

THE ALABAMA BAPTIST.

JOHN G. HARRIS, Editor and Proprietor.

"SPEAKING THE TRUTH IN LOVE."

20

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Some Things about Texas.

Dear Baptist: I have just returned from a trip through a portion of Texas, and, with your permission, I will speak somewhat of my tour.

Everywhere I traveled magnificent crops greeted my gaze, the best indeed that Texas has had for three years. If every year was seasonal in Texas she would be far superior, agriculturally, to any other State that I know; for in good years her lands yield from 40 to 60 bushels of corn and from one to two bales of cotton per acre, but it is only once every three or four years that this is the case. Hence I believe Alabama is the safer State; for it is a rare thing that we have a total failure in every thing.

There was a time when poor men could go to Texas and make money by raising stock, but that day is past. Free grass is extremely scarce. Mined men own, in places, as much as 50,000 acres in a body, and this is enclosed by wire fences. Small cattle men are often fenced in, so they must go miles to have an outlet. They must submit to this inconvenience or sell out at another man's figures. Land agents write to our people about cheap lands. There are little, or no cheap lands in Texas where other comforts can be had. In northwestern Texas—the Pan-handle and staked plains region—there are school lands which can be purchased on easy terms, but there is no society, save here and there a transient band of stockmen. Only a small quantity of rain falls during the year, and in places it seems almost impossible to find water. Settlers there are in danger from raiding parties of Indians from New Mexico and the Indian Territory. Desirable locations cost just like those in the older States; and I think the man who has even a poor home here, with the advantages of society, churches and schools, would act wisely in remaining.

Old citizens of the State informed me that whenever they had good rains, they had an abundance of sickness. I traveled through the pine lands, the prairies and mountains, and made diligent inquiries concerning the healthfulness of each section, and there was sickness, more or less, everywhere. Chills and fever are common in most all watered sections, and they are to be found where there are no water courses. Peaches, watermelons and vegetables were plentiful, and that was one cause of much of the sickness.

Thousands of people go to Texas for relief from catarrh, bronchitis and consumption. Some are benefited; many die quickly after getting there. I never in my life found as many people affected with catarrh as I met in Texas, and most of the cases were developed in that State. It is said that consumption kills quicker there than in the older States, and I can see no reason why it should not, especially in the winter season. Changes there are so sudden and severe. Often in an hour the summer-like day will be changed into a wintry sleet and rain. Men and beasts are often frozen to death in these sudden spells. Then, when the wind ceases to blow from the north, it makes a return trip from the coast laden with dampness. This is oppressive to the invalid. During the summer the winds are high, usually very welcome, as it renders the heat bearable. To consumptives this, perhaps, is no disadvantage, as the atmosphere is dry, but those afflicted with catarrh in the nose or throat find that the hot winds rather tend to thicken the mucus and keep up irritation. This is the opinion given by physicians with whom I conversed, and also tallies with my own experience. While my general health was good and I gained some in flesh, yet I felt very sensibly there was no improvement of the throat. Portions of southern, southwestern and western Texas are in my opinion poor places for persons with weak lungs. They have little rain, and high winds, which fill the air with dust.

It is the general opinion of many who have had long experience in Texas, that it is hard country on women—many ladies that I met were prematurely old. There is something in the atmosphere and water that makes against them, so the physicians say. They have more drudgery to do than our women. Here the poorest lady may take in sewing enough to pay for the washing and scouring of the family, but in many portions of Texas, especially in the rural districts, one can neither for love nor money procure help.

In regard to the water supply. Of course some portions of Texas have a beautiful supply of good water, but it is the majority of neighborhoods that is barren and poor. Rotten limestone

is the most common. In Hayes county I found good, pure limestone. In Caldwell I found a neighborhood where, for six by three miles, pure, freestone water could be gotten at a depth of from thirty to sixty feet. Many of the poorer people use tub cisterns and tanks, which is another name for our stock ponds. Underground cisterns afford as good water as we have. Many Texans are satisfied with any "sort of a do."

Speaking of water for family supply, one naturally thinks of fuel. In the post oak lands there is enough for fuel and fencing, too. On the prairies sometimes scrubby oaks and mesquite abound in sufficient quantities to be used in fencing and for cooking and warming purposes. Often, however, there is a dearth of these things, and wood costs from \$2.00 to \$5.00 per cord, owing to where you are and when you get it. Stone and wire are used for fencing more than anything else. Land can be inclosed much cheaper in our timbered country than in Texas. It costs less to build houses here.

The man with plenty of money can do well in Texas; but then there is no need of his going, for he can do well here, besides enjoying the society of his old friends and other comforts as good or better than the new State gives.

Texas is a growing; State improvement is her watchword. She is moving every power to become the leading State, educationally. High schools and colleges are dotting the land from one side to the other. Churches are being planted as fast as possible in every town and community, and as immigration pushes westward the boards and churches are sending ministers to build churches as fast as the towns are built. But can we not say as much for Alabama, religiously and educationally? Though we have not the thousands of acres of land belonging to our school board that Texas has, yet the people are saying, "We must educate our children," and they are year by year increasing the opportunities. The people of the Lord are moving more vigorously in Alabama than ever before. They are giving money to build churches and send ministers all through the Territory, and in waste places are becoming fragrant with the blessings of the Lord.

For one, I am more content than ever to rest in the delightful climate of Alabama and help to make her what she is destined to be, the grandest State in the Union. In my opinion, the great need of Alabama now is, that our best men, young and old, should determine to stay with her and put forth every energy to elevate her, to cherish her, as they would a mother. Energy and money properly invested here will pay as handsome a profit as in any other State.

C. W. HARRIS.
Trinity Sta., Ala.

Various Items.

Dear Baptist: Truly "time and tide wait for no man," for on, on we go as fast as the wheels of time can roll; some doing good, others doing evil. But this has been a good year for the ingathering of many precious souls in this part of the Master's vineyard.

A great effort is being made all over our broad land to dethrone King Alcohol and root out forever his baleful influence; still there is yet much evil to be suppressed and many souls to be saved. Only this week there convened in Athens the great State Prohibition Convention, whose actions should be sanctioned by all who have the welfare of our State at heart. We should remember that this is only the beginning of a grand project evolved by the brain of our best people, and not as a third political party. We trust that this is one issue in which the Democrats and Republicans alike may enlist and give their aid and influence.

Our church is still acceptably served by our good brother Hilliard, who has preached so faithfully to us for the past eight or ten years, and who becomes more and more endeared to the church and community in which he lives. Our Sunday-school (I love to tell you about it) has a new organ, and we have elected Mrs. R. E. Pettus, organist. There is much interest manifested. Sometimes we have nearly two hundred in attendance. Bro. Jos. Atkins is superintendent, and R. E. Pettus, assistant.

Our protracted meeting will begin on the first Sunday in September. We expect a good meeting. The best informed members more readily see their duties and perform them. What we most need is a greater diffusion of knowledge among our members. I wish that all would subscribe for and read the ALABAMA BAPTIST.

R. E. P.
Rep. Ala., July 31, 1885.

"It Must Needs be that Offenses Come, but Woe to Him by Whom they Come."

I. A great necessity confronts us—"it must needs be that offenses come." All events having a moral complexion, are produced by two co-efficients—the direct and the permissive decree of God. In other words, he is the direct author of the good, and he does not see fit to prevent the evil, and these two co-efficients occasion, cause the event. This of the fall of man and of all consequent kindred events.

2. All events, therefore, either indifferent as to moral complexion, or simply good, or good and evil combined, are often represented in Scripture as the act of God.

II. "Why doth he yet find fault, for who hath resisted his will?" "Nay, but O man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus?" But the objection assumes, untruly, that God is the author of what he merely permits—does not prevent. He does not make evil, unconnected with good a necessity. He "endures with long suffering forbearance the vessels fitted to destruction."

III. But whatever views we choose to take of the necessity announced in the text, it does not excuse offenses, for it is said, "Woe to him by whom they come."

IV. Why, however, it will be asked, this constitution and course of nature? When we remember the occasion it furnishes for the display of the divine attributes, we "come in sight"—we gain a glimpse—of the reasons. The advent of evil furnishes occasion for the interposition of a Mediator in our behalf; of the manifestation in him of God's justice, holiness and mercy, for a display of these impossible in any other way.

V. Why do we so much magnify this occasion? Because such manifestation is necessary, for the satisfaction of man's moral cravings.

When a soul is converted, he first chiefly rests on the happiness of his rescue from eternal death. But in the course of time, familiarity with the consciousness grows less vivid; even as a man rescued from shipwreck has sensations less vivid in reference to the matter, as time wears away. But the relief of moral perfection never diminishes, but grows with its gratification.

A sinner convinced of sin can never be satisfied with the mere sense of escape; he cannot be satisfied—justice satisfied by himself or by another. Mercy, full and unlimited, delights him.

VI. A glimpse of the reasons referred to suggests that other vast purposes are accomplished, purposes that in their development in the eternal future, shall forever open up the divine glory and feast the devout heart through all the cycles of eternity.

Unto the King eternal, immortal, invisible, be glory and dominion, world without end!

See Dr. S. K. Mason, on same text.

E. B. T.
P. S. I saw announced some years ago a forthcoming volume of Dr. Mason's sermons and essays, and understanding the wife and children needed the means of living, I thought I would write for the volume—possibly it would pay. I found it all gold. Many profound subjects are treated in a masterly way. I am indebted for the track of thought in the above sketch to this great and strong hearted man.

Soraps.

"A religion that costs nothing in this life will yield a small per cent in the life to come." That is one of the wise things said by Dr. Sam Henderson at Tuskegee, and a truer saying I did not hear during the Convention.

One of the most delightful phases of the Convention, and one which promises a bright future for the Master's cause in Alabama, was the fact, patent to all, that underlying the different opinions and stormy debates, was a cordial and deeply seated brotherly spirit, which reads about thus: "I am only seeking the good of the cause. I think this is a better plan than that, but if the Convention decides against me, I am with you." When the question at issue is not one of principle, but purely of judgment, how much wiser and better it is for brethren to yield to the majority, and indeed, it may be to a minority. Such is a beautiful spirit.

When I was a young man(?) upon one occasion I thought I would immortalize myself by punning. My first attempt gave serious offence. My

stock in trade" of puns has been very small since that time.

The Mobile Baptist Union is one of the neatest, raciest little sheets in all this land. In the use of plain, yet forcible, chaste and beautiful language, its editor, Dr. Geo. B. Eager, has no superior. He is one of God's noblemen.

I have several times been asked to write my impressions of the late Convention for the ALABAMA BAPTIST. I beg to be excused. My impressions are as varied as the speeches made, and as numerous as the orators on that occasion.

In our protracted meetings we should aim particularly at two objects: First, the conversion of sinners; second, to enlist these converts into active service, that they may become efficient workers in saving others.

The man who superintends or teaches in a Sabbath-school, must teach his school or class benevolence, or sadly fail to do his duty, and lose results that he might otherwise realize.

PITT.

Where is the Remedy?

Under this head we propose to notice a few of the many evils that arise and stubbornly confront the organic workings of the church. Take, for instance, as the first barrier we observe, the percentage of indifference which usually prevails among the members, and it is about one-half to two-thirds, leaving the minor part of the membership, numerically speaking, to bear the burdens and perform all the activities of the church. This is not always confined to the male members. Alas! it is too often the case, that the noble sisters are remiss in duty, and indifference manifested on the part of a few of them seems to clog the wheels of the entire machinery. There are so many things that loving hands can find to do, and we know of nothing that tends to enliven and invigorate church work more than a progressive aid society. Whenever the sisters of a church are at work, their hearts are there, and their prayers are raised to God for the success of the cause.

Men become indifferent and cold on account of being too much absorbed in other matters. As Ahab of old they allow their idols to come between them and God. But accuse a brother of idol worship and he will become insulted. Then let us consider what idol worship amounts to. When we allow things of this world to come between us and God we are worshipping idols. Take, for instance, business, money, club rooms, bar-rooms, associations of various kinds which are of a demoralizing character, and they tend to wield a bad influence over us, and draw us from our Christian duties, then we are drifting into heathen idolatry. Alas! how many idol worshippers we have in this civilized, glorious land of Bibles!

Again, how true the old adage: "Evil communications corrupt good morals." We cannot be too particular about the company we keep, treating everybody with due courtesy, but showing to the world by our walk and conversation that there is a reality in religion. Men seldom realize the danger and actual influence that evil minds and corrupt hearts exert over them. They drift as silently and unobtrusively as the vapor vanishes before the rising orb of day, and unconsciously they are enervated in the clutches of satanic influences; then it is that their influence is drawn from the church. They have allowed idols in the shape of devils to come between them and God. From the uttermost depths of your heart, we are constrained to exclaim, "Where is the remedy?"

Prayer, earnest prayer, with a diversified work among the entire membership, showing each individual member that he is called upon and expected to share his pro rata of sustaining the Master's cause. But here the question arises, How are we to get all the members enlisted? This is a grave question, and doubtless has puzzled many pastors and churches. It is true the pastor cannot obviate this difficulty alone; and when members persistently hold themselves aloof from their Christian duties, and show no interest in the church, they should be reached by a committee and labored with, and if this method availeth nothing, then I see nothing left for the church to do but to withdraw from them. We are commanded to keep ourselves unspotted from the world; but if we have names on our roll who are not worthy, who reflect discredit upon the cause, then we are not carrying out this injunction. We are expected to be watchful of the Master's cause, and to that end we are commanded to watch as well as pray.

G. G. M.
Birmingham, August 7, 1885.

Prose and Poetry.

Dear Baptist: This little church, composed of thirty members, is situated on the corner of Madison and Second streets, in the thriving little city of Memphis. As I have never seen anything in the columns of the BAPTIST about this church, as to her work and condition. The third Sabbath day and Saturday before being called to the time for preaching, we decided to have this meeting protracted, and at 11 o'clock, the writer stepped from the text, "Let us come boldly unto the throne of grace, etc. Heb. 4:16. From the time on for eight days the Spirit of God was with us. Brother Hunter, pastor of Howard College, did most of the preaching. His soul-stirring sermons and exhortations in the prayer meetings awakened a deep interest in the part of the members and the congregation. Backsliders, with an invitation, came forward and acknowledged their transgressions and neglect of duty. Many were made to shed tears because of the Spirit's influence and power. Sinners were convicted and converted to God. As the first opportunity given, a Methodist brother came forward and united with the church. Afterwards came two twin sisters, and were received. The total number who joined was seven, who were baptized the following Sabbath.

Brothers, we have cause for rejoicing, that the Lord has once more visited this part of his moral vineyard, to make this vine more fruitful bearing. For a long while it seemed that our church would never gain any spiritual strength. I would say in conclusion that one of the candidates for baptism from Spring Hill church came down, and was baptized at the same time, by the request of that church. And on the fifth Sabbath in this month one young brother, who did not join at that time, will be led into the river (Bigbee) at Pace's Landing for baptism.

Dear brethren, pray that our church may continue to grow in grace and that she may ever be alive and fruitful.

W. T. SIMMONS.

This is a most interesting and profitable made very interesting and profitable. How could it be otherwise? The question was asked Bro. Harris, if he traveled as the early preachers were commanded to travel. "How was that?" he asked. "Without two coats and without scrip," was the reply. He said he had the two coats and had come to get the scrip. And as the ALABAMA BAPTIST was started here, we could not let him go away without some scrip.

The reports from the different schools showed progress in two directions, system and marked interest. As some of the brethren did not favor the plan of sticking to the subject, we discussed matters in general, among which were union Sunday-schools and literature. From the speeches we learned that the better informed of all denominations did not favor union Sunday-schools and union literature. In addition to the discussion of Sunday-school topics, we had some most excellent preaching from brethren Burns, Adams and Grumpton. Bro. Crumpton preached an impressive sermon on Sunday upon the subject of the Lord's Supper. By the way, Bro. C., couldn't you preach that sermon where else one of these days? The meeting is being protracted, and you will hear the result of the same if encouraging results follow.

W. N. HUCKABEE.
Plantersville, Aug. 3.

from all things from which they could not be justified by the law of Moses." Then again: "He was delivered for our offenses and raised again for our justification." "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

And such is the glorious plan of salvation revealed in the gospel, that it does not only free the guilty from punishment, but it makes them innocent: "Who shall lay anything to the charge of God's elect? It is God that justifieth." More power might deliver from deserved punishment, but not in such a way as to confer innocence on the guilty. The Governor of a State might relieve the guilty justly condemned to die, and, though the punishment is remitted, the guilt remains—the man is still guilty and cannot say with the Christian, "Who shall lay anything to my charge?"

The believer, though a sinner in himself, is righteous in Christ. How glorious is that wisdom that devised a plan to make the vilest sinner on earth as pure as the holiest angel in heaven! The sinner may have scarred his soul till all the balm of Gilead would not heal it; he may have stained it with sin till all the waters of the deluge would not cleanse it, yet by repentance toward God and faith in the Lord Jesus Christ he may stand before God as pure as the sinless angels, as pure as snow. "Come now, saith the Lord, and let us reason together: 'though your sins be as scarlet they shall be as white as snow.' "Being justified freely by his grace, through the redemption that is in Christ Jesus," the grace of God comes to us freely, though Christ bought it and suffered death for it. It is all through the redemption that is in Christ, "the blood of the Lord Jesus Christ, the Son of God, cleanseeth from all sin."

W. A. BISHOP.

Sunday-School Convention.

The Sunday-school Convention of the Unity Association has just closed a most interesting and profitable meeting. The delegation was not as large as desired, but with the help of visiting brethren, Maj. J. G. Harris, of the ALABAMA BAPTIST, W. B. Crumpton, J. H. Burns, S. M. Adams and J. W. Simmons, the convention was made very interesting and profitable.

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W. N. HUCKABEE.

Plantersville, Aug. 3.

Lousat Grove Church.

We closed a meeting at the above named church, in Madison county, on Sunday last, Aug. 2nd. This meeting had been in progress eight days and nights, resulting in the conviction of sinners, the conversion of mourners, and the union of believers to the church. Seven were buried with Christ in baptism, and two others await baptism. A large number of unconverted people manifested a desire to be prayed for, and to be saved.

This is a good church, composed of a good farming people. They are a devoted people, energetic and persevering, kind and hospitable. The church keeps up a prayer meeting and monthly preaching; has good singing, and the young people help to sing, all of which is commendable. Bro. G. A. Morring is the pastor of the church, who is an earnest and faithful man of God.

J. GUNN.

Trinity, Aug. 6.

Preamble and Resolutions.

The following preamble and resolutions were adopted by the State Temperance Convention while in session at Athens, Ala., July 28th and 29th, 1885:—

Whereas, It is wrong for the State to give legal protection and sanction to any traffic that tends to increase crime, to waste the resources of the State, to corrupt the morals and destroy the health and lives of the people; and whereas, the traffic in intoxicating liquors as a beverage is such a traffic, and is inimical to the true interests of individuals, and destructive of the order and welfare of society, and ought therefore to be prohibited; and whereas, the history and results of all past legislation in regard to the liquor traffic prove that it is impossible to limit or regulate, satisfactorily, a traffic so mischievous in its tendencies; and whereas, no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results as the traffic in intoxicating liquors; and whereas, legislative prohibition of the liquor traffic is perfectly compatible with personal liberty, and with all the claims of justice and legitimate commerce, and would be highly conducive to the welfare of the people and development of a progressive civilization; therefore, be it

Resolved, 1st. That while we do not desire to make the question of the prohibition of the liquor traffic a political one, nor to organize a party in this State, based upon that one idea, yet we believe that it is a question of the greatest interest to our people of all classes, involving the well being and prosperity of the whole people, and therefore should claim the attention of those to whom is committed the government of the State.

Resolved, 2nd. That while we deplore the necessity for a political party with prohibition as its leading feature, and do not propose to organize such a party, if our object can be accomplished without it, yet it is our demands for the protection of our homes and our families against the liquor traffic are persistently demanded by one or both of the dominant parties.

Resolved, 3rd. That we earnestly petition the next Legislature to pass a general Local Option law, giving to the people of each school district, election precinct, village, town, city and county in the State of Alabama the opportunity of voting for or against the liquor traffic, at least once every twelve months, until it shall be voted out.

Resolved, 4th. That we further petition the next Legislature, that it propose an amendment to the Constitution of the State prohibiting the sale, manufacture and importation of alcoholic liquors within the State of Alabama as a beverage, which amendment shall be submitted to the people at the August election in 1888.

Resolved, 5th. That we recommend to the temperance men and prohibitionists throughout the State, that they exert all the influence in their power in securing the election of such men to the Legislature as will vote for the measure we have stated; and furthermore, we recommend that they vote for no man for the Legislature who is a friend and advocate of the liquor traffic.

Resolved, 6th. That the Executive Committee of this Convention be authorized and empowered, so far as it can, to circulate temperance literature among the people, and secure temperance speakers when necessary, and they are authorized to procure funds from the friends of temperance for this purpose.

An Appreciative Reader.

Dear Baptist: I have been a subscriber from the beginning of the paper, and have witnessed all the changes that have been made. I do not know that my subscription has ever expired. I have read it with pleasure, and never have failed to pay for it. I am so interested in it that I cannot allow my time to expire, and send my renewal in time to keep it going. If I had it in my power I would have every Baptist in the State a willing subscriber to our paper and every one to pay in advance.

As I pen these lines to you my heart wells up with sorrow at the death of one of our brightest and most promising young brethren, W. S. Compton, who died yesterday morning. We laid him away this morning. But we have great joy in our dear Lord, for he was a dear lover of our Savior, and died perfectly resigned.

J. L. LIPSCOMB.

Jefferson, Ala. Aug. 1st.

Temperance Column.

Selected by Mrs. M. J. Tinsley, Reporter—President Press Work for Goodwin W. C. T. U.

PUBLIC SENTIMENT.

We are met on every hand with the argument that prohibition does not prohibit, nor regulating laws restrain the liquor traffic, because such laws are not enforced. The reason assigned for the non-execution of the law is, that public sentiment is opposed to it, and we are advised to spend our time in creating and formulating public sentiment.

It is not necessary that relief should be universally demanded, or an evil universally acknowledged, to constitute a public sentiment opposed to that evil. All that is required is the will of the majority. When there is public sentiment sufficient to require the enactment of a law, there is sufficient public sentiment to exact its enforcement, provided that sentiment is as openly expressed and as actively exerted in the enforcement as in the enactment of the law. We have already created sufficient public sentiment both to demand the enactment and require the enforcement of all needful temperance legislation.

In every State where they have voted upon this question we have polled a majority vote except in the State of North Carolina; and wherever there is a local option law, the majority of the towns voting thereon have carried for "no license." Ohio, it was claimed, failed to poll a constitutional majority, but it was a majority nevertheless, and showed the condition of public sentiment.

The difficulty is not in the absence of public sentiment in our favor, but in the fact that our majority is a passive one, while opposed to us is an ever active minority. An active minority is ever more potent than a passive majority. In this instance, the minority is defending the liquor traffic under the powerful influence of the "almighty dollar" while we have only the incentive of principle.

We bemoan the evils of the traffic, and lament the difficulty of enforcing the laws we have, or procuring the laws we ought to have, and there we our adversaries are spending their time, money and influence for the maintenance of that evil which we so rightly deplore but fail to exert ourselves to destroy. True, we make spasmodic and intermittent efforts to extricate ourselves, but what is needed, is energetic, persevering, determined and unrelenting hard work. For every dollar expended by the liquor interest to degrade and ruin mankind, expend a dollar for his elevation and redemption; for every day's work done by them to destroy, give a day to the building up of our homes and native land. Be as watchful as they; as patient as they; as energetic as they; as persevering as they, and it will be but a little while until we can sing glad hosannas to the God of hosts who has delivered us out of our troubles and cleansed our nation of its greatest iniquity.

They call us fanatics; let them. Reformers of all ages were fanatics. They accuse us of being one-ideaed cranks. Very good; if we have one idea we are infinitely superior to the many who have none. Cherish that idea; work for it; live for it; and if need be die for it, and that idea shall be a power in the land.

The world's famous men and women are always those who concentrating their entire life upon one idea make that idea known, and its power felt, by all men throughout all time.

The work of Rev. Mr. Haggard, of the Methodist church at Hempstead, Texas, under many difficulties, is highly commended, both in his ministerial capacity, and as a temperance worker. He edits the *Texas Prohibition Advocate*, and is the moving spirit in an active organization known as the Hempstead Temperance Literary Society, which is doing grand educational work among the young people. The Baptist minister, Rev. Mr. Baten, is joined with him in this fellowship of good works.

The New York East Conference of the M. E. church, in recent session at Poughkeepsie, adopted a report of the committee on temperance, which declared that while "favoring all judicious measures promising any fair degree of success in checking intemperance, we believe its complete suppression can be secured only through constitutional prohibition," and urging the ministers to do all possible "through the pulpit, the platform and the press," to secure this result.

The Lord is capable of polishing his own instruments of service, however rusted and blunted by sin they may be.

Alabama Baptist.

SELMA, ALA., AUG. 20, 1885.

J. N. G. HARRIS, Editor and Proprietor.

N. HENDERSON, Corresponding Editor.

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OBSERVATIONS ON THE BIBLE.

The completion of the new Revision has given rise to much talk about the Bible—some of it irrelevant, irreverent, blasphemous, but much of it thoughtful, reverent, devout. How much one reveals of his own character in his manner of speaking about this old Book! While everybody is talking about the Revision, let us remember that the Revision, however excellent and helpful or faulty and objectionable, is not the Bible, nor is the Bible the Revision. This seems an opportune time for making some common place observations on the Bible itself.

The Great Pyramid of Egypt may serve us as an illustration. There it stands in that historic land where it has stood for four thousand years, possibly longer. With a base covering thirteen acres of ground, it towers upward to a height of nearly five hundred feet, layer upon layer of stone, some of which are five feet thick—at once the largest, and highest, and oldest, and most scientific building now standing on the face of the earth. This massive structure of almost solid stone was counted in the days of Alexander as one of "the Seven Wonders of the World," heading the list then, and the only one remaining now. In our imagination we have laid a copy of God's Word beside this wonderful pile of stone set to music, and have thought of them together.

We observe, first, then, the Bible is **new**; and its presence in the world must be accounted for upon scientific principles. The religious world is constantly called upon to account for this fact, and, as seen in some fossil or fragment of tool dug from the earth, are hidden to hold their faith in obedience until these facts be accounted for. Now here is a great fact—this Book, this Bible. The existence of the Bible is, of course, beyond question. But how came it here? and whence came it? Though not so old as the Pyramid of Egypt, still it has been here for a long time—the oldest book extant. Our demand that it be accounted for, and accounted for upon scientific principles, is reasonable and must command itself to an honest thinker. Infidels may sneer at it; but a sincere, however haughty and would-be wise, does not touch the Bible or answer the momentous questions concerning it. A sneer accounts for nothing; it is unscientific, very silly and contemptible.

The Bible is a literary wonder. We refer now not to its intrinsic literary merits, not to its influence upon the literature of the world, nor to the amount of literature which it has produced. Either of these three would fully justify our second observation. But these apart, and the Bible has no place in common with the literature of the world. In some of its parts antedating, while in others synchronizing with the most ancient literature of which we have any knowledge, the Bible yet stands in isolated grandeur, absolutely incomparable. And the best thought of the 19th century is not abreast with the best thought of the Bible. Read Abraham's life and get his conception of God, or God's marvelous revelation of himself in his holiness to Moses, or the sublime utterances of David in his ascriptions of praise (1 Chron. 29:10-20), or his pure religion which breathes in his Psalms, or Solomon's wonderful prayer at the dedication of the temple, or any of a hundred other passages which might be named almost at random. Now, remembering the times in which these things were thought and felt and spoken, where can you not a place for them in the literature that followed or was contemporaneous? The Pyramid is the architectural wonder as the Bible is the literary wonder of the ages.

The Bible is a book of great moral power. Indeed it is the greatest moral power known to man. Some of the best scientific men of the age have spent their strength, regardless of cost, to find out the meaning of Egypt's wonder, but so far all to no purpose. There it stands in a silence unbroken through forty centuries, and will tell neither its age, nor its founders, nor its builders, nor its design. It holds the great secret imbedded in the solid rock. The Bible is an open book and exerts a mighty moral influence for the good of man. We may attribute its moral power to its claim of having God for its Author, to its revelation of the supernatural, to its unmistakable disclosures of the fearful consequences of sin, to its wonderful adaptation to the deepest wants of the human heart, revealing to man a source of cleansing and curing and comforting and saving and to the fact

that the Holy Spirit lives in it and works through it. And as a moral power, the Bible with its institutions and laws and helpfulness, is the sole basis of comfort in our hearts, happiness in our homes, safety and prosperity in our nation. By the Bible men are bound to God; through the Bible God governs men. And to-day it is growing in moral power—more and more becoming the Book of books, because it is the Book of God.

The Bible furnishes us information which can be found nowhere else. It is a history of God's revelation to man. Close the Bible, and many of the most important questions for this life and the life to come, remain unanswered. Sin and suffering and death, all remain, but there is no deliverance, no help, no comfort. Moses removed his shoes from his feet as he turned aside to consider the burning bush; Napoleon felt the greatness of the pyramid under whose shadow he and his army stood, and exclaimed to them: "Forty centuries are looking down on you from yon summit," with uncovered head and unshod feet we stand before this Holy Book and with a devout heart look into our Father's face and say: "Thy testimonies are wonderful; therefore do thou my soul keep them. Thy testimonies that thou hast commanded are righteous and very faithful. Concerning thy testimonies I have known of old that thou hast founded them forever."

LOVE ONE ANOTHER.

There is nothing more beautiful, more admirable, or sublime, in church or family than a dwelling together in unity. Where this relation exists, under divine influence, it carries with it a growth in purity and holiness. The Psalmist never struck a sweeter note, nor uttered a more truthful declaration, than when he wrote his 133rd Psalm. His exclamation, "Behold," illustrates the effect for good, the dwelling together of Christians in unity has upon the outside world. Show us a church whose membership is constantly contending against each other; who have bickerings and strifes, and agitations, and we will show you a church that will not prosper in the divine light. "A new commandment," said the Savior, "give I unto you, that ye love one another." How many of our churches do sing.

"Blest be the tie that binds
Our hearts in Christian love," &c.

If all our churches could, every Sabbath morning, truthfully and in spirit join in the singing of this grand old song, what a forward movement Zion would make, with banners waving and Christian soldiers, with elbow to elbow, marching onward! The cry would be, victory through our Lord Jesus Christ. O for more brotherly love among Christians—more of the spirit of the Master, more union, more harmony, more co-operation!

To fulfill the law of Christ, we must bear one another's burdens. No man liveth unto himself. We are not independent beings, but dependent on God and our fellow men. Who has ever read the story of the good Samaritan and considered its teachings without experiencing its influence? To be Christlike, we must go about doing good. Love, unselfish love, should fill our hearts with principles and works for the accomplishment of religious ends.

Dr. Halbeck, a missionary of the Church of England, in the South of Africa, from the top of a neighboring hill, saw lepers at work. He noticed two, particularly, sowing peas in the field. One had no hands, the other, no feet—these members being wasted away by disease. The one who had no hands was carrying the one who had no feet, on his back. The one with hands carried the bag of seed, and dropped the peas which the other pressed into the ground with his feet; and so between the two they managed the work of one man. Such should be the true union of the members of Christ's body, in which all the members should have the same care one for another. Being therefore divested of all selfishness, softened by divine love, strengthened by the Holy Spirit, let us be more united in the bonds of a pure, loving brotherhood, that heavenly love, which binds the world seeing our unity may exclaim, "How these Christians care for one another!"

We ask that special attention be given to the article by Dr. Cleveland on Ministerial Education in this issue, and to the circular attached. We hope that brethren and sisters throughout the State will give to this worthy cause their earnest prayers and support. In order to make arrangements for young men at the Howard who are preparing themselves for the ministry, it is necessary that churches take immediate steps to ascertain how much each can give to advance this good work. The appeal made by the Ministerial Board, should receive our hearty support. Shall we remain idle and let them appeal in vain? or shall we assist them by our prayers and means to send these young men to college to prepare them for the work of the Master? The matter is before us and we should meet it like Christian men and women. Brethren and sisters, read, reflect, and act.

HOW SHALL I KNOW?

Some of our subscribers fail to renew when their time expires, because they do not know the date of expiration. We can very easily understand why this is true. A few days ago, while visiting a most estimable brother, the question of renewal came up. He remarked that he always wanted to be prompt in his renewal, for he could not get along without the paper. We then told him if he would only look at his name on the margin of the paper, he could always know when his time was out. Said he, "I think I have some time yet, but I will look." Calling his daughter, he requested her to bring his copy of the ALABAMA BAPTIST, and on examination of his name, he saw, to his utter astonishment, that his time expired on the 3rd of April last. This brother always has money on hand for such purposes, and would have renewed when his time was out, but forgot to look at his name and time. The next day we visited another brother, and found him caught in the same manner.

FIELD NOTES.

We are glad to learn that Bro. Cleveland is recovering from a severe spell of sickness, which he has undergone since the Convention at Tuskegee.

"We have had a good meeting at this place. There were twenty-four additions to the church. Success to our paper."—A. F. Childers, Ft. Deposit, Aug. 17th.

"At a meeting at High Shoals, Bro. C. J. Burden baptized six persons. I was with our brother two days, and the meeting was one to be enjoyed."—J. P. Shaffer, Roanoke.

"I have been engaged in protracted meetings all the time since leaving Tuskegee. Was with Bro. Cumble at Alexander City, and spent two weeks. Forty-five joined the church."—C. J. Smith, Dadeville, Aug. 17th.

"The meetings at Hickory Hill and Short's were a success—three accessions to the former and seven to the latter up to Thursday night last. More are expected to join. I am now conducting a meeting at Coffeyville."—A. J. Harris, Coffeyville, Aug. 15th.

"I have no disposition to 'boycott' the ALABAMA BAPTIST, and in proof of this I enclose two dollars for one new subscriber."—C. J. Smith, Goodwater, Ala. Thank you, brother. We appreciate your kindness more than ever during this dark season. Are there not others who will do as this brother has done?

"We have had a good meeting at Lebanon church. The church was much revived. Eight were added to the church—seven by baptism and one by letter. Three of these were members of our Sunday-school. We would organize a Young Men's Christian Association if we had a little more help."—H. J. Halbrook, Falkville, Ala.

"I hope the Lord will abundantly bless you in your undertaking to give to the Baptists of Alabama a paper that shall not be inferior to any; and that the brethren in Alabama may sustain you in this work by their prayers and subscriptions."—John C. Foster. We thank our brother for his kind expression, and will endeavor to give to our people a paper superior to any in the South.

We regret to learn that Bro. W. E. Lloyd, of Auburn, had the misfortune to lose his house and contents by fire on the night of the 10th inst. Under date of Aug. 15th, he says: "We had but little time to do anything, and no help. We saved a part of our bedding and clothing—nothing else. My books are a sad loss. I have secured a house in the village, and will begin to arrange another home next week."

"A fine meeting closed with my church at Six Mile last night. For the first time we have enjoyed a precious season. There were ten added to our numbers. We had no 'church spasm,' but a deep, impressive work. The church is thoroughly aroused. The young members took an active part in the work. I never saw young men labor more zealously than they did in the meeting."—J. M. McCord, Aug. 15th.

"If I ever reach the kingdom of heaven, I will try to find the penitent thief who died on the cross, and say: 'Come, my brother, let us go aside and see if we can find out which of us is the greatest debtor to the grace of God.'" An old preacher said that among his last utterances. Now that we print it, scores of good people, preachers and others, will use it in one way and another, and the more the better. —Religious Herald.

In the last issue of the Shelby Sentinel we find this item of interest from Columbiana: "Rev. G. T. Lee commenced a protracted meeting at the Baptist church on Saturday before the first Sunday in this month, which is still in progress, and will perhaps

continue for several days to come. Large congregations attend morning and night and much interest is manifested. All denominations are co-operating with him. There have been quite a number of conversions, and some twelve or fifteen additions to the Baptist church."

"God tempts no man, in the sense that Satan tempts. God tries us as a necessary condition of the proof and development of virtue. Satan lures us to sin by deception and flattery. The one is the benevolence of the Father who warns his child of the danger of transgression, but still allows him his own free choice. The other the insinuating evil of the arch fiend, who aims at the ruin of his victim, and who attempts only to destroy." —Western Recorder.

"Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence or learning; and these three never converted any one, unless they were kind also. The continual sense of the kind heart has of its own accord, kindness keeps it humble. Perhaps an act of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries." —F. W. Faber.

"We have heard of a Baptist who sends his son to a Pseudo-baptist college in preference to a Baptist college, because he can thus save \$20 a year in tuition. And yet that man expects his son to be a Baptist, and to be recognized by Baptists in his business life. Strange economy! What Baptist community, high school or college would not employ a Baptist man, educated in a well-known Baptist college, in preference to one educated at a Pseudo-baptist college of doubtful standing? If education is a capital, better consider which will pay best." —Baptist Reflector.

"The brethren at Grant's Creek church agreed to protract their annual meeting so long as it might seem best. It began Friday, July 31st. The first day our young brother, J. H. Foster, Jr., preached at 11 a. m., and left to attend another appointment. On Saturday Rev. M. M. Wood came and assisted the pastor most of the time, until Friday night, preaching thirteen good sermons, besides exhortations and prayers. He and our young brother who preached the first day, both preached with animation and zeal, and we hope much good was done. The meeting continued until Sunday, Aug. 6th. There were six accessions to the church—two by experience and four by letter, and three by profession. The church was much revived. To God be all the glory." —C. J. Smith, Aug. 17th.

The Christian Index publishes a letter from Mrs. M. F. Crawford, one of our missionaries in China. We take the following extract from her letter, which shows the earnestness of this noble woman of God: "Who could be content to have no share in this glorious work? If I had a thousand lives I should wish every one of them to be so employed. And what of the encouragements? To one only looking for speedy results, the outlook is not very bright; but to those who fully believe in the power of the gospel to save a lost world, who look to him who said, 'Lo, I am with you always, even unto the end of the world,' the prospect is as bright as the promise of God can make it. Those who clear away the rubbish ready for laying the foundation can hardly expect to put on the finishing touches of the building, but in our hopes we can look forward to the completed temple and rejoice in anticipation with those who shall."

A. C. F. College.

We publish below the officers of government and instruction of the A. C. F. College, Tuscaloosa, Ala.

George W. Thomas, L. L. D., and Sumner B. Foster, A. M., President and Vice-President, respectively.

Languages: Miss Carrie Henderson, Principal of Preparatory Department; Prof. Chas. Hoffmann, Music Director; Miss Lottie Grant, Vocal Music; Miss Lucy Cochran, Teacher of the Piano; Miss Virginia Stewart, Art Instructor; Mrs. G. W. Thomas, Directress Home Department; Miss Sallie M. Fort, Governess; Mrs. Mary Hamilton, Housekeeper; Wm. Hester, M. D., Physician.

This is one of our denominational schools, and deserves a liberal share of the patronage of our people. Dr. Thomas has been a successful educator for the past quarter of a century. He is an excellent Christian gentleman, possessing all the qualities necessary to success. Prof. Foster has taught very successfully for some years, and is one of the rising young educators of the State. These two gentlemen as principals, together with their select corps of teachers, will, no doubt, do first-class work. The musical instruments in the college are all new, and the Music Director is said to be a master of the art.

The Board of Ministerial Education.

The following circular will explain itself. We beg that brethren will read it carefully and give it the consideration it deserves.

It will be impossible for members of the Board to travel and represent the interests of ministerial education as they did last year. We must depend upon pastors, in a large measure, and we most earnestly beg their assistance.

Already seven applications have been made, and others have been heard from. It is quite probable that a much larger number of applicants will seek assistance than last year. We will need all we ask for if we meet the demand.

During the associational season we ask brethren all over the State to press the interests of the Board as they may have opportunity.

In order that the Board may know how many applications may be safely approved, it will be necessary that it be informed at the earliest moment possible what its receipts will be.

Oct. 1st, 1885, and Feb. 1st, 1886, are the dates when we will need the money. Money to be sent as heretofore, to Bro. T. L. Huggins, at Birmingham.

A blank form of application will be furnished each applicant, to be filled out by himself and the church recommending him.

In no case will the Board render assistance not absolutely needed, requiring every applicant to do all that he can for his support.

Brethren and sisters, the Board appeals earnestly to you, and begs that you will enable it to accomplish the work assigned to it.

W. C. CLEVELAND.

After most earnest consideration and careful investigation, and with the consent of the faculty and trustees, the Board, has determined to continue the Mess Hall for theological students at Howard College. Being assured that the number of applicants will be largely increased, it will be necessary to practice the most rigid economy.

THEREFORE (1) All who receive aid will be expected to board in the "mess hall" provided by this Board.

(2) Board will be reduced to the lowest possible figures.

(3) Each student will furnish bed-clothing, pillows, towels and lights.

(4) The Board will be careful to see that each student pays his own expenses as far as possible, and in no case will the Board render assistance farther than is absolutely necessary. The books furnished by this Board shall be carefully preserved and returned at the end of the session.

HIGH SCHOOLS.—It having been suggested by the Convention that no student unable to enter a collegiate course at Howard College, and that they be educated elsewhere, we invite correspondence with the principals of the various high schools in the State in reference to board and tuition.

SEMINARY.—The Convention having respectfully considered the request presented by Dr. Manly, the Board holds itself in readiness to aid students from Alabama at the Seminary, as far as funds may be afforded for that purpose.

REQUIREMENTS.—Each applicant must be recommended by his church, examined by this Board, and give his note, without interest, for the amount received, to be paid if at any time he should abandon the ministry.

APPEAL.—The liberal responses from the churches last year, and the enlargement of the work for the present year, encourage us to ask for \$3,000; \$1,500 to be paid the first of October, and \$1,500 to be paid the 1st of February. This amount will be necessary for the successful prosecution of the work.

All communications to this Board should be addressed to W. C. Cleveland, D. D., President of the Board, Gadsden, Ala.

All contributions must be sent to T. L. Huggins, Treasurer, Birmingham, Ala.

From Pine Level.

A very interesting meeting closed here several days ago, conducted by the pastor, Rev. B. M. Bean. The meeting commenced on one Friday night and lasted until the next Friday morning, when it closed, with a baptizing. There were five additions—three by experience and two by letter. Of the number who baptized, by experience was Mr. A. H. Eubanks, a young man who is well known throughout the entire community for his fine business qualifications, kind and gentlemanly disposition, and good moral character. It was a source of great pleasure to his many friends to see him "turn his back upon the world" and take up his cross and follow the Lord and Savior Jesus Christ. Bro. Bean, though sick at the start, and without any help, except from his own church members, who prayed fervently for an outpouring of the Holy Spirit, and a divine blessing upon the people, grew stronger and more instructive every day of his work. The Lord seemed to answer the prayers of his people and to abundantly bless them; and had the pastor been able to have protracted

the meeting longer (he being called away by other appointments), we believe there would have been such an awakening in the interest of souls' salvation as there have never been felt here before. Many were made to feel the all importance of their salvation, and the outgrowth of this meeting will result in the conversion of several persons. It may not be a week, a month, six months, or a year, but time will show; for they have been deeply impressed and many will date their conversion to this meeting.

Our beloved Bro. Bean is not an orator, nor a very eloquent speaker, but his discourses are very fine, and he is one of the best pastors in the State. Everybody loves him and delights to speak his praise, he is so faithful in the discharge of his duty. He is yet a young man, and the prospect for him of a bright and prosperous future is quite flattering.

Our church is gradually, but steadily, undergoing repairs and improvements, and we are beginning to have a house of worship that will reflect credit upon the people of our little town and compare favorably with towns of much greater numbers. It now presents a very handsome appearance. Our Methodist brethren are just as energetic in their support of the improvements of their church building as we are in our efforts to enhance the beauty of the Baptist church.

Our Sabbath school, under the superintendency of Bro. Jesse H. Dickson, assisted by brethren Noel Pitts and Willie Wright, is flourishing, numbering nearly one hundred pupils. It is nearly perfect in organization, and is conducted in a systematic order, which renders it the pride of all.

The weekly prayer meeting is very well attended. The members of our church seem to be alive to the Master's cause, and are energetic and persevering in their work.

JAMES D. DICKSON.
Aug. 7, 1885.

Notes from Clayton.

Little L. Lee, our sweet seven-months old babe, died on last Sunday, August 2nd. The rose bud was plucked with the dew of life's morning upon it that it might blossom in a heavenly vase. We are trying to say, "Even so, Father, for so hath it seemed good in thy sight."

The fatality among the children in Clayton is becoming fearful.

Bro. Nunnally, of Eufaula, has gone to the mountains for rest, and Bro. H. R. Schramm is filling his pulpit during his absence.

The churches in the country all around us are having precious revivals.

We expect to begin a series of meetings here next Monday.

W. S. ROGERS.
Clayton, Ala., Aug. 7.

A Short Ramble.

Dear Bro. Harris: I thought I would drop you a word or two about my trip to the Convention and back. I am very old, and rather feeble, so much so that some of my friends advised me not to undertake the trip. However, I was so anxious to shake the hands of my brethren once more this side of the grave, that I made the venture, and feel much benefited by having gone. I saw many old friends, and not a few new ones, whose company was very enjoyable.

On Monday I left the beautiful and pleasant city of Tuskegee for the capital, Montgomery. Arriving there about sunset, I entered a carriage and gave orders to the driver to land me at a friend's, where I spent the night and next day in a most pleasant manner. In the evening I boarded the train for Deatsville, in order to spend a while with my aged brother, J. H. Ray, and his wife, whom I had not seen in some time. And you can imagine the hearty hand shaking that was done when we met. I also had the pleasure, while there, to go over and see Bro. Lamar and family. The next morning, old as I am, with a satchel in hand, I started off on the first train to visit Bro. Smith, of the firm of Smith and Marbury. With these brethren I had a good time. They received me like a prince, and made me feel at home. I spent three days here as pleasantly as ever a man spent at the home of his friends. Sister Smith took me in her buggy and drove me over to Bro. Falkner's, where I spent the day most pleasantly with him and his family. He is nicely fitted up. I was very sorry here to find my good brother suffering with erysipelas in one of his feet; but was glad he was better. When I went to leave he said he was glad I had come, and of course I was glad to be there. I returned to Bro. Smith's, and began to fix to start for Verbena, when he handed me a bundle. Upon opening it I found that it was a box of cigars, as fine as any man need want. I will close for this time. More anon.

A. ANDREWS.
Burnsville, Aug. 6.

When worthy men quarrel, only one of them may be faulty at the first; but if strife continue long, commonly both become guilty. —[J. Fuller.

After Thoughts of the Convention.

A number of the speakers reminded me of a preacher who goes to a number of associations every year. This preacher don't speak much in the Convention, but he is at home in the associations—there he is "a speaking brother" indeed. He speaks so much that he is often in a fix about a speech. "What am I to speak about?" that's the question. Well, when he has utterly failed to find a subject everywhere else he feathers into the preachers. This is a very entertaining subject. The speaker is a long ways from home, nobody knows how poorly he performs in his field, so he can swing around to his heart's content, telling the preachers how it ought to be done, and how they ain't doing it worth a cent.

While one of the speakers was discoursing at Tuskegee about how the preachers didn't reach all their members with their plans of benevolence, and how a plan, was set afoot in his church, and how well it succeeded, &c., just then a brother whispered to me: "I have it from the best authority, that only about forty in that church, out of three hundred or more, contribute anything;" but the audience didn't know that, and I doubt the speaker's knowing it himself. To my certain knowledge this is the easiest thing in all the list to speak about. Try it, brethren, the next association you go to. It will make the poor preachers feel badly, and give any soreheads among their number, who may be present, a good excuse for continuing their war upon pastors, but it will be mighty easy on you. Seriously, brethren, this is getting to be a mighty old song—it's worn threadbare. Suppose next time we try what virtue there is in cheering the poor fellows. They are more dissatisfied with their work than others can be. They need from their fellow-laborers words of cheer.

"MAKING BRICK WITHOUT STRAW," Our good brother Henderson said if we wanted our young men to preach without Seminary training, it was like requiring men to "make brick without straw." To some of us who knew him this sounded strange. He is regarded as one of our wisest brethren—certainly we have no better preacher in the State; yet he is wholly without Seminary or even college training. A pretty good high school education is all he ever had.

"There were giants in those days," we younger men will be saying with sadness, before many years, when such men as Henderson and Renfro shall have passed away. If this Seminary craze continues to grow upon us, in a few years, it may be, we will have brick made entirely of straw. No doubt the Seminary will greatly help many men, maybe all who attend, but that Seminary training is essential to success in the ministry, and that every young preacher ought to have it, I do not believe.

Yet this notion is getting hold of our people. Why should Dr. Henderson say that, "to expect our young brethren to preach without theological training was like expecting men to make brick without straw," or words to that effect, if he did not think Seminary training was essential? Our young preachers are getting hold of the same notion. A number of last year's theologues at Howard College are Seminary struck before they are half through college, and every one who graduates thinks he is bound to finish up with a three or four years' course at the Seminary. To take a boy and help him through a four years' course at college, and follow that with three or four years at the Seminary—well, he ought to be pretty well educated; but that Alabama at this time needs many such men, this writer does not believe. Brother Henderson says his first fifteen years were practically wasted for the want of theological training. Who will say that he would be the man he is today, but for those fifteen years of hard digging? These very struggles developed him as no school could do.

I am glad that this brother is now Corresponding Editor of "our paper." Read his editorials and see if they are "brick without straw."

W. B. CRUMPTON.
Shields Mill, Ala.

Alabama News.

Montgomery wants a car shed. Montgomery continues to grow. Wetumpka is to have a base ball club.

The prohibition question leads all others.

Conecuh county has good crop prospects.

Cotton is opening rapidly in Barbour county.

There are five prisoners in the jail at Evergreen.

All the dwelling houses in Camden are occupied.

A black bear was recently killed in Wilcox county.

The Edwardsville jail has in it eleven prisoners.

There are forty-eight prisoners in the Birmingham jail.

Several bales of new cotton have been received in the State.

An artesian well is being bored in the public square at Demopolis.

A bucket, broom and barrel factory is being talked of in Talladega.

Gadsden expects to receive 20,000 bales of cotton the coming season.

There are fourteen prisoners in jail at Eutaw, two of whom are white.

Three attempts at suicide were made in Birmingham in one week.

The yield of wheat in Alabama this year is placed at 1,200,000 bushels.

The citizens of Talladega are working to give that city a grand boom.

The grand jury recently assembled in Gadsden returned fifty-eight true bills.

The Southern Lime Association will have its main depot in Montgomery.

New fodder is plentiful in Greensboro at fifty cents per hundred pounds.

Montgomery is to have a grain elevator with a capacity of 200,000 bushels.

A negro man and two mules were killed by lightning in Autauga county last week.

A new wholesale tobacco house will be opened in Montgomery some time soon.

A union meeting is being carried on at Cross Plains by the various denominations.

The Escambia County Sunday School Convention met at Foltard on the 13th inst.

The caterpillar has appeared in many sections, but as yet no serious damage has been done.

A cotton firm in Wetumpka are erecting a private telephone line from that town to Montgomery.

The freight and passenger tariff on the Eufaula & Clayton railroad has been reduced twenty per cent.

Business men of every profession are highly delighted with the bright prospects of the growing crops.

The prohibitory law for Talladega county will go into effect on Friday, the 11th day of September, 1885.

Reports come from many sections that negroes have worked better this year than any year since the war.

The Advertiser thinks Montgomery's cotton receipts next season will not fall far short of 175,000 bales.

The old court house at Wetumpka has been purchased by a citizen and will be converted into a cotton warehouse.

About fifty-nine conversions and additions to the church at Stevenson was the result of the late protracted meeting there.

An old man named Saunders, deaf and nearly blind, was killed while crossing the railroad near Garden City, Blount county.

Crops of all kinds are better in Randolph than for many years. Health is generally good.—Jas. P. Shaffer, Roanoke, Ala.

Shelley Montgomery will be hung at the jail in Talladega on August 28th. This will be the first hanging in Talladega county since the war.

Chas. E. Beale, Esq., has been appointed United States Deputy Marshal for the Northern District of Alabama, with headquarters at Tuscaloosa.

The Wetumpka Times offers a six months subscription to that paper for the one who brings the largest watermelon, and at present they are flowing in.

