

# THE ALABAMA BAPTIST.

J. B. HARRIS, Editor and Proprietor.

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Letter from Bro. Trague.

Dear Bro. Harris: I propose a permanent series of articles in the Alabama Baptist, to be called "The State of the Church." The reader will be reminded of the story about President Harrison's lament, "I have never seen even one of the names of the great men of the nation." The work was laborious, and the task, it was now, would be the way to the people with the aid of a newspaper in a whole state.

Whether, what is the matter? You were asked, and answered, "You would find that, too, if you had killed as many Romans as I have today," was the reply.

I have just read over "Glimpses of Moody's conversion," at Northfield, Mass., in the Examiner. Among other things the premillennialism of the meeting, championed by Dr. A. J. Gordon and Dr. Pierson, is signified. The editorial comment of the Examiner is in part in these words: "We are extremely sorry to see this thing, the growing tendency among evangelists and active Christian workers of all kinds to adopt premillennialism—a scheme of doctrine, according to the third person of the Trinity, and tending to cut the nerve of all missionary and evangelistic enterprise." This is just like the many-sided, head-minded editor of that great journal—many-sided and head-minded about everything else but the South, which he only needs to know to fight up on that subject. For I suppose he means that premillennialism is in danger of expecting the world to be converted by a new and wonderful series of miracles, instead of the Holy Spirit working through present instrumentalities, and of waiting for the appearance of these miracles it distrusts the adequacy of the Holy Spirit. May I add, that the expectations of premillennialism, as presented in their speaking and writing, have always seemed to savor of

strong and superstitious theories. Our churches are largely unacquainted with modern science. What chance have our pastors on this subject, with the meagre Saturday attendance in many cases? We have not improved in this. In many other respects, the last half century, I could name preachers less in demand than formerly, largely because they have all along been, and are still, intent on declaring the whole gospel—keeping up the proportion of faith—doubtless, in this and many other respects, all but the darkness.

I do not disparage evangelists—they are recognized in the divine record—but they are no less bound to keep up the proportion of faith to themselves or others. They may, in their earnestness and special gifts, succeed, despite omissions, compromises, and even rudenesses; but that does not justify these faults, much less smother them. Well, the reaction will come presently, it is to be hoped, and then the thing to fear will be, that the pendulum having swung too high in one direction, may go too high in the other.

Meanwhile let none of us be extremists, however unpopular the safe golden mean.

E. B. TRAGUE.  
An Item or Two.

Dear Bro. Harris: There is a family composed of husband and wife, living near me, aged, I suppose about 85 years for the husband and 75 for the wife. These two old souls are both strong Baptists, living alone. Their children have all married and left, but they are not forgotten by their friends and relatives. I never pass their dwelling without calling and spending at least a few minutes with them. The old brother can't read a word, but has always, since its first issue, been a subscriber to the ALABAMA BAPTIST. His wife does the reading. I called to see them a few days since. I walked in unobserved by them, and found the good old sister reading Bro. Henderson's sermon in the ALA. BAPTIST. To her husband, who was listening very patiently. I asked her what she thought of it. She replied, "The best I ever

found in any of those books. It was elevated, just as a "good time" seems often to give special zest to the expectations of those who attend many of our so-called religious gatherings—a species of "religious dissipation." They build too low, who build beneath the skies."

Another preferred topic, at Northfield, was the resurrection. "The resurrection being taken up, . . . the theory of a literal resurrection of our bodies" was "taught, together with the belief that the bodies of Christians and the wicked would differ according to their life in this world." Would it not be better for evangelists to confine themselves to the "things most surely believed among us," than to give prominence to topics so largely speculative, "which minister questions, rather than godly edifying?" I anticipate the response. "You who have so humble a place in the Lord's work have no right to criticize his great and honored servants." I reply, intensely protesting against the popularly accredited argument, that precisely in this way, attaching to the wonderful works of great men, has deadly error often insinuated itself into the minds and hearts of the simple minded and unsuspecting. Great in some things, they are supposed to be great in everything.

This and like gatherings, and associations give tremendous momentum to the drift of Christian workers in our times toward ecclesiastical organization—the Evangelical Alliance, the Young Men's Christian Association, interdenominational conferences, and the like. I do not depreciate these reunions; I only fear the accidents surrounding them. The tendency is to ignore, not to say despise, what are by many regarded as minor teachings of the Word of God; at least, if the "substance of Christianity" be carried along, no matter about the rest. Whereas genuine allegiance is often more effectually measured by what is least than what is esteemed greatest. A Christian representative of our government at a foreign court said, he "never lowered his crest even in the palaces of kings." The figure was a little earthy, but it may serve to indicate the bearing that ought to characterize a true friend of the Master in all his minglings with easy-going folk, bating deficient discipline, Christian morals, and want of a more enlarged pecuniary liberality.

Patience, cross-bearer, in a little while thou shalt become a crown-bearer.—[Long.]

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—[Melancthon.]

Reply to Bro. Crumpton.

Dear Bro. Crumpton: I would not willingly offend in your reading a communication on any subject, but "After Thoughts of the Convention" from your correspondent is, in my opinion, one of the best. As I belong to the great army of the unknown, the writer did not see fit to mention my name, but as it appears evident to others, as well as to me, that his words were aimed at me and the church to which I belong, I can hardly be considered presumptuous in replying. I am clearly charged with misrepresentation, condoned, possibly, by ignorance. It was my misfortune, I repeat, to

be the subject of his remarks, and I did not express himself then as I might have corrected his misapprehensions, instead of delaying his answer, and not giving the warmed over proceedings of the Convention, in the entertaining "After Thoughts," and forcing others into an unpleasant public correspondence. If he was displeased with my remarks, as he understood them, why did he not communicate with me privately, as I might have set him right? After all, what good can the authors of these unkind criticisms expect to accomplish? Why will they not realize the workings of the spirit, unless they have words that are pleasant, kind and profitable? How much better if, in preparing a sermon on missions, or talking to his brethren face to face, the subject of individual benevolence, how I have longed to see the time when these brethren, who are so fond of rushing into print, would be converted pens dipped in ink of Christian love and charity. I have no unkind feelings toward the criticizing brother, but simply wanted to set myself right before your readers. I do not propose to engage in a newspaper correspondence.

Now for the wrong I have done I am ready for trial, with the pastors as my jury, and a pure motive and clear conscience as my advocates.

T. G. BYRNE.  
Tate Spring, Tenn.

Preamble and Resolutions.

At a meeting of the deacons of the Alabama Baptist church, held this day (Aug. 29, 1885), the following preamble and resolutions were unanimously adopted: Whereas, Our friend, collaborer and brother, W. H. Fiquet, who, for four years, has been a deacon of the church, and for many years its treasurer, at the same time taking a most active part in everything pertaining to the interest of our Sabbath-school, about to leave his connection with us and make the city of Austin, Tex., his future home, thereby cutting a chord which has so closely bound him to us as deacons and to our church, which loved him as a faithful and efficient worker, and

for the fact that he is leaving the church, we do sincerely regret to give up one whose aid and counsel has in no small degree contributed to advance the Redeemer's kingdom, not only in our own church, but throughout the community in which he has lived.

2. That we as deacons will ever remember with the liveliest interest his sound judgment and wise counsel in all things pertaining to the spiritual, as well as temporal, affairs of the church.

3. That our church, in common with ourselves, will feel most keenly the loss of our brother, who will be so much missed in our social gatherings, and especially at our Wednesday night prayer meetings, in which he was ever wont to take such an active part.

4. That we hereby tender our Bro. Fiquet and his family our best wishes and cordial Christian love, trusting that the good Lord will make him the instrument of accomplishing even still greater good in the home of his adoption.

5. That a copy of these resolutions be furnished our Bro. Fiquet, and the ALABAMA BAPTIST and Marion Standard be requested to publish the same.

PORTER KING,  
J. H. LEE,  
S. H. FOWLER,  
J. B. LOVELAKE,  
E. W. WOODS,  
Deacons.

The foregoing resolutions were read before the church at a called meeting, on the same day, and, on a motion to that effect, they were heartily concurred in and were unanimously adopted as an expression of the sentiments of the whole church.

J. L. WYATT, Ch. Clerk.

There is a great temptation in these times of hurried and multiplied religious work to neglect the closet and devout meditation on the day of halcyon rest, and when not engaged in public religious duty to spend the time in aimless, profitless sauntering and lounging. Both soul and body after the labors of the week need just this penance of the closet and the Sabbath afford, and nothing this side of heaven can be found to fill their place.—Christian Secretary.

Old Deacon Dobson, boasted that he was always "prepared for the worst," and so he was, for he always kept Dr. Bull's Cough Syrup in the house, regarding it the only safe remedy for coughs and colds.

At a meeting of the deacons of the Alabama Baptist church, held this day (Aug. 29, 1885), the following preamble and resolutions were unanimously adopted: Whereas, Our friend, collaborer and brother, W. H. Fiquet, who, for four years, has been a deacon of the church, and for many years its treasurer, at the same time taking a most active part in everything pertaining to the interest of our Sabbath-school, about to leave his connection with us and make the city of Austin, Tex., his future home, thereby cutting a chord which has so closely bound him to us as deacons and to our church, which loved him as a faithful and efficient worker, and

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Pleasant Hill Revival.

Dear Baptist: We have just closed a series of meetings of ten days, which proved quite a success and a joyous season. The churches were revived, and the people aroused. Gray haired men who had never seemed interested before, were thoroughly stirred, and were anxious for the meeting to continue. Our pastor was compelled to postpone it, contrary to the wishes of all. Bro. Fortune was with us a few days and did good work. He made every favorable impression and his preaching was highly appreciated. Several conversions were made, and several others were probably made in other churches. Our pastor, Bro. B. H. Crumpton, is greatly beloved by the entire community, for they claim him as their own, having been born and raised here, and set apart to the ministry by this church. The voice of the whole vicinity would gladly recall and retain him, but we fear that other and stronger claims will command his services.

A MEMBER.  
Aug. 26th, 1885.

Some Dots Here and There.

Dear Baptist: I thought I would say some things about our meetings, or at least some of them, in this part of the country. I assisted Bro. A. Armstrong in a meeting at Center church embracing the Sabbath in last month. The church was revived, the congregations were large, and the interest seemed to be deep, but no accessions. They renewed the meeting on the Sabbath in this month, when the harvest was reaped from the seeds sown the month before. Twenty-four were received by baptism, and three by letter and restoration.

I commenced a meeting at my church at Beniah embracing the 3rd Sabbath in last month, and carried it on several days. As the result of this meeting eleven united with the church by experience.

I then went to Lawrenceville to assist Bro. Martin in a meeting embracing the 4th Sabbath in last month. At that place the meetings were long to some of the churches, and then there was some sickness in the community, which prevented some from attending who might have joined. They are a good set of brethren here, who abound in every good word and work.

I then commenced a meeting at my church, at Judson, on Saturday before the 1st Sabbath in August. From the first a deep interest seemed to pervade the congregations, and the Word preached seemed to have the desired effect in convicting sinners, and drawing them nearer to the Savior, until many of them rejoiced in his converting grace. The meeting continued nine days, and then the brethren did not want the meeting to close, but I was forced to close in order to meet other appointments. As a result of the meeting, the church was greatly revived. Eleven were baptized, and six were received by letter and restoration. Old Judson, for some years past, has been retrograding, but now she is exerting her strength and wielding a mighty influence for good in the community. I think there are others who will unite at our next meeting. The people in the neighborhood of Judson are noble, generous and kind. They are true to every trust. They now have a flourishing Sunday-school, with Dr. J. S. Bird as superintendent. May these people live long and prosper.

From this church I went to Sardis and commenced services there, the Sabbath night in August. This church has had no pastor during the past year, and the church is very weak, but from the beginning there seemed to be an unusual amount of interest. I believe a great deal of good would have been accomplished if we could have continued, but sickness prevailing in the family of Mr. Quillin, my wife's father, in Clayton, he sent after us to go, and I was unable to hold any more services there at that time, but will hold a meeting with them again commencing on Saturday before the 2nd Sabbath in September.

After returning from Clayton I filled my appointment at Beniah on the 3rd Sabbath, and the next day I went to Newton, Dale county, to assist in a meeting there. It was here that we were in the great Stout meeting. Well, it was certainly good to be there, and meet these old ministers of the cross of Christ, who have grown gray with age in their Master's service. Such men as Brethren P. M. Callaway, J. M. Poyner, Wm. Cumble, and the

pastor, T. H. Stout, besides other ministering brethren—younger men, who are consecrated ministers. But the meeting was a complete success. The Spirit of the Lord was in the hearts of his people with his edifying and sanctifying influence and power. Sinners felt his power and many were convicted and converted, and we had the pleasure on Thursday morning of seeing the pastor bury nine happy converts in baptism, and two received by letter. This is a good church and ought to have preaching twice a month. A more noble hearted people I never met. They are indeed brethren and sisters. My meeting and association with them will ever be as a bright spot in the desert of my life. May God abundantly bless them.

I forgot to say at the proper time, perhaps, that at my meeting in July, at Beniah church, I baptized my wife, who was an Episcopalian. You may tell Bro. B. H. Crumpton that his labors with her during his visit to Columbia were not in vain. All glory and honor and praise be given to him who redeemed us and washed us in his own precious blood, forever and ever. Amen. A. L. BLIZARD.  
Headland, Ala., Aug. 25th.

Bro. Crumpton's Reply to Bro. Dill.

It is gratifying to know that this humble writer has afforded Bro. Dill such an amount of "keen enjoyment." One could afford to write a whole year to accomplish so much. My brother mistakes my position when he says I favor "giving every one a very small amount of education, not enough to place their services in demand beyond a very narrow scope of country. In other words, to so limit the education of young ministers that no other State would have them."

My brother cannot be serious when he suggests that this is my "pet plan," I hardly think he supposes me so simple as that. I have a "two-year plan," as some of the brethren have called it, but I have never uttered it in the Convention or in the paper, it was merely mentioned in a time or two, but it is not the plan suggested above. Here it is: That the Convention help young men two or three years and then let them take care of themselves. They

more than this, and really it is best for the young man that we do no more. It may keep him out of the more active work of the ministry a few years, but these years are not wasted. If they are spent in the school room, the young man is receiving the very finest training, besides doing a world of good in our country where teachers are so scarce. Then, if he would follow my suggestions, he would be preaching somewhere every Sabbath, and this furnishes the exercise which he needs to make a preacher in the end. And lastly, he is an agent for Howard College every day he teaches. If every community had such a man to teach a few months in the year the college would be well advertised there. When the young man has shown himself a man, and has the means and the disposition to go on with his schooling, I will be the last man to discourage him, and the first to help him. I think the young men themselves should decline to receive aid further than two or three years—especially should they not expect the denomination to put them through the Seminary. I knew that taking a position like this would subject me to the charge of "narrowness" with some brethren whose ideas of life are exceedingly "broad," but that makes no difference. What I am called amounts to nothing, but it amounts to a great deal what sort of men we make to fill the pulpits of our land. I am not in favor of taking all the manhood out of them by tenderly nursing them through an eight years' course. I agree with Bro. D. that Howard College is a grand institution. I am for it first and last and all the time. I would not send our young preachers elsewhere. If there is one thing more insisted upon than another, it is, that the students be men of independent character, to learn to depend upon themselves. These are the "broad ideas of life" which are instilled there, as I understand it. For this I am contending. To Seminary training, I have no objection. That it is essential to success in the ministry, I do not believe, nor do I believe all our young preachers ought to go there.

Where in all I have ever said or written did I intimate that I wanted to treat young preachers like "brutes or machines?" Those were the wrong words for you to use, my brother. I am sorry you did, and I am sorry you seek to make me out the monster who would hold young men down

who are ambitious to rise. I hardly think you can make the young preachers believe I am not their friend. Now when young men say to me, "Bro. Crumpton, we will go to the Seminary," they please me much, I am willing for them to go anywhere, but I do not like to hear them say, "We will go to the Seminary, if somebody will bear all our expenses." My brother, I want us to develop ministerial manhood as we go along. Nobody has objected to the Board's assisting young men at the Seminary, where funds have been put in, their hands for the purpose, but there was objection made to placing Seminary students "on an equal footing with the beneficiaries," as Dr. Manly requested in his letter, and but for the assurance that the Board would be very discreet in the matter there would have been more than one "No." The action of the Board at its recent meeting shows that it understood the wish of the Convention, for it proposes to aid only to the extent of the money contributed for Seminary students.

"Bro. Crumpton has boasted that though the Convention does not always agree with him at first, it eventually comes round to his way of thinking." When did Bro. Crumpton make such a boast as that? Well, Bro. Crumpton did report a never-diluted speech of an imaginary brother which contained a boast like that, but he never imagined that anybody of any broadness of ideas, would make it out as his boast!

W. B. CRUMPTON.  
Shields' Mill, Aug. 28th.

From Honorville.

Dear Baptist: As I see but little from this part of the vineyard, I thought I would write a few lines. The Siloam church met on Saturday before the third Sabbath in August, which was the regular conference day, with the view of protracting a meeting a few days. Elders W. C. Avant and J. E. Kolb assisted us in our meeting. After divine services by Bro. Avant, three came forward—two by letter and one by experience. Sunday morning after baptism, Elders W. H. Dean, Avant and Kolb assisted me in the ordination of two deacons. Bro. Dean remained until Monday, and with the other brethren, closed, and with the other brethren, did some able preaching. During the meeting there were thirty additions to the church—nineteen by experience, nine by letter, and one by restoration. One awaits baptism at our next meeting. The Spirit of the Lord was upon our church. It was indeed a good meeting. We think others will come soon and ask admittance into the church, dating their experience back to this meeting. The Lord has done great things for us whereof we are glad.

T. E. MORGAN.

County Line Church.

We closed a meeting at the above named church, in Clay county, Aug. 16th. The meeting continued eight days, and resulted in many convictions and conversions. On Friday morning there were nine promising and intelligent young men baptized, their ages being between seventeen and twenty years. And on Saturday three more were baptized. The church was greatly revived—all of one accord. This church is composed of an energetic and good people. They have a good prayer meeting, and a live and evergreen Sunday-school. They are a people that delight in trying to raise up their children in the admonition of the Lord. Brethren, pray for us that our work may be approved unto by the Lord.

J. R. RAMSEY.

Lineville, Ala.

The most damaging witness against the liquor traffic is the daily press, and that unintentionally. The mortuary and criminal columns—and how long it has gotten to be!—is damning in its testimony as to the gross results of whisky drinking in the land. Quiet communities could once remain in comparative ignorance of what terrible work was doing the country over. That can be no longer. The telegraph instrument clicks away and tells every man what is going on in city and hamlet. A fearful tell-tale it is, and its story—we have listened to it of late with greater horror than ever before—is that in two cases of murder or assault out of every three whisky is at the bottom. How long is it presumable the people will read such tidings with equanimity?—Standard.

The good work of temperance reform is still progressing in Georgia. It is making long strides toward becoming the Maine of the South. Under the operation of the local option law, ninety counties have, one after another, made the liquor traffic an "outlaw." The fight is going on vigorously. Success attend the right.

Temperance Column.

Waiting for Prohibition.  
How many in all parts of the land are waiting to see if something is going to be done for their relief? First of all, tens of thousands of drunkards who cannot walk ten minutes in any direction in our cities without having the temptation glaring before their eyes or appealing to their nostrils, and they fighting against it with enfeebled will and diseased appetite, first conquering then surrendering, conquering again and surrendering again, crying, "How long, O Lord, how long before these infernal afflictions shall be removed?" Mothers are waiting to see if something can be done; their boys once with honest breath, that breath now always discolored; their eyes, once clear, now filthy or blood shot; the good hours they kept exchanged for a rattling of the night-key long after the city watchman has gone by to see that everything is safely locked up. And the high expectation that the son would do something as artisan or merchant or professional man, and would be an honor to the family name long after the mother's wrinkled hands had been folded from her last toil—this expectation exchanged for a startled look at night when the door-bell rings, lest something has happened, and the wiser that the scarlet fever of twenty years ago had proved fatal, for then he would have gone safely to the Saviour's arms. But, poor old soul, she is left to see the truth of what Solomon said: "A foolish son is the heaviness of his mother."

What a funeral it will make when that boy is carried home dead! She will say: "Is this the boy I used to fondle and sing to all night long when he was sick? Is this the boy I held to the altar of baptism? Is this the boy for whom I toiled till the blood came out of the tips of these fingers that he might have a good starting and a home? Lord, why hast thou kept me alive to see this? Surely these swollen hands are not the hands that used to wander over my face while I rocked him to sleep; surely that bloated brow is not the one that struck him there on the temple; wonder if he uttered a dying prayer. Wake up, my son! Can't you hear me! No! No! Dead! dead! dead!"—Dr. Talmage.

Vineyard, in New Jersey, a place of ten thousand inhabitants, is without a grog shop, requires but a moderate police force, and is reported in some places to have been without a single crime. The town of Greeley, in Colorado, with a population of three thousand, is without a liquor store, and has in some years had no use for a police force or a criminal magistrate. Bavaria, in Illinois, a town of about the same population, and with absolute prohibition, is reported to be without a drunkard, without a pauper, and without a crime. In each of these towns the sale of liquors was prohibited not by force of law, but by the provision of their respective founders, sustained by popular sentiment. A later instance is the recently established town of Pullman, a suburb of the city of Chicago. The entire town is the property of the Pullman Palace Car Company, where the extensive manufacturing works of that company and various other important manufacturing establishments are located. Its present population is about 8,500. It is a place of wonderful thrift and beauty, combining with the necessities of life all its comforts and elegancies, and many of its luxuries. Its inhabitants are mostly workmen, engaged in its numerous manufactures, living with their families in singular comfort amid the most pleasant surroundings. It has churches, schools, libraries, reading rooms, places of amusement, markets, stores and warehouses, but no liquor saloons, or grog-shops, these latter being excluded by the will of its owners. Within its borders crime is the most infrequent occurrence; few arrests have ever been made, and its expenses for a police force and criminal courts are reduced to a minimum.—Chief Justice Noah Davis.

The stomach absorbs food and seeks to be rid of alcohol. Food is therefore digested; alcohol is thrown into the circulation undigested. Food warms the blood; alcohol reduces temperature. Food nourishes; alcohol does not. Food makes blood; alcohol weakens it. Food feeds the blood cells, alcohol destroys them. Food excites health; alcohol disease. Water is the friend of health; alcohol the enemy of water.—National Bulletin.



# Alabama Baptist.

SELMA, ALA., SEPT. 20, 1885.

A. HARRIS, Editor and Proprietor.  
A. HARRIS, Corresponding Editor.

Entered at the post-office at Selma, Ala., for transmission through the mails as second-class matter, May 1, 1879.  
TERMS, CASH, AS FOLLOWS:  
One Copy, 2 months, \$1.00  
One Copy, 6 months, \$2.00  
One Copy, 12 months, \$3.00  
One year for all. No risk taken.  
Sixteen copies sent to the person sending 10 names, per year, and 1000.  
Write for specimen copies.

## HOWARD COLLEGE.

Moral and spiritual obligations have one noteworthy peculiarity—they never conflict. They mutually involve and grow out of each other. Drop a chain in muddy water, and then drop a hook to fish it up, and it matters not what link you strike, the whole chain will be drawn up. Lay hold of any link in the chain of duty, and if your heart is in right relation to that duty, you will draw around you the whole circle of duties. There is a kind of moral coherence in the whole range that practically makes them one. They are like the notes of a master piece of music—a single note left out or misaligned will produce a discord that will mar the harmony of the entire piece. And then they alternately act and react upon each other, so that the performance of one will make it easier to perform the next, and that the next, and so on indefinitely. The moral strength we gather from the discharge of our obligation we carry to the succeeding one to the end, and this habit of prompt obedience will make the whole easy and natural.

Now, to illustrate this, think of the effect of the revival of the missionary spirit about one hundred years ago, by Carey, Fuller, Pierce, and their co-laborers. The missionary enterprise gave birth to the British and Foreign Bible Society, and that in turn inspired American Christians to organize the American Bible Society. Out of this same spirit grew those tract and publication societies, as well as religious periodicals, without which we can scarcely think how we could do. And then we all know what an impulse Sunday-schools have received from all these great movements, to say nothing of the great temperance reformation that has so much of promise to the world at no distant day.

Now, consider, reader, all these great enterprises have stimulated the cause of education to an unparalleled extent, and multiplied institutions of learning, male and female, beyond all precedent; for they all may be styled in the true and proper sense of the term, a revival of religion—the

all its agencies and influences. This revival of Christianity, especially in its practical aspects, for the past century, has broadened and deepened its influence as never before, by placing under its benign power, both in secular and Sunday schools, more of the growth of our country than ever before. And is not this as it should be? For what is education without corresponding moral training but to multiply the attacking, without any increase of the resisting forces against the very integrity of social and domestic life? It would be arming a race of Darwins and Ingalls against the bulwarks of our Christian civilization. The devil and his angels lost not their power when they lost their purity. Abandon the heart to its native depravity and educate the intellect, and no power short of omnipotence can save our civil government, the best out of which the sun shines, from that sweep of ruin that would not leave one stone upon another. For our Christian institutions of learning, in addition to the heavy per cent of young men they educate for the country, exercise no small influence upon our State colleges and universities, by creating a public sentiment that demands a healthy moral tone, both among professors and pupils. No State would now dare to put a down-right infidel, such a man, for instance, as the distinguished Dr. Cooper, who presided so long over the University of South Carolina in the early part of this century, at the head of its University. The enlightened public opinion of the age would make the thing impossible. Perhaps a hundred of the professors in our State institutions are religious men, and this is just as it should be. No man who does not regard the law of God as the standard of moral duty is fit to be entrusted with the education of either sex. Ten to one better let the youth of our country grow up in ignorance, so far as science is concerned, than to have them systematically taught the way of death. Ignorance, so far as colleges are concerned, is infinitely to be preferred to bold infidelity.

We would, if we could, attach the Howard with hooks of steel to that grand train of Christian enterprises that constitute the chief glory of this age. We would place it in just such relations to all these worthy objects that we could not think of them separately. For they all dovetail into each other so essentially that we cannot succeed in any without

carrying all. Paralyze one and you afflict all. The very year, in which we remember correctly, in which we completed the old endowment of the Howard in the years gone by, reaching over a hundred and fifty thousand dollars, we took the front rank among all the Southern States in our contributions to the boards of the Southern Baptist Convention. And now, that our college is left to struggle for a bare subsistence without a dollar of endowment, we scarcely maintain a respectable mediocrity among our sister States in the matter of benevolence. Brethren, how long will we suffer this state of things to last? How long before we learn, what our fathers knew so well, that "the liberal soul shall be made fair"? O, for some Moses to smite the filthy rock of our selfishness, and cause the waters to flow to fertilize all the waste places of our languishing Zion!

## DEACON RICH'D F. PALMER.

Seldom is any church or community more intensely bereaved than is that of Northport in the death of this worthy man. There are men in most of our churches who have so thoroughly grown into the affections and confidence of their brethren, and who have come to be recognized as a vital part of social and business life, that by common consent, looked at from our standpoint, they cannot be spared. We cannot think either of the church or community without them. And such was the estimate placed by all upon this departed saint. His character presented a happy combination of earnest piety and good sense, of sound judgment and charity, of cheerfulness and generosity, that made him: once attractive and useful. In his family and in social life, in his church and in business circles, as a Christian and citizen, he filled his place in a way that we are all at a loss to know how it can be filled. But the God whom he served knew better than we did when the church triumphant needed him more than the church militant, and he therefore transferred him to a higher sphere. The very maturity of his piety that made him so useful and essential to us, made him at once the more fitted for the Master's use in the better land. For is it not even thus that the dearest and best of earth are those whom heaven is attracting to itself, thus swelling that "cloud of witnesses" to lure us on in "the race set before us" so that the very bonds that unite us to the good and the true are the bonds that are ever strengthening to draw us to our glorious home?

Mr. Palmer was a native of South Carolina. His father moved to Alabama when he was but a child, and our brother spent most of his life a few years before the late war, he moved to Texas; but about the time of the opening of that war he returned to his old country, where he remained till his death. About thirteen years ago he gave up farming, settled in Northport, and went into the mercantile business, in connection with his brother and Mr. Appling. Being all reliable men, they soon built up a solid business that survived all the panics of the commercial world within these latter years. Honest and punctual in all his transactions, benevolent even beyond his means as occasion demanded, he achieved a reputation for all the solid virtues surpassed by none in his community.

Our departed brother became a professor of religion some years before he united with the church, but he had been a church member nearly forty years, and an acting deacon about thirty years before his death. He possessed in an eminent degree the qualifications for this office. His unquestioned piety, his common sense, his broad charities, his uniform attachment to his church and pastor, fitted him to "fill the office of a deacon well." His pastor always found in him a safe adviser and a cordial co-operator in every good work. His brethren ever found him prompt to execute every trust committed to him, often anticipating their wishes in those labors of love that fall within the jurisdiction of church work, so that the right thing was not infrequently done before it was brought to the attention of the brethren.

As a Sabbath-school teacher, he was particularly at home. He had the largest class in his school, from twelve to fifteen, of the smaller children, and they were always present. No matter how other classes were diminished by heat or cold, rain or sunshine, his class was always as hand at the hour. Prompt himself, he inspired promptness in the pupils. And then he threw such animation into the exercises that they would all lean to him in the deepest interest. An affecting little episode occurred at his funeral at the church. When the casket containing his body was deposited before the pulpit, all the little ones that composed his class came up and deposited a bouquet of flowers on it, in deep emotion. To their dying day, they will never forget their kind and genial teacher.

In his domestic relations, the law of kindness regulated his household pre-eminently. A worthy young man

who had been in his family and to the writer that he had never witnessed more tender affection between husband and wife, as well as between parents and children, than he did in that household. The truth is, the very spirit of Christianity was exemplified in every relation he filled.

Bro. Palmer was sick nearly two weeks, and if prayer without ceasing to God for him could have saved him, he had still been with us. But "the shock of corn was fully ripe," and we know that the Master says in that case—*"Immediately he thrusteth in the sickle."* And thus it is in God's dealings with us—the very virtues in our brethren that give such poignancy to our grief when they are taken away are the reasons the Master takes them to himself. He fell asleep in Jesus on Saturday, the 8th of August, 1885, and on the holy Sabbath, in the evening, his funeral services, conducted by Rev. J. H. Foster, D. D., was attended at the Baptist church by the largest assembly it was supposed that had met for many years in the place. If the broadest and deepest sympathies that so sad a providence ever awakens in any community can alleviate the sorrow of the bereaved, and comfort the bereaved, they will not be without comfort in their great bereavement.

S. H.

## READ THIS!

Will every brother who may be appointed a delegate to any of our Associations this fall, or who may read this, consider himself personally addressed in this appeal?

Dear Brother: Do you believe that an increase of your knowledge of the great work of your denomination would increase your interest in and zeal for that work?

Do you believe that your church would multiply its capacity for every good work at home and abroad by the diffusion of religious intelligence among its members?

Do you believe that the work of your pastor would be vastly more effective if he knew his church was thoroughly posted upon all questions, doctrinal and practical, on which he preaches from time to time?

Do you believe that your own children would develop into men and women who could fill more honorably and efficiently their places in church and society, if the means of the right kind of information were afforded to them just at the time of life that they are growing into their permanent habits?

Then subscribe for the ALABAMA BAPTIST, if you have not done so, and get your brethren to do the same. If you want to do a work that will live when you are gone

generations—a work that reacts with augmenting efficiency upon the only cause that will survive all other causes and live through eternity—then aid us in circulating the knowledge that you know is as far above all other knowledge as the heavens are above the earth. Think! no teacher who ever employed to instruct your children, no matter how much you may have paid him, can compare with a five-cent religious newspaper in your family in expanding and stimulating their minds, and fitting them for the higher and sterner duties of life. There is not a boy or girl in ten but what will throw aside any school book to pick up your average religious newspaper to read some incident, fact, or moral story it contains, and the impression thus made will last through life—meaningless as taste for wholesome reading will be formed at the beginning that will be a shield of protection down to old age. Parents, think of this!

S. H.

CHRISTIAN WORK.—The builder builds for a century; the Christian, for eternity. The painter paints for a generation; the Christian, forever. The sculptor chisels the marble that perishes; the Christian strives to put on the image of Christ. In Egypt a hundred thousand men built a tomb for a dead king. Christians are all the time constructing temples for the indwelling of the living God. The humblest country school in our land, with no other decoration than the gliding dew drop of the morning to gild it, and the sunset glow to crown it, is a more noble structure than the pyramids of the world.

## NOW IS THE TIME.

Brethren, those of you who are behind in your subscriptions, will confer a great favor on us by forwarding your remittances just as soon as you can. We have just issued our paper through the summer, and now that the cotton season is upon us, you cannot help thinking about us and complying with our request.

## ABSENT.

During our absence from the office attending the associations, our young brother, J. C. Pope, will have the full management of the getting up of the paper. We feel assured it will be all right.

The clerk of the Troy Association refused to take any pay for his services as such.

## FIELD NOTES.

Dr. L. T. Tichenor has been sick in Atlanta.

Prof. Jos. M. Dill has been elected Principal of the High School at Troy, Ala.

Dr. Nunnally, the Rufus bishop, is preaching, during his vacation, in Cincinnati.

Rev. A. R. Scarborough has been conducting a meeting at Jefferson, Marengo county.

The prospects of the Alabama Central Female College were never more promising than now.

Efforts are being made to induce Mr. Moody to visit Selma and hold a meeting next winter.

A wide spread impression prevails that the Howard should be endowed without further delay.

The endowment of Howard College is now regarded more than ever a recognized necessity.

Rev. Dr. J. E. Chambliss has been assisting Rev. J. E. Howard in a series of meetings at Seale.

The New Orleans *Picayune* pitifully suggests to young men that the lot to a situation is not what they

Correspondents are requested to address Dr. Jno. T. Lee at Furman, Ala., instead of Bragg's Store, as heretofore.

The spirit of woman's work seems to be improving throughout the associations of the State since the Convention in July.

Dr. John A. Broadus expects to finish his commentary on Matthew next fall. It will be a marvellous work on that gospel.

Meetings are good things and members are good things only as they develop Christian life and duty. Give the new members work to do.

Dr. J. Wm. Jones, of Virginia, attempts a noble defence of Rev. J. R. Sampey against an attack made upon him by Rev. C. N. Donaldson.

Rev. J. K. Ryan has been preaching to a church in West Alabama, into the membership of which he has received 2,000 persons within the last thirty years.

The *Alabama Christian Advocate* advertises a pamphlet upon baptism that "dries up every creek and branch in the New Testament." It must be a wonderful work, indeed.

The Mormons are making large landed investments in Northern Mexico, and it is thought they will migrate there when the United States authorities uproot them in Utah.

It is funny that some of our Baptist preachers insist upon writing D.D. after their own names. We know of just three D. D.'s who do this thing.

"Mothers, teach your daughters to hold their tongues and prepare a good dinner, and you will have done much toward their education." A brother said that at the Selma Association.

"I wish we had just half the money that is annually spent by professed Christians for tobacco. If we had, we would carry on our work grandly."—W. B. Crumpton, at Selma Association.

Bro. W. A. Davis, the assistant secretary of the late Baptist State Convention, and the present Statistical Secretary of Sunday-schools, is preparing a book of great value for Baptist churches.

Bro. J. R. Crumpton, in his speech on temperance at the Selma Association, took the broad ground of "temperance in all things." He excoriated the excessive users of liquor, opium and tobacco.

After the storm of gush has passed some of the Northern papers are slowly concluding that Gen. Grant left the faintest evidences possible of his conversion. With this "sober second thought" we quite agree.

"Our meeting at Uniontown of six days closed with much interest. Thirteen were added to the church; eight by baptism. Brethren G. M. Parker and S. A. Adams rendered very valuable service in the meeting."—A. J. Hearn, *Falmouth*, Aug. 28th.

Rev. J. M. Fortune has recently held a most delightful meeting at Town Creek church, Selma Association. Twenty souls were added to the church.

Among the latter was the pastor's youngest brother.

The other day we heard a deacon say that he had just called on a rich member of his church for a contribution for missions; and the brother gave him fifty cents, stuffed twenty-five cents worth of tobacco in his pipe, struck a match, and went on his way.

Bro. W. B. Crumpton said his "tongue must wag," and a good sister promptly answered, "Yes, probably no greater punishment could be inflicted on you than to have to keep silent." Now let the men cease talking about women "holding their tongues."

A number of Rev. W. G. Curry's church at Carlowville said, in the presence of several preachers, at the Selma Association, that "when he comes in the smaller preachers must take a back seat." Well, Curry is a "big preacher," he 250 pounds of avoirdupois counts for size.

"We have just closed a good meeting at Oceanburg church, which resulted in twelve accessions to the membership—four by letter, two by restoration, and six by baptism. Four of this number were members of the Methodist church, one a lady sixty-five years of age."—L. M. Bradley.

Rev. W. E. Lloyd, D. D., who was so unfortunate as to lose his house by fire some weeks ago, has moved into Auburn, where his people have provided a house for the year and assisted him in supplying it. From every part of the State brethren are sending the noble man valuable books with which to re-establish his library.

"Some of the finest specimens of a New Testament church in the world are to be found in heathen lands."—Dr. T. M. Bailey, at Selma Association. Then let large contributions flow into the treasury of our Foreign Mission Board, that our missionaries may be strengthened, and their numbers increased, and more such churches organized.

"If all would do a little" how mighty would be the result. The life-giving sunshine is made up of little beams, and the refreshing showers are but the fall of drops of water very tiny. Like the sunbeam and the water drops, do at least a little to help to beautify and sanctify our land, and make it as the garden of the Lord."—Western Recorder.

"You will find when you visit a home where whiskey is excluded that the children of such are neat and intelligent, and can tell you more of what is going on in the outside world, for you will find that the sober and intelligent man will furnish his family with newspapers and other periodicals of the day, and his children are better posted than the children in the home of the drunkard."—*Opelika Times*.

A preacher who was once a country pastor in Virginia says of the churches for which he preached: "They were everlastingly sending me old Virginia hams and other things, which they did not count as part of the salary." If our people in Alabama would do more of that sort of thing, they would get much better preaching, and more work from the preachers than they do. Try it, brethren.

"We have just closed a very precious meeting at Shackleville, Butler county. The meeting was a feast of good things to God's children. Seven persons were baptized and one restored. Several others will join soon, we hope. We had the faithful labors of Bro. G. W. Albright for several days during the meeting. Breth. S. Moore and L. G. Skipper preached the sermon each."—A. T. Sims, *Butler*, Sept. 10.

"The Baptist church was well crowded when a brother asked that every person present, who had within ten or fifteen years given so much as a dollar to Richmond College would lift up his hand. Only seven hands went up!"—*Religious Herald*.

Many hands would go up if we should ask for an endowment of Howard College? How many of our brethren read Dr. Henderson's editorials in these columns? How many are there who will work to this end?

"The Doubt-Preacher never does any good; he never builds up; he is never a force in any positive enterprise; he preaches to destroy; he enters, it may be, a garden to leave it a desert. Such a preacher would never get our vote, nor would he find us in the pews before him. If he is persuaded that he cannot be honest unless he makes a parade of his doubts, a little more of the same integrity would dictate that he forsake a calling for which he is mentally even if not morally unfitted."—*Christian Leader*.

"We lose all respect for a brother who simply 'hangs on' to a church because he has no other field open. No minister has any right to disturb the harmony and peace of a church, or hinder the work of the brethren by accepting a call of a majority against the protest of a minority. If he does it he will have trouble during all his stay with the church, and finally leave it in a worse condition than he found it, and make for himself a reputation that will keep him from other churches where otherwise he might go and do much good."—*Biblical Recorder*.

"The other day, at one of our District Associations, a brother, in pronouncing a eulogy upon a deceased brother, said: 'Before he was converted, he had a temper most difficult of control, and often it would give him trouble; but with the grace of God came the power to restrain all such evil tendencies, and he became one of the most useful citizens.' It ought to comfort and cheer us in our work to think how much worse the world would be but for the influence of Christianity. How many a man like this finds the needed and only restraint to evil tendencies in the grace of God. Sodom was had enough, but it was no worse than our own land would become but for what Christians are doing."—*Religious Herald*.

We thank brethren for many notes of interest sent us since our last issue.

## A Vacation Letter.

Dear Bro. Harris: Several times since leaving home four weeks ago I have tried to redeem my promise to write you in my absence. But letter writing in vacation season is to me a painful inconvenience, and as the matter has been deferred until now, and even now to write a letter of sufficient public interest to justify its publication in the BAPTIST, is by no means easy.

My visit to Kentucky was very enjoyable. While there I attended Concord and Elk Horn Associations. In the former of these I received my license to preach and did my first preaching when a green country youth. It is one of the strongest associations in the State, having grown much in later years. It showed a fine work done in the past year and mapped out large plans for the current associational year. The association as a body, and many of the churches within its bounds, have adopted a missionary plan which divides all designated funds equally between State Missions, Home Missions, Foreign Missions, and Sunday-school and Bible Societies. Associational Missions also holds a prominent place in this work, but is classed with State Missions and receives a certain proportion of the funds contributed to that object. Much time was spent in the discussion of plans, which reminded me vividly and painfully of Tuskegee. How much valuable time Baptists and others throw away in fruitless discussions, and discussions which are worse than fruitless—rather fruitful of much harm! I am often reminded of a prayer I once heard. It came to me again and again at our Tuskegee meeting. One night at a late hour, after a long and tiresome and ugly discussion in a church-meeting over a matter of utmost significance, I called upon the best man present to dismiss us with prayer. He earnestly and fervently prayed: "Oh, Lord, help us to work more and talk less!" This was not in Selma. The Selma church is a model in her church meetings, as in many other things.

The Elk Horn Association, which lies on the southern boundary of the Concord, and includes the beautiful blue grass section of the State, is the oldest and strongest and most influential association in the State. It was celebrating its one hundredth anniversary, and had a most interesting session, in spite of discussions about plans. For here also plans were the chief theme for a large part of one day. The plan mentioned above, which is becoming very popular in some parts of the State, is utterly discarded in Elk Horn. They manage

and are doing a noble work. The place of meeting was Georgetown, a beautiful village of 3,500 inhabitants, twelve miles from Lexington, toward Cincinnati. Georgetown College and Georgetown Female Seminary, two institutions of learning which for more than half a century have exerted a mighty influence in the State and throughout the South, are located here, and are in a flourishing condition. R. M. Dudley, D.D., is President of one, and J. J. Rucker, LL. D., is Principal of the other—two as noble men as God ever gave to our denomination, men of growing power and usefulness. I honor them with great honor and love them with an ardent love. If in coming years I am able to do anything or to make anything of myself, I shall look back upon these two men and these two institutions of learning as among the chief human agencies which contributed to it. In this town my eyes first beheld the light, and here is my burying ground, where my dead are sleeping, and where, in the providence of God, I expect to sleep, and with them await the trumpet call and the resurrection glory. This is private but of the profoundest interest to me.

The two things of chief worth in the association were two addresses, one on Its Work for One Hundred Years, by Dr. Dudley, the other on Our Dead Ministers, by Rev. W. M. Pratt, D.D. They were most excellent papers in every sense of the word, and are to be put in permanent form.

Leaving Kentucky for Virginia, I stopped with my family for a few days at White Sulphur Springs, West Va. This is the most famous watering place in the South, and one of the most famous in the United States and the world. And I assure you it deserves all the popularity it has created for itself in all these years of its history. I can give no description of its beauty and surpassing charms. Mountains lie all around in lofty grandeur. In the center of the grounds stands a magnificent hotel, with nearly twelve hundred rooms, which are elegantly furnished, and with all the hotel conveniences of a large city. The immense dining room, where fifteen hundred persons may be seated and waited upon, and the large, finely furnished parlor, are in keeping with all the surroundings at the "White." At a convenient distance from the hotel and completely surrounding it, is a large number of beautiful cottages, built in rows and bearing such names as Colomade Row, Paradise Row, of

Baltimore Row, Virginia Row, Florida Row, Georgia Row, &c. These are handsomely furnished and occupied by guests who go to the hotel for meals. One thing which I never saw in any other great watering place, pleased me very much, viz.: every evening immediately after supper the guests gather in the parlor for an hour or so for social conversation. This offers an excellent opportunity for seeing old acquaintances and forming new ones. Here I met among many other distinguished gentlemen, Dr. Curry, who enquired most affectionately after Alabama men and Alabama affairs.

Surely this is a good place for recreation and rest, and I would gladly prolong my stay, if I could. Mr. B. F. Eekle, the present superintendent, seems really to be improving what was considered well nigh perfect, is certainly master of the situation, and will maintain the long established reputation of this delightful place. Good bye, "Old White!" I shall rejoice at every opportunity to visit thee—thy towering mountains, balmy breezes, delightful walks, joyous spring, I shall hold in glad remembrance.

I am writing now from Staunton, Va., my former field of labor, and am enjoying myself very much. In a few days I shall leave for Kentucky, and then, with little delay, set my face toward the South. I am anxious to be at home among my own beloved people, and soon shall be.

J. M. FROST.

## Board of Ministerial Education—Some Notes.

Eighteen applications are in hand. One High School offers to ministerial students tuition free and board for \$9.50. Another offers tuition free and board for \$7.50.

One good brother, an efficient deacon, engages to pay \$50.00 a year toward the support of a ministerial student until he graduates.

One church pledges \$50.00 to the general fund of the Board.

The Selma Association pledges \$245.00.

The beneficiaries of last year are in large measure providing for their own support for the coming session. The most of them have been diligently at work during vacation.

The Board will be greatly obliged if brethren will promptly inform it of any action taken, or contributions made in the interest of its work.

We will need money Oct. 1st and Feb. 1st.

W. C. CLEVELAND.

## To the Baptists of Alabama.

JUDSON FEMALE INSTITUTE, MARION, ALA., Sept. 5th.

The date of the next issue of the ALABAMA BAPTIST, the next session of the Judson begins, and the apparatus will be in place in the recitation rooms of the new north wing. The study hall will be seated with the latest improved furniture, arranged with reference to the preservation of the eyes of the pupils. The plastering is all done now, save the hard finish in some six rooms, and the carpenters finishing the rooms are pressing close upon the plasterers. The painting of the old buildings brings them into entire keeping with the new, and the whole presents a fine front, 250 feet long.

Letters are arriving stating dates of return of the various members of the faculty, who have spent the summer in gathering the latest ideas and best methods in every part of our country. The faculty is increased by the addition of one to the Music Department and undergoes but one change, that also in the Music Faculty. These two assistant teachers were selected from some two hundred personally interviewed by the Music Director, Mr. E. E. Ayres, and one of them, Miss Underwood, received her literary training at Wellesley College, Massachusetts—a hearty recommendation from which it is remembered that the Judson maintains that a true musical education finds its foundation in a broad, general culture.

From all directions, numerous applications for rooms are coming in, and I would suggest to all intending to send their daughters to the Judson the advisability of giving us notice of such intention as early as possible. I make this suggestion because, notwithstanding the increased accommodations for fifty more boarding pupils, it is confidently believed that the Judson will be full.

Mr. Frager is still in Virginia, storing up energy for the year's work, and I am glad to report his health improved. Fraternaly,

LORENZO D. INSKEEP.

"Resolved, That the Troy Association is in full sympathy with all the enterprises fostered by the Baptist denomination of Alabama, and will co-operate and support the State Convention in its work. Unanimously adopted by a rising vote."—*Troy Association Proceedings*.

He who can suppress a moment's anger may prevent a day of sorrow.

The fortunate circumstances of our lives are generally found at last to be of our own producing.—*Goldsmith*.

## Selma Association.

The third annual session of the Selma Baptist Association was held with the Center Ridge church, Carlowville, Sept. 1-3. The delegation was from various causes, very small, but the delegates present worked with a zeal that inspired hope for the future prosperity of this little body.

Rev. W. B. Crumpton preached the introductory sermon, a sensible, vigorous discourse on the text, "Be strong."

Some of the churches report, "Nothing encouraging to write." Some report gracious revivals, and their financial and other reports indicate a healthful condition.

The Selma church, after her old fashion, was not represented, and some of the brethren are considering the importance of sending a missionary to stir up that church, and "strengthen the things that remain," &c.

Rev. E. F. Baber was re-elected moderator, and M. H. Traylor, clerk. The report on literature was strongly endorsed, and commended the ALABAMA BAPTIST, *Foreign Mission Journal*, and the Bible and Sunday-school departments of the American Baptist Publication Society. The discussion upon this subject indicated a bold and manly determination to oppose the flood of light, chaffy, and often pernicious literature that is sweeping over our country. This kind of literature is now often found in the columns of many of the great daily and weekly newspapers, North and South. If we are not mistaken, the Christian sentiment of this country will drive such sheets from our homes.

The usual reports on Sunday-schools, Missions, and Temperance were presented, and all these enterprises were supported by earnest addresses.

The missionary sermon was preached by Rev. C. W. Hare, from 2 Cor. 6:1. The sermon was well received, and a good collection was taken for missions.

In the absence of the chairman of the committee on Education, Maj. J. G. Harris, of the ALABAMA BAPTIST, was requested by the association to make that report. The report was a very fine one, and was followed by Bro. Harris with an earnest and effective address.

The following is the concluding paragraph of the report on temperance: "It may not be inappropriate to speak in this report of the excessive use of tobacco, which is so widespread among old and young. Brethren, it is right as stewards for God to waste so much of our Master's money—yes, worse than waste? Should we not as children of God discourage the use of the weed?" The association rejected that part of the report, and thus put itself on record as opposed even to ask so mild a question.

Editor Harris and Dr. Bailey added much to the interest and pleasure of the occasion by their earnest and timely speeches.

Pastor Curry and his church gave us a warm welcome and princely entertainment. These are good people, and Bro. Curry is one of our very best preachers.

It was clear to all that the present time of meeting is not the best; and a lively discussion sprung up on the report of the committee on time and place. The brethren very much desire to have the Selma church well represented, and many of us are willing to make any reasonable sacrifice to meet at a time when that church would send a delegation, if we knew that time. It was finally decided that we should meet next year on Tuesday after the first Sunday in August, with the Providence church. Rev. E. F. Baber is to preach the introductory sermon, and Rev. J. M. Fortune, the missionary sermon.

The joke of the association was on the brother who told a mouse story in an evening discourse, and was haunted by cats—real cats all night.

DELEGATE.

If we only dared to be honest, society would gain in intellectual and moral strength. Some men are just blind enough not to see their duties, but they can see all their rights very clearly.

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John L. WEST, Manager.

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