological Seminary. In 1879 he was appointed a missionary to China, to sail as soon as the state of the treasury would allow; preached a year in Manchester, Va., and, in the meantime, with his consent was transferred to the Italian Mission. In October, 1880, he married Miss Olive M. Board, of Liberty, Va., and sailed the same month. They have had exceptionally fine opportunities to master the language, and are right thoroughly Italianized.

W. B. BAGBY is a native of Texas, whither his father moved in 1852, from King and Queen county, Va. In 1868 he was converted and entered Waco University, whence he was graduated in 1875, spent four years in the varied occupations of editing, farming and teaching; in 1879 was ordained pastor of the Plantersville church, Grimes county, Tex. In October, 1880, he received in marriage the hand of Miss Anna E. Luther, a daughter of Rev. Dr. J. H. Luther, of Independence, Mo., and in January following sailed for Brazil. They have labored with great success at Santa Barbara and at Bahia, and have recently gone to open a new station at Rio de Janeiro.

Z. C. TAYLOR was born near Jackson, Miss., in 1851, moved to Texas in 1865, and at the age of eighteen was baptized into the fellowship of Liberty church, Houston county; studied at Waco and Baylor Universities, graduated from the latter in 1879 and spent a short time at the Seminary, Louisville, Ky. On Christmas day, 1881, he married Miss Kate S. Crawford, of Salado, Texas, and in January following sailed for Brazil. He remains in charge of the promising work at Bahia.

W. D. POWELL has never been still long enough for us to take his profile. Born in Mississippi, reared in Tennessee and brought to the front in Texas. He belongs almost equally to these three States. He worked his way through Union University at Martinsburg, then went to Texas, where for five years he was Sunday-school missionary, and won the hearts of thousands of children. Appointed to Mexico in the summer of 1882, he crossed the Rio Grande in the early autumn, and has been enabled to inaugurate at Saltillo a work in preaching and teaching which seems bright with promise.

MISS ANNIE T. MAYBERRY is a sister of Mrs. Powell, went with them to Mexico, where she has been engaged in teaching the girls, so that they may think for themselves, instead of submitting blindly to the priest.

W. M. FLOURNOY was ordained at Laredo, November 20th, 1881, appointed a missionary to Mexico by the Baptist State Convention of Texas, and subsequently adopted by our Board. Mrs. Flournoy is, we believe, a native of Mexico, though of German extraction. She has been eminently successful as a teacher, being supported by the Woman's Missionary Union of Texas.

MISS ADDIE BARTON is a graduate of Salado College, Texas, and has had some experience as a teacher. She holds an appointment to teach in the Madero Institute, Saltillo, as soon as it is ready for pupils.

F. M. MYERS was born September 1, 1855, in Harrison county, Ky., at seventeen began to teach a public school, at twenty entered a Commercial College in Cincinnati, and was there, baptized in 1876; in 1879 entered the Seminary at Louisville, and completed the full course this year, having meantime spent one session at Bethel College. Appointed last March for Africa, he has very reluctantly consented to go instead this fall to Mexico.

AN ESTIMATE. From the foregoing list it appears that we have, including six who are temporarily resting, thirty-five men and women actually engaged in preaching the Gospel to the nations, which sit in darkness and thick darkness, under appointment and expecting to sail in a few months. They are aided by about forty native assistants and evangelists. For the sake of economy, safety and regularity in remitting, the treasurer of each mission is authorized to draw on our treasury, through bank drafts in advance. To meet these drafts, which are constantly coming, and must be paid on presentation, requires about \$7,000 a month. The outfit, passage, and one quarter's salary of those who ought to sail on or about the first of October, will cost \$8,000 more. Add to this that half a dozen chapels are sorely needed and should be provided at once, and that our work in all the five continents has been signally blessed, is everywhere expanding, and calls for constant reinforcement. The Board asks for \$100,000 for this conventional year, ending April 30th; it needs one-fourth of that amount before October next.

MATERNAL PATIENCE.—Happy is the mother whose children cling to mamma, and give her all sorts of confidences in that tender hour before they go to sleep. It may seem like a burden sometimes, when you are tired, and particularly tired of noise and talk, to give the children that hour, but you will never regret it. In all their apparently wrong-doings give them forever and eternally the benefit of the doubt. Let them feel absolutely certain that there is one person in the world who will appreciate the force of the temptations as well as the weight of the wrong act. It may be that to render this blessed result possible we women are given the smaller brains, and that we have an innate power of inaccuracy, and that we do not greatly purpose to be entirely and coldly reasonable.—*Exchange.*

REJOICE IN THE LORD.—Freedom from anxiety has its root in our rejoicing in the Lord. Unless your anchor is fixed in heaven, you will be tossed to and fro in this changeable and stormy voyage of life. Unless you have found your treasure in God's love, the trying disappointments of time will enter into your very soul. Rejoice in the Lord and then you will meet difficulties and sorrows with calmness and strength. As joy in God is the root, the manifestation, and method of his joy is constant prayer. We must bring all our circumstances, we must bring our whole self, continually before God. Only we must watch unto prayer, and after prayer remember and live our prayer.—*So. Presbyterian.*

W. D. POWELL has never been still long enough for us to take his profile. Born in Mississippi, reared in Tennessee and brought to the front in Texas. He belongs almost equally to these three States. He worked his way through Union University at Martinsburg, then went to Texas, where for five years he was Sunday-school missionary, and won the hearts of thousands of children. Appointed to Mexico in the summer of 1882, he crossed the Rio Grande in the early autumn, and has been enabled to inaugurate at Saltillo a work in preaching and teaching which seems bright with promise.

MISS ANNIE T. MAYBERRY is a sister of Mrs. Powell, went with them to Mexico, where she has been engaged in teaching the girls, so that they may think for themselves, instead of submitting blindly to the priest.

W. M. FLOURNOY was ordained at Laredo, November 20th, 1881, appointed a missionary to Mexico by the Baptist State Convention of Texas, and subsequently adopted by our Board. Mrs. Flournoy is, we believe, a native of Mexico, though of German extraction. She has been eminently successful as a teacher, being supported by the Woman's Missionary Union of Texas.

MISS ADDIE BARTON is a graduate of Salado College, Texas, and has had some experience as a teacher. She holds an appointment to teach in the Madero Institute, Saltillo, as soon as it is ready for pupils.

F. M. MYERS was born September 1, 1855, in Harrison county, Ky., at seventeen began to teach a public school, at twenty entered a Commercial College in Cincinnati, and was there, baptized in 1876; in 1879 entered the Seminary at Louisville, and completed the full course this year, having meantime spent one session at Bethel College. Appointed last March for Africa, he has very reluctantly consented to go instead this fall to Mexico.

AN ESTIMATE. From the foregoing list it appears that we have, including six who are temporarily resting, thirty-five men and women actually engaged in preaching the Gospel to the nations, which sit in darkness and thick darkness, under appointment and expecting to sail in a few months. They are aided by about forty native assistants and evangelists. For the sake of economy, safety and regularity in remitting, the treasurer of each mission is authorized to draw on our treasury, through bank drafts in advance. To meet these drafts, which are constantly coming, and must be paid on presentation, requires about \$7,000 a month. The outfit, passage, and one quarter's salary of those who ought to sail on or about the first of October, will cost \$8,000 more. Add to this that half a dozen chapels are sorely needed and should be provided at once, and that our work in all the five continents has been signally blessed, is everywhere expanding, and calls for constant reinforcement. The Board asks for \$100,000 for this conventional year, ending April 30th; it needs one-fourth of that amount before October next.

MATERNAL PATIENCE.—Happy is the mother whose children cling to mamma, and give her all sorts of confidences in that tender hour before they go to sleep. It may seem like a burden sometimes, when you are tired, and particularly tired of noise and talk, to give the children that hour, but you will never regret it. In all their apparently wrong-doings give them forever and eternally the benefit of the doubt. Let them feel absolutely certain that there is one person in the world who will appreciate the force of the temptations as well as the weight of the wrong act. It may be that to render this blessed result possible we women are given the smaller brains, and that we have an innate power of inaccuracy, and that we do not greatly purpose to be entirely and coldly reasonable.—*Exchange.*

REJOICE IN THE LORD.—Freedom from anxiety has its root in our rejoicing in the Lord. Unless your anchor is fixed in heaven, you will be tossed to and fro in this changeable and stormy voyage of life. Unless you have found your treasure in God's love, the trying disappointments of time will enter into your very soul. Rejoice in the Lord and then you will meet difficulties and sorrows with calmness and strength. As joy in God is the root, the manifestation, and method of his joy is constant prayer. We must bring all our circumstances, we must bring our whole self, continually before God. Only we must watch unto prayer, and after prayer remember and live our prayer.—*So. Presbyterian.*

REJOICE IN THE LORD.—Freedom from anxiety has its root in our rejoicing in the Lord. Unless your anchor is fixed in heaven, you will be tossed to and fro in this changeable and stormy voyage of life. Unless you have found your treasure in God's love, the trying disappointments of time will enter into your very soul. Rejoice in the Lord and then you will meet difficulties and sorrows with calmness and strength. As joy in God is the root, the manifestation, and method of his joy is constant prayer. We must bring all our circumstances, we must bring our whole self, continually before God. Only we must watch unto prayer, and after prayer remember and live our prayer.—*So. Presbyterian.*

REJOICE IN THE LORD.—Freedom from anxiety has its root in our rejoicing in the Lord. Unless your anchor is fixed in heaven, you will be tossed to and fro in this changeable and stormy voyage of life. Unless you have found your treasure in God's love, the trying disappointments of time will enter into your very soul. Rejoice in the Lord and then you will meet difficulties and sorrows with calmness and strength. As joy in God is the root, the manifestation, and method of his joy is constant prayer. We must bring all our circumstances, we must bring our whole self, continually before God. Only we must watch unto prayer, and after prayer remember and live our prayer.—*So. Presbyterian.*

REJOICE IN THE LORD.—Freedom from anxiety has its root in our rejoicing in the Lord. Unless your anchor is fixed in heaven, you will be tossed to and fro in this changeable and stormy voyage of life. Unless you have found your treasure in God's love, the trying disappointments of time will enter into your very soul. Rejoice in the Lord and then you will meet difficulties and sorrows with calmness and strength. As joy in God is the root, the manifestation, and method of his joy is constant prayer. We must bring all our circumstances, we must bring our whole self, continually before God. Only we must watch unto prayer, and after prayer remember and live our prayer.—*So. Presbyterian.*

REJOICE IN THE LORD.—Freedom from anxiety has its root in our rejoicing in the Lord. Unless your anchor is fixed in heaven, you will be tossed to and fro in this changeable and stormy voyage of life. Unless you have found your treasure in God's love, the trying disappointments of time will enter into your very soul. Rejoice in the Lord and then you will meet difficulties and sorrows with calmness and strength. As joy in God is the root, the manifestation, and method of his joy is constant prayer. We must bring all our circumstances, we must bring our whole self, continually before God. Only we must watch unto prayer, and after prayer remember and live our prayer.—*So. Presbyterian.*

Expository Preaching.

The term "expository" is properly applied to that kind of preaching which deals chiefly in explanation of the Bible. It is not properly confined to those sermons which discuss long passages of Scripture; but to those which make the exposition of the text, be it long or short, the main feature of the discourse.

We knew a preacher who made and preached an expository sermon on the single word "therefore," which occurs at the opening of the 15th chapter of the Epistle to the Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The preacher pointed out that this word "therefore" was intended to connect the doctrines (discussed in the eleven foregoing chapters) with the practical Christian duties which the Apostle proceeds to urge; in short, that it was intended to show the connection between doctrine and duty.

The notion that a long text is necessary to an expository discourse has spoiled many a sermon, and has prevented the making of many more. The unity, which is an important element of a good sermon, is not always discerned in a long passage of Scripture; and when such unity is not discerned and appropriated by the preacher, he is apt to fall into the blunder of making his discourse consist of "a running commentary" upon the passage, verse by verse, and this, however interesting it may occasionally be, is scarcely to be properly called a discourse. We heard a very intelligent man say not long ago, "My pastor preaches about an hour and a quarter, and I don't think I could stand it at all if he did not change the subject so often." We confess that the remark did not give us any very exalted opinion of the preacher referred to. We could not help thinking that his preaching would be intolerably dull to us. We happened once to hear him preach, and the sermon was certainly among the very worst to which we have ever been our misfortune.

It gives so many facts concerning our cause in Pensacola, that I will take the liberty of publishing it.

T. M. BAILEY, Cor. Secretary.

TO THE ALABAMA STATE CONVENTION: DEAR BRETHREN: I have been requested by my church here to prepare a letter to your body, stating the progress, present surroundings and future outlook for this field and station.

It was only a few years ago that the Bethlehem Association sent to reorganize the church here the lamented Bro. Lundy, who fell a victim, a few months after, to the scourge of 1874. After this sad failure the Association lost all hope of rebuilding this church, when a young man from the Coliseum church, New Orleans, with the help of a school teacher, succeeded in gathering together a few Baptists from which grew the present organization. Nothing was done by the Association or Missionary Boards until the State Board supplemented the salary of the pastor in 1881. Up to that time the church had struggled along under many difficulties and at great disadvantage, but gathering strength in numbers and growing spiritually, while at the same time improving their building and sending funds abroad for missionary purposes, under the administration of the young brother from New Orleans.

After this Bro. I. L. Taylor took charge, in connection with the church at Milton, Fla., but this did not work well. The church found that it was necessary to have services every Sabbath. Then it was that your Board came to our help and assisted us in paying the salary of our late lamented and much-beloved brother, Z. A. Owens, who laid down his life in his Master's service while faithfully and nobly discharging his duties during the yellow fever plague of 1882. During his pastorate there were a goodly number added to the church, both by letter and by baptism, but the yellow fever frightened away from our city a large number of these, and especially those who were able to go and start in business elsewhere staid away, and in this way we lost over two-thirds of our sustaining members.

In March, 1883, when our present pastor, Bro. W. L. Anthony, took charge, our church was very weak every way, but he has faithfully and zealously filled the pastoral office. He is a man beloved of his people, and wields a wide influence outside the church. He is well calculated to represent and defend the Baptist cause. Here in this live, growing

upon a finished picture, we don't want to have our attention called off by the artist's parade of the paint and brushes with which he did his work. Please remember that to the great body of your hearers, Wissel, Eichhorn, DeWette, and Olshausen are mere names that mean nothing, and that will serve only to distract the audience.

Use these authorities by all means, if you have access to them and have learned how to profit by them; but don't forget that the processes by which, and the tools with which you have wrought out your results are not matters which can be expected either to interest, or to profit a popular audience. There is a vast difference between a professor's lecture to a class in theology, and a pastor's sermon to a mixed congregation, or at all events there ought to be, and this difference is not always sufficiently kept in view by the expository preacher. Expository preaching is apt to be like the prophet's figs—the good very good, and the evil very evil. To people who love the Bible, a sound, racy, vigorous, practical exposition of some thought-provoking passage of Scripture is sure to be interesting and edifying. And even to intelligent people who are not Christians, such preaching is almost sure to be acceptable, if they are capable of taking an interest in any real preaching.

upon a finished picture, we don't want to have our attention called off by the artist's parade of the paint and brushes with which he did his work. Please remember that to the great body of your hearers, Wissel, Eichhorn, DeWette, and Olshausen are mere names that mean nothing, and that will serve only to distract the audience.

Use these authorities by all means, if you have access to them and have learned how to profit by them; but don't forget that the processes by which, and the tools with which you have wrought out your results are not matters which can be expected either to interest, or to profit a popular audience. There is a vast difference between a professor's lecture to a class in theology, and a pastor's sermon to a mixed congregation, or at all events there ought to be, and this difference is not always sufficiently kept in view by the expository preacher. Expository preaching is apt to be like the prophet's figs—the good very good, and the evil very evil. To people who love the Bible, a sound, racy, vigorous, practical exposition of some thought-provoking passage of Scripture is sure to be interesting and edifying. And even to intelligent people who are not Christians, such preaching is almost sure to be acceptable, if they are capable of taking an interest in any real preaching.

And then there is scarcely any kind of knowledge a preacher can possess that can not be made available in expository preaching, either in illustrating, or in embellishing, or in applying the thoughts which naturally grow out of his text. A sermon that is worth much is a growth, not a manufactured article. And healthy growth is from a root—not from leaves. If your sermon be rooted in the word of God; if you have taken the trouble to find that root for yourself, to plant it in good ground and cultivate it carefully, you may expect good healthy fruit.—J. C. Hiden, Lexington, Ky., in Western Recorder.

THE CAUSE AT PENSACOLA. Dear Bro. West: The following letter was addressed to the Convention and not intended for publication.

It gives so many facts concerning our cause in Pensacola, that I will take the liberty of publishing it.

T. M. BAILEY, Cor. Secretary.

TO THE ALABAMA STATE CONVENTION: DEAR BRETHREN: I have been requested by my church here to prepare a letter to your body, stating the progress, present surroundings and future outlook for this field and station.

It was only a few years ago that the Bethlehem Association sent to reorganize the church here the lamented Bro. Lundy, who fell a victim, a few months after, to the scourge of 1874. After this sad failure the Association lost all hope of rebuilding this church, when a young man from the Coliseum church, New Orleans, with the help of a school teacher, succeeded in gathering together a few Baptists from which grew the present organization. Nothing was done by the Association or Missionary Boards until the State Board supplemented the salary of the pastor in 1881. Up to that time the church had struggled along under many difficulties and at great disadvantage, but gathering strength in numbers and growing spiritually, while at the same time improving their building and sending funds abroad for missionary purposes, under the administration of the young brother from New Orleans.

After this Bro. I. L. Taylor took charge, in connection with the church at Milton, Fla., but this did not work well. The church found that it was necessary to have services every Sabbath. Then it was that your Board came to our help and assisted us in paying the salary of our late lamented and much-beloved brother, Z. A. Owens, who laid down his life in his Master's service while faithfully and nobly discharging his duties during the yellow fever plague of 1882. During his pastorate there were a goodly number added to the church, both by letter and by baptism, but the yellow fever frightened away from our city a large number of these, and especially those who were able to go and start in business elsewhere staid away, and in this way we lost over two-thirds of our sustaining members.

In March, 1883, when our present pastor, Bro. W. L. Anthony, took charge, our church was very weak every way, but he has faithfully and zealously filled the pastoral office. He is a man beloved of his people, and wields a wide influence outside the church. He is well calculated to represent and defend the Baptist cause. Here in this live, growing

No money will be required unless a sufficient number of subscribers be secured. After the editor decides to publish, each subscriber will be asked to pay one dollar, and the remainder when the book is ready for delivery.

The object in publishing this book is to place these eloquent sermons in the families of our people, where they will exert a perpetual influence on the intellectual, moral, and religious characters of the present and future generations. Neither the editor nor any other person assisting will receive any pay. If any surplus after paying cost of publication, it will go to the family of the deceased author. The prospects are that a large number of subscribers will be secured in this and other States, and the success of the enterprise may be regarded as assured if brethren will work faithfully at the Associations.

J. T. MURFER, Marion, Ala.

city, where the other churches have some of their best talent, he compares favorably with any, if he is not their superior.

Israel must go forward, and we still need the help which your Board has so wisely been expending in this field. The salary which we now pay is not sufficient for a man of the ability which this place needs, and we are not able to increase it out of our own pockets; so we decided to build a parsonage for the pastor, which is equal to an increase of salary. For the parsonage we can raise money outside of the membership, while we could not do so for the pastor's salary every year. This investment once made, its returns are perpetual. The parsonage will cost about \$1,600, of which \$600 will be paid cash and the balance in one and two years.

Our city is recovering rapidly from the fever scourges, and the future brightens also for our church work and the Master's cause. All the churches here have been revived, and meetings which have been progressing for three weeks are still going on. Some have been added to our church and there are others to come in.

One of the undeveloped plans of the lamented Owens, which he talked of with the writer only a short time before his death, was the establishing of a mission school, under the auspices of this church, on a hill here near the union depot and railroad workshops. These shops were then in contemplation, but have since been built and are now running. As he anticipated, that part of the city is being built up with houses for the workmen. It is some distance from the church. The outcome of this would be another Baptist church when that part of the city is built up. Now, what better thing can we do for our Master, and what greater monument can we erect to the memory of one of his devoted servants who laid down his life in the Master's service, than to carry out this conception of his and call it the "Owens Mission," in memory of the man of God who conceived the idea?

Our church work at present is largely a mission work, as our Sunday-school will show. It is made up

and working classes, and largely of children who in time, as they grow up, will come into the church as others have done before. We need your help, your sympathy and your prayers; nor can you expend them in your borders to better advantage, or where the prospects of large and speedy returns are more promising than they are here.

W. L. BROWN, Pensacola, Fla., July 15th.

Dr. Winkler's Book of Sermons.

Dear Bro. Editor: From the large number of sermon manuscripts left by the lamented E. T. Winkler, D. D., it is proposed to select as many of the best as may be necessary to fill a book. Rev. Geo. B. Eager, D. D., of Mobile, Ala., will be the editor. The price will be \$1.50. In order to decide whether the book can be published or not, we wish to learn what will be the probable sale. Hence we are asking the brother in each Association to represent the book; and are saying to him: "Will you attend the next meeting of your Association and get the floor for the privilege of presenting this question? Call out the name of one delegate from each church, and ask him how many copies of the work he thinks he can sell. Please send me the postoffice address of each of these delegates, and state the number of copies each thinks he can sell."

No money will be required unless a sufficient number of subscribers be secured. After the editor decides to publish, each subscriber will be asked to pay one dollar, and the remainder when the book is ready for delivery.

The object in publishing this book is to place these eloquent sermons in the families of our people, where they will exert a perpetual influence on the intellectual, moral, and religious characters of the present and future generations. Neither the editor nor any other person assisting will receive any pay. If any surplus after paying cost of publication, it will go to the family of the deceased author. The prospects are that a large number of subscribers will be secured in this and other States, and the success of the enterprise may be regarded as assured if brethren will work faithfully at the Associations.

J. T. MURFER, Marion, Ala.

No soul was ever

Alabama Baptist.

SALMA ALA., AUG. 21, 1884.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor and Proprietor.

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

TERMS: CASH, IN ADVANCE.

One copy, 3 months, \$1.00.

One copy, 6 months, \$2.00.

One copy, 12 months, \$3.00.

Extra copy one year to the person sending 10 copies, new or old, and \$2.00.

Write for specimen copies.

EDUCATION OF YOUNG MINISTERS.

We direct special attention to articles in this issue upon this all-important subject.

At the late Convention, at Tuscaloosa, a Ministerial Board was appointed and located at Birmingham.

With becoming earnestness that Board has addressed itself to the arduous work with which it is charged.

The discussion of this matter is not new to the Baptists of Alabama. They have not been indifferent to the demands of an educated ministry during the years past; but it is becoming painfully manifest that much more will have to be done in this direction than has been done in the past.

The work accomplished along this line, in late years, has not been commensurate with existing demands.

Every year there has been a class of young men at Howard College who have had the ministry in contemplation; but they were there by reason of no systematic arrangement.

Some times, in their struggles to secure an education they were aided by private brethren, sometimes by churches and associations, and not infrequently by the members of the faculty.

In view of our growing needs it was evident that something more should be done.

The matter was submitted one year ago to the Convention at Marion.

This was but the beginning of a needed revolution. It came before the Convention again in Tuscaloosa, with the appointment and location of the Board at Birmingham, as before stated.

The nature of the movement now on foot is such as to commend it to the liberality of the churches.

The State demands a stronger ministerial force. Useful men in the ministry, we have many of them; but more still are needed.

Our ministerial ranks, of late years, have been thinned by reason of the advancing age of some, the death of others and the removal of others.

Besides, the spirit of education is more prevalent than ever before.

Thought is more active than in the past, and a ministry is needed to meet the demands of the intelligent masses.

Furthermore, a great tide of population is pouring down upon us from all directions, and is teeming our plains and valleys.

The marvelous resources of mine, forest and field are challenging the attention of wide-awake investors, whose vast outlay of capital will be followed by a greater population still.

If we would be true to ourselves and to God we must seek to supply these ingathering thousands with the gospel of salvation.

It is gratifying to note that our people are waking up to the seriousness of this matter.

It is expected that the churches will not only give financial encouragement, but that they will earnestly pray "the Lord of the harvest that he would send forth laborers into his harvest."

It is of the greatest importance that they stimulate young brethren, desiring to fit themselves for the ministry, to attend upon the advantages held out to them by Howard College.

There is no purpose in this movement to antagonize the interests of the Southern Baptist Theological Seminary. The Ministerial Board will assist young men to attend at Louisville as well as at Marion.

Indeed it is now doing this year.

Thus the matter is of such breadth as to apply and appeal to every class of the membership of our churches.

And what more noble enterprise can enlist the attention of the female members of our churches than that of fitting up a home for young ministers at the Howard? Who will be the first to move in this matter?

Concerted action in a cause so essential to our existence as a denomination, as it is essential to the glory of our God, will insure abundant success.

STARTING RIGHT.

For weeks our columns have abounded with the reports of good meetings. Large crowds have gathered day after day and earnest men of God have preached to them the way of salvation.

Considerable inducements are reported week after week. This is to a degree most cheering, but it is tinged with a feeling of apprehension.

If it were true that those who have recently professed Christ before the world were entering upon a new life indeed, new in thought, new in action, and abounding in good works, it would be a source of profound gratification. How large a proportion of

FIELD NOTES.

We hear of many good meetings from different sections of the State.

Rev. C. P. Fountain is assisting pastor Curry in a meeting at Carlowville.

Dr. Pendleton is spending some time with Dr. Osgood in Rochester, N. Y.

Dr. J. E. Clough, the famous Missionary, raised \$26,000 for his Telugu work.

At Hopkinsville, Ky., pastor J. N. Prestridge, finds friends and prosperity.—*Baptist Flag*.

Dr. Boyce is raising money for the recent ground bought for the Seminary at Louisville, Ky.

Dr. Broadus is able to preach every Sabbath at the Washington Avenue Baptist church, Brooklyn, N. Y.

Our Foreign Mission Board expects to send out ten or a dozen missionaries this summer or fall.—*Western Recorder*.

Dr. Baumes, editor of the *Baptist Quarterly*, is a candidate for Congress in the second Cincinnati district. He is a Republican.

Richmond College recently conferred the title of D. D. upon Prof. R. B. Riggan of the Southern Baptist Theological Seminary.

Rev. B. H. Crumpton has become Secretary and General Manager of the South Alabama Land Company located at Evergreen.

Brown University has the largest endowment of any Baptist institution in this country. It amounts to \$722,000.—*Central Baptist*.

Rev. W. G. Curry passed through Selma on last Saturday en route to Montgomery, to supply the pulpit of the First Church the following day.

Rev. Carter H. Jones, son of Dr. J. William Jones, was recently ordained in Richmond, Va., Dr. A. B. Woodfin preaching the ordination sermon.

During last year 2,104 persons, mostly Roman Catholics, joined the Evangelical church in Germany, being 200 more than in the previous year.

The English Oxford press uses, in printing Bibles each year, paper enough to form a band eight and two-third inches in width around the globe!

The Queen of Sweden has sent \$10,000 to the English fund for translating, printing and distributing Gospel tracts among the children of different lands.

Bro. Lewis Johnson will soon remove from Providence to Shiloh, in Dallas county. The membership at Shiloh will be greatly strengthened by this acquisition.

The Boston Young Men's Christian Union is providing carriage rides for invalids, again this season. Last year it made over one thousand persons happy in this way.

The Danish-American Missionary Society, at Copenhagen, has sent this spring five young ministers of the Gospel to Danish congregations in the United States.

"I closed a meeting to-day of six days at Siloam church resulting in seventeen accessions to the church—all by baptism."—*W. F. Pond, Kirtland, Aug. 14th*.

The M. E. Church South is about to send out seventeen Mission families to China. A sister of Dr. Atticus G. Haygood will superintend the Missionary colony.

Dr. Franklin Johnson, after careful examination, concludes that the Bryennios Manuscript does not establish anything, so far as authority is concerned, of any Christian doctrine or practice.

The city papers of Montgomery having announced that Rev. Mr. Curry would occupy the pulpit of the First Church, quite a number of persons came out to listen to Dr. J. L. M. Curry.

The Home Mission Board have appointed Rev. O. C. Pope, D. D., of Texas, Superintendent of Missions and of the church edifice fund in Texas, New Mexico and Arizona.—*Christian Secretary*.

Rev. W. B. Crumpton has been holding a meeting with his church at Providence. He was assisted by Bro. Riley. There was a number of accessions among which was Bro. Crumpton's eldest son.

Dr. J. B. Hartwell, lately a missionary of the Home Mission Board among the Chinese of California, has been appointed by the Home Mission Society Superintendent of Chinese work on the Pacific slope.

In Alabama, the Baptists have 1,284 churches, 850 ordained ministers, and yet says a writer in the ALABAMA BAPTIST, there are 360 unemployed preachers, because of the once a month system.—*Central Baptist*.

Baptized eight yesterday at Collinsville a part of the fruits of a glorious meeting, held there last week. Among the baptized was one of my own sons, and a son and daughter of Bro. E. B. Hannah, the pastor of the church. I hope more will soon follow. I go to-morrow to Liberty Hall where three are awaiting the ordinance, and more expected to join. The Lord is doing great things for us!

W. B. CRUMPTON.

Shield's Mill, Ala., Aug. 13th.

Ministerial Education.

The purpose of the Board of Ministerial Education is to reduce the expenses of theological students to the minimum.

In order to this the Board has determined to establish a "mess hall," and thus to furnish young ministers facilities for reducing their expenses in the matter of board.

This hall must be furnished and made comfortable. The Board has no money in hand for this purpose. It will require at least two hundred dollars to supply the "mess hall" with what is absolutely needed.

Are there not twenty ladies in the State who will undertake to have this furniture in place by the first of October? Prompt responses to this appeal, on the part of the ladies, will relieve the Board materially. What better work can they do than furnishing a home for young men preparing to preach the Gospel?

The Board cannot employ a corresponding secretary, and must rely upon interested brethren and sisters throughout the State for assistance.

1. We need to find worthy young men, called of God and of the churches, to preach the Gospel.

2. We need money with which to furnish the "mess hall."

3. We need money to pay the expenses of students.

For students at Howard College the "mess hall" must be ready at the beginning of the session. Half the money contributed for their education will be needed on the first of October, and half on the first of February. It is hoped that in making pledges for this purpose brethren will remember the dates, Oct. 1st and Feb. 1st.

The difficulties in the way of this work are not trifling, but an earnest effort all along the line during the association season will remove many of them.

A good start this fall will lead on to success. A short pull, a strong pull, and a pull altogether, is what is needed just now.

Several young men have already made application for assistance. One has been provided for at the Seminary.

We appeal to the ladies to assist us in providing the "mess hall."

We appeal to pastors to help us in finding young men and in providing for their education.

W. C. CLEVELAND.

For the Alabama Baptist.

Good Meetings.

Dear Baptist: Just before the Convention I held a few days meeting with the church at Garland, (a pastorless church) and it resulted in quite a revival of the church, which had seemed almost dead for some time, and an addition of four members.

I went yesterday to preach for them again and baptize a subject lying over from the meeting, and another joined. They are building a new church house and seem very hopeful as to the future.

I visited, after the Convention, Trussville, one of Bro. Waldrop's charming fields. We had a very precious meeting. Young Bro. Wood, who was raised at Ruhamah near there, and was consequently well-known, and I am happy to say, very favorably, was with us, and rendered some very valuable service in the meeting. I discovered in him the elements of a true, gospel evangelist. He is yet quite young and has much to learn, yet I think him as good for his age and experience as the State has produced.

I expect to see him some day as one of our district evangelists. Bro. Waldrop has a hold upon that people, unsurpassed by that of any pastor in the State or out of it. This I say, because it could not be stronger. The brethren talked to me of him privately, and they would not exchange him for any man. He is happy in the confidence and love of such a people.

I was much charmed with the country and fascinated with the people. They are all well to do farmers, some running two horses and some, (the greater number) one, yet all have plenty and a little money. They are quite strong numerically, although they have lost twenty-nine members to constitute a new church over the mountain. They now number one hundred and sixty or more, and I left Bro. Wood and the pastor in charge of a good and growing interest. They are a liberal people for their means. They turned over to us over fifty dollars, and I was with them only five days. I shall not soon forget that dear people. They have sustained an almost irreparable loss in the death of Bro. Franklin, their former Sabbath-school Superintendent. Bro. Van, the present incumbent, is very efficient and the outlook, hopeful.

I preached last night at New Hope, in Conecuh county, and after preaching, the pastor, Bro. Holley, who has done a grand work there and is much beloved, asked me to come down and extend an opportunity for prayer, and about twenty-five persons presented themselves—chiefly married and grown persons. They would have been glad to have protracted, but I was en route for Philadelphia, one of Bishop Skinner's churches, to

whereof we are glad. Can you not be with us at our Association? We want some strong man to stir us up to a sense of our duty.—*Jno. B. Appleton, Collinsville, Ala., Aug. 16th, 1884.*

A prayer hospital is to be opened in Erie, Pa., with great religious ceremony. A large building has been secured by a number of ladies who prefer prayer to physic, and it is fitted up for the reception of citizens given up to death by physicians.

The wife of the late Dr. Oncken has erected over his grave an elegant obelisk with the inscriptions in gilded letters, "One Lord, one faith, one baptism" and "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and prayers."

"I am in the midst of a splendid meeting. Interest is deep in the entire town. Some conversions; but no additions as yet. This town was saddened yesterday evening by the sudden and unexpected death of Mr. W. H. Welch."—*W. N. Huckabee, Randolph, Aug. 13th*.

Near the end of the third paragraph of the article on "Odin and Bro. Baber," by "R. S. B.," is a misprint which deserves correction. In the sentence, "Bro. Baber may read between the lines and find something that does not apply to those, etc.," the last clause should be, "that does not appear to those, etc."

"The Baptist church here has recently enjoyed a glorious good meeting. The membership were greatly revived, and many names were added to the church roll. We will organize a Sabbath-school the first Sabbath in September. Our church here is just getting under good headway for work."—*J. A. Watson, Orange, Texas, Aug. 11th*.

Rev. J. M. Fortune reports a good meeting at having been recently held with the Mt. Willing church. Pastor Taul, of Montgomery, did the preaching. It lasted seven days, resulting in eleven accessions, and a thorough revival of the church membership. On the last day of the meeting nearly enough money was raised on the ground to place an organ in the church, and the pastor organized a good Woman's Missionary Society.

"One of the most interesting meetings I ever was in closed at Liberty church, one mile from Amberson, on the E. T. & V. G. Railroad. It began Saturday before the first Sabbath in August, and continued nine days. We had to suspend one day for the election; that passed off quietly, and the brethren seemed to forget politics and everything else but the meeting, and went to work in earnest. I never saw a church more thoroughly revived. Nineteen united with the church, twelve young men and ladies by baptism, and seven by letter. Bro. W. S. Griffin, of Weaver's Station, is the efficient and earnest pastor of this church."—*L. G. Skipper, Evangelist, Howell's X Roads, Aug. 13, '84.*

From South Alabama.

Editor Alabama Baptist: We have had such an interesting meeting for the last three days that we can not resist telling you all about it. Up to this time Bro. Jones, our pastor, has received and baptized two, both of whom had been raised in the Catholic faith and belief. There seemed to be so much interest taken that Bro. Jones thought best to protract the meeting a few days, although he had no help. He said he would blow a while among us and see whether he could raise a storm or not. Well, he has gotten up a cloud anyway, as there were four accessions on Monday and three Tuesday. The meeting has left a deep impression on those out of the church. They can not forget or drive away the thought of his text of Tuesday night. Bro. Jones will baptize the seven that have joined to-day, and continue the meeting a while longer. He thinks there are a few more close to the doors, but seem to be undecided, although they say they know they should come in. Still, we are somewhat disturbed. Bro. Jones offered his resignation on Sunday. However, we did not accept it; in fact, we did not know how to accept it, he had been with us so long, and we love him so much, that we thought, of course, he belonged to us. We have tried to keep him hid out, but he will go off sometimes. This Association sent him to the Convention at Tuscaloosa, and maybe this is the cause of his resignation; possibly his text applies to himself—he has seen himself as we do. True, the wild locust and honey we were to give him has been very scarce. Anyway, should he leave us, we will ever remember and love him, for he has done a great good among us and for our cause.

C. J. CAMPBELL.

Bay Minette, Aug. 13th.

MCKINLEY, ALA., Aug. 12th.

Dear Baptist: Announce through the paper that Dr. J. R. Grayes will commence his lecture at our church on Friday, the 19th of September, and will be with our association which meets with us on Saturday the 20th of September. A general invitation is hereby tendered to all.

W. B. JACKSON, Clerk.

Bethel Baptist Church.

The Board of Education.

Last week's issue announced the circular programme of this Board. It gives gratifying assurance of the earnestness of the men in conduct of its affairs.

I wish to make two points on this circular:

First. If this scheme for the education of our indigent young brethren, who are looking to the ministry, and who are adjudged to be worthy and to give promise of success, is carried out as contemplated, and as it will be, if the means are forthcoming, it is the most important, in the promise of beneficial results, of all our enterprises; for, success in it, means progress in all other directions.

There is a new demand upon the world, more loudly asserted than ever before, for an enlightened and consecrated ministry. The denomination that ignores the demand is doomed to failure. Intelligence, more than at any other period of our country's history, is asserting its sovereign dominion, in all ranks and professions of men, and no less so in the ministry, than in any other calling. But, there is no room to argue this matter. It is a foregone conclusion.

There is a young man of talent, piety and purpose, who desires to acquire an education, that he may preach the gospel; he is loaded down with the impossibilities that inexorable poverty imposes. Give him half a chance, and he will rise. And there are a hundred such in our State to-day. What nobler thing can any man do, than to bestow some help in such a case of distress? That is the mission of this Board.

Second. The plans of the Board are not self-operative. They must be pushed, or nothing will be accomplished. Who is to push? Well, the members of the Board, themselves are looked to, to do the heaviest part of it, by appeals to associations, churches and individuals, by personal intercession, by letters and publications. There must be no hold up on this line, between this and the next Convention, or their work will not go well. But, in point of moral obligation, we are not all, and each, equally responsible for the success of the enterprise, in proportion to our opportunities. Are there not a hundred laymen in Alabama, whose eyes this communication will reach, who will agree, each with himself,—I wish he would with me—that he will act as an agent of the Board and aid by his means, and tongue, and pen, to promote its interest? My own deep sense of its importance is the apology I make, for appearing thus publicly in advocacy of this Board.

JUN. HARALSON.

Good Meetings.

Dear Bro. West: As you call for news items from all parts of the country, I will give you a few notes. We held a meeting with Union church in Greasy Cove, commencing on Saturday before the first Sabbath in August, and continued nine days. We labored under a great many disadvantages, but had a most precious time. The church was much revived, there being nine additions to the church—seven by experience and baptism and two by letter. We left quite a number inquiring the way of life. We were assisted by Bro. J. A. Glenn, missionary for the Cahaba Valley Association. His labors were highly appreciated by the people. On Tuesday after the second Sabbath we went over to Duck Springs and helped Bro. H. R. Culbertson in a meeting. We found the church at work and already in the midst of a revival of religion. This is one of the largest and best working churches in this section of country. As I did not stay till the close of the meeting, I will let Bro. Culbertson tell you the results. Bro. C. held a meeting with Fairview church embracing the first of August, which resulted in nine additions.

H. E. HARRIS.

Gadsden, Aug. 16th.

Important Notice.

Some time in July I asked the pastors of the Baptist churches in Alabama to try to collect from their congregations some money to assist the Baptist church at Cullman to finish their house of worship. Bro. J. L. West, editor of the ALABAMA BAPTIST, has given us \$5; Bro. R. Frazier, President of the Judson, gave us \$1. Brethren pastors, I hope you will not fail to present this matter to your congregations. If you will present it properly, I feel confident that there are brethren, and sisters, too, who will help us. A small amount would hurt no one, but it would do us a great deal of good.

P. M. MUSKOV.

Cullman, Ala.

Meeting at Rehoboth.

Bro. West: Our meeting at Rehoboth, Wilcox county commenced on last Sabbath and continued until Friday, resulting in four additions to the church by experience and baptism, and one by transfer. Bro. W. B. Crumpton dropped in twice during the meeting, did some of his best preaching, and stimulated the pastor and people with solid advice.

The cause at Rehoboth perhaps was never more hopeful than now. The six additions recently made to the church promise much usefulness, and some of them have already as

sumed the task of raising funds to place a baptistery in the church building. This enterprise in connection with the splendid organ already ordered and paid for, shows decided progress in temporal affairs, and no doubt in some degree indicates the spiritual prosperity which the church enjoys.

P. C. DREW.

McKinley, Aug. 9th.

Dear Baptist: Seven months ago our beloved and respected father departed this life, being the first link severed from a happy family circle. A few evenings before his death, when the messenger seemed almost at hand, he turned to our dear mother, for forty years had been his devoted and faithful companion, and spoke to her these prophetic words: "Wife, the gate stands now ajar, and I shall soon enter, but the separation will not be long; and we will meet again on that beautiful shore."

With these words still fresh in our memory, we gathered about the dying bed of our mother, Tuesday evening, August 6th, and with tearful eyes, and hearts overflowing with grief, watched her last flickering breath as her spirit took its flight for the "beautiful beyond."

After the funeral we returned to our now desolate home, and taking down her old Testament from which she had gained so much strength and comfort in times of trouble, we glanced through its hallowed pages and found the following beautiful poem, which she had evidently placed there hoping it would fall into our hands:

THINK OF THY MOTHER.

"My child, when snarers and wiles of men beset thee, Think on thy mother, and do not forget me!"

My spirit's wing will hover in its flight, And guard thee in thy battles for the right, Be honest, upright, noble; be a man, That men will honor when thy deeds they scan.

And O, my boy, when tempted by another, Think, think—'twill save thee—think upon thy mother!"

My child, there's nothing, save in realms above, So deep, so lasting as a mother's love; Misfortune warns it with its bitter breath; Its pulse beats highest in the clasp of death; When thou hast surfeit of life's bitter cup, 'Twill be the anchor that will bear thee up, Then, O, my boy, cast not upon another, Thy fondest, latest hope—think on thy mother.

When seeming friends enchanting counsel weave, With patience hear, but do not all receive; When enemies assail, be always slow To speak resentment; be thou earnest though.

Let nothing shake thee in a righteous plan; Be bold, fear God, and love thy fellow man; Thus in this life, and happy in the other, Thou'lt win the love of heaven—and thy mother."

No more beautiful and appropriate admonition could have been left us, for her life has been one of unselfish devotion to her Savior, family and friends, and to think of her is to throw around us an influence that will restrain us from the pursuit of evil, and direct us in the way of truth and uprightness. Precious mother, though dead, thou yet speakest, and in that day when all things shall be made known, it will be revealed that thy silent influence added greater lustre to thy crown.

W. B. D.

Montgomery, Ala., Aug. 11.

OBITUARY.

It is with solemnity that we record the death of our esteemed brother and friend, Jas. K. Howle, who was born the 13th of February, 1818, near Society Hill, Darlington District, S. C., moved with his parents near to Coffeeville, Clarke county, Ala., when about five years old, where he remained until his death, May 19th, 1884. Bro. H. was a member of the Baptist church more than 30 years. He was known to the writer over 20 years. He never took any prominent position in the church; he never had the benefit of an education; he was a strong believer in the doctrines of grace; when he understood his duty he was apt to do it; he was a strong advocate of Baptist principles. I have often seen his eye glisten, and countenance beam under the preaching of the Gospel. I feel satisfied that Bro. Howle has gone to rest. He leaves a wife and three children to mourn his loss, but not as those who have no hope. They are all members of the Baptist church. His children are all married. Go, gentle spirit, to thy home, till Jesus calls thy body from the tomb.

C. J. MILES.

A Prominent Farmer Writes:

ROBERT STATION, Jones Co., Ga., June 29, 1884. By the recommendation of Rev. C. Davis, I used Dr. Mosley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer from these troubles for several years. I was treated by two prominent physicians for these diseases, all of which failed. Five bottles of Dr. Mosley's Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me. Your friend, WILLIAM B. EMERSON.

A Christian Elder's Opinion.

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State, and my friends say I find your Lemon Elixir a most excellent medicine. My book-keeper and foreman both use it in place of calomel, pills, etc.

Twenty-five Years a Citizen of Georgia and the past seven years I have suffered continually from indigestion and bronchitis of a most severe type. I was treated by two prominent physicians for these diseases, all of which failed. Five bottles of Dr. Mosley's Lemon Elixir made a new man of me, and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me. Your friend, WILLIAM B. EMERSON.

Dr. George W. Cleave, Greenville, Ga., writes: A most prominent citizen, keep Lemon Elixir constantly in their houses for family use.

Dr. Mosley's Lemon Elixir, prepared at his drug store, 171 Whitwell street, Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, chills, influenza, colds, and all the diseases of the stomach and bowels, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Fifty cents for one-half pint bottle, one dollar for a full pint and half bottle. Sold by druggists generally, and for sale by all leading druggists, Selma, Ala.

