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## Smith Sheldon.

[Smith Sheldon, Esq., of New York, who died recently, was one of the most prominent and useful Baptist laymen on the continent. At his funeral the following noteworthy addresses, which we copy from *The Watchman*, were delivered by two of his former pastors.]

ADDRESS BY REV. EDWARD LATHROP, D. D.

The veterans are falling. The ranks grow thinner and thinner every day. In a little less than three weeks, three men, prominent and honored, who had been associated together in Christian work, and who had stood shoulder to shoulder in defence of the truth, have fallen on the field, and the places which they have left behind shall know no more forever. — Morgan L. Smith, J. Stanford Holme, Smith Sheldon. They had served their generation by the will of God, and now, having fallen on sleep, they are laid with their fathers. The number of their years, in the order in which I have named them, were eighty-three, sixty-three, seventy-three.

It is almost if not quite forty years since I formed the acquaintance of the beloved friend whose countenance we to-day look upon for the last time. He was at that time a resident of the city of Albany, an earnest worker in the church of which the late Dr. Welch was pastor, and a warm supporter of that eminent man of God in all good works. On his removal to this city I was intimately associated with him in both personal and official relations, and the friendship, formed when we were young men, continued unbroken to the day of his death. I was his pastor for several years, and his co-worker in the management of some of our Christian and educational institutions—notably Vassar College, of which he was one of the original trustees, and to the interests of which he gave twenty of the best years of his life, laboring most assiduously in season and out of season for the cause which he so ardently loved. It is but simple justice to say of him that no member of that corporation, in fidelity to his trust, in painstaking effort, and in heart-felt devotion, has been more distinguished than he. His name will be associated indelibly with the history of that institution of learning, and his surviving co-laborers will miss, oh, how greatly, his genial presence in their council chamber, and in the affairs of the college, his wise and untiring zeal. He laid himself upon the altar willingly, cheerfully.

While warmly attached to the Christian denomination to which he belonged, and while firmly maintaining the principles and practices of his own church, his heart was yet greatly catholic, and he was ever willing to unite with Christians of every name in support of the common faith, and in works promotive of the public weal. He was a member for years of the Board of the American Bible Society, and gave to that noble organization what he could in circulating the word of God throughout the land and the world. His sympathies, however, were not confined to one section of our country. He knew no North and no South in his efforts to do good. Especially was he interested in the conditions and wants of the freedmen in the Southern States, as his frequent benefactions emphatically attest. Indeed, it is not saying too much of him to affirm that few men in the denomination with which he was connected, whether at the North or at the South, are more widely known in connection with our religious enterprises than our friend Smith Sheldon.

But why should I dwell upon these past things? He has finished his course. He has ceased from his labors, and his works will follow him. We mourn his loss, but we do not mourn as those who have no hope; "for if we believe that Jesus died and rose again, even so, we know that those who sleep in Jesus God will bring with him."

I can scarcely venture to obtrude upon the sacred privacy of this stricken household, and to speak of him in his relations of husband and father. Those who best knew him in these relations can most highly appreciate his worth. It certainly needs no words of mine to enhance their sense of the loss they have sustained, or to quicken the tender, loving remembrance in which by them his name will be enshrined. God grant unto every one of them the grace and the strength which they need in this day of their sore trial. May the everlasting arms be about them, and may the blessing of the husband's and father's God be their heritage forever. To this loving Saviour we commend them, and to the word of his grace, which is

able to build them up and to give them an inheritance among all them that are sanctified.

ADDRESS OF REV. DR. KENDRICK.  
Rev. J. R. Kendrick, D. D., spoke substantially as follows, and concluded with a prayer:

When two days ago in a distant Vermont village, a telegram was handed me announcing the death of Mr. Sheldon, I need scarcely say that I was surprised and shocked. I had parted with him only a few weeks ago at the Vassar College Commencement, and though he then betrayed some signs of failing vigor, I entertained no suspicion that he would not enjoy several years of useful activity. But death is not always an absolutely painful surprise or depressing shock. When a good man departs who has rounded his days, and filled up a long life with honorable service, why should we be greatly distressed? I am no longer dejected and dismayed as I once was by the removal of God's children, especially when in years and grace they are ripe for the harvest's sickle and the heavenly garner. In this instance my surprise and shock soon subsided into tranquil and even glad resignation. Thank God, I said to myself, that so worthy a life is so well ended.

The key-note of Mr. Sheldon's life, as my brother who preceded me has intimated, was service, and if I were to preach a sermon on this occasion, these words of the apostle Paul, uttered with respect to David in the synagogue of the Pisidian Antioch, would no doubt be my text: "After having served this generation by the will of God, he fell on sleep." Beautiful and noble biography! It outlines a complete life, with a hint of its inspiring motive and guiding rule—the will of God. Mr. Sheldon emphatically served his generation. In truth he was one of the most prominent and active Baptist laymen in this country. For near half a century few men among us have been more widely known, filled more important denominational offices, and done more hard work. As a merchant in Albany, where he commenced his business life at an early age, and as a publisher in this city, he won a high position, and was called to fill various stations of honor and trust. In the general councils of the denomination he was a recognized power, and had been for many years a member of its great missionary boards. Mr. Sheldon was especially distinguished for his intelligent and earnest interest in our educational affairs. His service in this relation has already been described, and I need not dwell upon it. He extended his watchful and generous concern to the Southern section of our country, aiding alike needy whites and the needy freedmen by contributions of books.

For this sort of large public service Mr. Sheldon was happily qualified both in mind and character. By constitution and temperament he was an active and busy man. His intellect, like his body, was agile and prompt in its movements. What he saw, he saw at a glance, and with him to think was to resolve, and to resolve was to do. If his early education was limited, his quick and keen perceptions had enabled him very much to supply this lack. He absorbed knowledge from the atmosphere in which he moved, and comprehended things by intuition. A very sharp insight into human nature made him a born manager of men and affairs.

Mr. Sheldon's active temperament, along with the consciousness of knowing how to bring things to pass, and in association with a kind and sympathetic nature, made him one of the most serviceable of friends. He was always ready to promote by advice and personal effort the welfare of those who applied to him for aid. I have my own acknowledgments to make in this regard, not only for myself, but for members of my family. It has often been a surprise to me to observe the prompt and eager interest which Mr. Sheldon took in my affairs, even going beyond rather than falling within the limits of ordinary genuine friendship.

But after all, the supreme thing in a moment like this is, not so much what a man did as what he was, nor yet so much what he was in the sight of his fellows as in the sight of God. Best of all, from the long evidence of his life, it is plain that Mr. Sheldon was a sincere, humble and growing Christian. He loved the simple gospel, and all other preaching was distasteful to him. During my pastorate of the Tabernacle Church in this city he was elected to the office of deacon, and he "used this office well." He was regular in his attendance at the public services of the church. He was fond of the social, devotional

meeting, and often contributed greatly to their interest by addresses and prayers marked by Scriptural knowledge and tender spirituality. Of late years in my interviews with our departed friend, I have been impressed with the conviction that he was ripening for heaven. Withdrawn from the cares of active business, he seemed to be looking over into the goodly land, and getting ready for his departure.

It is pleasant and profitable to review such a career as Smith Sheldon has run. His life had been eminently successful life. In it were happily mixed and blended all the elements of real prosperity, domestic union and comfort, friends, fortune, useful work, spiritual devotion, and immortal hopes. In glancing recently at the "Autobiography of Benjamin Franklin," I noticed that in his old age he said, "Such has been the felicity of my life, that were it offered to my choice, I should have no objection to repeating it from the beginning." Perhaps our friend who has gone from us might not have said this, but it would seem that he could have done so with better warrant than Franklin had.

The children of such a father may well be resigned to his removal at such an age. Their ambition, I trust, will be to copy his virtuous and useful example, and to do nothing unworthy of that best heritage, an honorable lineage and name. And as for the wife, on whom this bereaving blow falls most heavily, she can hardly fail to recognize the signal goodness of God in her long marriage union, and to anticipate with cheerful hope the near reunion, the golden wedding of the skies. I rejoice in having received from her own lips words of tranquil gratitude, resignation and trust.

It remains for us all, especially the friends and associates of the deceased, so to lay to heart his sudden removal that we shall be quickened in doing our life-work "according to the will of God."

## East Liberty Association.

This body convened with Bethel church, Lee county, Ala., on Monday Sept. 24th, and held three days. It was organized by re-electing Elders J. F. Bledsoe and W. C. Bledsoe moderator and clerk.

The session was well attended, and the interest good from first to last, owing doubtless to the fact that the association is doing something for the Master, and proposes to do more.

The writer, by previous appointment, preached the introductory sermon, and Bro. Cat. Smith, of the Central, preached at night. The second day Bro. Roby preached, and at night Bro. Blackwelder. No preaching the third day.

The contributions show considerable increase over last year, aggregating for Home Board, \$244.45, for Foreign Board, \$262.90, and for State Board \$1000.24. I would have been glad if the distribution had given some more to the Foreign work, and church extension. Of the above amount the church and Sunday-school at LaFayette gave \$294, with a membership of only 109, and they poor. It is done by all giving something. I do not know of a member who did not contribute.

We had with us Drs. Roby, Lloyd and Buck, from the Tuskegee, Elder Cat. Smith, from the Central, Hutton, from the Tallapoosa River, and Bro. Murfee, of the Howard. These brethren added much to the interest of the occasion.

The next session will be held with the church at LaFayette, and will be our semi-centennial session. We hope for unusual interest and much larger contributions. This association has a programme of business each year, bringing up the work in regular order. We hope to have an interesting one for the next. We are going to put an excellent colporteur and evangelist to work in the body, hoping to educate some of our churches into a more liberal spirit and sympathy in our enterprises. But we have not a church now that contributes nothing, though from some the amount is small.

There were about 250 baptisms, and about 290 total increase in membership, 15 regular prayer meetings, and 18 Sunday-schools.

The churches at LaFayette and Knoxville, together, furnish one of the rooms for ministerial students. GEO. E. BRYAN, LaFayette, Ala., Sept. 29th.

A book is a living voice. It is a spirit walking on the face of the earth. It continues to be the living thought of a person separated from us by space and time. Men pass away; monuments crumble into dust; what remains and survives is human thought.—Smiles.

## Early Conversions.

Dear Bro. West: The following from the *Religious Herald* is upon a subject of so much practical importance, and presents so many striking facts upon that subject, that I hope you will copy it for the information and encouragement of God's people; as well as to correct the error of many parents who are sceptical upon the conversion of children:

The fact that so many of our very best men were converted to Christ at an early age, should be strong encouragement to pastors and Sunday-school teachers to bestow special attention upon the young of our congregations. Many arguments, based upon Scripture teaching, might be adduced in support of special efforts among the young, but nothing can be so strong as illustrations of the success of such efforts in the past. Hundreds of our brethren and sisters have obeyed the Bible injunctions: "Remember now thy Creator in the days of thy youth," and "my son, give me thine heart." Some well disposed and pious people have been inclined to discourage conversions among the young, supposing that a more mature age will qualify them better to understand and appreciate the duties and privileges of believers. The fact that so many of our very best men and women were converted in their early days, indicates clearly to the Christian worker the most encouraging class in every community among which to labor. It will be a matter of both interest and encouragement to know the names of faithful and honored brethren in the ministry who gave their hearts to their Saviour in the morning of their life.

1. Rev. Geo. W. Samsom, D. D., one of our most distinguished preachers, and who is well known as a scholar and writer, and also as an extensive traveller in the East, was converted at the age of twelve, and baptized by his own father. When a boy he must have been unusually bright and intelligent, for before he was thirteen years old he was familiar with Scott's "Commentary," Gill's "Divinity," and other books of like character.

2. Rev. J. L. Vass, for many years the esteemed Baptist pastor at Spartanburg, S. C., was converted at the age of ten and was baptized at twelve.

3. Rev. James B. Taylor, D. D., who left behind him such an honored name, and who for so many years was closely identified with our Foreign Missionary work, was baptized into the fellowship of the First Baptist church in New York city, when he was thirteen years of age.

4. Rev. W. W. Landrum, of the Second Baptist church in Richmond, Va., was converted at the age of ten and baptized before he was fourteen.

5. Rev. R. S. MacArthur, D. D., who has met with such wonderful success in the city of New York as pastor of the Calvary church, was converted at the age of thirteen, and at the age of eighteen began to hold public religious services.

6. Professor James S. Mims, for some time filling the chair of Theology in Furman University, was converted before he was twelve, and was baptized at the age of thirteen.

8. Hon. Robert Frazer, one of our most prominent educators, formerly President of Fauquier Institute, but now of Alabama, was baptized at thirteen.

9. Rev. Edward Lathrop, D. D., who was at one time the assistant of Dr. Richard Fuller, in Beaufort, S. C., and subsequently pastor of the Tabernacle church in New York, was baptized in Savannah, Ga., at the age of thirteen.

10. Rev. J. B. Link, editor of the *Texas Baptist Herald*, was converted at the age of twelve and baptized at thirteen.

11. Prof. George Dana Boardman Pepper, D. D., was converted at the age of eight, although he was not baptized till some years later.

12. Prof. Chas. E. Taylor, a professor at Wake Forest College, N. C., was baptized at ten years of age by Dr. J. B. Jeter, D. D.

13. Rev. H. F. Buckner, D. D., the distinguished missionary to the Indians, was converted when a small boy, and was baptized by his father when about fourteen years old.

14. Prof. Jas. R. Eaton, son of the Rev. Dr. George W. Eaton, and professor of Natural Science in William Jewell College, Missouri, was baptized before he was twelve years old.

15. Rev. G. W. Northrup, D. D., LL. D., the able President of the Theological Seminary at Chicago, was converted at the age of twelve and baptized at the age of sixteen.

16. Rev. S. M. Osgood, D. D., for some time a missionary in Burmah,

afterwards District Secretary of the Missionary Union at Chicago, was converted at the age of nine and baptized by his father.

17. Rev. Thomas Armitage, D. D., of New York, was converted when a boy, and preached his first sermon before he was sixteen.

18. Rev. A. J. Battle, D. D., the President of Mercer University, Ga., was baptized at the age of thirteen.

19. Rev. W. T. Brantly, Sr., D. D., honored and beloved wherever he labored, was converted before he was fifteen.

20. Rev. James S. Coleman, D. D., one of the most prominent of Kentucky preachers, was converted at the age of thirteen.

21. Rev. C. Dennis, D. D., author of "Theodosis," professed conversion when twelve years old.

22. Rev. George T. Dowling, of Cleveland, Ohio, son of the eminent John Dowling, D. D., was converted and baptized by his father at the age of thirteen.

23. Rev. B. M. Callaway, of Georgia, was baptized by his father when twelve years old, while Rev. A. R. Callaway was baptized at the age of ten, and two other distinguished brethren of the same name, John S. Callaway and Joshua S. Callaway, were converted at twelve.

24. Rev. Henry Clay Fish, D. D., for twenty-seven years pastor of the Baptist church at Newark, and one of our most prolific writers, was converted at fifteen.

25. Rev. James Huckins, at the time of his death, pastor of the Westworth Street Baptist church, in Charleston, S. C., was baptized at the age of fourteen.

26. John P. Crozer, Esq., who is so well associated with the early history of the institution which bears his name, was converted and baptized before he was fourteen.

27. Judge Jonathan Haralson, of Selma, Ala., a brother useful, honored, and beloved, was baptized when fourteen years of age.

28. Prof. H. H. Harris, D. D., of Richmond College, was baptized at fifteen.

29. Rev. W. W. Boyd, D. D., the eloquent preacher of St. Louis, Missouri, was converted at the age of twelve.

30. Rev. J. Newton Brown, D. D., a fine scholar and preacher in his day, and author of the "Encyclopedia of Religious Knowledge," was baptized at fourteen.

31. Rev. Galusha Anderson, D. D., President of the University of Chicago, was converted and baptized at thirteen.

32. Rev. S. S. Cutting, D. D., one of the most distinguished men in the Baptist denomination in the United States, was converted and baptized at fourteen.

33. Rev. P. S. Henson, D. D., of *The Baptist Teacher*, was converted at the age of fifteen.

34. Rev. A. J. Huntington, D. D., of Columbian College, was converted and baptized at the age of thirteen.

35. Rev. W. C. Cleveland, D. D., of Alabama, was baptized at the age of twelve.

36. Rev. I. T. Tichenor, D. D., Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, whose father named him after his pastor, Rev. Isaac Taylor, was baptized before he was thirteen.

37. Rev. Geo. R. McCall, Rev. W. C. McCall, and Rev. M. N. McCall, Jr., useful and prominent ministers, were converted at the age of fifteen or sixteen.

38. The late Rev. W. J. Morcock, of Georgia, who ranked high as a preacher and scholar, was only thirteen years old when baptized by Rev. Dr. Fuller, in Beaufort, S. C.

39. Rev. R. H. Griffith, the efficient Secretary of the South Carolina Mission Board, was baptized by Rev. Eli Ball at the age of thirteen.

40. Rev. J. W. Cusins, D. D., the honored and successful pastor at various times of prominent churches in New York, and who awakened in Dr. Samsom the greatest interest in his behalf, was baptized in Washington, D. C., when twelve years old.

41. Rev. J. Hardwicke, D. D., of Virginia, but now of Texas, was converted and baptized at the age of twelve.

In addition to these names already given, I have before me the names of many other brethren who were converted when about sixteen or seventeen years of age. I will add the names of Rev. D. B. Ray, D. D., of the *American Battle Flag*; Rev. J. M. Cramp, D. D., the historian; Rev. Pharellus Church, D. D.; Rev. R. W. Cushman, D. D.; Rev. Spencer H. Cone, D. D.; Rev. J. B. Hartwell, D. D.; Rev. John Foster, of England; Rev. J. B. Boone, of North Carolina;

Rev. Abraham Booth, of the "Reign of Grace;" Rev. R. C. Burleson, D. D., of Texas; Rev. O. F. Gregory, Prof. Harrison, of Richmond College, Va.; Samuel Henderson, D. D., of Alabama; Gov. Shorter, of Alabama; Rev. M. T. Sumner, D. D.; H. H. Tucker, D. D.; Rev. D. E. Butler, of the *Christian Index*, and many others who were converted when between twelve and sixteen years of age.

Surely we need no further encouragement to labor for the conversion of the young than is afforded in such examples. L. H. SHUCK, Paducah, Ky.

To this long and remarkable list, I add the names of the following ministers:

Rev. M. F. Yates, D. D., baptized at seventeen; Rev. T. P. Crawford, baptized at sixteen; Rev. R. H. Graves, D. D., at fifteen; Miss Emma Young, at fourteen; Rev. F. C. Hickson, at fifteen; Rev. N. W. Holcomb, at twelve; Rev. C. W. Pruitt, at fourteen; Rev. S. M. Cook, at ten; Mrs. Laura Eubank, at thirteen.

And yet, so many parents oppose their children joining the church, though professed conversion, because they are too young!

T. H. STOUT, Clayton, Ala., Sept. 29th.

How to Help the Minister.

A Brooklyn pastor recently sent this letter to all his flock. It may find a wider application:

BRETHREN AND SISTERS: You have desired me to serve you for a season as Pastor, and I have consented to do so, on one simple condition, that you would all heartily co-operate with me. How CAN I HELP MY MINISTER?

First.—By your daily intercessions. The youngest, weakest, poorest can do this. Pray for him in your closet. Pray for him in your morning and evening family worship. Of course, no truly Christian household fails to rear a domestic altar. There, as in private, pray for your pastor.

Second.—Give him a hearty welcome to your home; acquaint him with your spiritual needs; tell him of any good that his words have done you or others; guard his influence and usefulness by refraining from uttering or listening to querulous criticism, and extend to him and to each other that loving forbearance that is promotive of unity in the church.

Third.—Cheer him by your punctual attendance, Sunday morning and evening at church, and at the social meeting Friday night. Let nothing but illness or imperative reasons prevent. Make domestic and social engagements with reference to God's first claim on your time.

Fourth.—By your generous and systematic payments towards the expenses of worship and Christian benevolence. Let these weekly pledges be proportioned to your other expenditures, and be regarded sacred as any debt to man. The Trustees depend on the voluntary payments to meet outgoes, and will present printed itemized accounts of all receipts and expenditures. If necessarily detained a Sabbath remember the omission the following Sabbath.

Finally, by securing the attendance and enrollment of others not now stated worshippers elsewhere. Invite, call for such and introduce them to this congregation. The gospel feast is spread. See to it that there is no lack of guests. My work is mainly in the pulpit. My only aim is the salvation of souls, and the edification of Christian character. It is your privilege to gather your households, "every one appearing in Zion before God," and also to bring the stranger within our gates. Let us all have a mind to work, then will the beauty of the Lord God be upon us, and he will establish the work of our hands.—Church Union.

Rockford Items and Other Things.

Our last was appointed for a three days meeting. My absence on Friday was compensated by the Singing School Convention of that county and parts of others. It was a pleasant time. The singing was grave, devout, and well timed. The bountiful dinner each day was like John Campbell's molasses in our young days; "good, wholesome, palatable, sweet and well tasted." More than five hundred appetites would witness to this.

Mrs. Edwards, by letter, Mrs. Orr, by experience, united with the church on Saturday. (I mention names for relatives in Birmingham.) Other things: Rev. A. S. Worrell, now of Talladega, is as welcome as he is a valuable accession to our State. He embarks in a male school enterprise. Success to him. We have had a fine revival at Mt. Olive.

W. WILKES.

## The Uneducated Ministry.

Bro. West: As brethren are saying well and cautiously so much about ministerial education, I want to say just a little about the uneducated ministry.

The brethren who favor ministerial education think that the country Baptist people, and especially the uneducated ministry, are opposed to preachers' having education. They apologize; they brag on these old uneducated preachers; they think their articles are going to hurt somebody, and therefore prepare a healing plaster and quietly apply it.

Now I wish to say that these country Baptist people and these old uneducated preachers do not need any apologies or plasters for any supposed hurt to them on account of articles on ministerial education. Such articles without any apologies or plasters, or with them, are all right with the uneducated, God-sent preachers, who feel that

"Through many dangers, toils and snares, We have already come; 'Tis God who has brought us safe thus far, And God will lead us home."

These uneducated preachers are as hearty in the cause of ministerial education as town-folks, educated preachers, or anybody else ought to be. Deeply feeling the need of education themselves, preparatory to the work of their office, these uneducated country preachers love and advocate the cause of education among the ministry, and these country Baptist people do also. This is so and can be proven. But these uneducated preachers and country Baptist people have as much aversion to the behavior of the educated ministry as a class as the educated ministry can possibly have to them on account of their ignorance. There are educated ministers to whose behavior they have no objection and who are ever gladly welcomed among them, but for that class of educated preachers who are nothing in their behavior but foppish town struts, who bear no evidences of sin-pardoning love of God having ever been shed abroad in their hearts, and no testimony that they have been divinely called to the ministry of glad tidings which shall be to all people, uneducated as well as educated, poor as well as rich, they can have as little use as preachers, and show it as plainly as that class of educated preachers can possibly have for them.

These uneducated preachers are not devoid of the sense of human feeling, nor are they wanting in the exercise of a well-regulated, gentlemanly pride; nor are they mad men, nor drunk. To bear testimony of sins pardoned, and to preach the Gospel of their Savior from a sense of divine obligation that will not let them rest, they must preach, let hindrances be what they may. If their educated brother preacher comes to their church, they exercise Christian courtesy, introduce him to their people, have him to preach, treat him kindly every way, as becometh the household of faith, at the same time knowing that in the educated preacher's church in the city the uneducated preacher would not so much as be passingly noticed. These uneducated preachers generally have an education that they would not exchange for any other education, and without which they feel that they would be utterly incapacitated to preach, even though they had all the knowledge of tongues.

It is said that just now an educated ministry is a necessity, and that this is so in two particulars: First, the rapid progress of the people generally in literary refinement requires it, that a controlling influence may be exerted over the people; second, that in a denominational point of view an educated ministry is needed to intelligently influence them to follow the Christ in matters pertaining to church organization.

Now those uneducated preachers and country Baptist people know of the rapidly advancing refinement of society generally; they know its demands. They are apprised, too, of the fact that nothing short of an educated Baptist ministry will meet the demands of the times for denominational purposes; they are willing for their boys and their money to go and meet these demands. They are fully in sympathy with the Spirit of God at work among the people. They know, also, that ministerial education without ministerial qualification, will not answer the purpose of the spiritual edification of the people, and the management of church affairs under any phase of refinement in human society. They feel that sin is the chief ailment of the people, and that preachers are men of God, "in Christ's stead," among the people, beseeching them to be reconciled to God, and that the better educated the preacher is, the

greater are his facilities for usefulness. These uneducated preachers have had a hard time. They felt it to be their duty to preach; they must preach, or perish; but they couldn't preach; the best and only thing they could do was to own the feeling of their duty and say that by the help of the Lord they would try, and then ask the brethren and sisters to pray for them, and then try—what a try was that! What a try it is yet! When they know that they must try to preach they feel very much as a hungry infant crying for its mother and the mother hears and answers the cry; so God hears the cries and satisfies the wants of his poor, uneducated preachers. Thank God.

S. M. ADAMSON, Louisville, Sept. 1884.

## Good Meetings.

Dear Bro. West: With feelings of profound gratitude to God for His blessings bestowed, I herewith enclose you a brief account of my labors with some of my churches in East Mississippi.

Saturday before the 4th Sabbath in August last I commenced a series of exercises with the Salem Church, Lauderdale county, Miss., which continued nine days with an accession of 17 to the churches, during which time I was assisted by Elders A. E. Beavers and W. S. Culpepper; also Saturday preceding the 1st Sabbath in September, with assistance of Elders C. C. Vaughn and W. S. Culpepper. I commenced a meeting with the Liberty Church, Lauderdale county, Miss., which continued six days, and resulted in the addition of nine by baptism and many anxious souls at the altar; also, Saturday before the 3rd Sabbath in September, according to arrangement, I introduced a meeting of six consecutive days with the Mt. Gilead Church, Lauderdale county, Miss., assisted by Elder Camp, local minister. This meeting resulted in an accession of 10 to our number. At each of these meetings the congregations were large, attentive, and appreciative; the churches greatly revived, sinners convicted and converted. The churches throughout East Mississippi and West Alabama are in a good spiritual condition and alive to most of the interests fostered by our denominations. To God be all the glory.

J. K. RYAN, Pastor, From Snow Hill.

Dear Bro. West: After the adjournment of the Pine Barren Association, Bro. Boardman H. Crumpton began a series of sermons to us lasting six days consecutively. He found us in rather a cold state spiritually, but it was not long before his plain, simple, yet earnest and able presentation of Gospel truth made our hearts to glow with love to Christ and a yearning for the conversion of sinners. The Spirit moved us, and as a natural result sinners were converted and backsliders were reclaimed. Twelve were added to the church and four or five more will join at next conference.

Bro. Crumpton possesses superior gifts as a revivalist. While he appeals to the emotions as well as the intellect—and a religion that "does not effect the emotions is not worthy the name"—he urges the necessity of regeneration, and advises those who cannot testify in their hearts that God for Christ's sake has forgiven their sins not to place themselves in the responsible position of church membership. His blending of God's sovereignty and man's responsibility, with all the distinctive doctrines held by Baptists, in his sermons, is remarkably fine.

The Pine Barren Association recommended Bro. Crumpton to the State Board as a suitable person to put into the work of a general evangelist. This church heartily endorses that recommendation and trusts the Board will not ignore the expressed wishes of a large number of brethren in this part of the State. C. C. JONES, Sept. 29, 1884.

Courage in Every-Day Life.

Have the courage to do without that which you do not need, however much your eyes may covet it. Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonest duplicity by whomsoever exhibited. Have the courage to obey your Maker, at the risk of being ridiculed by man. Have the courage to prefer comfort and propriety to fashion, in all things. Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretenses. Have the courage to provide entertainment for your friends within your means—not beyond.



## IMPORTANT MEETING.

We are informed that the Board of Ministerial Education had a very interesting meeting at Calera on the 28th and 29th ult. It appeared that certain members of the Board, whose tact, energy and business capacity we would like to signalize, had thought out all the details of the mess hall plan; that the ladies especially throughout the State were co-operating zealously; that the mess hall will be thoroughly furnished and equipped in time, present energies lasting a little longer; that the young brethren interviewed chime in cheerfully with the rigidly economical policy of the Convention by which the Board are required to be controlled. It is now well known that there are a very large number of young brethren in the State anxious for an opportunity to cultivate their minds suitably for the ministry, who are embarrassed in carrying out the desires of their hearts by the consciousness of insufficient training. Neighboring States are sending out these young men and aiding large numbers of them. This we must do as we have never done before. The Board knows where many of them are to be found; are satisfied that at least forty would be discovered instantly were there no embarrassment for means, affecting alike the modesty of these young brethren and the plans of the Board. The Associations that have met and been heard from have generally done well; and if those to meet do so likewise, and funds be sent up to the Treasurer of the Board at Birmingham promptly, and pledges be redeemed in the same spirit, the Board will hope to meet the demands upon them successfully. They feel their great responsibility, and for Christ's sake seek the sympathy and co-operation of their brethren everywhere.

The young brethren examined by the Board were such as they could heartily approve. There were not many of them, but added to the number in attendance upon the college or elsewhere, approved before, make about twenty, though others may have applied later than our information. We learn that quite an addition will apply between this and Christmas, perhaps in a few weeks.

It is credibly reported that Col. Peter, of Brierfield, and R. C. Keeble & Co., of Selma, are proposing generous things for the Board, the former in relation to coal supply for the mess hall, and the latter in the provision department. If the Baptists everywhere would help themselves, everybody would help them.

If anybody thinks of sacrifice, there is occasion for such thing sometimes, and that occasion coming upon us now, may be just as well as any other time. The Board of Education, well nigh all of them, have already been out five to fifteen dollars travelling expenses. By the time a thousand or so others come up, we shall be in funds.

Notice of future meetings of the Board, we learn, will be given through the paper, so that brethren may know the time and place.

## THE PERIL OF INFLUENCE.

The Rev. Mr. Norton, of England, in the *American Baptist Reflector*, is pointing out in elaborate communications the mischief wrought by the partisans of Robert Hall, the great preacher and leader of the Open Communionists; how they have divided the denomination in England, and introduced confusion, and heart-burning, and separation among the Eastern missions of the English Baptists. This subject has long been a lamentation among true Baptists. Open Communionists have preferred alliance with Pseudo-Baptists, to the peace and union of their own people. It is as if we preferred amity with our neighbors' families to the peace and unity of our own. Mr. Norton does not deal in mere assertion, but establishes his statements by copious quotations from authentic and reliable documents—from the letters of Carey and Marshman, and the records of the Seavoy Mission. He shows, too, how the colleges and churches, have, in several cases, been irregularly wrested out of the hands of the "Calvinistic Baptist churches of Britain."

We have long wished to say that the influence of Spurgeon in this direction has excited apprehension in our bosom. His loose views of church order may, through the agency of his theological pupils, reach the churches in our own country. We would not, if it were in our power, detract slightly from his influence as the greatest of

living preachers and organizers, any more than from Hall or Wesley or any other man whom God has, in that behalf, so signally honored. But we may be permitted to criticize the peculiar views of these great men when they seek to enforce error by weight of character and reputation.

Our estimate of Mr. Spurgeon is that his power consists in piety, devoutness and fertility, rather than expository and logical power. His acceptance and passionate love of the great doctrines of grace are, we imagine, due to heart experience of the efficacy and comforting power of those doctrines forming a receptacle for the teachings of the old theologians with whom he is so familiar, more than to philological investigation. This appears in the confidence of his earliest teachings, rife with dogmatic assurance.

One may be so lost in great principles as to overlook or disregard what are deemed minor truths; and a neglect or misapprehension of these may come upon us ultimately like unimportant detachments of an army left behind in the hurry of conquest to unite themselves into a formidable army and force us to delay pursuit, or even to abandon for the time the territory once fully acquired. A skillful general will leave no foe behind.

Who shall hold to the Baptist standard the ill-drilled followers of Mr. Spurgeon when he falls? Who shall keep them in ranks even while he lives? A distinguished Campbellite preacher from Sidney, Australia, told us that there were members in his church received from Spurgeon's. We have understood there were officers in London who had never been baptized. Spurgeon, however, is understood to be less litigious, only admitting to his communion table unbaptized people of unquestionable piety, and these regularly only for six months. If desiring to be admitted longer they must be baptized. We wish the great preacher would take time to re-investigate the subject and show his accustomed nerve in reference to it.

We are glad that so influential a paper as the *Independent* accords the palm to the Baptists, true Baptists, of fidelity to conviction and charity to dissentients. The power of the Baptists is wrapped up in these conceded virtues.

## FIELD NOTES.

Rev. B. F. Riley baptized an interesting young man at Livingston Sunday. This makes eight baptisms as the result of his recent meeting at that place.

The ladies of Ebenezer church, Chilton county, have raised twenty dollars to furnish a room in the mess hall for theological students at Howard College.

Dr. Cleveland writes that more than thirty ministerial students have applied for aid. Baptists of Alabama, now is the time to do liberal things for yourselves and for the Master.

The editor was called by telegram Tuesday to a sick family in Perry county. This will account for deficiencies and oversights that may appear in the make up of this paper.

"A new church was constituted near Gaston yesterday by Elds. De Witt, Vaughn and Larkin. 'Short's' is the name of the new church. A meeting is in progress there."—*W. P. Chambers, Bevil's Store, Sept. 28th.*

Rev. Z. D. Robey, of Opelika, celebrated his silver wedding last week. A friend reports that he received quite a number of valuable presents. May so good a man and his companion be spared to celebrate their golden wedding day.

"Meetings were held in Autauga county in September as follows: J. H. Roy, pastor, Liberty church, five days; received by baptism 12; by letter 6, restored 2. Bethesda church, 1 by baptism, 1 by letter, the meeting continued four days."—*J. J. Lamar.*

Rev. A. C. Davidson arrived last week to take charge of the Siloam Baptist church at Marion. All things considered, this is the most important point to our denomination in the State. We congratulate the Marion brethren in having secured a pastor who will be fully qualified to discharge the duties of the place.

The meeting of the Antioch Baptist Association has been postponed from the 20th day of October to the 5th day of November, 1884. This change has been made to prevent conflicting with the session of the Circuit Court, which convenes at St. Stephens on Monday, the 27th of October. —*J. J. Mason, Moderator, Escambia, Oct. 5th.*

We copy the following from the Henderson, Ky., Reporter: "The improvements on the Baptist church in our city are nearing completion. The building has been completely transformed and from being an unsightly structure, is now one of the handsomest and most attractive in the city, and our Baptist friends may be proud of it. The pastor, Dr. J. M. Phillips, has given entire satisfaction to his church, and won greatly on the respect and esteem of the entire community. He is a gentleman of learning and ability, and capable of filling

the pulpit of any church in the land. The church was fortunate in securing, and will be still more so in retaining him."

Joshua H. Foster, Jr., left Tuscaloosa on last Friday for Louisville, Ky., where he enters the Baptist Theological Seminary, to prepare himself for the work of the Gospel ministry. The Baptist church is to be congratulated upon so promising an accession to its ministry. Josh. is the son of our honored townsman, Prof. J. H. Foster. A full graduate of the University, he has since devoted himself with enviable success to the work of the school-room, and now enters upon his preparation for his high vocation under the most favorable auspices. We wish him a profitable sojourn at the "school of the prophets," and abundant success in his life-long work. —*Tuscaloosa Times.*

Rev. A. S. Worrell.

Mr. Editor: I have intended for several weeks to ask permission to mention to your readers the location of the Rev. A. S. Worrell, D. D., in Talladega. He has been here now some four weeks, a fact which has been mentioned in several Baptist papers, but I do not remember to have seen any reference to it in your paper. Twenty-five years ago Bro. Worrell taught in this place for a year and boarded in my family. During these many years we met but twice, yet we had an occasional exchange of letters, such as pass between the best of friends. I had been informed that he intended to make Alabama his home, but really was not expecting his settlement in Talladega until he appeared among us. He has purchased property and at this time is laying the foundation and gathering the material for a large and tasty residence. He has opened a school for boys and young men in the lecture room of the Baptist church, and has already received suitable furniture for the same. It is a good school room, but he hopes to build a commodious school house within the scholastic year, and it is expected that the community will give him their co-operation in this matter. Coming about the time schools were opening here, and being the last to begin, his beginning was rather small, but it is constantly increasing, and he will soon have a good attendance. He also brings an accomplished family among us. Dr. Worrell is of the opinion that there is no more suitable opening for the establishing of a male school of high order than this, and I concur with him in that opinion. His school, however, is not expected to be at all denominational.

As a minister of the Gospel, and a brother beloved, I feel greatly strengthened in his coming, and expect to enjoy his companionship very much. He has preached several very able sermons for us, and we expect many more of the same sort. As a teacher, we have no apprehension of his success. He has been received very gratefully by our citizens. No man who ever taught in our place made a better impression in a single year than he did when he taught here before. This is remembered by our people.

At some time during the session at Howard College, the congregation in Talladega will be heard from in the interest of ministerial education. We made a good collection for foreign missions a few Sabbaths since, which the church treasurer informs me has not yet been sent forward. I will see after it. We will take ministerial education in its turn. We have not quite enough of enthusiasm on the subject in its form to take it out of its turn.

J. J. D. RENFROE.

## Alabama Central Female College.

This deservedly popular institution of learning entered upon the twenty-sixth year of its career on the 17th ult. During these twenty-six years it has enjoyed a reputation second to no female college in the country. In its present management its equipments and facilities of a superior character are offered for the education of young ladies. Prof. Yancey has spared neither money nor labor in adding from year to year to the buildings and apparatus of the College whatever became necessary to make the institution, as nearly as possible, perfect in all of its arrangements. The magnificent buildings, the superb instruments, the splendid array of talent in the Faculty, all combined, make the Alabama Central Female College the peer of any institution of like kind in the land.

It is gratifying to note that the people of Tuscaloosa and vicinity appreciate the efforts of Prof. Yancey in building up a grand institution of learning in their midst. This is evidenced by the increased local patronage this session, the increase being more than fifty per cent over the average of former years. There are now in attendance at the college more than one hundred pupils, and the number is being increased by new entries almost daily. —*Tuscaloosa Times.*

I am not sure of the present hour; I am sure I have nothing to do with anything else. —*(Rev. T. Adams.)*

## Reflections on the Home-Lesson from David and Absalom.

BY WM. HENRY STRICKLAND.

No. 2.

I remark again: Absalom's early training was neglected. This inference from the story is natural and reasonable. David was busy with the affairs of State; he "didn't have time" to give to the training of his children—they were left to the mothers. He had a plurality of wives; each had children and kept an establishment. David's pious influence was wanting to guide the boys. The father neglected his own family for the interest of the public. How many Christian fathers are doing just like David? Too much occupied with office, or store, or farm, or shop, to look after the bright boys—left to themselves they go to ruin. You sing: "Where is my wandering boy to-night?"

Yes, where is he? Is he here at your side? Or is he at home with his mother, who couldn't come to church? Where is he? Out on the curbstone with "roughs" puffing cigarettes and exchanging state vulgarities? Is he out with company that you cannot approve?

I asked a Christian mother recently, "Where is your boy of Sunday nights—does he go to church?" She replied, "I don't know where he goes; he leaves home saying he is going to church. I can't go out at night—I don't know." I knew he didn't go to church.

Alas, for boys whose fathers are too busy to look after them. And mothers, "society women," who are too much taken up with fashion and gaiety to perform for their babies the duties appointed by nature. Foster mothers and servants have these immortal gems left for them to mould and polish. What may they expect? I always rejoice to greet mothers in the Sunday-school and prayer meeting, if they can come, but if they can't leave their children in safe hands, then let them watch over the children. To Titus, Paul wrote: "Teach the young women to love their children; to be discreet, chaste, keepers at home." The mother with growing children find home her field of operations, and to her children she must give herself, even if the Dorcas Society must get another President! and the pastor must hunt up someone else to distribute tracts. A mother's first duty is to the immortals that God has given her.

But fathers say: "We have not time for these things." Stop and think; is anything in this world so priceless as your boy's soul? Think of his possibilities for his good or ill. He may make a Wesley, a Peabody, a Chinese Gordon, a Spurgeon, a Gladstone, a Livingston or a Stanley, or he may make a Jim Fisk, a Murrell, a Burr, a Guiteau. Think how God and Christ valued the soul of your boy; think that that soul is immortal. Can you neglect that boy and let him go to ruin? see him in the State prison or swinging from the gibbet? and then at God's Bar will you plead: "Hadm't time to give to the boy's training."

"A child left to itself bringeth its mother to shame." "Bring them up in the nurture and admonition of the Lord."

I can conceive of no obligation of business or politics or pleasure that should interfere with my obligation to my children and my home.

Suppose you do toil and sweat and make money and get rich, by the time the fortune is made you lie down and die. Your children untrained, with ideas of life all wrong, come into possession of your property; it becomes a positive curse to them and they are a curse to society. But had you left them less money and more kindly Christian training, having "brought them up in the nurture and admonition of the Lord," they had been a blessing to themselves and the world around them.

Parents, when you neglect the training of your children you sin against your own souls and theirs. "Would to God I had died for thee, O Absalom, my son," groaned the broken-hearted parent. Absalom had then been dead to all that was good and holy for twenty years. God does not require us to die for our children, but to live for them.

A mother was following her son to the gallows, and filling the air with loud wailings; he turned and looked on her and said: "You may cry and scream over me now, but when I was a boy you taught me nothing good, not so much as the Lord's prayer." We have but one opportunity given us in which to train our children, that lost will never return.

Lo, children are a heritage of the Lord; and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate. Ps. cxviii, 13. Children "are arrows in the hand of a mighty man." Arrows in the hand are once out of the hand and speed on their way, and it is too late to guide them.

Dear Baptist—I send for publication in your columns a letter from my old church, Hickory Grove, to the Alabama Association which was held one year ago. I enclose also a copy of a resolution made and adopted, as I understand, by a few members of the Association after that body had adjourned. That resolution found its way into the Minutes of the Association.

I have read the letter with much care and have failed to perceive the justness of the resolution. It aimed a blow at Hickory Grove Church, but covered the Association with shame. That resolution should be expunged at the next meeting of the Association. It was conceived in haste and delivered too soon. It may be that it originated in the brain of some sensitive brother whom the letter described with too much accuracy.

It is quite interesting to notice that the Association rejected the letter, but retained the fifty dollars sent up by the "un-Christian" church.

In justice to Hickory Grove Church I request that you publish the letter and resolution in the State organ of our denomination.

W. D. FONVILLE.

Tuskegee, Ala., Oct. 1st, 1884.

## To the Alabama Baptist Association.

The Church at Hickory Grove having laid the duty of writing this letter upon one unaccustomed to the business and, having no printed form to guide him, is at some loss how to begin, how to proceed and in what manner to close. Inasmuch as the old-fashioned church letter has become a subject for ridicule in our denominational periodicals the writer enters upon the duty with more or less misgivings. Whether to report the spiritual condition of the church in so many words or to say nothing of it and let the inference be drawn from the amount sent up for the various missions, the sums paid for buildings and repairs, the pastor's salary and the scattering mites of private charity, is not so much a matter of doubt as propriety; for it does seem that the tendency is to so judge the state of religion in the churches. As our contribution is small the brethren will infer that we are in a bad way, or charitably and correctly suppose that we have contributed according to our means and—inclinations. We hand you fifty dollars—our pledge for Ministerial Education—with the suggestion that sometimes the liberality of a church is in bad judgment and improperly appreciated. The additional amount of ten dollars assessed to us we found to be one of those burdens too "grievous to be borne" and we fail to send it. We have an indistinct recollection that those churches using printed forms for letter, recount with a great deal of minuteness the amount paid as salary to pastor. We hesitate to report what we pay as it is so small the brethren might conclude that we lack a good deal of coming up to the full measure of our duty in the matter. Indeed, Brethren, we are often astonished that our pastor can live at the "poor, dying, starving rate" which we pay him. With shame we make this confession and hope that none of you may have to blush for similar treatment of your "beloved pastor." We cannot report the actual cost of our house of worship, as it was built many years ago; but we suppose it cost more or perhaps less than it built more recently. We like to approximate where we cannot be accurate. Our house, however, needed some repairs this year, and as we had no money in the treasury and as our deacons have very little to do, we had them to do the work. Deacons ought to do something. If they have the face to charge for the work at all it will hardly be more than a dollar, perhaps a dollar and a half, or, may be, so, two dollars. We feel a delicacy in reporting such small matters but this seems to be the tendency and we only insert it for the information of the Association. We have to report: "No Sunday School." This may be the result of one or more causes. Regular pastors, you know, are hardly ever "carried away" with "Sunday Schools," "Prohibition," "Aid Societies," "Woman's Mission to Woman," and the like. For the churches to be "stirred up" on these things we must, necessarily, have the "Evangelist," the very young preacher or the "let down preacher" (so to speak). That kind hasn't been with us this year. We hope the Association will like the "Coosa River," appropriate an amount towards a Theological Professorship in the Howard College. We will pay ten dollars for that purpose. If Dr. Teague is elected to that chair a mild intimidation to him in a delicate way that the caption of some of his printed articles necessitates the purchase of larger dictionaries than some of us have, may be very conducive.

At our August meeting we had several days service resulting in one accession by baptism, a stronger binding of the church in Christian fellowship and brotherly love. Our pastor was, on that occasion, assisted by Rev. ——. Our delegates are Brethren ——. and ——. To be candid we cannot say they were appointed on account of their superior fitness. You know how these

things are. If they fail to be present they will, no doubt, invent a reason to satisfy us that their absence was providential. And now, Brethren, we find that, in haste, we have written you a letter of some length. If the reading of this has occupied too much time try to make it up on the report of the "Howard" and the "Judson." If a young brother fresh from the "Howard" wishes to do any Sophomoric "alma mater" talk, let him know that the excellency and superiority of the Judson and Howard are not proven in this way. The tact of the Moderator in "recognizing" not the brother who can talk a long time without saying anything, but a "veni, vidi, vici" kind, goes a long ways in expediting business. With hearts touched, tendered and melted in sadness we now tell you that he who should have written this letter, whose duty and pleasure it has been for more than a third of a century, will write our letters to you no more. Afflicted in his old age with an incurable disease he awaits the call of our "Elder Brother" to "cross over the river." The pastor and deacons with whom he was longest associated will, with joy, soon greet him as he enters "through the gates into the city of our God." We hope that you may have a pleasant time, socially and religiously, and that an abundance of good may result from your meeting together. May you return to your churches invigorated with a renewal of spiritual strength and when summoned by the Master to cease your labor, may you meet

"Where the anthems of rapture unceasingly roll,  
And the smile of the Lord is the feast of the soul."

Authorized by the Church in Conference, August 15th, 1883.

Whereas, the letter from Hickory Grove Church to this session of the Association was inappropriate to the time and occasion, and unbecoming the spirit of a Church of Christ, and evidently intended to reflect upon the dignity of this body and the enterprises of the denomination; therefore Resolved, that this Association emphatically disapprove the spirit and phraseology of the letter sent up by the Hickory Grove Church.

In the midst of my spring country work I had very little time for writing, or anything else indeed, except that one thing. Generally going out on Tuesday I remained at one town until the following Saturday, came home for a rest, and started again the next Tuesday for another place. Occasionally I was obliged to remain at home for a week to recover my voice and strength. Since the middle of June it has been too hot for country work, and I have been engaged in the city with teaching a daily Scripture class of girls, a weekly prayer-meeting for the women, more or less visiting in the city, the Sunday-school, etc. At present, however, the war excitement is at such a fever heat that many do not wish foreigners to visit their houses. After war shall once be entered upon, I think this agitation will somewhat subside, or still more so if peace counsels should prevail. A fearful crisis is upon this poor nation, and I fear that whether war or peace with France shall be decided, internal convulsions are at hand. A number of the highest officers of the nation urge war, in which case vast hordes of the old "long-haired" rebels will arise out of their retirement to strike at the life of this dynasty. Should war not be declared, it is feared the discontent of a large number of officials, with their followers, will burst out in rebellion. Especially is this feared about this time when the young Emperor will soon be of age and ascend the throne. His succession is irregular, and it is thought may be disputed. Then the comet of last winter, and the bloody sunsets for some months near the same time, with various other omens, indicate to these superstitious people that the days of this dynasty are numbered. The prevalence of this idea will bring about its fulfillment. The nation, from its highest officials down to its lowest, is utterly corrupt. The suffering that will be brought about by a state of anarchy is frightful to contemplate; yet, so far as I can see, revolution is the only hope for China. I can not see how else the bonds of old customs, and the fetters that bind their minds, bodies and souls can be broken. May God have mercy and shorten these days of bloodshed, if so it must be. Thus far we have not feared any personal danger, for though the mass of the people and soldiers do not distinguish one foreign nation from another. Many of the officers are beginning to do so, and though a soldier will now and then spitually cry out "kill" when they see us, we think neutrals generally will be respected by the regular army. In case of revolution and consequent anarchy, it may be necessary to seek shelter at one of the ports where our consuls reside.

Only power from on high can move the hearts of these people. We are earnestly praying for the Holy Spirit upon our souls, without which we can do nothing. Will you not join with us in this petition?

I was glad to see from the ALA-

AMA BAPTIST that your church had secured Bro. Frost as pastor. I knew him at Staunton, and know of his works. Hope he may enjoy good health at Selma and remain there long in the service of our Lord.

We have just had the pleasure of a visit from Dr. Yates, of Shanghai. Since his return to Chelof, where he expects to spend the summer, he is not well, is apprehensive of the return of the trouble from which he suffered so much several years ago. The very thought distresses us. The ride up here, fifty-five miles, and back in a mule pataquin over such rough roads, he thinks hurt him.

Mr. Crawford had the pleasure of uniting in marriage, July 22d, Rev. Mr. Holcomb and Miss Mattie Roberts, both of our mission. It was necessary to have it done in Chelof in the presence of the United States Consul. They have just returned.

M. F. CRAWFORD.

Tung Chow, China, Aug. 6th.

## Preamble and Resolutions.

Whereas, Our pastor, Rev. W. B. Williams, believes that the providence of God directs that he is to work in another field of labor, and whereas, he tenders his resignation to this church; be it therefore

Resolved, That it is with the best of feelings that we sever the relation of pastor and church; that our sympathy and prayers attend him that he may succeed in the Master's work; that we recommend him to the Baptist brotherhood as a Christian gentleman, sound in the faith and a good preacher.

Resolved, That we direct our clerk to record this preamble and resolutions, and that a copy be presented to Bro. Williams, with authority to send to the ALABAMA BAPTIST for publication.

Done by an act of Hoboken church, South Bethel Association.

GRAY LITTLE, Mod.

T. J. HUDSON, Clerk.

Sept. 28th, 1884.

## From St. Clair.

We have had a precious revival at Gum Springs Church, of which I am pastor. We commenced a meeting of days on Saturday before the 4th Sabbath in August. I was assisted by Bro. Cobb from the beginning. Bro. Glenn came in Monday evening. A great work was the result. The church was greatly revived, and many sinners were convicted and a number of them converted. The congregations were good during the entire meeting, and it seemed that almost every unregenerate man or lady was interested. On the last day of the meeting it was my happy lot to lead fifteen down into the water and bury them in baptism. Since that time I have baptized three others, making in all eighteen by baptism and five by restoration and letter. May we all say, "To God be all the Glory."

N. A. HOOD.

Ashtville, Sept. 30th.

## LITERARY NOTICES.

PROF. BLAIRIE has written a paper on A Battle that all Must Fight for the November number of Cassell's Family Magazine, which young men and young women too, who are just starting out in life will do well to read. T. F. Thistleton Dyer, that eminent student of folk-lore, contributes an entertaining paper on Old Notions Concerning Bridesmaids, to the same number.

The November number of The Magazine of Art will contain articles on The American Salon, by W. C. Brownell, illustrated with engravings after F. A. Bridgman, Wyatt, Eaton, Stewart, Boggs, Grayson, and W. T. Darnatt; a second chapter of Head Gear in the Fifteenth Century, by Richard Heath; Out of Town, by J. Penderell Brodurst, with illustrations by Allan Barraud; Betwixt Tavern and Tavern, by Percy Fitzgerald, with illustrations drawn by E. J. Lambert; Old English Painters, by Edmund Ollier, with Engravings after Riley, Walker, Nathaniel Bacon, and Peter and Isaac Oliver; and French Furniture, by Eustace Balfour.

1849, THE GOLD SEEKER OF THE SIERRAS. By Joaquin Miller, Author of "Memorie and Rime," "Songs of the Sierras," etc.

A new book by Joaquin Miller is an event of importance in the literary world. His genius is so unique, and the materials at his command so abundant and so peculiarly American, that he has gained one of the foremost places among the writers of the day. His latest work, "49, the Gold Seeker of the Sierras," is perhaps as characteristic a work as the author has ever written. It is entirely a story of the Western mines, and abounds in strong dramatic situations, swift alternations between pathos and humor, and delicate poetic interpretations of nature. Published in Funk & Wagnalls' (10 and 12 Dey Street, N. Y.) Standard Library. Paper, 15 cents.

TEN YEARS A POLICE COURT JUDGE. By Judge Wiggle. It can readily be imagined that a police court judge of ten years' standing must have some most instructive and amusing things to tell. His advan-

ges for the study of human nature are almost unequalled. His observations on society should be worthy of wide reading, for its woes and wrongs are unveiled to his eyes as to no other's. He can feel its pulse day by day as even the keenest of journalists is unable to, and if, as in the case of this author, he be a man of scholarly qualities as well as practical sagacity, the book which contains the cream of experience, must be something well worth attention. Judge Wiggle is a veritable Judge, and his book is a veritable store-house of fact and incident. Published in Funk & Wagnalls', 10 and 12 Dey Street, N. Y., Standard Library. Paper, 25 cents.

A series of sketches of life in the Old Dominion immediately after the close of the war. The author has drawn largely upon personal experience, and the result is a work that has all the value of truth and all the interest of fiction. We could not name another volume where life among the negroes of the South is portrayed with such evidences of intimate knowledge of their habits, beliefs, superstitions, and modes of everyday life. Nothing is set down in malice or contempt; but the mirror is held up to nature with such obvious conscientiousness that the student of history will find his profit in looking therein. It is a book that fills a most important niche, and does it in a manner eminently satisfactory. Which, it evolves many hearty laughs at the absurdities related, and presents much that is pathetic as well as ludicrous. The dialogues are reproduced, dialect and all, with remarkable skill.

EVENING REST. By J. L. Pratt.

Young Folks' Library. Boston: D. Lothrop & Co. Price 25 cents.

A simple, quiet story, whose character is adequately expressed by the title. Evening Rest is the name given to a little hamlet in the Blue Ridge region of Pennsylvania, remarkable for the beauty of its surroundings and the lovely character of its people. Thither goes a young man from the East to visit an uncle whom he has never before seen, and his experiences during the stay make up the contents of the book. One incident of the story is strongly dramatic in character. A family party, one of the members being the young man referred to, visit a coal mine. While passing through one of the narrow passages the guide fires a pistol to show the effect of the echo. The concussion of the air starts a loose part of the roof overhead and a portion falls in. The little company is shut up in the earth with little chance of ever seeing the light again. They have lights, however, and stumble across some tools, and by dint of many hours' hard labor they are at length able to communicate with their friends outside, who are at last able to rescue them. The author, throughout the story, dwells much upon the sweet influences of home. In Evening Rest he creates an ideal household and community, and strives to show how much they have to do with the formation of character.

The story is told of a Russian soldier exposed to intense cold while on duty as a sentinel. A poor working-man, going home, took off his coat and gave it to him for his protection. That night the sentinel perished. Not long after the workingman was brought to his deathbed, and fell into a slumber, in which he dreamed he saw Jesus wearing his old coat. "You have my coat on," he said. "Yes," was the answer of the Lord. "You gave it to me the cold night I was a sentinel in the forest. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." When we are unable to reciprocate the favor of a benefactor, we may show the kindness of God to their needy or unfortunate children.—*Christian Secretary.*

Every man who becomes heartily and understandingly a channel of the Divine benediction, is enriched through every league of his life.—[J. G. Holland.]

## ARRIVING THE PROGRESS OF CONSUMPTION AND HOLDING THE

THE ACTION OF Compound Oxygen in arresting the progress of Consumption and holding the disease in check has been very marked under our treatment. The following is one of many cases.

"WENTWORTH, N. S. July 28, 1882. DR. STARKER & PALLEN, Dear Sirs: I have been using Compound Oxygen about eleven months with good results. Other remedies had failed; physicians gave me no encouragement, and seeing your advertisement I resolved to try it, but only as an experiment. When I had used it a few weeks a decided improvement was apparent. Night sweats, vomiting after meals, raising of blood and other threatening symptoms were soon brought under control. My digestion improved; my appetite became good, indeed my whole system seemed to undergo a change for the better during the first three weeks. During the time that has intervened the above-named symptoms have been held in check. I am much better at the present writing than I was a year ago. It is with feelings of gratitude that I acknowledge the great and unexpected benefit derived from your treatment. I am not well, I do not expect to get well, as one of my lungs is considerably broken. But your treatment, by controlling and holding in check my worst symptoms, will certainly prolong life indefinitely."







