





# Alabama Baptist.

MONTGOMERY, ALA., JAN. 30, 1887.  
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It takes a woman to put a thing sharply, so that it "finds the joints of the harness," and causes a torpid conscience to tingle. At a recent meeting of a Western Baptist Association, after the letters from the churches were read to the body, a lady turned to a minister and said, "Why, sir, an industrious missionary hen would earn more in laying eggs and hatching chickens in one year than some of these churches give to missions!" Of how many churches in Alabama can this be said?

## A QUESTION.

We have been asked whether a minister who has been excluded from the church, not for immorality or heresy, but for voting in a minority on a question involving fellowship, and is subsequently restored, whether, we say, such restoration by consequence revives his authority to the functions of the ministry. These being the facts in the case we answer in a single word, Yes. As his exclusion carried with it, by consequence, his deposition from the ministry, so his restoration carries with it, by like consequence, his restoration to the ministry. If there was no necessity for his re-baptism when he was received back into the church, we can see no reason for his re-ordination to the work of the ministry. This, in short, is our answer. S. H.

## AT RANDOM.

For an editor to be situated so he cannot see the manuscript communications sent in, nor consult the exchanges, and at the same time be busy with the details of moving from one city to another, and quite anxious about a new work upon which he is entering, is a condition of things which reduces him to the necessity of writing at random, if he writes at all; this is our condition at the present time.

Possibly we shall not cease to regret that circumstances would not allow us to remain in the city of Montgomery; and possibly we shall to the end of our earthly career have an ungratified ambition to control a religious newspaper. Very reluctantly we have yielded to the force of circumstances, and now that we have returned to the pastorate our heart takes hold on the prospect with expectant success and joy, and it will be out of our power to do more for the paper than the work of an editorial contributor.

A glance at the South Side field impresses us, that it is fully enough to demand all the energy and capacity that we can command. The church owns two elegant lots, one at the corner of 21st street and 6th avenue, on South Side, purchased for the location of their contemplated new house of worship, now worth eight or ten thousand dollars, and the one recently bestowed by the grand generosity of our brethren Smith & Marbury. Thus we have not far from fifteen thousand dollars worth of property in lots.

So far as we have met the membership we are exceedingly pleased with them. Several of our best and most favorably known brethren in the State are in the membership of this church. And in this short time we have found a dozen Baptist families on South Side, who are not connected with any church in the city, and some of them old friends. And this part of the city is rapidly growing, and many very fine improvements are developing. With a consciousness that the work before us is fearfully weighty, trusting in God, we enter the door of utterance which he has opened to us here.

We are sincere in expressing the wish that the arrangements which

Bro. Harris, as proprietor of the ALABAMA BAPTIST, has in view for the management of the paper, may be eminently successful. Of this we may have something more to say after he makes his announcements. Meanwhile we must be allowed to say, that the enterprise still needs and must have the fostering care of the denomination in the State. There are two facts which constantly demand recognition, namely: 1st. The ALABAMA BAPTIST is the property of Maj. J. G. Harris, for which he paid his money, and of right he must control it. 2nd. At the same time as an institution it belongs to the Baptists of Alabama, and is dependent on them for support, and therefore it is their privilege and their duty to indicate how they want it controlled and what they want it to be. This is true of all Baptist papers, and if it were more definitely recognized by the proprietors of our papers on the one hand, and the expressed will of the denomination through organized agencies on the other, much greater success would attend these mediums of communication. There has been no time in ten years when there would have been any doubt as to the popular will of the Baptists of Alabama as represented in the State Convention, provided that body had been fairly called upon to express its will. This is a well known fact.

As proprietor we may take it for granted that Bro. Harris will strive to make the paper all that is desired; and as those whom it serves and whose institution it is, the Baptists of Alabama should give it an undivided and constant support, and proprietor and people should deal frankly with each other touching this whole matter. We as a denomination cannot afford to relax our devotion to or our support of this agency. It has done too much; it is too important. Every Baptist interest in the State must look to it for help, and therefore all should extend help to it. We stand by a proposition which we have uttered many times, namely: the ALABAMA BAPTIST is second to no Baptist interest in the State on its own grounds, and superior to any other because it is so helpful of all other interests.

Having said this much, we must say distinctly, that our work for the paper will necessarily be limited, for the reason that our chief work as pastor in a very taxing field must not be neglected for any other work, and we cannot yet know how absorbing our work here will be, but with our brethren over the State we do what we can for the paper.

## QUESTION AND ANSWER.

Bro. Renfro: At our last conference meeting a motion was made to this effect: That a committee be appointed, whose duty it shall be to procure from the clerk the name of every member constituting the church, and that said committee shall require each and every member to pay something for the support of the pastor, and for church purposes. Otherwise they shall be cut off from the church. The motion was carried with but one dissenting voice, and that one was myself. Now, the question is this, Will New Testament sustain such an action? I think not. Paul, in his second letter to the church at Corinth, says: "Every man according as he purposed in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." It seems to me that when a church forms resolutions that are not consistent with the teachings of the New Testament that such a church is as a ship at sea without either compass or rudder. I do not wish it to be understood that I am opposed to giving to all religious purposes, and to every purpose fostered by our denomination, I am a Missionary Baptist from head to foot, and I expect to live and die one, but the course pursued by our church is unscriptural and wrong.

Please give your idea of the matter through the ALABAMA BAPTIST.

J. L. TUCKER.  
Nanafalia, Ala.

## REMARKS.

Bro. Tucker answers his own question in the above, and then calls on us for our "idea" about it. We are forced by conviction of judgement to say, that a church has a perfect right to cut off the fellowship of those members who refuse to assist in supporting the cause of Christ. We are approaching a new departure on this subject and one, too, which can be supported by the word of God, namely, our churches will ere it is long be able to sever the membership of men who are able and yet who refuse to aid the cause of Christ with their substance; and the denomination will have no use for churches who take no part in this great work. We have within the last few months noticed several things which pointed unmistakably in that direction.

At the same time we see no reason why a church should pass any resolutions about it. It looks to us a little too much like making laws for the control of the church. There are laws in the word of God which cover such cases. We prefer to take each case on its own merit as it comes up, and try it by the letter and spirit of the New Testament. We have a great distaste for resolutions, and want nothing to do with them.

## ALABAMA HISTORY—CIVIL AND RELIGIOUS.

There is not a State in this Union whose history is more thrilling in its respects than Alabama. From the "pilgrimage of De Soto," about three hundred and fifty years ago, until now there is a dash of romance in the adventures and achievements of its heroes. Little did De Soto dream what untold wealth in its agricultural and mineral possibilities were embedded in its soil, as he led his cavaliers through its vast forests in search of gold; in 1540, many years before New England and Virginia were settled by their Puritan and Cavalier forefathers. These Spanish adventurers were the first to measure arms with the red men of our forests, whom they met and vanquished at Manvillo, the capital of Tuscaloosa's kingdom, a noted chief who fell in this battle, with eight thousand of his warriors, the Spaniards losing only about eighty in killed. This was but a foretaste of those coming wars which ran through two hundred and fifty years, and which were to turn over this continent to a race that was to make it the scene of the highest civilization and the freest and happiest government on which the sun has ever shone. What a fruitful theme for some gifted pen; a pen competent to group the facts, paint the characters, and trace the silent influences that have made our commonwealth what it is to-day in its marvellous agricultural and mineral resources, surpassed in these respects by no State in this Union. The late Col. Pickett has given us two clever volumes, covering this long period up to a recent date. But these volumes, invaluable as an armory of facts, do not meet the conditions of such a history as the case demands. We need a historian who can incarnate these facts again, and cause them to pass before us in the persons of those actors who gave them such a living interest in their day—some Macaulay, under whose magic pen the old personages of English history were made to step down from their niches in Westminster, and move before us as if instinct with life—a historian whose solid judgment, whose grasp of intellect, whose powers of analysis, whose profound sensibility, and whose trained imagination can evoke the spirit that swayed and thrilled the heroes who acted so well their parts in our pioneer history.

Passing from this to the pioneer history of our denomination, what a grateful task for some competent one, (B. F. Riley, for instance,) to mass the facts of the early plantation of our churches, detail the characteristics of those noble men who devoted their lives to the task of preaching the gospel to those stalwart men and heroic women who emigrated to this State in the early part of this century, when it was a vast wilderness, whose savage tribes, on whom this grand patrimony was thrown away as only a hunting ground, contested every inch of ground with desperate bravery, and whose wild forests were made to bloom as a garden. Those men of God came with this tide of emigration, and planted the seed of which the thousands of churches, Baptists, Methodist, Presbyterian, &c., are the harvest. Shall their achievements go down in oblivion?

"Unwept, unhonored and unsung." Shall such men as Crow, Travis, Shuchel, Holcome, the historian, More, of North Alabama, and others, "whose names are in the book of life," either one of whom under the plastic touch of Riley, would stir our hearts with something of the zeal and self-denial of these heroes of the cross, shall they be remanded to forgetfulness? Comes there not a voice from their graves, potent as their godly lives and sublime labors can make it, appealing to our gratitude to do their memory simple justice, and ourselves and the cause of Christ an invaluable service? We must think that a work so just to the dead, and so beneficent to the living, cannot be long neglected. S. H.

## CONCERNING MONEY MAKING.

There is a great difference between making money and earning money. Opportunities to make money are not always accompanied with the capacity to keep and use it wisely. What comes easily often goes easily. We generally estimate things by what they cost us. To-day a gambler may sport his hundred thousand dollars, tomorrow he may be picked as bare as a pigeon. And so far as society is concerned, it matters nothing whether he is a millionaire or a pauper.

The trend of things in a large portion of our State has suggested some thoughts to us that we propose jotting down, even though they may not be heeded by the parties immediately concerned. Perhaps when the excitement passes, and things settle down into their normal condition, they will not be without their application. As a rule, money earned is more apt to stick to the party and be of prominent benefit to himself and others, than money made. A mere swell in the price of property at any given time and place does not create the capacity in the fortunate parties to improve the opportunity. We have often thought, and so expressed it,

that the wealth that sticks to a man, and is of permanent value to him, is the wealth that grows on him like the flesh that grows on a child—the simple reward of personal industry and economy. If a dwarfish person who weighs, say one hundred pounds, should rise up some morning encumbered with three hundred pounds of flesh, we doubt if he could stand up under it. Even the capacity to earn money and the capacity to keep and use it prudently are quite different things. We have all known men who had, by honest industry, made fortunes, and who nevertheless died in poverty. With rare exceptions, men own all the property they have the capacity to keep. For instance, if a father has ten thousand dollars to give to two sons, and one of them has only the capacity to manage five thousand, and the other to manage a hundred thousand, the one will sink his capital to five, and the other will increase his to a hundred thousand. No matter how we start in life, we will rise or fall to the standard of our capacity, as a rule. I'll luck, as it is called, in most instances, is only another name for laziness or bad management.

Then there are certain times and places when there are sudden swells in values that add a thousand per cent to the worth of real estate, as in the discovery of minerals, or as located in and around rising cities and towns, all which is perfectly legitimate and fair. Nor is there anything improper in trading in such real estate, provided it is done in an open, candid, and fair way. The danger is that money presents the strongest temptation to human integrity. Men are so apt to twist a moral principle to suit an emergency. If a few thousand dollars is the stake, and a moral principle is the only barrier between him and the coveted prize, the love of money is apt to triumph over the principle. In that case the money becomes the mill-stone that sinks the party to ruin. But where transparent candor and honesty mark the dealings of such a man, and especially where he, as a Christian, consecrates his prosperity to the cause of Christ, he becomes a benefactor, whose wealth is a public blessing. We were conversing but the other day with such a Christian man, who has made something by the rise in values in one of our cities, and who told us that he was rigidly devoting one tenth of his income to religious enterprises. We should be glad to know that that man should become a millionaire. S. H.

## THE INCREASING CLAIMS OF MISERIES.

At no period in the history of missions, foreign and home, have our prospects been more encouraging than those which greet us at the opening of the year 1887. Words of cheer come to us from every field. At the magic name of our glorified Immanuel a "great and effectual door of utterance" opens to us everywhere, and all our missionaries find themselves overtaken to meet the appeals that come to them with unusual potency, so much so that they are all asking for more men to meet those expanding demands. Shall these calls be heeded? Can the man be found and the means be furnished by our churches to supply this lack of service? Do we recognize the claims of the Master upon what we are and what we have? Have we acknowledged their justice? Reader, you know that when a man fails to meet his obligations in bank he is protested, and this protest is not infrequently the prelude to bankruptcy. Now suppose the long forbearance of the Master with you should be exhausted; suppose that your conscience shall cease to recognize them; and in the last resort he should protest you, and reverse all his kindly providences toward you, turning your gains into ashes, and remanding you to spiritual pauperage, can you conceive of a condition more pitiable than this? For we must know that benefits abused are resumed by him who bestows them. Thus God addressed his ancient people, and through them he addresses us: "For they did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax." Hosea 2: 8, 9. The whole matter, in a sentence, is this: God bestows his mercies upon us, we abuse them, and he resumes them. The emphatic point is, that God never parts with his proprietorship over the benefits He bestows. They are still his though loaned to us, and he can reclaim them at any moment without the least suspicion of injustice. How solemn the admonition to "use this world as not abusing it!" What a fearful reckoning awaits these reputed servants of the Master, who are not only hiding, but squandering their Lord's money on their lusts!

S. H.  
The city of Charleston, S. C., was visited, last week, by another earthquake, which occasioned for a time a good deal of alarm.

## A Word from Mobile.

Facts and Incidents of the Week of Prayer.

The week of prayer was observed in Mobile by "union" services in the Franklin Street Methodist church. Despite the inclemency of the weather the attendance was excellent, members having been turned away for lack of room on Tuesday and Thursday nights. The meetings were marked by deep interest from the beginning, and fruitful of some blessed results. Without attempting any full report of them, I venture to call attention to some facts and incidents which may prove of interest to others as well as ourselves.

On Monday night, Rev. R. B. Crawford, in calling attention to the many blessings for which we should praise God, brought out with startling vividness and conclusiveness the changes for the better that have taken place in Mobile during the past few years, especially during the past year. Not only have we enjoyed the most wide-spread religious awakening—a great revival of God's people—but our whole community seems to have been lifted up by a great ground-swell to a higher plane of morality. There has been a palpable toning up of public sentiment touching various matters of public policy and procedure. Take, for instance, the questions of temperance and prohibition, it has amounted to nothing short of a revolution here. Four years ago it was next to impossible to buy "family supplies" except at a store that made the most conspicuous display and more or less extensive sale of "wines and liquors." There was not a "wholesale grocer" in the city, and but a single retail grocer who did not deal in liquor. To-day—how different! Following in the wake of T. G. Bush & Co., other wholesale grocers have abandoned the business; and there are "more to follow." Prohibition is a live question, with an increasing number of adherents and advocates. There is less drinking and drunkenness, and a more consistent and effective temperance propaganda here now than ever before since Mobile has been a city—if we may accept the testimony of her best citizens. Then there have been other marked movements in the direction of municipal reform, all symptomatic, we have reason to believe, of great moral changes. Surely here is something to praise God for, and the whole assembly seemed to feel it.

On Tuesday night Rev. A. M. Christie, a sturdy young Scotchman, of fine presence and powers, and genuine fervor of piety, who has taken charge of the Jackson street Presbyterian church, spoke of the sad prevalence of unbelief in our day, our responsibility for it, our duty to counteract it, not so much by argument, as by more godly living. In the course of his most thoughtful address, he gave us his "first impressions" of Mobile. They were not of a sort to minister to our self-complacency. He found palpable and melancholy evidences of the prevailing unbelief on every hand, in the paucity of church-goers as compared with the whole population, and especially in the "almost universal idleness of pleasure" evinced in the social life of the Christian home, no less than in the ball-room, the club room and the theatre. A stranger from Edinburgh, who had seen little of any American city, save Richmond, Va., until he reached Mobile, would naturally be impressed with the contrast. Even in this regard, however, there has been a change for the better of late years. Lovers of pleasure Mobilians may be, but they are more discriminating in their indulgences than of old, if we read the signs aright. Then there are few if any cities of the extreme South which can make so encouraging a showing as Mobile as to the church going habits of their people. And there has been a decided gain in this particular since the great Moody and Sankey meetings last spring. Scores, and I might say hundreds of worldly men, many of whom have given manifold and increasing evidence of conversion, became church goers then and continue to be even to this day.

Omitting other meetings and matters of interest, I close with a brief reference to the closing service, which was turned into a sort of "experience" or "witness meeting," with special regard to the benefits derived from the observance of the week of prayer. The outcry that has been made against it in some quarters of late because of certain abuses that have grown up in connection with it, was made the occasion of some most varied and suggestive testimonies as to the blessings it has been the means of dispensing under God, here and elsewhere, and many earnest expressions of desire for its continuance. No mere official parceling out of topics by the committee of the Evangelical Alliance, (which after all is meant only to be suggestive,) nor the fact of the perfunctory and unedifying observance in some churches or communities, is a just cause for discontinuing it. Whether it is preceded or followed by special or "revival" efforts in the church, or not, is it not well worth while, for the good of those who participate in the

services as well as for the effect it has upon the community at large, to preface the new year regularly by such an observance of this first week in January? The verdict of the meeting that night was heartily in favor of it. Geo. B. EAGER.

## Mobile, Ala.

**State Mission Board—J. H. Bassett.**  
At a meeting of the State Mission Board held Jan. 11, 1888, the following resolutions were passed and ordered to be sent to the ALABAMA BAPTIST:

Resolved, That the Board, appreciating the great value of Prof. J. H. Bassett in aiding our pastors in holding revival meetings, and thinking it wise to utilize his powers of song in that line, have requested him to serve the denomination, at least till the next Convention, under the direction of our Corresponding Secretary, visiting such points as may seem best after consultation with the Secretary.

Resolved, That since we are advised that he is willing to undertake this service at our request, and have no means in hand from which to promise him a fixed salary, but believe that the churches with which he may labor will cheerfully render him such compensation as will be liberal, we do heartily commend him to the Christian confidence of our brethren and suggest to the churches that they will find it to their advantage and to the general interest of the denomination, to engage his services as a leader of song in revival meetings.

Resolved, That to this end correspondence with our Corresponding Secretary at Marion, is recommended to the churches.

Having given these resolutions as instructed by the Board, I desire to add a few words for myself. In December last having arranged for a service of song instead of a sermon for one Sunday night, I wrote asking Bro. Bassett to be with us. The whole service was a magnificent success, making, I am sure, an impression for good, and for good only. We have one of the best choirs, if not the best, I have known of, and it is supported by a large chorus, and our singing is always good. At the service of song, Bro. Bassett sang several solos at intervals, and completely charmed our people. He came among us a stranger but won our hearts by the marvellous power of music. I find him an earnest, Godly man, anxious to be useful in his Master's service, modest and pliable. He has a future before him and the Baptist of Alabama will surely do well to lay hold of his services. He is to spend two weeks with us in February, commencing the first Sunday, and we are anticipating a good time. Bro. Bassett is not a preacher but a layman and a singer. And in that capacity can render most valuable aid to pastors who with him can hold their own meetings. He gives up everything else and consecrates his services to the Lord in this method of work, and will surely be amply rewarded. J. M. FROST.

## The South Bethel Association.

I am always pleased to read brief communications in our paper, and as variety is not objectionable, perhaps it would not be amiss to write a few things from South Bethel. We have about thirty-five churches, three of which pay a pastor's salary of two hundred dollars each, three others pay a salary of one hundred and fifty dollars each, two pay a salary of one hundred dollars each, nine others pay from sixty to seventy-five dollars each, sixteen others pay what the little boys know, "something." We have about nineteen ordained ministers. One of these gets a salary of about eight hundred dollars, another one about six hundred, two others about three hundred, two others about one hundred and fifty, a few others about fifty, and the balance get to preach sometimes. Three of these ministers give most of their time to their churches. All the balance mix in a good deal of school-teaching and farming. We have over two thousand members, and about thirteen Sunday-schools. Comparatively few of these members take the ALABAMA BAPTIST. Most all who take it are in sympathy with all the enterprises fostered by the Baptist denomination, and are liberal contributors. A large majority of those who do not take and read the BAPTIST are disposed to believe that there is too much money asked for. I do believe some of them are afraid of it. They are Baptists, but if there is any missionary spirit in them it is hard to get it out. We have some few members that know how to make a preacher feel good. They pay promptly, give liberally, attend church regularly, and occasionally make a present, that warms a preacher, such as a suit of clothes on a birth day, or an overcoat as a New Year's gift.

The writer is feeling very good just now with his new overcoat on, presented by Bro. E. S. C. If we just could get our brethren to take the BAPTIST and read it, and work them up to a higher degree of liberality and systematic giving, we would have better preachers, and the one thing that is needed or followed by special or "revival" efforts in the church, or not, is it not well worth while, for the good of those who participate in the

J. H. FENLEY.

## Birmingham—Its Churches, Its Preachers, Its Boom.

The last day of the old and the first day of the new year found me in Birmingham attempting a tour of the churches there and throughout the State. The fearfully cold weather for a week made the trip anything but pleasant.

Seven Baptist churches and General Missions in and around the city is no bad showing for our people in a new place. The churches all seem to be getting on nicely. Last March I was present when the members from Woodlawn withdrew from Ruhama church to organize a church in that place, the church is less than a year old, but it is just finishing a \$3000 church house. Dr. Cleveland is the pastor for this year. At Adondale Pastor Hobson has a nice lot and will soon begin the erection of a house. At West End Pastor Hogan has secured a lot from the Smithfield Land Company worth \$1500 and will have a nice house on it in less than a year, for the Third church. The Second church has been nearly painted inside and out; the membership has doubled since the meeting of the Convention. The South Side church is greatly rejoiced over its success in robbing the paper of our Renfro, and gaining for itself one of the best preachers in the State. If they carry out the present programme, and build their \$5,000 brick edifice on the splendid corner lot they own, they will move grandly forward.

North Birmingham has been surveyed and all the plans arranged for a large city there, and a lot is promised to the Baptists. At Ensley, a prospective city on the Kansas City R.R., near Pratt Mines, our wide-awake Purser will secure a lot for our people, also at Thomaston near there, which, I am told, now has sixty or more houses up and occupied.

At Ruhama, "East Lake" will be the name of the city, seven miles from Birmingham, our people have an old church house and a fine property. A fine house will be erected after a little when the boom gets a little further along. There will soon be a dummy line in operation up the valley and connect the two great cities of Birmingham and Ruhama—or East Lake. It looks now as if the people expected the whole of Jefferson county to be covered with cities.

Of course I went to the First church. This church with its wealth and influence, under the lead of Pastor Purser is doing a great work. At all these churches I met small congregations and preached the best I could—a cold preacher in the pulpit and a shivering congregation. Well, it was shipping under difficulties.

I had a pleasant visit to Pratt Mines. The church is improving; Pastor Hudson is encouraged in his work. This good brother, assisted by a young brother from the First church, is starting a Mission at Elyton, and probably before another year we will need a church there. I have read of the "concatenation of concurrent circumstances," and I guess that what stood between me and my appointments at Wheeling and the Third church.

Real Estate, and Stocks, and Bonds, and Booms, are about all we hear of in this section. The people have no time to talk of anything else. So far as I could learn the whole of North Alabama is stirred as no State in the South ever was.

AT CALLESA.  
I spent several days pleasantly with Pastor Lee and his flock. But for the fearful weather my stay would have been delightful. This is to be an early day the center of as great excitement over a prospective city, as at other points north of it.

AT COLUMBIANA.  
The county seat of Shelby county, we had one pleasant service when the weather broke up.

BRO. BASSETT  
was with me on all this trip, and stirred all hearts by his sweet songs. We do hope our pastors and churches in their revival meetings may be able to secure the services of this good brother to lead their singing.

What of this for State Missions? These thousands who are rushing into our State must be looked after by some mission agency. These people are coming for money; many of them who were useful church members at their home, are coming to Alabama to drift with the current of worldliness which surrounds them forgetful of their obligation to God, unless somebody seeks them out and gets them into church society and church work. Many a son of Christian mothers will be engulfed in the sea of wickedness which are always found about new towns, unless some missionary with a Christ-like spirit: woods and wins them to Christ. What a field for missions! The State Board never had such an opportunity as is now open before it. "Men of Israel, help." If the preachers and churches of Alabama would only heed these appeals for help. If the people only had an opportunity given them to give regularly the money would be forthcoming without a doubt. What a responsibility is upon the preachers of Alabama, especially of North Alabama.

W. B. CRAWFORD.

## From Arizona.

Thinking that your readers may be interested in the Western mode of observing things, I will now write something of the holidays which are now coming to a close.

On November 25th, the day having been set apart by the President of the United States and the governor of our territory as a national thanksgiving day the churches (four) all united and union service was held at the Congregational church. We had previously arranged a programme, in which all the ministers were to take part, the preaching of the annual thanksgiving sermon falling to the lot of the writer.

It being a special occasion there were perhaps 80 or 85 present, our ordinary congregations being from 30 to 40; and that, too, in a town of about 2,500 inhabitants. All the business houses, except about twenty saloons, were closed, and most of our people spent the day as a national holiday. At night a grand promenade concert was given, which, I understand, was well patronized.

On Christmas-eve two of the other churches, the M. E. Church, South, and the Congregational, had Christmas trees, which were well attended. The same night I met with my mission school, two miles in the country, where we had prepared a tree loaded down with presents, fruits, nuts and candies. I had previously drilled the children in some appropriate exercises, in which they did themselves credit, and Santa Claus acting his part well, the occasion was, upon the whole, quite a pleasant one. And when I tell you that these children, some of them fourteen years of age, had never seen a Christmas tree, you can imagine how they enjoyed it.

The next evening, Christmas night, the Baptist church was filled to overflowing by people eager to witness the Christmas exercises of the Baptist Sabbath-school children, and to behold, as 'twas afterwards remarked by old citizens, one of the most magnificent Christmas trees ever gotten up when the boom gets a little further along. There will soon be a dummy line in operation up the valley and connect the two great cities of Birmingham and Ruhama—or East Lake. It looks now as if the people expected the whole of Jefferson county to be covered with cities.

Of course I went to the First church. This church with its wealth and influence, under the lead of Pastor Purser is doing a great work. At all these churches I met small congregations and preached the best I could—a cold preacher in the pulpit and a shivering congregation. Well, it was shipping under difficulties.

I had a pleasant visit to Pratt Mines. The church is improving; Pastor Hudson is encouraged in his work. This good brother, assisted by a young brother from the First church, is starting a Mission at Elyton, and probably before another year we will need a church there. I have read of the "concatenation of concurrent circumstances," and I guess that what stood between me and my appointments at Wheeling and the Third church.

Real Estate, and Stocks, and Bonds, and Booms, are about all we hear of in this section. The people have no time to talk of anything else. So far as I could learn the whole of North Alabama is stirred as no State in the South ever was.

AT CALLESA.  
I spent several days pleasantly with Pastor Lee and his flock. But for the fearful weather my stay would have been delightful. This is to be an early day the center of as great excitement over a prospective city, as at other points north of it.

AT COLUMBIANA.  
The county seat of Shelby county, we had one pleasant service when the weather broke up.

BRO. BASSETT  
was with me on all this trip, and stirred all hearts by his sweet songs. We do hope our pastors and churches in their revival meetings may be able to secure the services of this good brother to lead their singing.

What of this for State Missions? These thousands who are rushing into our State must be looked after by some mission agency. These people are coming for money; many of them who were useful church members at their home, are coming to Alabama to drift with the current of worldliness which surrounds them forgetful of their obligation to God, unless somebody seeks them out and gets them into church society and church work. Many a son of Christian mothers will be engulfed in the sea of wickedness which are always found about new towns, unless some missionary with a Christ-like spirit: woods and wins them to Christ. What a field for missions! The State Board never had such an opportunity as is now open before it. "Men of Israel, help." If the preachers and churches of Alabama would only heed these appeals for help. If the people only had an opportunity given them to give regularly the money would be forthcoming without a doubt. What a responsibility is upon the preachers of Alabama, especially of North Alabama.

W. B. CRAWFORD.







