

# THE ALABAMA BAPTIST.

JOHN G. HARRIS, Editor and Proprietor.

VOLUME 12.

SELMA, ALABAMA, THURSDAY, SEPTEMBER 24, 1885.

TERMS, CASH: \$2.00 A YEAR.

NUMBER 39.

## REMOVAL.

The next copy of this paper will be issued from MONTGOMERY, Ala. See announcements on second page.

Correspondents, advertisers, and exchanges will please address all communications hereafter to

## THE ALABAMA BAPTIST.

Montgomery, Ala.

Reply to Bro. Bush.

Bro. Editor: Those "Convention After Thoughts" must have had teeth in them. One thing is certain, they are getting me into trouble. My wish is, to take of my hat now, beg pardon of everybody, and quit writing. I am glad my brother from the mountains of Tennessee is so charitable as to allow that, possibly, dyspepsia is the cause of my trouble. But, then, why be so hard on a poor dyspeptic? Don't my brother know that he is hardly responsible for what he does? I am charitable, too, and am fully persuaded, after reading that letter from Tate Springs, that those waters may be good for dyspeptics, but they are no help to bilious people, or Bro. B. would have been cured ere he penned that "reply." Possibly his was a "severe type" of torpidity of the liver. I trust he may be better after frost.

But to my reply. If Bro. B. had been often in attendance upon our Conventions he would be more likely to sympathize with the suggestion I made, that speakers should cease lashing the pastors and try what virtue there is in cheering words. At every Convention this is the theme with some brethren. At Tuskegee a half dozen or more brethren, nearly all of them preachers, fired into the pastors. Bro. B.'s speech was the mildest of them all. I had those preachers in mind, when I penned these lines.

Every preacher there knew of cases where men who performed very poorly in their fields set themselves up at such places to lecture pastors. I think that all the brethren who spoke at the Convention "perform well" in their fields, but it is not always the case. I made reference in the next sentence, to the one above quoted, to something said by Bro. B. and a remark which was whispered in my ear. If anything said did injustice to my brother, or the noble church to which he belongs, off comes my hat, and here's my hand, my brother.

Now, since no wrong was intended, and no unkindness felt, would it not have been better if the brother had done as he suggests to me, "communicated with me privately?" I would have taken great pleasure in removing any wrong impression made. It may be I have attained an unenviable "notoriety," but I have never yet consciously "distorted the words and spirit" of any man's remarks (I would prescribe calomel here). I am glad to see our prominent "laymen" in our Conventions. They greatly help us in our work. The trouble is, they do not go regularly enough to become well acquainted with the work and the brethren. If they, along with others, are criticized, they should not call it "unkind," nor should they consider the criticizing brother as "aggravated," or "displeased." We are the best natured set of men in the world. I think now it would be the handsomest thing if Bro. B. would ask my pardon. He classes me among the brethren "who are so fond of rushing into print." How can you say that my brother, when you know I was "thirty days" preparing them "Convention After Thoughts?" You put me in a wrong light before my brethren. They know me as exceedingly cool and deliberate, and constitutionally opposed to "rushing." What will they think when they read that, at this late day, I have gone back on the record of a lifetime?

W. B. CRUMPTON.

Soraps.

A collection was "lifted" for missions. Somebody put a mutilated coin in the hat. The preacher gave a bill of paper money for the little pile of nickels, and dimes, and quarters, so that the treasurer could send it to its destination. When the poor preacher came to see his change he found himself short of the amount of the

worthless quarters. It was a striking sum, but the person who put it in the collection had it. God and robbed the preacher. It shows Peter had taken up the collection, that person might now be with Ananias and Sapphira.

A party of thirty or more missionaries recently sailed from England to China, to work in connection with the inland mission. Five of the number were graduates of Cambridge University.

Talk about ministerial consecration! The great want of our day is fidelity on the part of Christians. Many who wear the name of Christ, and observe the Sabbath, drink whisky, dance, and neglect known duties. Indeed, you can go into almost any community in Alabama and collect from church members more money, and its equivalent, in three days, for a frolic, than you could in three months for the cause of Christ. How shall this be remedied?

The editor of the *Baptist* recently visited Lebanon, Tenn., where Rev. "Sam" Jones held a meeting last April, and has this to say of the noted evangelist and his work: "An intelligent Methodist told us that his work will not stand the test. Others say that of his three hundred so-called converts, hardly a single one shows his conversion. Those who ran well for a season have fallen away. . . . Our opinion is that the visit of Sam Jones to any town will prove blighting to genuine Christianity."

The other day I asked a little boy: "Do you know why Christ came into this world?" He promptly answered: "To save sinners." "That is right," said I. "Now can you tell me who are sinners?" He hesitated a little and then answered: "Yes, sir; church members."

A woman was lecturing her pastor about the way he was managing some of the affairs of the church. He listened for a few moments, and then calmly answered her: "May be you would like to be the pastor of this church?" The remark was cruelly cutting, but was met nevertheless by a woman who had been a member of the church for many years.

A good Campbellite friend of mine handed me his religious paper, and with a good deal of complacency called my attention to a communication from one of their evangelists, who stated that he had "received from the Baptists" a number of members. Now it so happened that I knew that community, and that all the Baptists in it put together would not make one good one. And it generally turns out that way. As a rule, those who "go from us to the disciples" are either already excluded, "slack twisted," or "dead heads." By their proselyting propensities, Campbellite preachers may decoy off some good people, but such cases are exceedingly rare.

A Kansas correspondent of the *Examiner* says that in that State "there are many ministers who are both farmers and preachers. The Minnesota Association contains ministers almost entirely of this description. Most of them have fine farms, and are equal to the very best in worldly prosperity. Nor have they been insouciant in religious work. They came on the field as homesteaders and gathered together Baptist churches and preached to them. They took the ground for the Baptists and held it. In that association the Baptists are in the front."

Resolutions. The Ebenezer Baptist church, in conference, recently passed the following resolutions: Whereas, Our pastor, Elder F. C. Drew, has been called to the pastoral care of the Baptist church at Lake City, Florida, and having decided to accept, therefore be it Resolved, That we with sorrow and regret part with our pastor, Eld. F. C. Drew. Resolved, That we commend Bro. Drew to the church at Lake City, and all other sister Baptist churches, as a faithful teacher of the fundamental principles and practices of the Baptist denomination.

Resolved, That his labors have been blessed in our midst, and we esteem Eld. Drew to his efficiency and untiring zeal as a worker in our Master's vineyard.

Resolved, That these resolutions be spread upon the minutes of this church, and a copy forwarded to the ALABAMA BAPTIST PUBLICATION SOCIETY.

D. A. DAWSON, Church Clerk, Lake City, Fla.

## Universal "Bible Day" for Baptists.

To all Baptist Churches and Schools: When the great Bible Convention held in Saratoga, two years ago, reached its decisions with such entire unanimity, it was confidently believed that permanent harmony in plans for the Bible Work of American Baptists, had been secured. The years that have followed have amply confirmed this belief, and the united effort proposed for the second Sunday in November—"Bible Day"—is its natural and proper outcome.

Seeing the entanglements, frictions, and great difficulties of two appeals and collections from the same churches for Bible Work in one year, and confident of the approbation of the brethren concerned, the American Baptist Missionary Union, and the American Baptist Publication Society have, since the close of the fiscal year of each Society, agreed to the following

PLAN FOR HOME AND FOREIGN BIBLE WORK COLLECTIONS.

The Missionary Union will put the entire work of collecting for the Bible Work, in all lands, in the hands of the Publication Society, and the Publication Society shall pay to the Missionary Union one-fourth of the amount raised by the Bible Day effort in the field occupied in common by the two Societies; it being understood that the Missionary Union will, in all possible ways, aid the Publication Society in its endeavors to gather money for this great Bible work; it being further understood that the agents of both Societies shall not encourage special designations of offerings; but, in cases where such special designations are made, they shall be excepted from this arrangement.

It will be noticed of this Plan:

1. That all collections for Bible Work, home and foreign, are made by the Publication Society.

2. That the division of funds with the Missionary Union is provided for in the field which contributes to Foreign Missions through the Missionary Union at Boston. It leaves a proper share of Bible money to be applied to the Bible Work in the domestic field.

3. That the Foreign Mission Board at Richmond, Va., and is therefore, equitable to all.

It follows that the present call upon the churches and schools of our denomination is not in behalf of any one Society or Association, but in behalf of ALL; for all will share in its benefits. Not a single organization, general or local, for home or foreign work, church, school, family, or individual, that may be in need, but that will be benefited so far as the means furnished will permit.

The preparations made for "Bible Day" are commensurate with the breadth and grandeur of the proposed plan. Programmes, envelopes, etc., are now ready for all who wish to participate, and all will be supplied free of charge, upon the single condition that a collection be taken for Bible Work, and that the amount contributed shall be promptly forwarded to the Bible Secretary of the Baptist Publication Society, to be applied as before mentioned.

Please do not wait to send for samples. Write at once to C. C. Bittling, D.D., 1420 Chestnut St., Philadelphia, stating the number of Collection Envelopes that can be used to advantage by the church, and the total membership of the Sunday-school. The reply will be prompt. Then enter, with vigor, upon active preparations, and determine that "Bible Day" shall be a success. Pressing needs of the home field, and in the fields of the Foreign Mission organizations, North and South, now require at least \$75,000, and this is not too much to expect from the Baptist churches and schools of our land in response to one, joint, appeal in behalf of all Baptist missionary organizations, for so important a work as the circulation of God's Word among the needy.

May God graciously stir up the hearts of his people to show by their generous gifts a high appreciation of his truth.

B. GRIFFITH, Sec'y.  
C. C. BITTLING, Bible Sec'y.  
1420 Chestnut St., Philadelphia, Pa.

"Am I a Baptist or Not?"

Under this caption Bro. Hardy Jones writes: "I would like to know whether I am a regular Baptist or not." God has ordained that his churches shall administer the support, baptism, support the ministry, and ordain the same in every church. None of these are denominational ordinances. All of these are separate and distinct. The violation of one does not invalidate the other three. For instance, a man may be excluded from the Baptist church for consuming

with a Methodist society, and upon repentance and confession, be received back into the Baptist church without re-baptizing him. His baptism was not vitiated because he violated the supper. Just how far and how many of these ordinances we can violate and still be a church, I am not prepared to say. But this much I say, that we will never be regular Baptist churches until we keep the supper and baptism in the churches and administer them to those only whom we exercise discipline; until we support our ministry, and ordain ministers in every church.

Yes, my brother, you are an irregular Baptist. We are irregular, too, in the ministry, and irregular in ordaining elders in every church. We are regular only on baptism. God speed the day when we shall be regular Baptist churches. We will never be until each church is a separate and distinct local organization, administering the ordinances of the same, and keeping those pure as delivered; disciplining its own elder and supporting him.

If we strike one end of the great Atlantic cable, it answers at the other end; thus we know of its regular, continued existence across the bridge. So if we strike a church here and it answers in Jerusalem, we know of its regular, continued existence. The church at this end, then, to be regular, must be a local organization of baptized believers, administering the ordinances and disciplining those to whom she administers these ordinances. She must ordain her own elder and support him.

Yes, Bro. Jones, you are regular in your baptism, but irregular in your communion. Your "churches" have vitiated the supper, not "knowing better" than to make a denominational ordinance. Thirty-three years your church has been regular in baptism, but irregular in communion. Your irregularity in communion does not vitiate the regularity of your baptism. May God speed the day when each church shall be a regular missionary church, model, disciplining those to whom she administers the ordinance, and ordaining and supporting its own Landmark Missionary Baptist preacher, like Paul, Barnabas or James.

H. B. RALLIS, Gadsden, Ala., Sept. 10th.

## Items from Eufaula.

Our pastor, Dr. Nunnally, having returned from his summer vacation, is now filling his pulpit with his accustomed regularity and with great acceptance to his congregation.

Bro. Jere H. Reeves has been elected a deacon of our church, and will be duly ordained as such.

Our Sunday-school, organized in 1838, has been for several years superintended by our brother, Dr. W. N. Reeves, whose whole soul is in the work, and his Sunday-morning talks to the Sunday-school, on the lessons, attract many to hear him.

Our adult Bible class is led by Deacon B. Davis, and has now four deacons as members. Old Bro. Cam Wice (although he is a Methodist), now only about eighty years of age, is a regular attendant, and several other youngsters from fifty to sixty years old attend almost every session, "one of whom," as Mr. Arp would say, "I am happy to be with."

Baptist preachers about Eufaula are almost as thick as the leaves in the forest—Dr. Nunnally, Rev. T. H. Stout, Rev. W. H. Patterson, Rev. E. Brooks, Rev. H. R. Schramm, Rev. Dr. Reeves, &c. The three preachers, however, are physically incapacitated from preaching. Bro. Schramm is now desiring work, and Dr. Reeves seldom preaches. Many feel 'tis a pity he had not less to do with the world and the flesh, as there is no telling the amount of good work he might do for the Master, with his great gifts as an exponent of the truth.

One of the sweetest singers in our Baptist Israel is our sister, Mrs. Callie Kolb, the far better half of our brother, Capt. R. F. Kolb. It is no ordinary treat to listen to the choir of our church on Sunday morning. As the sweet melody of Mrs. Kolb's voice has softened the heart, how captivating does the eloquent discourse of Bro. Nunnally fall upon the ready ear and tender heart, like good seed in good soil. The rich harvest will come sooner or later.

Salvation Oil, the celebrated American remedy, is guaranteed to cure rheumatism, sore throat, swellings, bruises, burns, and frost-bites. Price only twenty-five cents a bottle.

The Bible is simply the revelation or unveiling of God.

## Associational Meeting Postponed.

At a meeting of Linden Baptist church, held at the Baptist church in Linden, Ala., on Wednesday, the 2nd day of September, 1885, the following proceedings were had:

Whereas, Bethel Baptist Association at its session held in September last, at McKinley, Ala., resolved to hold the next association with the Linden Baptist church, beginning on Tuesday, the 6th day of October next; and whereas, circuit court will be in session at Linden at that time, and will therefore deprive most of the members of Linden Baptist church from attending the association, and as many of the householders of Linden and its vicinity will have more or less company during court week, they will therefore be almost unable to entertain the members and others visiting the association;

Therefore, be it resolved by the Linden Baptist church, That the clerk be instructed to inform the different churches in Bethel Association of the above stated facts, through the ALABAMA BAPTIST and the Linden Reporter; and suggest Friday, the 16th day of October, as a suitable time to begin the association at this place, and assure the brethren that we will be happy to entertain them at that time.

SAM'L G. WOLF, Church Clerk.

## From Montgomery.

The First Baptist church of Montgomery has this year enjoyed manifold blessings. The refreshing showers that were rained upon us in the early spring have scattered full and free over the entire church, and, unlike many such gatherings, the Spirit still lingers with us and the new converts have taken up the cross which many older Christians find too heavy to bear; while to the church at large there has been such a supply of grace that all hearts are happy, rejoicing in Christian love, each anxious to do something daily for the Master.

Among the many blessings that have been an open church all through the summer. We regretted much to be indeed glad that his absence has given us the pleasure of being associated with so consecrated a man as our brother Nash. One cannot know him and not be better for the knowledge; one cannot hear him preach and not be benefited by the sermon. Not that they are so eloquent; that could hardly be expected from one so young. 'Tis not the dress that makes his sermons; they are the expression of a Christian life which bear witness that he lives with Jesus. It is his one object in life to do good—to go where Jesus leads, over the dark and stormy sea, as happy and contented as beneath Eden's flowery bowers. We predict for brother Nash a useful life in the Master's service.

Sunday, the 6th inst., Bro. D. I. Purser preached for us, both morning and evening. Services were closed in the morning with the Lord's Supper, and in the evening with the baptism of two.

September 8th.

## Cahaba Valley Church.

Dear Baptist: Knowing that the friends of Zion like to hear of the triumphs of God's Spirit, I shall speak of a meeting held with the Cahaba Valley church, Bibb county, Ala.

I began a meeting with this church on the 4th Sunday in August. In the evening we moved, as a matter of convenience, to Rock Institute, a school house about two miles from the church, where meeting continued until the next Sunday. The people did made all necessary preparations, temporal and spiritual, and were ready for the Master's work. There were twenty-one additions to the church. Eighteen of these joined by experience and baptism. Several more professed, but did not unite with the church.

The congregations were large; and at times every person seemed to be under the influence of the Spirit. I never in my life saw more people that were heads of families asking the way to Christ.

While talking with penitents, I was convinced that a great deal of the preaching at the present day was not plain enough. We grant the world too much. The understanding of the ungodly is darkened. They are blind; and when they feel that they are lost they know not how to go to Christ. If the gospel is to be preached in simplicity to anyone, it ought to be to that one who feels that he is a condemned sinner.

I had no ministerial aid during the meeting; but brethren T. M. Fancher and Jesse Taylor did much good by their exhortations in the prayer meetings.

Cahaba Valley church is situated

on the little Cahaba river about three miles west of Brierfield. It is one of the oldest churches in the State. During the last two years they have been without a pastor; but they have kept up a live Sunday-school at Rock Institute. Allow me to say that this is one of the best Sunday schools I have ever seen my privilege to visit. Bro. Fancher, the superintendent, by his untiring zeal has been instrumental in enlisting the entire community in this great work. Such a man is a blessing to any neighborhood.

The revival above mentioned began in the Sunday-school. The good work is going on at the homes of these people. The Lord grant that it may continue until all of them shall come in possession of a hope of that inheritance promised to the saints in heaven.

To the Author of our salvation be the glory for all these manifestations of his power. J. M. McCORD, Six Mile, Sept. 9th.

## Meeting at Sumterville.

Mr. Editor: We have just passed through a grand and glorious series of meetings, conducted by our beloved pastor, Rev. B. F. Riley, D. D., assisted by Rev. J. S. Dill, of Tuscaloosa. Our pastor conducted the meeting three days alone, preaching twice a day, having prayer meeting in the morning. Then Bro. Dill came to his assistance, preaching two sermons each day for six days, with such power and effect as to attract large and attentive congregations. Indeed the house was so crowded that it was difficult to seat the attendants. Our pastor conducted each prayer meeting and did pastoral work. The people for ten miles around were so deeply impressed they did not lose a single sermon, day or night. I never witnessed such universal interest in a meeting before. There are men in this section known for their utter indifference to the power of preaching, who became deeply affected and asked the prayers of God's people. Our little church was greatly revived. All the members united with earnest effort to accomplish grand results for our Master.

The meeting continued eleven days and nights, without the least abatement of interest—from first to last the house being full. Six penitents presented themselves for prayer at the last service. The meeting was closed in the midst of deep interest. May God's blessing rest on this good work and on the devoted heads of his ministers who labored with us.

W. H. B.

## Wheeling Coal Mines.

Dear Baptist: As I see but little from this part of the vineyard, I will write a few lines. We have just closed a very interesting meeting of two weeks, which resulted in the conversion of nine or ten. I do not think I ever saw a deeper interest manifested in a meeting. There are quite a number of penitents yet unconverted. We hope soon to see them join the church. The meeting was conducted by a good Methodist brother. We only had service at night. We have no church here, so the meeting was held in the school house. We anticipate, after the meeting of the Caneau Association, organizing a church. We hope all the readers of the BAPTIST will pray for our success. The field is white and ready for harvest. We have a good, interesting prayer meeting every Sunday night. We also have a regular Sunday-school. Bro. R. Y. Robertson, whose heart is fully in the work, is our superintendent. Our school numbers between fifty and sixty. There is an increase in our school every Sunday. May the Lord bless our efforts for good.

T. E. R.

September 14th.

## John 3: 6.

"Jesus answered, Verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

My mind has been caused to reflect on what is meant by "born of water" by a sermon I heard preached lately (but not by a Baptist preacher). The preacher was much opposed to baptismal regeneration, but contended that "born of water" referred to baptism. He contended that it was necessary for every man in a state of nature who desired to seek God to come to a firm determination to do all he could to serve God, and that baptism was a seal of his determination.

I do not propose to criticize what I consider to be his unscriptural interpretation, but wish to impress the importance of a proper interpretation of what is meant by "born of water," which, I think, is not hard to understand; but if any one thinks so, I

would warn him to be careful how he

accepts a doubtful interpretation of a passage of Scripture that lays the foundation of one of the vital principles of the church, and particularly so if that interpretation increases the importance and authority of the ones that make those strained constructions. By reading the sixth verse, I think we have a full and fair interpretation of the fifth. The sixth verse reads, "That which is born of the flesh is flesh; and that which is born of the Spirit, is Spirit." Then it "born of the flesh" and "born of water" does not mean the same thing. I am much mistaken. How any one could ever manufacture baptism out of the above is very strange, and can only be accounted for by an inordinate desire for power, and to make the officers of the church vital to salvation. That salvation is obtained through the ordinances of the church, is not only unscriptural, but it is the foundation of many of the corruptions of the church.

The importance that has been attached to baptism was the foundation of clinic baptism, or the substitution of pouring and sprinkling for baptism. It is at the foundation of infant baptism. The idea that salvation can be imparted by baptism to children or adults is almost the sole foundation of persecution. It vitiates the necessity of self-investigation and repentance toward God. It ignores that religion of the heart that seeks not only to control the proper actions of men, but their thoughts and desires. It is in direct keeping with forms and ceremonies, instead of the true worship, warm from the heart, which emanates from the law of God implanted in the heart of God himself.

If born of water means baptism in the above passage, there must have been three births mentioned in the chapter. 1st, for Nicodemus had been born of the flesh; and, then born of water in baptism; 2nd, then born of the Spirit. So the Savior should have said to Nicodemus, You must be born again and again. To me this seems to be too absurd to put on paper. I can demonstrate every point I have taken, and if so, is it not time the millions entertaining such views should take a sober second thought? J. M. THORNTON, Eufaula, Ala.

Temperance Column.

Selected by Mrs. M. J. Tursley, Superintendent Press Work for Gadsden, W. C. T. U.

The fourth annual report of the permanent committee on temperance of the Presbyterian church in the United States, is on our table. It was presented to the General Assembly at its last meeting, and is of great interest as showing the advanced ground occupied by that influential religious body. The committee have published and circulated about 60,000 copies of temperance documents, including a leaflet giving the utterances of the general assembly on the subject of temperance from 1812 to 1884.

The assembly indicates two lines of work for saving the children; temperance instruction in Sabbath schools and scientific temperance teaching in public schools, and pays high tribute to the W. C. T. U. for its work in securing the latter.

It urges greater endeavor to carry out the instructions of the last General Assembly as to holding temperance conventions and institutes, for which it gives specimen programmes and suggestions, acknowledges the power of the press and points out how it may be utilized; notices with approval of the work of the W. C. T. U. in the several states, adding that "nearly every narrative sent in, mentions as worthy of all praise the vigilance, activity and zeal of these noble women," and urges the appropriate observance of the temperance Centennial.

The permanent committee have published a four page resume of the deliberances of the General Assembly of 1885, which ought to be largely circulated among Presbyterian churches. It can be obtained by addressing the temperance committee, 58 Barclay street, New York.—*Union Signal*.

## WHAT SHALL THE CHURCH DO?

Rev. Dr. Geo. K. Morris, in a recent thoughtful article, inquiring "What shall the Church do about Intemperance?" writes:

"There is no such bold, defiant, successful enemy to the church as strong drink. The saloon and bar have more patrons among the young than the Sunday-school and church. Here is one cause of small congregations in cities. The young who have become frequenters of such places conceive feelings of strong dislike for the church. Those who breathe a beer-laden atmosphere through the week cannot endure the atmosphere of God's house on Sunday. The conversation of the dram-shop creates a distaste for sermons, and Bacchanal songs are rivals to Zion's hymns. The drink habit makes men poor, and robs the treasury of the house of God."

"If we do not put down the rum system, it will put the church down. It is pressing forward to greater conquests. Our antagonism alone will prevent it from ruling the whole world. And its rule would be ruin. 'Every preacher and every man and woman in Christ's church should be on one side. No political affiliations should divide good men into parties, where moral issues are at stake. Let all thus unite, and announce it by significant acts, and when possible, by votes, and a new day will dawn in which rum will be rebuked.'"

Grape culture on the Pacific coast is rapidly assuming important proportions. It is estimated that there are 45,000,000 vines, or about 60,000 acres under cultivation. In 1880 the value of the California raisin crop was \$100,000, and it is said that the sale of grapes for table use yielded \$150,000. The same year there were 10,000,000 gallons of wine produced, and 45,000 gallons of brandy were manufactured. Besides the land already used for grape culture it is said that there are 10,000,000 acres of land in California suitable therefor. It is to be hoped that the business of wine and brandy making may not be extended. Indeed, with a vigorous temperance movement already inaugurated, it is only a question of time when California will fall into line with Kansas and Iowa, and declare all traffic in, or manufacture of, intoxicating liquors for drinking purposes unlawful. But grapes for raisins and for table use may still be cultivated to an unlimited extent with profit both to the producers and to the general public.—*National Temperance Advocate*.

Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit; and it is doubtful if any occasion can be trivial which permits the practice and formation of such a habit.

To make children healthy use plenty of air, plenty of milk, plenty of sleep, and always have a bottle of Dr. Bull's Cough Syrup in case of croup.

The hand of God that had nerve enough because of sin to place the Son upon the cross, will not be weakened when it comes to deal directly with impenitent guilt.



# Alabama Baptist.

SELMA, ALA., SEPT. 24, 1888.

J. N. G. HARRIS, Editor and Proprietor.  
S. HENDERSON, Corresponding Editor.

Entered at the post-office at Selma, Ala., for trans-  
mission through the mails as second-class matter,  
March 10, 1879.

TERMS, CASH, AS FOLLOWS:  
One Copy, 3 months, \$1.00  
One Copy, 6 months, \$1.50  
One Copy, 12 months, \$2.00  
One year for all. No cash rates.  
Extra copy one year to the person sending  
10 names new or old, and \$10.  
Write for specimen copies.

## NOTICE.

Our next issue will be mailed from  
Montgomery. Owing to the change  
we may be delayed in getting the pa-  
per out on time. If so, our patrons  
must be patient, it will soon be regu-  
lated.

## FAREWELL TO SELMA.

In bidding farewell to Selma we  
experience feelings of regret. We  
have learned to love, admire, and  
appreciate the Selma people. Intelligent,  
generous, religious and patriotic,  
they command the respect of all with  
whom they come in contact, drawing  
around them the best elements of so-  
ciety.

Her business men, of all classes, are  
honest, reliable, and accommodating;  
her churches and preachers are hand-  
somer sustained; her schools rank  
among the best, and her women are  
queens in manners, modest in social  
life, true to every attribute of virtue,  
active in moral and religious work,  
and the brightest jewels of the city.  
To continue the publication of the  
ALABAMA BAPTIST in the midst of a  
people like this, would, indeed, be  
pleasant and delightful, but we shall  
go among those who are in every  
way their equals; hence, our regrets  
are, to a great degree, lessened.

While we separate from our Selma  
friends, we hope still to merit their  
support and generous patronage. The  
interests of Montgomery and Selma  
by no means conflict. Twin sisters,  
linked together by rail and river, with  
a society the same, and one common  
country to develop, and one religious  
and patriotic interest to subscribe, we  
hope to be a stay and support one to  
the other. Each has spread out be-  
fore it an open field in all the varied  
enterprises, broad and comprehensive  
enough for all to find ample occupa-  
tion. Pluck and enterprise and com-  
mon sense will secure the reward.

Hoping that Selma's future may  
come up to the most sanguine expecta-  
tions, and that her people may realize  
their brightest hopes, we now say, a  
pleasant, fraternal Good-bye, extend-  
ing to our friends a cordial invitation  
to call on us in our new home, with  
the parting request to remember al-  
ways to speak a good word for THE  
ALABAMA BAPTIST.

## MINISTERIAL EDUCATION.

Of all the forces the human intel-  
lect ever encountered to stir it to its  
deepest depths and call out its great-  
est powers, the Word of God is the great-  
est. No book that was ever written  
has gathered around it such a vast  
array of satellites in the shape of com-  
mentaries, histories, sermons, &c.,  
&c., as follows in its train. Every  
library in Christendom is largely  
made up of works from authors whose  
intellects were warmed into life and  
fertilized by its light. Moses is the  
wisest instructor for our legislators—  
poetry finds its highest inspiration  
from the Psalmody of David, and the  
sublime conceptions and gorgeous  
imagery of Isaiah and Jeremiah—  
moral science finds its highest sanc-  
tions from him who spoke as never  
man spake, and his inspired apostles  
—genius itself gathers its imperial  
prerogatives from this same sublime  
source of wisdom and knowledge.  
The Book of which all this and ten  
thousand times more can be said may  
certainly claim all these achievements  
as its own, and appropriate them to  
its own high purposes. And is it not  
the duty of its accredited expounders  
to place themselves within the com-  
pass of the light it has thus created  
as the best preparation they can make  
to fit them for their great work?  
Did mortal men ever know how to  
reach to infinity, how to grasp the  
infinity of Jesus Christ? Is not the  
difficulty on the other side? "It takes  
all our learning to make things plain,"  
said one of the greatest preachers of  
the ages. "Those who use their learn-  
ing, or what they call learning, to  
modify, pervert, or obscure divine  
truth, are not in any proper sense of  
the term ministers of the gospel; for  
light itself may be used to blind as  
well as to illumine men, according  
to the angle from which it falls.  
Truth perverted may be as damning  
as the most fatal heresy. What we  
need in our ministry is that they shall  
study and preach God's truth in the  
light which has emanated from itself.  
For it is not written, 'In thy light  
shall we see light?' Psalm 36:9.  
The capacity to receive and the in-  
tegrity and candor to give out divine  
truth just as it is revealed are what is  
essential to every minister. When we  
say that a man is educated, we mean  
by it, or ought to mean by it, that  
his mind, heart, and body are so de-  
veloped and put in

the condition that they are able to  
use to the full their highest capacity  
for the service of God. And when we  
say that a minister is educated we  
mean that he has not only the in-  
tellect, but the heart and body so de-  
veloped that he is able to use to the  
full his highest capacity for the ser-  
vice of God. Certainly, a minister who  
is not so educated, is not a minister  
in the proper sense of the word. He  
may be a good man, a good citizen,  
a good father, a good husband, but  
he is not a minister of the gospel. He  
is not a man who is able to give out  
divine truth in the light which has  
emanated from itself. He is not a  
man who is able to lead his people  
into the kingdom of God. He is not  
a man who is able to do the work  
of a minister of the gospel. He is  
not a man who is able to do the  
work of a minister of the gospel.

If a young minister was forced to  
choose between a thorough literary  
course of instruction, and a partial  
course with a limited theological  
course, we should say by all means  
let him take the literary course.  
Many reasons might be given for this,  
but we have time to give but one or  
two. Conceding that the young man  
possesses all the mental, moral and  
spiritual latent capabilities his calling  
demands, the first thing he needs is a  
thoroughly trained mind—a mind ca-  
pable of taking up and thinking  
through any question. The training  
that accomplishes this will fit him for  
any calling in life that depends largely  
upon a cultivated intellect. A  
mind thus developed is like a case of  
sharp tools that may be used for any  
kind of work for which they are  
adapted. The power to analyze a  
subject to the bottom, and then com-  
bine it so skillfully as to give it its full  
force and effect is the same, whether  
it is the bar, on the hustings, in the  
lecture room or in the pulpit. And un-  
questionably this skillful power is nec-  
essary for a preacher above all other  
men. The very magnitude of his calling  
and the crushing responsibilities it in-  
volves, require corresponding capac-  
ities. But observe, we do not mean  
that all these higher developments  
should be possessed by every single  
minister, but we do mean that they  
should be possessed by a competent  
number of our ministers to meet all  
the demands of the service. And this  
course of thorough mental training is  
to be sought for mainly in our litera-  
ry, rather than in our theological  
schools.

A literary course is to be preferred  
in the case supposed, in the next place,  
because it will embrace studies which,  
neglected in early life, are seldom  
taken up—studies that open up the  
great volume of nature as science has  
developed it, thus immensely enrich-  
ing one's nomenclature in all direc-  
tions that will be of vast benefit to  
him through life. He can better af-  
ford to regard theology as a science  
in this period of life, if it is to be  
the study of his life, for the sake of that  
training which, once neglected, can  
never be retrieved, and which is to  
fit him the better to grapple with the  
grand problem of Divinity, than to  
reverse this process and bring an im-  
mature mind to the heaviest task at  
the beginning.

In concluding this article let us say,  
that our preachers ought to be in ad-  
vance of our people in all those re-  
spects that require improvement.  
They are, and must be, the most po-  
tent educators we have of the great  
mass of our population. They not  
only indicate those great truths that  
constitute the very standard of mor-  
ality in society, but they very lar-  
gely familiarize the public mind with  
the vernacular in which we do our  
thinking. And the tendency of all  
this ought to be purifying and eleva-  
ting. "Ye are the light of the world."  
As we close this our eye falls upon  
an article written by one of our New  
England brethren, in the *Religious  
Herald*, entitled "Three Great Preach-  
ers," alluding to Samuel Sillman,  
Hezekiah Smith, and James Manning,  
all of them graduates of the best  
universities of their day, and all of  
them contemporaneous, their lives em-  
bracing that stirring period of our  
history from 1703 to 1807, with a few  
years' variation as to their death; and  
after detailing their success in estab-  
lishing the Baptist cause in that coun-  
try, and maintaining the purity  
of doctrine against the tide of  
Unitarianism that at one time threat-  
ened to engulf all the Congregational  
churches, he writes as follows:

"When these men died, Baptists  
in America were strong and pros-  
perous. In Massachusetts and Rhode  
Island, and in New England, and in  
Rhode Island, and in Boston, where  
Sillman lived, they held the first  
place in numbers and in efficient  
Christian work. Well may Baptists  
everywhere glory in their names and  
their deeds."  
Most devoutly do we join our  
brethren in the prayer that the Bat-  
tist everywhere may always have in  
their midst, and that they may well  
glorify in their names and their deeds.  
S. H.

## DISTRICT MEETINGS.

How to throw more interest into  
our "District Meetings," and induce  
our brethren to attend them, was a  
question pretty thoroughly discussed  
at the late meeting of the third dis-  
trict of the Tuscaloosa Association, at  
the Northport Baptist church. For  
several years just past the meetings  
have failed to elicit much interest in  
our churches. Many of our pastors  
fail to encourage or attend them.  
What good comes of them? is a ques-  
tion agitated in not a few circles. It  
is not denied by any one that they  
served a good purpose in past years.  
But whether, like a worn out garment,  
they should be laid aside is a matter  
to be considered. That they can be  
made interesting and profitable, we  
suppose no one will doubt, if it can  
be made to appear that the time oc-  
cupied in keeping them up cannot be  
more profitably employed. This will  
largely depend upon the interest tak-  
en in them by our pastors and our  
leading brethren. They could be  
made very materially to supplement  
the work of our associations in the  
agitation and discussion of such prac-  
tical questions as come before our  
larger bodies, so as to bring these  
questions to the attention of a large  
class of our members who do not and  
perhaps cannot attend our associa-  
tions and conventions. For it is a  
fact that by far the larger portion of  
our brethren have never yet been  
properly reached by any of our plans  
to develop their co-operation in our  
denominational work. And could our  
pastors and active laymen perform a  
more grateful work than to throw  
their influence and presence into these  
meetings, and thus make them what  
they ought to be, occasions of stimu-  
lating the piety, the zeal, the active  
co-operation of brethren, who, if facts  
were properly presented before them,  
would be as efficient as any of our  
members in our works of faith and  
labors of love? This is a question we  
would like to have them consider. It  
is hard for any of us to believe that  
when the truth of God is presented  
properly to any Christian man that it  
can fail to enlist his prayers and call  
out his activities. Why, when we  
preach the truth to sinners we expect  
God to bless it to their salvation,  
how much more may we hope that the  
"truth as in Jesus" may be ac-  
cepted and acted on when preached  
to a Christian that loves that truth.

The topics considered on Saturday  
were, 1st. The work of the Holy  
Spirit; and, 2nd. The mutual relations  
of pastors and churches, both of  
which we thought were discussed with  
unusual ability and fervor. Indeed,  
the introductory sermon preached on  
Friday by Bro. Yerby, was one of  
remakable ability, abounding as it did  
in "seed thoughts," founded on Heb.  
10:24-25, the stress of the sermon be-  
ing laid on "considering one another."  
S. H.

THE OTHER day we noticed him  
as he came across the bridge, with his  
wagon full of cotton, and chickens,  
and eggs. He found ready market  
for his produce, and we thought how  
happy his little ones would be when  
he returned home in the evening with  
toys, and dresses, and shoes, and food  
for the morrow, and some clear money  
in his purse. We thought we could  
see his wife standing in the door way  
to give him a cordial greeting on his  
return, so desirous were we that he  
should make home ones happy and  
contented. We could almost see his  
cheerful face as he returned to his  
family after a day's absence. So we  
thought and returned to our work.

But evenide came, and he passed  
by our window again. He had  
nothing we thought he would have.  
The bed of the wagon was bare.  
No little shoes, nor toys, nor  
dresses, nor food for the morrow, nor  
money in his purse, we dare say. The  
man was drunk. He had changed.  
This changed our thoughts of his  
home. We could see the children  
shrinking from his approach, and the  
wife, so care-worn and sorrowful.  
She could not meet him with the  
pleasant smile with which she had in-  
tended greeting him. He was break-  
ing her heart and preparing to make  
paupers of his children.

PUT LIFE into your preaching. Suffu-  
se your sermons with freshness.  
Let a throbbing animation pulse  
through every discourse. Don't try  
to be learned. Don't try to be cranky.  
Don't use some clerical acrobat. Do  
none of these things, but preach the  
truth in its simplicity. To do this is  
to reach the highest standard of pul-  
pit excellence. Impregnate your  
mind and heart with these everlasting  
truths, and you will find yourself an-  
xious to speak them out of a great full-  
ness. Then will the people hear you  
gladly. To do this requires study,  
but study you must if you would  
teach. No man, whether in pulpit or  
lecture room, ever succeeded as a  
teacher who was not an inviolable  
student.

In another column will be seen a  
communication from Dr. J. T. Tish-  
nor, Corresponding Secretary of the  
Home Mission Board. We ask all  
our brethren to read it carefully, and  
give to this department of our mission  
work their hearty support. An in-

crease of receipts is urgently needed,  
and our churches should gladly  
make a liberal contribution to our  
Home Mission Board. Especially  
should we now raise a large amount  
of money to meet the demands that  
will be made upon the Board during  
the months of October and Novem-  
ber. Brethren, let us work to for-  
ward the Master's cause.

## FIELD NOTES.

Rev. A. A. Marshall has declined  
the call to Columbus, Ga.  
Rev. W. F. Kone, of Baltimore, and  
late of Alabama, has accepted a call  
to Farmville, Va.

A meeting has been in progress at  
Grove Hill, Clarke county, Rev. Jas.  
W. Dickinson, pastor.

Address all letters and communica-  
tions hereafter to THE ALABAMA  
BAPTIST, Montgomery, Ala.

For eleven consecutive years Rev.  
J. D. Cook has been the efficient  
clerk of the Bigbee Association.

Seek the conversion of the young.  
When one becomes older the proba-  
bilities of his recovery are yearly mul-  
tiplied against him.

Brethren Herring and Bryan, mis-  
sionaries elect to China, will leave  
North Carolina in November for their  
future field of labor.

A preaching brother, in an ex-  
change, says that "whoever secures a  
new subscriber for a good religious  
paper is doing missionary work."

"All the proceedings of the (Troy)  
association," says the *Troy Messen-  
ger*, "were characterized by perfect  
harmony and brotherly feeling."

Rev. A. R. Scarborough has attend-  
ed every session but one of the thirty-  
four annual meetings of the Bigbee  
Association. A noble record, truly.

Deacon Wm. H. Brown, of Sum-  
terville, is one of the most wide awake  
Christian workers in West Alabama.  
He is full of zeal and of the Holy  
Ghost.

Prof. T. J. Dill, LL.D., and Prof.  
Ayres, of Marion, were in attendance  
upon the Bigbee Association and did  
good work there for the Howard and  
Judson.

The State Board asked the Bigbee  
Association for \$36 to assist in the  
work in the State, but it flatly refused  
to comply—It voted \$400 instead of  
the small sum asked for!

Burton Hill church, of Greene  
county, which was organized in 1825,  
and at one time served by Dr. Sam.  
Freeman, as pastor, is now a store  
house, with a drinking saloon in one  
end.

The *Baptist Courier* insists on the  
further endowment of Furman Uni-  
versity. Just so are some of our lead-  
ing brethren insisting on the endow-  
ment of Howard College. What  
shall the harvest be?

Dr. J. T. Murfee says of Rev. W.  
S. Culpepper, one of the ministerial  
students of the Howard, that he is a  
young man of rare promise. He has  
produced an excellent impression this  
vacation by his preaching.

Prohibition is agitating the great  
State of Texas. In one part of the  
State a Senator appears upon the plat-  
form as the friend of the whiskey  
men, but he has a stout opponent in  
Dr. B. H. Carroll, of Waco.

"Do not begrudge the three or five  
cents you give for the newspaper.  
You buy not only intelligence with  
that, but you help pay for sleepless  
nights, and smarting eye-balls, and  
racked brain, and early sepulchre."  
—*Dr. Talmage*.

The Bigbee Association has ap-  
pointed Bro. W. P. Chambers to pre-  
pare a sketch of the history of every  
church within its limits. A partial  
report was made by him at the last  
session of that body. It is being done  
in admirable style.

According to advertisement else-  
where, THE ALABAMA BAPTIST will  
continue to do job printing of every  
kind. Orders will be appreciated for  
the printing of Minutes, Pamphlets,  
Letter Heads, Bill Heads, and any  
kind of Printing, Binding, or Ruling.  
Address THE ALABAMA BAPTIST,  
Montgomery, Ala.

O, for a few more such men in our  
Baptist ranks, as Juno W. Jones, of  
Jefferson, Marengo county. Bright,  
intelligent and gifted, with uncom-  
mon common sense, an excellent  
business man, a good speaker, having  
a generous disposition and a devout  
heart, he comes quite near the ideal  
of a Christian layman.

South Carolina, alone of all the  
States, prohibits divorce, permitting  
it on no ground. The sale of liquor  
is prohibited in the rural districts;  
freight trains are forbidden to run on  
the Sabbath, and all passenger trains,  
except such as carry the United  
States mail; duelling is classed with  
murder, and the lottery ticket dealer  
is disfranchised.

It seems from the following item,  
taken from the *Texas Baptist*, that  
the Baptists of that State are not yet  
united on the school question: "Col-  
orado City, with its enterprising citi-  
zens, with A. W. Dunn in the lead,  
will build a school for the Baptists of  
the west, unless our schools are con-  
solidated, and made worthy of the  
great Baptist family."

"Men, as well as women, of strong  
intellectual gifts and social graces,  
who resist all other appeals to their  
heart, frequently reach a condition of  
mental unrest that is only quieted by  
that indefinable, genuine power of  
the Holy Spirit such as awakens profound  
interest through a silent, electric  
force that touches the entire being  
magically."—*Golden Rule*.

"The question of fine dressing at  
church is one well worth considera-  
tion. It does keep a great many  
away from the sanctuary and will con-  
tinue to do so. It is the last place in  
the world in which to make a display  
of fine clothes and jewels." The above  
quotation is from the *Montgomery  
Advertiser*. Read it carefully, for  
nothing truer is seldom written.

"The proneness of people to put  
the worst possible construction upon  
the words or acts of others is far  
worse than evil speech, for it under-  
mines the latter. He who thinks no  
evil speaks none unless he be a gab-  
bler. It is the evil thought which  
produces so much mischief. Clean-  
sings of the heart is the great work  
of Christianity."—*Christianity*.

In a sermon recently Rev. Sam.  
Jones said, "I never knew a pious  
dancer." "This remark," says Dr.  
J. M. Pendleton, "excited in me a train  
of thought, and memory went back  
sixty years. After due reflection I  
adopt Mr. Jones' words. I have  
known professors of religion to dance,  
but not one of them has been distin-  
guished for piety, for spirituality."

While Dr. B. F. Riley was preach-  
ing the missionary sermon before the  
Bigbee Association on the second  
Sunday, a thunder storm came up and  
his audience melted away like snow  
in sunshine. He stopped until the  
saddles could be cared for, but the  
rolling thunder, the crying children,  
and the braying mules came well  
nigh silencing him, though he preach-  
ed in quite an uplifted voice.

At one time in the history of the  
Bigbee Association it seemed that  
a collapse was inevitable. Interest  
seemed to have vanished from the  
churches. But undaunted Revs. A.  
R. Scarborough and J. C. Wright,  
now of Oxford, covenanted together  
to meet and hold the Association if  
no others came. Finally the clouds  
cleared away, and to-day it is in the  
van rank of the associations of the  
State.

"Nearly all the Baptist churches in  
this part of the county have had pro-  
tracted meetings and a large gather-  
ing of members this summer. Bro.  
J. R. Barnett, of Arbor Spring  
church, has been ordained to the  
gospel ministry. All who read the  
ALABAMA BAPTIST here are pleased  
with it. I hope to be able to send  
you a good list of subscribers this  
fall."—*J. B. Ferguson, Willingham,  
Sept. 15th*.

The *Religious Herald* is plain and  
outspoken. Some one suggests that,  
"as the canvass is getting warm in  
Virginia, please keep the old *Reli-  
gious Herald* out of politics." To  
this the editor thus replies: "It has  
kept out since 1826, and it is not go-  
ing in now; but it will denounce all  
scalacity and trickery, and plead for  
a free vote and a fair count, and for im-  
partial justice to all men, without  
stopping to inquire as to the color of  
their skin or whether their hair curls."

"The Virginia law requires that be-  
fore an ordained minister can cele-  
brate the right of marriage he must  
go into open court, give satisfactory  
evidence of his ordination, and give  
bond and approved security, under  
penalty of five hundred dollars, that  
he will not perform the marriage cer-  
emony illegally. May not the safe-  
guards which the law throws around  
marriage in the old Commonwealth

have something to do with the fact  
that we have so few divorces in Vir-  
ginia?"—*Religious Herald*.

"The Baptist church at Ashland  
must be completed. We cannot af-  
ford to leave the church in its present  
condition. It needs to be finished  
and it must be done. The proprie-  
tors of the *Watchman* will give \$25  
toward completing the church. It is  
God's house, and it ought to be com-  
plete and neatly kept. Let us hear  
from those who wish to aid in a good  
cause; it must be done."—*Clay Coun-  
ty Watchman*. Let others read the  
above and aid in the completion of  
the church at Ashland.

"There is need that Christians in  
our day read the religious newspapers  
and the religious magazines, for we  
are now in the midst of a great evan-  
gelical movement—a movement wider  
than that of the Puritans, wider than  
that of Wesley and his co-laborers, in  
that it is reaching all lands, pagan  
and Christian, Catholic and Protest-  
ant, and all should know of the work  
as it goes on."—*Christian Secretary*.  
And for this reason we ask our friends  
and brethren to help us circulate the  
ALABAMA BAPTIST throughout every  
section of the State.

"Some of our brethren are not as  
deeply enlisted in the interest of the  
ALABAMA BAPTIST as they should be,  
and hence a little mistake like this is  
not received by them as kindly as it  
should be. I think I have seen this,  
and hence I hope you will receive  
this note as from one concerned for  
the prosperity of the paper." That  
is the way a dear brother writes, who  
has sent a large number of subscribers  
to this paper in the past. An error  
had been made in the date of a sub-  
scriber's paper, and the above note is  
the way in which he writes to correct  
it, for which we sincerely thank him.

"The first of October will soon be  
here, and, as it approaches, thoughts  
of the Howard and our class of theo-  
logues fill our minds. Some of the  
old boys will not return. Bro. Crump-  
ton's 'Seminary craze' has done its  
work, and a few trucks will be check-  
ed for Louisville. We'll have some  
new material, so that we shall not be  
wanting in numbers. We are glad  
the Board will continue the mess  
hall arrangement, and hope that some  
good brother and sister will be found  
to superintend it as well as was done  
by brother and sister Sanders last ses-  
sion. From what we can learn, our  
boys have been at work this summer,  
trying to make what they can to help  
themselves along. Our younger the-  
ologues have taken to preaching in  
earnest, and have done well for their  
first attempts. Bro. Davidson has  
our thanks for his speech in behalf  
of our boys at the Convention. We  
are anxious to meet him."—*J. M.  
K., Milledale*.

From Dr. J. E. Chambliss.

Dear Bro. Harris: I have at last  
decided to go to Union Springs; and  
having been sustained here, in part,  
by the State Mission Board, even  
those who might otherwise be little  
interested, may be pleased to know  
something of the work done.

I was at work in South Birming-  
ham too short a time to accomplish  
anything, except to make a considera-  
ble list of Baptists, who really need  
to be more at work, and who proba-  
bly will be before a great while.

At Pratt Mines my work has been,  
during the five months which I have  
had there, to gather and organize the  
Baptists. This has been done, and a  
good house started, with considerable  
money subscribed for it. Recently  
during my absence, at other points, I  
understood that Bro. John Purser was  
out there, engaged in a meeting which  
promised well, but I am informed  
added none to the membership.

At Warrior we now have a church  
house, which will soon be finished,  
and a membership which commands  
the situation—only twenty-three—but  
the church really has the town, so far  
as any church can be said to have it.

At Wheeling we have not yet or-  
ganized, but all is ready for organiza-  
tion and for building. &c. At Old  
Ruhamah God has blessed us. I  
understand that recently into the  
fellowship.

At all points congregations have  
been good, and the brethren hopeful.  
During the year I have been per-  
mitted to aid several dear brethren in  
meetings outside my field, and in  
these have witnessed one hundred  
conversions, and by the money re-  
ceived in such meetings have dimi-  
nished the expense of the Board for  
my services. I am comforted in giv-  
ing up this work by the tender love  
of those for whom I have been work-  
ing, and their appreciation, shown in  
the very practical form of urgent re-  
quests to stay with them, with liberal  
offers of support.

## Ministerial Education.

A few days since we received a  
card from a large hearted, liberal  
brother with just this on it: "You can  
put me down for \$50 for the minist-  
rial fund. When I return home I  
hope to secure other contributions."  
Just that and nothing more. We  
would be delighted to receive a num-  
ber like it.

At its last meeting the Board made  
arrangements for the examination of  
students in Selma or Marion. Bro.  
Frost is chairman of the examining  
committee. Applicants examined and  
accepted last year need not be exam-  
ined again.

It will elid the Board very much if  
brethren will report promptly any  
contributions made or action taken in  
regard to its work. Money will be  
needed Oct. 1st and Feb. 1st.

W. C. CLEVELAND,  
Gadsden, Sept. 19th.

## Home Mission Board.

Dear Brethren: We have carried  
forward our work through the hard  
times, without making any special ap-  
peal for help.

We have waited patiently for the  
time to come, when you would be  
better able to respond to our call.  
We have, since the Convention,  
carried forward all our mission work,  
adding, during the first quarter, to  
our mission churches more than 1,000  
by baptism and 500 by letter. We  
have also built a house of worship in  
New Orleans, at a cost of \$5,000,  
largely upon faith in pledges made  
by some of our brethren.

To do this, we have overdrawn our  
treasury as much as prudence will al-  
low. The time has now come when  
we must have an increase of our re-  
ceipts, or our work must suffer.

The months of October and Nov-  
ember will bring large demands  
upon us, that we must have the means  
to meet. If they are not supplied,  
we must withdraw some of our mis-  
sionaries from the field. To do this,  
when success in every department of  
our work is demanding increase of  
laborers, and when the most inviting  
opportunities that we have ever had  
are now opening before us, would be  
a great calamity.

Dear brethren, do not permit this  
calamity to come upon us and the  
cause of our Master. Let every  
church and every association help us  
now. Send us aid promptly. Do  
not delay, for the first of October  
brings heavy demands, which we are  
required to meet.

Your Brother,  
I. T. TICHENOR, Cor. Sec.

We have just closed one of the  
most interesting and profitable meet-  
ings at this church that has ever been  
in this section of Alabama. It lasted  
nine days, and never has the power  
and spirit of our God been more fully  
demonstrated, than it was from the  
first to the close. There were thirty-  
seven accessions—twenty-one by bat-  
tism, and sixteen by letter and resto-  
ration. Nearly all of them were  
grown men and women and heads of  
families.

In conclusion, I will give a short  
history of this little church: About  
three years ago, eleven very poor and  
feeble members were organized into  
a church, at which time they called  
the writer to serve them as pastor,  
worshiping then in a very small school  
house. At this place they continued  
two years. During this period we  
commenced to build a house of wor-  
ship. Owing to the hard times we  
made very good progress, but now we  
have a very good house, which, when  
completed, will cost five hundred dol-  
lars. Since its organization we have  
received on an average of thirty-five  
members per year for the three years  
of its progress. Counting all the dim-  
inutions by letter and exclusions, we  
have at present one hundred and  
eight working members. We have  
three live Sunday-schools under the  
care of this church, and two prayer  
meetings, with about thirty praying  
young men who lead earnestly for  
the spread of Zion's cause. We  
will give ten cents per capita this  
year for missions. This church is in  
the South Bethel Association, in  
Clarke county, Ala. May the Lord  
bless and save his people, through the  
blood of a willing Savior.

Geo. S. ANDERSON,  
Newberne, Ala., Sept. 13.  
Live near to God, and so all things  
will appear to you little in compar-  
ison with eternal realities.—*R. M.  
McCheyne*.

## About the Ackerville Church.

I have just left Bro. A. A. Sims  
in the midst of a glorious revival at  
Ackerville. Sixteen have been added  
to the church up to date. Among the  
number received into the church is  
Wm. Palmer, a man advanced in  
years, and of large means. His in-  
fluence for good will be felt, not only  
in that church, but in the country  
generally.

The church has been greatly de-  
pressed of late years on account of  
deaths and removals to Texas. Re-  
cently the church has done much in  
the way of remodeling and beautify-  
ing their house of worship. With the  
vitality which comes to a noble church,  
the church under our eyes is now in  
good shape. Indeed it has taken its  
position among the progressive churches  
of the Pine Bluff Association.  
W. G. CURRY,  
Furman, Sept. 17th.

## Howard College.

Its Endowment—\$100,000 Conditionally  
Promised.

I am glad Howard College is at-  
tracting attention, and that its inter-  
ests are becoming absorbing to the  
Baptists of the State. The progress  
of the age in which we live, the al-  
most universal demand for free edu-  
cation, the free tuition privileges of  
competing State schools, and similar  
efforts made by rival institutions, all  
demand that the Howard be endowed.  
Not that it will be overshadowed,  
or its existence jeopardized by these  
influences now, but in the day  
of prosperity the wise should prepare  
against possible future adversities.  
The Howard, with its board of trust-  
ees, its buildings, its president,







