

# THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

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## An Endorsement of Bro. Catt. Smith.

Dear Baptist: I notice in the paper of the 9th ult. a communication from Bro. Catt Smith, which did me more good than anything I have seen in many days, on the idea of settling one preacher and four churches. I don't consider him "egotistic," and am glad to see him very much in earnest. Forty years ago, and from time to time since, your humble servant urged the importance and necessity of this thing. I got three out of four churches to appoint a committee to consider this thing, but the fourth church had an old time brother who assumed to be the mouth-piece of the church, and said he, Brethren, this is "something of a new thing. I am afraid of it; let us not be in a hurry, I am afraid of it." His counsel prevailed with the church, and so the thing was dropped. I have been the clerk of a Baptist church forty-one years, have missed but twenty-one conferences in that time. I think the Baptists are right, and I have wished all the world were Baptists, but here we are selecting a pastor every year, and sometimes half the year is past and gone before we can settle down on the pastor. Bro. Catt wishes he was a "deacon a few months." I am no deacon, don't wish to be, as we have from six to eight deacons in our church, but I am willing to talk and do all I can to accomplish this very great necessity of having a pastorate, and thus secure more permanency, more contentment, more satisfactory service, and better and easier support for the pastor. I think there is very great importance in Bro. Catt's suggestion, and I do hope the ministry will lay aside their extreme modesty and speak out, and urge the laity. Many have never given it a thought, and some think it would be a great tax. I would just say to such, look around, see other denominations with their parsonages flourishing. Are Baptists less able? No sir! a willingness and a disposition to work and the thing is accomplished. I have made these remarks hoping that some may be benefited thereby, and sincerely hope Bro. Catt's remarks will spread like fire throughout our whole Baptist fraternity.

D. W. FLOYD.

Salem, Ala.

## Alabama Central Female College.

We feel very much gratified to know that the Alabama Central Female College has opened so well. Some of the pupils find it inconvenient to leave home until October and we hope and expect that many day pupils and boarders will be added to the number during the next few weeks. With the talented, energetic principals now at the head of the Central, we predict a bright future for it. They are experienced instructors who have every qualification for the position they occupy.

In every department there has been employed the finest talent. Mrs. Glover is in sympathy with the young girls away from home and will no doubt exert herself to contribute to their daily comfort in such a way as soon to make them perfectly at home.

Patrons at a distance will be blessed to know that the refined and elegant Mrs. Graham, widow of Chancellor Graham, is the matron. Their daughters could not be entrusted to one more capable of training them to habits of neatness, industry and economy, and of making such suggestions as are so necessary in the absence of the mother. Mrs. Kennon brings experienced taste and skill to the art department.

Miss Gardner, the vocal instructor has no superior in that branch of music.

The other teachers are too well known here and throughout the State as being unrivalled in their several departments to need any word in regard to them.

Tuscaloosa, Sept. 18th, 1886.

## A Letter from Bro. A. T. Sims.

Dear Editors: We have just closed a very precious meeting at Garland, Butler county. One month ago Bro. Wm. A. Lock and myself aided the zealous pastor, Bro. John Holly, in a meeting of several days continuance at this place, but with little visible results. The pastor and one or two good brethren solicited myself and brother, A. A. Sims, to go down the first Sabbath in this month and hold what some of the brethren called a Slipp meeting. The meeting was a glorious success from the beginning. Bro. Holly baptized seven on Wednesday morning when he and my brother were called away by other engagements. The meeting was left to our charge to its close. Saturday morn-

ing we baptized eight happy souls. At the closing service Saturday night another soul, a man whose son was baptized the morning before, came out on the Lord's side, and we having to leave for Grapville on next morning's train, "we took him the same hour of the night and baptized him." The service was an impressive one. A large crowd went down to the Jordan something near a half mile from the church. The silvery moon shone in her beauty pouring a flood of mellow light upon the bosom of the stream. All joined in singing the sentiments of the immortal John Newton's heart: "Amazing grace how sweet the sound, that saved a wretch like me." A prayer to God in the presence of God and the soul was buried with Christ in baptism. Garland is now made stronger, better and happier as the result of the meeting. Several of the best men of the community were added to the church. Among the number are Cap. J. W. Darby, J. N. Nicholson and Squire Ganus. Bro. Darby was a candidate recently for county clerk, and Bro. Nicholson for representative.

Four years ago in reporting a meeting from this place I stated that too much universalism and whisky had been a great curse and drawback to Garland. Because of this Mr. Burrus, editor of the *Universalist Herald*, at Natasulga, came at me with a vengeance. But if Mr. B. will visit G. now that the two evils complained of are well nigh routed, he will own up that I wrote the truth.

Several precious meetings have been held in this part of the State, which I have had the pleasure of attending. One at Starlington at which about a dozen souls were added to the church. Seven at Forest Home, nine at Monterey and eight at Fairfield. A. T. Sims.

## Music in Churches.

I have just seen Pendleton's "Thoughts on Christian Duty," and being an advocate of music interspersed with divine worship, I very naturally turned over the leaves to "Congregational Singing."

Now simply, and yet how strikingly does the author open the subject with "There is music in Heaven; the pure beings of that Realm all sing." He refers to the neglect of so many in not singing praise to God. "Do not hold back, dear friends, with such frail excuses as, 'I can't sing, I never sang, I can't keep up with the organ.' Cannot is a tyrannical master, more frequently used in the cause of wrong than when the banner of right is being unfurled. Of course every one should try to improve, and you should not refrain from joining in this lovely exercise, with such frail excuses as, 'I can't, I never did.' It is never too late to do right, if you will fully make up your minds to remain right. Let love be your motto, and duty your teacher. I know a dear little sister who has a very inferior voice; she realizes that her vocal powers are weak, yet, bless her heart she is at Concord church every Sabbath morning with a "psalm on her lips, and a song in her heart." I don't listen for the music of her voice, the music is down in her true, loving heart, and there is no discord in the firm expression of "I try, I will" about those lips.

Scripture very clearly proves to us that musical instruments were used in olden times in places of divine worship. At the time of David and Solomon, music had attained its highest perfection among the Hebrews, and part of the religious service consisted in chanting solemn psalms, with instrumental accompaniments.

One of the oldest songs with instrumental accompaniments is that which Miriam, the sister of Moses, sung after the passage of the Red Sea. The early Christians employed songs in their religious assemblies, and we hear of the blessed Lord himself chanting a hymn ere going out to the Mt. of Olives. Holy songs were sung at the Lord's supper, and at their love feasts. It is now generally supposed that our blessed Lord sung the whole of the 22nd psalm upon the cross, and thereby at once proved that he was the victim whose agonies had been there so minutely prefigured, and soothed his spirit under its burden of unutterable anguish.

"Oh, sing to me of Heaven,  
When I am called to die;  
Sing songs of sweetest ecstasy,  
To wait my soul on high."

BESSIE V. MIDDLETON.  
Buena Vista, Ala.

Eternal, unchangeable truths come to men not by experience, but only through intuition and revelation.

It is a great shame to a man to have a poor heart and a rich purse.—[Chaucer.]

## A Reasonable Call.

Dear Baptist: The church at Eutaw is a very weak one. When I came to it last March, I found that there had been no service in it for several months, and it looked to me as if it had been several years, for the seats were decayed and some of them had fallen down, and the window sash were likewise, and so were the blinds and pulpit. I found no stove, no organ, no books, no table, no chairs, no lights. An old bell hung in something like a small pigeon house which seemed to have suffered a stroke of lightning in one side. Dilapidation reigned alike in the temple and in the hearts of the worshippers. There were one male member and six females—gloomy prospect for a young pastor! We marshalled our force and went to work. We have a good chandelier and our congregations have steadily increased. We are now making an effort to repair our house. We must repair our house. We have a town with a population of about twelve hundred, and we can't get along without a house. We need about five hundred dollars. We are indebted to the Woman's Missionary Society at Sumpterville, Ala., for \$5.00, and to the one at Livingston for the same amount, and to some individuals for liberal contributions. We sincerely hope that many others may follow the example already set, and help us to build up the cause in this important town. Send all contributions to Mr. Jno. Sears, Eutaw, Ala. We would be grateful for some suggestions from brethren of experience with reference to our state.

J. E. HERRING.

Eutaw, Sept. 20th, 1886.

## The Pine Barren Association.

This Association has just held a very pleasant session with the Pineville church, Monroe county. The churches were largely represented by brethren who seem to appreciate the objects for which the body was convened, and entered into the work with a hearty good will. The subject of the session was "Home Missions, Foreign Missions, Ministerial Education, &c.," were presented in carefully prepared reports, and urged by earnest and effective speeches before the large crowds who attended the sessions of the Association. Bro. B. F. Giles, lately elected a professor in the Howard College, was with us, and rendered very effective service. He made several good speeches, and especially on Howard college, and the necessity of endowment. At the close of his speech notes and cash for endowment of the college amounting to about \$700.

The envelope plan was recommended by the committee on systematic beneficence, and unanimously adopted. The executive committee is instructed to ask the State Mission Board to appoint a theological student to work in the destitute parts of the association next summer. There was a slight increase in the amount contributed for the various purposes, over last year.

On the whole, the session was the most pleasant we have had for several years. The association meets with Ackerville church next year.

W. G. CURRY.

## Men for the Times.

BY S. CORNELIUS, D.D.

Whether "the former" were better or worse than these, the times in which we live are bad enough to need mending. They are surely times of great wickedness, in high places and in low. Crimes old and new are being perpetrated, and law and order sometimes have to be maintained against fearful odds. The number of swearers and Sabbath-breakers is immense, and the liquor interest, although menaced by the growing forces of the temperance army, is still a terrible foe to the family, the church and the community; and even when vanquished, it continually renews its relentless warfare, and with a more vengeful ferocity. Infidelity in the varied forms of spiritism, restorationism, rationalism and materialism, was never more aggressive; and Romanism is active and insidious as of old. Meanwhile a cold formality wraps many of the professed churches of Christ around as with the pall of death. Conversions are scarcely expected, except during the yearly "protracted meetings," prayer-meetings are thinly attended; family worship is maintained by very few, and the conversation of many too plainly indicates that they "mind earthly things." The mere externals and appendages of religion; the temporalities of the church; the prospects of a favorite sect, or the controverted religious questions beget a flood of

talk with such persons. But few indeed are the "select souls" striving to build one another up in our most holy faith, and tearfully pleading with impatient sinners to turn to God. Alas! how many neglected children there are! and how many neglected adults! What a call there is, in all this, upon all idlers in the vineyard to meet the demands of the hour, and not only pray without ceasing, but also work without ceasing for a happier, holier condition of things!

It should be the aim of every Christian, David-like, to "serve his generation according to the power of the gift that is in him." To do this he must be a fair collector of his generation; that is, like the men of Issachar, he may have "understanding of the times to know what Israel ought to do." Thus did Wickliffe, "the morning star of the Reformation;" thus did Wm. Cary, the pioneer in modern missions to the heathen; thus did Dr. Benjamin Rush in his tract on "The Effects of Ardent Spirits on the Human Mind and Body," written a hundred years ago, with such just appreciation of the perils of his countrymen from the drinking habits which had ruled with such disaster for so many generations. And it would be easy to multiply names of reformers and martyrs, philanthropists and patriots, writers, thinkers and preachers, who have overturned hoary superstitions; corrected immemorial errors and abuses; subdued tyrants in Church or State, or taught forgotten truths in such a manner as the make them dominant in the hearts of men and nations. Such men there are to-day—God-given leaders, statesmen, preachers, authors, agitators, great givers, great workers; far-sighted men, wise-hearted men—planning to pursue to spread knowledge, and truth, and temperance and righteousness, and holiness abroad.

And after all, those who seem to be oracles themselves are only voicing the thoughts, and answering in their heaven-ordained words the prayers of thousands. It is not only here and there a man for the times that God raises up, but he raises up a multitude of them. At the very time when I thought he stood alone, God had reserved to himself "seven thousand men that had not bowed the knee to the image of Baal." So it has been in all the great movements for God and humanity. Clarkson and Wilberforce found themselves speedily reinforced, and the principles which they seemed to own without other partnership were soon rolling resistlessly onward like ocean waves. Wesley, almost ere he was aware, found himself at the head of a great host. That noble band of young men—Judson, Newell, Mills, Rice—and the grand women who were of the same company, have since been reproduced in like missionary devotion over and over again. So the gospel as sounded out by Spurgeon echoes all around the globe, and the holy church universal, responsive to the utterances and example of this great evangelical leader, moves forward with new ardor in every good word and work.

It is not the commander of an army that wins the victory, it is the army itself; and thus the army of the Lord does not need officers as much as it needs soldiers. Men and women in the common walks of life, filled with the Holy Spirit, are the great want of our own times. They have been of all other times. The prayerful, patient, persevering worker, cultivating the smallest corner in Christ's vineyard according to Bible rules, is as much the right man in the right place as the largest giver or the most useful preacher. With all his obscurity he may be adding great force to the moral leverage which is to uplift the world; for there are unseen moral forces, as well as unseen natural forces, which are very mighty. No man is a power in any place who is sighing for some better place.

It has been said, "No man ever bathes twice in the same stream." This is only another way of saying that opportunities of usefulness are passing away never to return. We must improve them now or lose them forever. Most regretfully did one say of such a lost opportunity, "I shall never pass this way again." There is great suggestiveness in the language of Mordecai addressed to Queen Esther at a most critical period: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" The Lord hath need of all who are willing to serve him. Who is on the Lord's side?

Journal and Messenger.

## God's Delays.

Jesus knew that Lazarus was sick; Jesus loved Martha and her sister and Lazarus. And yet, even after the touching message came to him, sent by the saddened, anxious sisters, "Lord, behold, he whom thou lovest is sick," "he abode at that time two days in the place where he was." This delay was, no doubt, most trying to the trusting, loving hearts of Martha and Mary; perhaps, too, the last moments of the dying Lazarus were clouded and troubled by doubts and questionings: perhaps he listened for the familiar step, for the voice, for the smile. Perhaps he said, "I am not unwilling to die; but I would so love to have him hold my hand in his at the last surely, he cannot have got the message." Perhaps the last word was, "Has he come?" But he died disappointed. And perhaps amid their grief, the bitterest thought of the sisters was, "He was not there," rarely was the trust of women put to a severer strain.

But afterward they understood; it is not difficult to imagine the sisters with the brother, often afterwards as long as they lived, going over in memory those dark days, and perhaps chiding themselves for their passing loss of faith. And in those evenings, which our Lord passed in the little Bethany cottage in the last week before the crucifixion, how often did they, with loving penitence, tell him of their fears, their distrust.

They afterward understood; and we, too, can understand.

And is there not here a suggestion for all time in reference to God's delays? We cry out in agony, "O, why does not God interpose? Why does he not come? Why does he leave us to languish, and the powers of evil to be victorious? And the souls under the altar cry aloud?"

No doubt one reason for God's delay often is that we may exhaust every other expedient, and may be shut up to him as the one only source of help. He will not be one of many helps, he is the one help, the only Savior.

He delays to give the Messianic benediction to us, that we may be prepared to receive it. If a child should cry for an expensive book full of the finest engravings, we should delay giving it to him, because he would now but spoil what at a later day would be a source of boundless and intelligent delight to him.

He delays because our desires, not at once gratified, grow more large and intense. The wise father does not send his son to college at the first request; if the desire is real and earnest it grows with time. The opportunity of education is wasted on him who does not eagerly long for it.

Blessings deferred are often like money deposited for the child in the savings bank, growing ever larger and larger, till the time when, the child, grown to maturity, can make the wisest use of them. If the grain should ripen within a week after the planting, how very meagre would be the crop. While it is delayed, it is growing and growing.

While the delay continues, we must not despair; we must not cease to pray and wait and watch and expect. In the end, we shall understand the cause of delay and shall rejoice in it, just as later the sisters and the brother understood the cause of our Lord's delay, and were thankful.—*National Baptist.*

## Day by Day.

Everything difficult in life is met with far greater success when the duties of each day are taken up in their natural order. Anxiety as to the future is not consistent with a just view of God's superintending care. To neglect that which belongs to the day and become absorbed in future service is therefore not wise. When this habit is fixed we are prone either to choose without regard to God's will, or to attempt present burdens in our own strength. There are few persons whose daily lives could not be improved at this point. We have need to learn well the lesson that the best work, however insignificant it may seem, is that which comes to us in God's appointment, and which is performed at the time his providence indicates.

Christ had a perfect ideal in his mind of the work of each day to be done at that particular day. He was fully able to meet that perfect ideal. All strained effort to compass the task of to-morrow was foreign to him. He said, "Take therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." He exemplified all this in his own blessed life. How did he observed this rule? In any hard, Pharisaical manner?

Was to-morrow an utter blank in

his thought? We cannot suppose this, for Jesus lived upon earth, a man in all his experiences, interested in human pursuits, and full of his official work to be accomplished at Jerusalem. He communed with Moses and Elias respecting his future. To-morrow was in his mind. But it was there, not to hinder, but rather to stimulate, the activities of the present. In all this he was our perfect example. A proper regard for our future is always consistent with the work of each day, and helpful to it.

Our peril is found in the unlawful anxiety concerning the things of to-morrow. The experienced Christian knows how great this peril is. He feels this to be his weakness, and often mourns that his power for usefulness is in this way taken from him. The All-perfect One was free from this calamity. We are always subject to it. This danger will be best averted if we will imitate him. But to do this successfully we must dwell in him and be loyal to him.

Spiritual food we must have "day by day" if we would be strong in God. To anticipate some special religious feast in the future, some holy convocation of saints on the morrow, without drawing fresh supplies for this one day through which we are now passing, will be only to reverse the divine order. These promised blessings can only become real when we act our part well in the living present. There is, then, a preparation for future good; the heart has an appetite to receive spiritual nourishment when it has been all along the precious days engaged in right living. It is suicidal to all vital religion to live in the present a life of self-indulgence, to neglect daily prayer or God's word, thinking that in the future we will attend to spiritual matters. However rich the opportunities may hereafter be, we never can become through them what we might have been if we had been constantly faithful through all our previous history.

Anything that robs us of the heavenly manna for this day is to be avoided.

God's order is in all things the best. "To-day, if ye will hear his voice," is a most suggestive Scripture. He has a blessing for every one to-day in the closet, at the family altar, in the act of ministration unto others, in the manly endeavor to obey the Golden Rule of the Gospel, in the hourly watchfulness against secret pride, in the habitual mindfulness, while engaged in earthly service, of that spiritual realm which is out of sight, but which is more real than anything in this visible universe. O, may we follow our Divine Lord in all things, especially in this his word: "I must work the works of him that sent me while it is day, for the night cometh when no man can work."

## Young Men for the Ministry.

Let the very best young men of our congregations be urged to devote themselves to the ministry. One man of earnest faith, clear mind, and warm heart will be worth more to us than half a score of those who, while not insincere, are very imperfectly prepared, both by nature and by grace, for the position of leaders among the hosts of Israel, where panics have so often to be checked and lukewarm indifference to be spurred to action. The harvest of the Lord is, indeed, in need of laborers, but only of such as are ready for the preaching of the gospel, to make every sacrifice and face every want. We do not need men who will have to be taken care of, but such as if they find no field of labor at hand, will create one for themselves, in the midst of the material so sadly neglected on all hands. Nor can we dispense with our system of beneficiary education. Yet this system should only supplement other means of obtaining our candidates. We would press the claims of the Christian ministry upon all classes of our people; the very wealthiest should give their sons, with the simpler advantages their means can furnish, no less than the very poorest for whom the church has to provide.

## Peace.

Peace with God, as forgiveness, is the proper portion of all believers. Many are looking within their hearts for peace. But the true ground of peace must be looked for in God's word. Peace with God is a very different thing from a peaceful state of soul; the former is the result of Christ's work in atonement; the latter of a work in the believer. The basis of the one is outside self, and is the work accomplished by Christ, the other is the effect of a work within the believer wrought by the Holy Spirit. The first great fact for us to lay hold of, is that peace has been made. "This can any news be more welcome to the distressed and anxious heart?"

## Not a Faith Cure.

"But the most striking case of my life," the old physician continued, "was that of a woman who had not left her bed for several years. She ate well, she slept well, her pulse was reasonably regular. But every few days she would send for me in great haste, and I would go and make a slight change in the bread pills on which I was keeping her. Finally I got tired, and decided to try heroic treatment. So, after hearing her story, I began to laugh heartily. I looked at her, then I would begin again. I kept this up for a considerable time, and she kept getting more and more angry. She wanted to know what was the matter. I told her that I was laughing at her, the idea was so ridiculous to me that she should lie there day after day, and pretend to be sick. 'Why,' said I, 'there is nothing in the world the matter with you but laziness.' I called her everything I could think of in this line. Finally she became so angry that she sat up in bed. I kept on. She finally reached for her shoe, and threw it at me, ordering me to get out of the house. I pretended to get angry at this, but kept on with my abuse. Then she jumped out of bed, and, seizing the broom, she drove me out of doors. She had not been on her feet before in years, and of course was somewhat weak, but she was able to walk, and she needed some such effort as this to arouse her. She was a well woman from that moment. She never took to her bed again. This was certainly most wonderful though not connected with faith cures."—*Exchange.*

## Helping the Minister.

Many church members seem to suppose that the reason for going to church is simply to be taught and inspired; and that, if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle, by your presence, in the great congregation, the fire of sacred love, which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; to help to create the conditions under which they can listen well. You go to help the minister preach and add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired preacher and an inspired congregation, acting upon one another. If the people fail to supply their part of the power, the work of the minister will be much less effectively done.

If the people of the church generally stay away from the preaching services, or from any of them, those who come in naturally infer that the church members do not highly value these services. Their habitual absence discredits the minister's work. But, even if outsiders should not draw this inference, they will certainly fail to receive that positive spiritual influence which the presence of the church members in large force would be likely to impart. The fact that the members of the church can do so much by their presence in the sanctuary to make the preaching of the word effective, and the service of the Lord's house impressive and useful to all those who come, it is a fact that should be well considered before devoting the best part of Sunday to ease and recreation.

What has been said of the Sunday services is even more true of the social meetings, the conference and worship. For exactly the same reasons a large attendance at the prayer meeting kindles the interest and increases the usefulness of the meeting. This is not because of any unsupplied reliance upon members or external helps; it is the working of a law of mind which anybody can understand. True it is that God can work by few as well as by many; that is to say, he can work miracles; but he does not encourage us to expect that he will work miracles. He means that we shall understand and conform to the laws which he has impressed on our own natures. The law of his working is to accomplish more by many than by few. According to the ordinary methods of his grace, we should say that more spiritual power would be found in an assembly of two hundred disciples than in an assembly of one hundred. And just as ten fagots will make a fire more than ten times hotter than one fagot, so the increase of members in an assembly of worshippers more than proportionately increases the enthusiasm of those assembled. The leader of the meeting, who is generally the pastor, always feels this influence, and the earnestness thus awakened in him will be reflected on the meeting.—*Washington Gladden, in The Independent.*

## Temperance Column.

Elk Presbyter, Tennessee, took a firm position in regard to temperance, declaring that church members should not use liquors as a beverage in any form, neither sell their fruit or grain to the distilleries.

An investigation of the Cook County Insane Asylum, Chicago, discloses a horrible state of affairs. Drunken commissioners and drunken employers have turned the institution into a place of drunken revelry and debauch. The sickening details emphasize the need of some better way of appointing those who have charge of such institutions than making these offices the reward of political jobbery. They also show the need of Christian women on boards of charities and as physicians in women's wards of insane asylums.—*Union Signal.*

## THE DRUNKARD'S WILL.

I give my property to the rum-seller. My reputation to destruction and everlasting disgrace. To my beloved wife who has cheered, comforted, and helped me thus far through life I give shame, poverty, sorrow, and a broken heart. To each of my impoverished children I bequeath my example as an inheritance of shame and poverty. Finally, I give my body to disease, pain, and early dissolution, my mind to destruction, my soul—that can never die—to the disposal of that God whose commands I have broken and who has warned me by his word that no drunkard shall inherit the Kingdom of God.

One of the most revolting instances of rum's "deadly doings" recently occurred in Hoboken, N. J., where a young man voluntarily gave himself up for arrest, stating that he had quarreled with his wife and hurt her so she might die. The police hastened to his rooms, where they found the wife lying on the floor quite dead, her throat being cut across. By her side sat her baby boy, five months old, dipping his fingers in his mother's blood and smearing his face with it, innocent of the great tragedy about him. The neighbors were so shocked that they were not even to quarrel. The husband had been drinking heavily, and was filled with maddened rage when he did the awful deed.

## A SLOW POISON.

"Beer a poison, eh? Well it must be a very slow poison. I've drank it a score of years, and I'm not dead yet," and the beer-drinker pours out another mugful, laughing derisively.

Well, suppose my friend, it is a slow poison. Does that help the matter? It is a terrible thing to be poisoned, and you die suddenly, and perhaps in your innocence; but is it any better to have your pretended friend and boon companion follow you for years, and poison you inch by inch in morning bitters and festive glass, in trusted beer and sparkling wine, and when you feel and complain of the fatal effects persuade you to take another dose of the same poison? Would it not seem a far more wicked deed, because it is thus slow and long drawn out? Does not the very slowness of it make it more horrible?

Read the old time stories of secret poisoning—how the victim pined away, by inches, thin, pale and ghost-like; feeling sure of his fate and fearing everybody; but never able to find out when or by whom the fatal grains were administered. Is it any better when it comes in the draught you prize so highly and so fondly consider your panacea for all ills? Is it any better that it stuffs out the skin with innumerable diseases, makes the liver a mass of obesity, the breath a miasm, and the face a caricature of humanity?

If anybody ever doubted that beer is a poison let him consider well the condition of a thorough-going beer drinker, and, if he is not himself under the influence of the deceiver so that he can not judge anything correctly—he will come to the conclusion, that if beer is a slow poison, it is mighty sure, and it makes pretty thorough work of it.

And it poisons the soul as well as the body. It brutalizes the feelings; destroys good desires, self respect, common decency, tenderness, and kindness, and fills the mind full of stupidity and grossness. The victim is unlovely in life and offensive in death. No swift poison could have made such a heap of desolation—and beer did it all.

Does it help matters in the least to call it a slow poison? Why, in view of all this, should intelligent human beings drink beer at all?

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

"Love refrains from judging."



# Alabama Baptist.

MONTGOMERY, ALA., OCT. 7, 1886.

J. G. HARRIS, Proprietor and Editor.  
J. D. RENFROE, D.D., Ed. & Manager.  
S. HENDERSON, D.D., Associate Editor.

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Montgomery, Ala.

## CLUB RATES.

From this date any persons sending us a club of five or more subscribers to one office can have the paper for \$1.50 each. Now observe that there must be five at least, and these must be of the same postoffice. Ministers are to have the paper henceforth at \$1.50.

## MARK THIS.

We will not publish the personal spites and fuses of any man or any set of men; and the circumstances will have to be very important if we publish an account of every local church difficulty. We are not and never will run a paper for such purposes.

## NOT CORRECT.

A worthy brother writes us that we are reported as opposing Howard College, at least so far as we favor the sending of theological students to the State University, and that we regret that we have made a little talk at the Convention in defense of the policy of the old Board of Ministerial Education, because we believed it right and proper, as we were on it, and aided in adopting it. We were simply contrasting the expenses of what had been our policy in years gone by, in boarding our theologians in the barracks and at the "mess hall," by showing that the "mess hall" policy would be a saving of nearly one-half over that of boarding in the barracks, and incidentally mentioned that we could make that arrangement with our State University, and thus save much of the expenses.

To save any friction as between the old Board of Education and the College authorities, that Board declined a re-appointment, and another Board was appointed who could co-operate with the Howard. The whole report, we suppose, grew out of that.

No, we are in hearty sympathy with the Howard, and have been in favor of starting the endowment movement for ten years, and shall give to that movement all our power. We shall not go back on our record of the last forty years.

## S. H.

## CENTENNIAL ASSOCIATION.

We had not attended a meeting of this body since its organization. We were present at its organization in the centennial year—ten years ago. It has ranked well from the first, though it has all the time been a small body.

Its recent session was held with old Mt. Carmel church, twelve miles south of Union Springs. We did not reach the ground until noon of Saturday, the second day. The introductory sermon, by our young brother Schramm, was said to be real good, and Bro. Schramm is doing a great deal of good work in that region. Bro. J. O. Hixon is the able pastor of the church at that place, and it is a strong church, not in numbers, but in the character of its people. Dr. Nunnally was there, and was in the midst of one of his best sermons when we arrived. He was preaching to a fearful congregation in the open air. Time and space will not allow us to enlarge. The body went through the usual order of such meetings in good spirit. Nothing unusual, but all very well done. The former moderator and clerk, brethren Slaughter and Tompkins, were continued. The sisters held a missionary meeting Sabbath afternoon, with sister Dix directing. Bro. Dix was preaching a closing sermon when we left. With other brethren we spent a delightful night at the home of Bro. Ghilston. We were encouraged in our paper's work.

## AN INQUIRY WHICH I MUST ANSWER.

Will you please state through the columns of the ALABAMA BAPTIST, what disposition was made with the funds which were raised in 1876, for the endowment of Howard College? Some of us in this section have been talking endowment, and we are met with the above question as an excuse, and would be glad to be prepared to answer these objections. Please do not think it presumptuous of me for seeking information, as I am surrounded by many who took stock in that movement. Come up to Clanton to the Unity.

W. N. HUCKABEE.  
In the Convention at Birmingham an inquiry like the above was sent across the house to me, with the suggestion that I explain; and at various times such suggestions have been made. Such inquiries seem to indicate that there is some doubt somewhere of the integrity of the Centennial agent, or some other parties; and now it seems to be used against the present movement to endow Howard College. Thus far I have quietly submitted to whatever of criticism brethren might choose to put upon me; but if it is to be used to prejudice the present agency for the College, I can no longer be silent. Then allow me to say:

1st. The whole Centennial movement in Alabama ten years ago did not quite pay expenses. What were the expenses? I was a quiet pastor in Talladega; an appeal was made to me to undertake the work. My church was appealed to most earnestly to release me for that work. They did it reluctantly, and secured a supply for the time being—never however letting loose their hold on me. God bless the devoted church. Gen. Lawler, one of the members, told me at the time it would be a failure.

2nd. I went before the Centennial Committee at Marion before I accepted, and it was distinctly understood that my salary had to be paid if it took the last dollar. I refused to undertake it on any other terms. I knew it was a hard work, and did not intend to undertake it without good and certain pay. The salary was \$500 per annum, and I was in the field eighteen months. My own travelling expenses and the travelling expenses of various others had to be paid. The getting out of the Centennial books cost about four hundred dollars. My salary was fixed on the suggestion of Dr. Winkler. I never said one word about the amount, but I did say something about the payment of it. I was determined to see that it was paid.

3rd. About one-fourth of the Centennial receipt books, which I scattered over the State never were returned to me, and I do not know whether the parties received any money or not.

4th. If you, reader, will think of how little was raised in your own community you will have some idea of the nature of the enterprise—provided you have intelligence enough to take in the true merits of the case, and apply it to all other communities who did anything at all. Many did nothing.

5th. It has been gratifying to me that Dr. Murfee has repeatedly said to me that the campaign which begun in July, 1875, at Huntsville, and ended with the close of the year 1876, advertised Howard College in all parts of the State, and that the College has been drawing support from that work ever since, and I know that I introduced the institution into many communities where they seemed not to have heard of it before.

6th. The work came very near costing me my life. Those who met me and heard me in those days may decide upon the nature of the work of that eighteen months, but soon after I was laid into silence, and for eight months did not preach at all, and for two years my preaching was of little force, and my family was virtually on the charity of my faithful and much loved church, and that too at a time of great family bereavement and sorrow.

7th. My books are all open to inspection—the stub books and all. If the cautious want to investigate, let them appoint their committee, and I will give them whatever of assistance I can.

8th. Meanwhile, the only objections or criticisms I have ever heard, have come from men who did nothing or next to nothing for the Centennial movement. Intelligent and liberal men have comprehended the state of the case and have been satisfied.

Very respectfully,  
J. D. RENFROE,  
Centennial Agent for the  
Baptists of Ala. in 1876.

## SPECIAL NOTES FOR FRIENDS.

Several complaints have been made of the difficulty our friends who visit the city have in finding the office of the ALABAMA BAPTIST. As soon as we can get through with the association meetings we will remove all grounds of complaint. We have secured, and when in the city are occupying an office room in the Gay Block, room 22 up stairs, on Commerce St., and will soon have our large sign out in such prominence that every one passing from the union depot into the

city will be certain to see it. Meanwhile our Bro. Davis will be found at his post on south side of Dexter Avenue. He has been absent for two weeks at the North, but will be at home after October 1st.

We are gratified to find the card of Rev. D. I. Purser and W. F. Miles of Birmingham, on our table as we return from the Central Association, and sorry that we could not be on hand to greet them. Come again.

A call from Bro. and Sister Smith, of Bozeman, which we received a few days since, was pleasing to us.

An invitation from Dr. Davidson, wishing us to attend the Cahaba Association is appreciated. By the way, Bro. Davidson wrote us one of the first and one of the sweetest letters that we had when it was announced that we would be connected with this paper. We have all the time been delighted that Marion has such a pastor. We are so sorry that it will not suit our plans this year to attend the Cahaba.

We refer our readers to the letter of Dr. Boykin, of *Kind Words*, in another column. We have no question of the excellency of the work; let our people consider and patronize.

A church which wishes us to publish a statement of a church trial, and which we refused, is mad about it, and a brother orders his paper stopped,—all right.

We have an article from Tuscaloosa without the name of the author, and therefore cannot consider it.

We have had a pleasant and encouraging call from Dr. Wharton, of the First church, who is at home from his vacation, and is ready for a great deal of work.

## SULPHUR SPRINGS ASSOCIATION.

The 4th session of this body was held with Sulphur Springs church. A full delegation from all the churches, except two or three, were present. Rev. W. R. Palmer was elected moderator, and H. B. Jolly clerk. The introductory sermon was preached to a full house by Rev. I. Purcell, theme: The building of Christ's church and its perpetuity. The discourse was full of gospel truths, drawn from scriptural quotations, and forcibly illustrated and defined. Rev. W. J. McCrary, the retiring moderator, is a man of popular manners, and loved by his brethren. Rev. S. R. C. Adams, of Danville, Morgan county, preached a stirring and eloquent sermon on Saturday night to a very large audience. From the beginning to the end of his discourse his hearers gave undivided attention, showing their deep interest in what was being so well and so forcibly said.

Bro. Adams is one of our progressive advocates of missions and ministerial education. We had the pleasure of meeting with the following ministers: Brethren F. W. Abbott, G. S. Sloan, T. M. Hagood, and perhaps others whose names escape us. We must mention the fact that we had the privilege of shaking the hand of our aged brother C. A. Burns, and who expressed great joy in the fact that Dr. Renfro was connected with the ALABAMA BAPTIST. Such is the expression all over the State. We found only one or two copies of our paper taken in this community, but when we took our leave of these good brethren we had the names of a goodly number, and their money also, as our business is cash on the spot.

While west Blount is rather mountainous, yet the soil is good, and the crops medium fair. Col. Jackson, of Blount, remarked to the writer, that the people made no pretensions at show, but they were an honest, debt-paying people, and lived at home and were good citizens. We found them to be a wholesome, Christian people. It was our first visit among them. Noth one of whom had we ever met before, but if Providence permits we will visit them again before another twelve months. Having to leave early we are not prepared to report what the association did for missions and our other enterprises.

Our home was with sister Dean, a pious, good woman, whose whole heart is in the cause of Baptist principles. Our visit was a pleasant and profitable one to the paper. Our brethren have promised to work for the circulation of the ALABAMA BAPTIST throughout the association, and we feel assured that new names will continue to come from the Sulphur Springs Association from now on.

## REV. FRED. D. HALE.

The Northport Baptist church enjoyed the rare treat of a visit of their former pastor, Bro. Hale, of Louisville, Ky., from Monday until the succeeding Friday, during which time he preached every day and night in our church, and three sermons in two country churches near by, of which he had been pastor, averaging nearly three sermons every day. You know, reader, he was out on a trip of recreation, and he enjoyed the recreation we gave him equal to that of any of our preaching brethren who went to any of the watering places. The meeting we commenced when he arrived here on Monday, the 13th, is still going on, and up to this writing none have joined every day. Eleven have united with the church up to this writing.

ing, three of them by letter and otherwise than experience and for baptism.

Our young brother, J. H. Foster, of the Seminary, preached for us one night, and Bro. Dill, of the Tuscaloosa church, one. We expect the evangelist Bro. J. J. Porter, to be with us this evening. Our congregations have been large and serious, and we are hoping that others will turn to the Lord with full purpose of heart.

Bro. Hale has some of the rarest gifts that we ever saw in the pith and power of his preaching. Having served the church as pastor some few years ago, and having been so successful in his work, the reader may well suppose that a royal welcome was accorded to him. We greatly regretted that he could not stay longer.

## S. H.

## "REJOICE EVERMORE."

Our old preachers who lived in the early part of this century devoted their ministry largely to the gospel of doubts and fears. They seemed to think that those doubts and fears, and great spiritual depression, were very important means of grace. Piety was measured in those days by the extent to which a man would mourn over his own want of light and joy. If at long intervals a gleam of sunshine would break on his pathway, it was all he had any right to expect. The idea that a Christian could be habitually happy in the consciousness of the indwelling of the divine Spirit in his heart witnessing with his spirit that he was an heir of God, seldom, if ever, entered his head. Now and then a more advanced and a more intelligent minister would venture to suggest that he did not see any particular virtue in habitually cherishing serious doubts as to one's personal Christianity, and persistently insisting on spending so nearly all his time in moral darkness; but then he would generally speak to sealed ears, and was put down as an enthusiast. Perhaps he might reach one in a dozen, and lead him to consider whether there really was any Christianity in one's perpetually doubting his Christianity.

As a rule, the ministry of that day was mainly directed to "comfort the feeble minded," and this led most if not all professing Christians to class themselves in that category.

Now, what is there in Godliness to make one melancholy? Pure and undefiled religion naturally stimulates the higher and nobler sensibilities of the human soul, and puts them in right relations with the most elevated sources of joy. Is there anything in the cultivation of our moral susceptibility, in the glorious hope which inspires, in the peace of God that passeth all understanding, in the lofty motives it sets before us, in the royal companionships present and prospective it establishes, in the hallowed communion it brings about between us and the powers of the world to come—anything in all this to make one unhappy? Is there anything in exchanging the pleasures of sin for the joy of the Lord to make us miserable? Is it a calamity that our names are written in heaven, and that the Master is now subjecting us to that refining process which is fitting us for the bliss of paradise? Nay, is there anything in crucifying us to the world, thus detaching our affections from it, and placing them on things above, but what ought to awaken our gratitude? No, no, we ought ever to be singing—

"The sorrows of the mind,  
Be banished from the place;  
Religion never was designed  
To make our pleasures less."

## S. H.

## The Board and its Work.

The great need of mission work in our State is appalling. From the Gulf to the Tennessee line the cry is the same, "more laborers." Men can be had; good men are ready to take work anywhere, but the Convention has told the Board "not to employ any more men than it can reasonably hope to pay." The Board's cry is for "more money." Churches will send it, too, if the pastors will give the people a chance to give.

## W. B. C.

## Ministerial Board—Help Needed!

Urgent help is needed at once for this Board. About twenty applications have already been received, and relying on the pastors and churches for immediate contributions, we have acted upon them favorably. As the college opened Oct. 1st, and the associations have not had time to act, and the dullness of summer interfering with the prompt and efficient presentation of the subject to the churches, we were compelled to anticipate the liberality of the brethren, and not say no to these urgent appeals of our rising ministry for aid. But now the time has come when we can wait no longer, and unless contributions are sent in at once, a stigma will rest upon our denomination for not providing for those called of God to preach his Gospel. We ask every pastor to take up a collection at once, and send to G. W. Ellis, Treasurer, Montgomery, Ala. M. B. WHARTON, President.

In times of affliction we commonly meet with the sweetest experiences of the love of God.—[Bunyan.

## SIDE LIGHTS.

"I was delighted with the lofty, dignified bearing of Bro. Harris when I met him at this association last year." That is what the Rev. R. H. Bullock, of Georgia, said to us at the Liberty the other day.

"I want to preach to all my old churches. I was ordained in this association, and preached to your churches many years, and have been gone from you for twenty-one years. I am here from Texas. I have prayed for the privilege of meeting you once more, and now I am here I want to visit and preach to all the churches that I ever pastored in this region, and I want the delegates of those churches to meet me here at this stand after we are dismissed, that we may arrange a list of appointments."—Rev. J. M. Russell. That was the announcement of a venerable servant of God at the Liberty Association. His list of appointments will be found in another column.

"I have no right to object to any work to which you may appoint me, but I will do the best I can."—J. P. Shaffer. That is the whole of Bro. Shaffer's speech on taking the moderator's chair at the Liberty. He has the gift of saying very little as moderator. He seems to take it for granted that the brethren of the body know a thing or two themselves.

"I wrote to my old wife from Opelika, 'We have reached Opelika, that is, me and the Lord Jesus have reached this place,' for the Lord was with me all the way."—J. M. Russell. That is the way he wrote to his wife in Texas.

"You ought to have just one rule in taking subscribers, and stick to it. Several times confuse things and breed dissatisfaction."—Rev. J. F. Bledsoe. Bro. Bledsoe is right, and we wish to stick to our terms.

"Just think of what a grand showing Brewer's church at LaFayette has made, \$30.95 for missions—\$100 for foreign missions, \$100 for State missions, \$30 for home missions, and the rest for other objects, according to strength it leads any church in the State." That is what a brother said to us after the letters were read at the Liberty; and then he referred us to Shaffer's churches and others as having made a first-class showing.

"When I was starting out as a preacher he did me more good than anybody I ever heard, and he did it by blistering me all over in one of his sermons."—Geo. E. Brewer. Bro. Brewer was alluding to a sermon many years ago from Bro. J. M. Russell. So it seems that it sometimes does a young preacher good to blister him all over.

"Shaffer's church in Roanoke is the best development in the State, all things considered."—J. F. Bledsoe. They have a mutual admiration society in the Liberty, East, which embraces nearly everybody, and they have a great deal to admire in real worth.

"I think you will agree that I have fully shown that there is a vast field for the Home Mission Board, and that it is occupying that field as far as enabled to do so, and that it is an essential agency of the denomination."—Dr. B. F. Riley, in a able and eloquent speech at the Liberty.

"I grant the vastness of the field and the importance of the work, but I deny the necessity for the agency."—Rev. G. E. Brewer in a spirited reply.

"It strikes me as a little funny, that after the ripest wisdom of the denomination has for so many years sustained the Home Mission Board, it should now be discovered by Bro. Brewer that it is not necessary. In every thing he has said he has run counter to the wisdom of the Southern Baptist Convention."—B. F. Riley.

"I want to add, as regards the sentiment of the Convention as against the sentiment of Brewer that I am not alone, and for years have not been alone in my position. Still, for the present, I am willing to concede that the Boards should remain as they are."—Geo. E. Brewer.

"I am satisfied that Texas to-day stands where Bro. Brewer stands."—J. M. Russell.

"The co-operation which Texas is rendering, and the advantages which Texas is receiving, show that Bro. Russell is mistaken."—B. F. Riley.

"Before the war we frequently had visits to Mobile from leading brethren of all parts of the State, now we have few such visits. I want to see the same thing again."—T. P. Miller.

"That is what Bro. Miller said to us on the railroad train, and he did us the kindness to invite us warmly to visit his city in behalf of our paper, and we expect to accept the invitation this winter."

wish to do that." It makes a man feel better to talk a while with such a spirit as Bro. Miller.

"I have been surprised at a recent exhibit at an anti-mission association which met here in Chambers county; they have eighteen churches in the body, and these churches reported 127 baptisms."—A Minister.

"They have some men among them in this region who are preaching the gospel, which they have not had for many years before, and that is the way to account for these revivals in their churches."—Another Minister.

"I tell them over in Western Texas that I cannot preach much, but that I make an assault with intent to preach."—J. M. Russell. When Bro. Russell said that it was pronounced a new way of putting it.

## SIDE LIGHTS AT THE CENTENNIAL.

"Mr. Renfro, you will get to the association rather too late to get many dots, will you not?"—B. F. Russell. It is true that we were a day and a half late in getting to the Centennial, but we got there just as Dr. Nunnally was carrying the people through the Charleston earthquake in his sermon.

"The child is born into the family, and no power can put it out. It matters not where it goes, what it does, it is still one of the family; and just so in regeneration, the soul is born into the spiritual family of our Father in heaven, and there is no power that can sever this relationship."—Dr. Nunnally in his sermon at the Centennial.

"Mr. R., what class or grade of men among Baptists occupy the place similar to Methodist bishops."—That is a question put to us by a young man at Hector the other day, and we felt like laying it on Nunnally and Crumpton.

"I got a little sore and quit the paper, but now I want it again."—Rev. C. Crowley. We told Bro. Crowley we were trying to heal all sores of that sort.

"You can preach that sermon to me every time we meet if you wish to do so."—Dr. J. E. Chambliss. Bro. Nunnally looked very pleasing when that was said to him.

"Education must embrace physical, mental, and moral training; a State school can furnish the physical and mental training, but no State school can furnish the moral training; the very nature of things it cannot and does not try. This is as true of public schools as it is of colleges; therefore denominational schools are absolutely essential."—Dr. Nunnally.

"Why is it that Baptist associations will spend so much time on unimportant amendments of reports, as if a report amounts to anything? A brother made that inquiry of us, and we were not able to answer.

"Let us not expect the State Board to do this work for us unless we give more money."—Dr. Chambliss.

"I want to say something in reply, but I am afraid I might say something wrong."—F. M. Ghoslen.

"I will say this, I know that much larger sums are being paid to people not half so needy, if this continues I shall stop the contributions of my churches."—J. O. Hixon.

"Bro. Hixon has made the best part of my speech. I do not propose to pay a nickel outside as long as we have this destitution in our own bounds."—F. M. Ghoslen.

"We are in the State, why send our money to another part of the State, why use it in North Alabama while we have destitution ourselves?"—Dr. W. W. Evans.

"This body has not done its duty to those destitute and feeble churches in our own bounds."—A. F. Dix.

"After all we have not done so much for the State Board as you seem to think, and the Board will spend every dollar in our own bounds if we ask it."—J. E. Chambliss. Coming to this position all seemed satisfied.

"I could endorse much stronger terms than those used in that report. Bro. Pritchett was one of our most faithful and most godly ministers."—Rev. J. O. Hixon. The report was in memory of the venerable Pritchett who died within the last year.

"When we began our woman's society at Mt. Zion, some laughed and made fun of it, but when they saw how successful the lady workers were they were ashamed, and now all are falling into line."—H. R. Schramm. That's the way, sisters, do your work so well that you will provoke others to love and good works—make them ashamed.

"Bro. R., when you were praying for the ministers to-day, I did think you ought to have prayed for the few women who are trying to help in the great cause."—Sister Dix. And then we felt somewhat ashamed for not mentioning them in prayer.

"You must come to Union Springs. Your old friends there are always glad to see you; however, most of the older ones are gone."—Dr. Sessions.

Montgomery and Union Springs, and he was glowing with stories of his church and pastor and the great work in Birmingham.

"He is settled in Troy." That is what Judge Hubbard said in reply when Bro. Russell talked about moving the Troy bishop to South Side. We had rather grand surroundings on that train, when we seated ourselves in the midst of Baptist men like Hubbard, Russell, and Sessions.

## FIELD NOTES.

You can't preach the gospel of the Son of God, in its entirety, without saying something about money."—Rev. R. T. Wear, Muscle Shoals Assn.

When the widow cast in her mite Jesus was watching the treasury and so he is watching the treasury to-day, as of old.—Rev. G. T. Greene, Birmingham.

When a church don't give when able so to do for missions we ought to withdraw from it and let it go to the anti-missionaries where it belongs.—J. C. Gray, Muscle Shoals Assn.

The new railroads that are now opening up all over the State will be dotted with little towns, and hence the State Board will need more aid to occupy these places.—Rev. R. T. Wear.

Rev. E. A. Stone was formally welcomed as pastor of Adams Street church, Montgomery, on Sunday night. He was recently of Delaware, Ohio, and we are glad to have him in our midst.

Our church is very poor in three ways: financially she is poor, spiritually very poor, in will power awfully poor, hence we can't pledge anything for missions.—Rev. W. G. W. Smith, Muscle Shoals.

Visits from missionaries that are from two to three months apart fail to accomplish all that can be accomplished, hence we ought to have preaching oftener.—O. D. Gibson, Muscle Shoals Association.

The First church, Montgomery, raised two hundred and sixty dollars for ministerial education, at the morning service last Sabbath. Dr. Wharton presided the case very briefly, and the amount asked for was at once given.

God does not make it the duty of every man to do that which he has not the ability to do, but every man, every Christian, has the ability to do something for missions.—Rev. Jos. Shafford, D.D., Muscle Shoals Association.

Rev. J. D. Roby and family have been suffering severely from sore throat. For fifty-six days their son John has been sick with typhoid fever, and their lovely little daughter Mathe-Lou has been confined to her room for about twelve days. Our prayer is that God in his mercy will soon restore these sick ones to health.

A brother at one of our associations said to another, "you know how we have been afflicted, our church in our preachers. We have had drunk preachers and rascals for preachers." Think of it! Drunken preachers! Rascals for preachers! Well, we have about passed that day now. Let us pray it may never return.—W. B. C.

A ten days' meeting, beginning on Saturday before the second Sabbath in September, 1886, was held with Pleasant Grove church, eight miles southwest of Randolph. All the preaching, except one sermon by Eld. S. M. Adams, was done by Eld. H. W. Watson. Eleven additions to the church. Some stand over for baptism at next meeting in October, when perhaps others will join. The feeling was good, the meeting quiet, and the church much revived. Eld. H. W. Watson was called as pastor for the ensuing year.—T. M. Henry.

We have just closed a meeting at Salem church, Coosa county, which lasted seven days, commencing on the 30th ult. Our pastor, J. D. Hughes, was aided by Bro. Nelson two days, after which he had no other ministerial aid until Friday night. Bro. Hixson called by and preached an interesting sermon. The church has been greatly revived. Received 21 by baptism; restored one. May the good work continue. On our last meeting day, which was last Saturday and Sunday, we received 13, 12 by baptism, and one by restoration, for which we are glad.—W. R. Miller.

The Melberry Association held its annual session on Saturday before the fourth Sabbath in September, 1886, with Rehoboth church, four miles west of Randolph, at which the writer was present as a correspondent of the Unity Association. Among other visitors there were Elds. S. M. Adams from the Cahaba, Dr. E. B. Teague, G. T. Lee, and W. J. Elliott from the Shelby, Elds. H. W. Watson and Wood. Eld. Watson preached the introductory sermon; theme: Paul in the whole armor of God; Eld. Lee on Sabbath at 11 a.m. and Dr. E. B. Teague at 2 p.m. On Monday the regular business was taken up. Dr. Teague represented the State Board, and said the Board asked the Mulberry to contribute the sum of \$100. The body responded with pledges to the amount of \$117. The Sunday-school question came up

and the Mulberry agreed to have a Sunday-school convention within its bounds, to be held with Antioch church Bibb county, some time next year, the day to be fixed by a committee raised for the purpose. Eld. S. M. Adams made an able and earnest plea in behalf of sound Bible literature in the Sabbath-school. The reports on State, Home, and Foreign Missions and Temperance were good, and all ably discussed and then adopted. The meeting was a very pleasant and agreeable one, and I trust much good will be the outcome.—T. M. Henry.

A number of Baptists in and around Renfro, who held letters of dismissal from other churches, (the largest number being from Hepzibah church, about three miles off), met at the Methodist church to organize themselves into a church. There was a good congregation, and after a sermon from Bro. J. B. Mynatt, of Linden, Ala., setting forth the general and distinctive principles of the Baptist church, the letters were presented and read; Bro. Frank Allen, of Hepzibah church acting as clerk; and Bro. Mynatt as moderator, the Articles of Faith and rules of church order being read and adopted, members proceeded to the further business of the organization, electing a clerk and two deacons. A committee of seven were appointed to supervise the locating and building of a house of worship. Messrs. D. W. Rogers & Co., have tendered them a location and also donated liberally. Something over three hundred dollars have been subscribed, and the work will soon commence. In the mean time we will hold our meetings in the new academy, now about finished. We feel that we have made a good beginning, and the prospects are promising for building a strong Baptist influence here. We closed by electing messengers to the Coosa River Association, to apply for membership in that body. We desire the prayers of God's people for success in carrying on the good work of salvation in and around Renfro. I will supply the church for the remainder of this year.—F. G. Mullen.

## ANNISTON.

I ran down to Anniston from the Coosa River Association and preached on Sunday morning. I was delighted with my visit. Under the wise management of pastor Smythe what was a mission station in a grove five years ago, has now become a splendid church in a good house on the most beautiful lot in the town. I addressed the Sabbath-school of over a hundred, and preached to a fine congregation. They have the largest congregation and the largest school in the place. The house is too small and they have just perfected plans for enlargement, which will add greatly to the looks as well as the size. Bro. Smythe has proven himself to be an organizer without a peer. All the money is raised through the envelope system, and I am sorry I did not get the figures showing the wonderful liberality of this mission church. I hope that the pastor will furnish them for the encouragement of others. Their pastor had talked to his people so often about the Board and its Secretary, and they had contributed so often to it, they were prepared to give me a hearty greeting.

This town is beautifully laid off in streets eighty feet wide, in a charming valley, almost entirely surrounded by mountains, and is destined to be one of the most important cities in the State. The Anniston Inn is a magnificent structure on an elevation overlooking the city, with paved avenues and walks surrounding. There is no grander building in all the South. Of all the places I have seen Anniston is







