

# THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 14.

MONTGOMERY, ALA., THURSDAY, APRIL 7, 1887.

NUMBER 14.

Written for the Advertiser.

## My Little Grandson

WILKINSON, MOORE, 2 YEARS OLD.

BY M. B. WILKINSON.

Alone within my room I sit,  
Yet sweet companionship I find  
In thoughts that to my darling flit,  
The chamber of my soul is lit,  
And he the reigning guest enshrined.

Not cherub born of angels,  
Not masterpiece of Raphael's art,  
Can e'er the witching beauties know  
That in his radiant picture glow,  
Forever limned upon my heart.

Again his charms before me rise,  
The rose tints on his cheek I view,  
The dimples that on his cheek I view,  
The dimples that on his cheek I view,  
The dimples that on his cheek I view.

His head is pillowed on my breast,  
But quick he springs with childish glee  
To toy with all my trinkets free,  
And take what'er my pleasure may be.  
My dearest for the time he rears,  
And totters by his arms I lie,  
Yet do I fondly hug my chains,  
While he my every pocket drains,  
His royal coffers to supply.

For him the artist I must play,  
Quick speeds my pencil to his mark,  
Fish, boats and birds in array  
Suggestive of old Noah's day.  
Fill my capacious paper ark.

Now starts he on his fun campaign,  
His laquey I must with him go,  
"The dogs of war" yell o'er the plain,  
The pig and poultry fly amain,  
The dust is kicked by every foe.

His war steeds plough through gilded halls,  
He braves "scapes" the burnished walls,  
Glass for succumb to rubber balls,  
The floor is covered with the slain.

O, you who rule the camp, the court,  
With banners to the breeze unfurled!  
A grander power behind, I note—  
Wise the Athenian King who wrote:  
"My baby 'tis that rules the world!"

Now tired of play, he sinks to sleep,  
Within my arms my darling lies,  
May angels guard him round his sleep,  
And watch as they the while he lies,  
O'er slender cherubs of the skies.

O can it be as years roll on,  
This child, so innocent and pure,  
Must meet the world's vindictive scorn,  
Must feel the smart of envy's thorn,  
And hatred's bitter pang endure?

Larks there in paths that he may tread,  
The tempter's snare, the serpent's tooth?  
My curls on the seducer's head!  
O God, thy wings in mercy spread  
Above my boy's unguarded youth.

He wakes, his prattling voice I hear,  
The stars are twinkling in his eyes,  
"Dan pa!" rings out in accents clear,  
His hand extends carresses dear,  
Then quick into my pocket he.

Now murmurs "Shut my weary sight,  
Shut me my darling from my heart!  
Ah! no, he'll come in visions bright,  
Together we shall spend the night,  
Although two hundred miles apart."  
Montgomery, Ala., Mar. 26, 1887.

## Dancing is Sinful.

A Sermon by Rev. Fred D. Hale, Opposing the Favorite Amusement.

At the Twenty-second and Walnut street Baptist church, Rev. Fred D. Hale, spoke as follows, against the evils resulting from the social dance. In olden times dancing was a constituent part of the worship of God. It was an expression of religious joy. It was engaged in, however, exclusively by women—the sexes never dancing together. The perversion of the dance—changing it from a manifestation of religious emotion, praise to God by the Christian, to the peculiar desires of the flesh, indulged in promiscuously by Christians and unbelievers—is what I wish to sound a note of warning against.

Study the character of those who most love to dance. Those who engage in this form of recreation usually are the ones who live for time and are making little preparation for eternity, either for themselves or others. This is a pleasure peculiarly the property of the world. (See its origin.) It is the queen in the realm of fashion. In the halls of pleasure it reigns with undisputed sway. A member of the church who dances becomes an ally of the world, and joins in its most cherished amusement. This is a fact so notorious that a Christian feels out of place in a dance, just in proportion to his nearness to Christ and his development in spiritual grace.

Then, too, notice the class of people who oppose the modern dance. I do not mean only the round dances, for the square dances in your parlors, participated in by both classes, lead many in the public halls. Dr. Pendleton says: "In a ministry of fifty years, I have never seen a pious dancer." Not only is the ministry of evangelical denominations, as a body, opposed to it, but those lay members who are the most spiritual minded, and who have the greatest sympathy with souls "dead in trespasses and sins," and who are the most genuinely devoted to the extension of the Messiah's kingdom, protest against it by both example and precept, denying themselves wholly of this for the sake of their influence.

## EVILS TO THE CHRISTIAN.

1. I will now point out some of the reasons why a Christian should not dance. It ruins his influence over those who are unconverted. Ask any penitent soul, seeking freedom from his burden of sin, if he prefers one from the ball-room to lead him to Christ. I hear it often remarked by outsiders that it is inconsistent for

church members to dance. The dancing Christian is a stumbling block in the way of others. Not only does he lose his influence in winning others to Christ, but he stands directly in the way of a more enlightened and influential Christian, whose power is counteracted by the position of the dancer.

The dancing Christian has not the entire confidence of pastor and people. The dancing is an index finger pointing to a worldly mind. You may expect to find that one at the theatre, the skating rink, the progressive eucher party and all places of public amusement patronized by fashionable, respectable worldly people. This frequently causes doubt as to their conversion, and they are not leaned heavily upon when it comes to a spiritual crisis in the church. A fourth reason for not dancing is that it retards your growth in grace. No person can rapidly develop into the image of the Lord Jesus who engages in dancing. The peril of the dance is its accompaniment. The stirring music, the intense excitement, the frivolous crowd, the nervous exhilaration, the display of form and dress, the physical contact, etc., make the dance a foe to Christianity, and in many cases even to morality. A final reason for not dancing is that it is offensive to the church of which you are a member. "Give no offense to the church of God—for when ye sin so against the brethren ye sin against Christ." You are a burden on the heart of older ones who are trying to fit you for their places when their account has to be made. It grieves the pastor sadly to hear of his young members, upon whom he is to lean in future years, manifesting the disposition of those who are unwilling to make any sacrifice for Christ and who live only for self.

EVILS TO THE UNCONVERTED.

If those who are not now professors of religion will allow me, I will suggest a few reasons why you should not dance. Somehow or other you have it in your head that it is wrong for a Christian and right for you. Not so, my friend; for if it were right for you to dance, then I should advise my members to go with you and I would lead them into your favorite pleasure. Here are some of the results for which you will have to account at the judgment bar of God. You furnish an occasion for the downfall and inconsistent conduct of God's people.

You allure them from the path of duty by your most fascinating pleasure, in spite of the influence of those who are trying to uphold them and train them to be of service to you; you thus fit them for going far astray from God, and lay the foundation for innumerable sins which always follow in the track of the dancing member. It is not strange that you will lead these "babies in Christ" astray, for all the influence which causes inconsistency among Christians is exerted by the evil one through you, and then be loud in your denunciation of their unchristian conduct? Christ, who is to be your judge, says: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." I warn you all who are furnishing occasions for the seduction of undeveloped Christians, and causing them to stumble, that it will go hard indeed with you in the judgment to come. Dancing develops your lower nature to an alarming extent. There is nothing spiritual in it that will lead you to God and to purity of character, but the reverse. Everything for you tends downward.

It prevents you from becoming a Christian. You had better renounce anything that lies between you and the Lord Jesus Christ. It is your deadly foe. It brings around you associations that are detrimental to your religious interests, and you postpone this matter until you enjoy dancing awhile. In the fourth place, it thus prevents a life of usefulness. If you could get the consent of your mind to give up this, the dearest pleasure of your life, for Christ's sake, it would be a small matter to yield your noble heart to him and commence early a life of humble service in his employ.

A last reason why you should not participate in any form of modern dancing is that it sometimes becomes a passion. In many cases persons are led on until this becomes the one all-consuming, all-controlling passion of the soul, and inevitable ruin of body and soul is the result. A very large per cent of fallen women do not hesitate to attribute their career to the influence, first of all, of the social dance in their own or their neighbor's parlor.

## Prof. S. W. Averett to Succeed Dr. Frazer as President of the Judson.

Dear Baptist: Knowing the very deep interest felt by the brethren in all that concerns the Judson, and especially at this time as to who would be selected to succeed Dr. Frazer, who for years had, with marked ability and success, presided over the Institute. I hasten to report the action of the Board of Trustees in that regard. The committee appointed for that purpose, soon after the resignation of Dr. Frazer, entered upon a very extended correspondence and received a great many letters from our brethren, recommending those, in their judgment, qualified for the position.

After a careful examination of the numerous testimonials, the committee decided to recommend Prof. S. W. Averett for the position and invited him to visit the Judson and confer with the Trustees. Prof. Averett accepted the invitation and visited Marion, and after a full, free and frank consultation with the Board of Trustees, he was elected to the presidency of the Judson and has accepted the office.

Prof. Averett has presided over the Roanoke Female College, at Danville, Va., for the past thirteen years, with marked success. Being connected with the U. S. navy at the breaking out of the late civil war, he, upon the withdrawal of his native State from the Union, at once resigned his position in the service and at once joined the Confederate navy and linked his fortunes with his brethren of the South.

From the very many testimonials now before me, I make an extract from a letter written by Rev. Dr. S. A. Goodwin, who was for five years pastor of the Baptist church at Danville, and knew Prof. Averett intimately. "Prof. Averett is one of the most polished gentlemen I ever met. He is a thoroughly consecrated Christian and a born teacher. His is pre-eminently fitted by both nature and grace for the presidency of such an institution as the Judson. His gentleness with firmness, amiability with decision. Of all the Baptist teachers of my acquaintance, I know of no one whom I could so heartily and conscientiously recommend for the high position now vacant as Prof. S. W. Averett of Danville, Va."

Sincerely hoping that the future may demonstrate the wisdom of the choice, and earnestly praying that the "God of our fathers," our God, may continue to bless our institution in the future as he has blessed it in the past.

I am fraternally yours,  
PORTER KING.  
Marion, Ala.

## Refuge Church.

Ed. Ala. Baptist: As I see no news from our section I thought I would drop you a sketch. Well, to commence with, I will state last Sabbath's work. Notwithstanding the cold weather, with some sleet, the writer met with Supler Springs church, to ordain Bro. Wm. Stoker to the deacon's office, supposing I would have to preach the ordination sermon, but learning from one of their members, before I got to the church, that their pastor on Saturday had taken my text I had to put on the skillet again, and I preached from Mark 16: 15, 16. The ordination then took place. Bro. Stoker was presented before the presbytery, the writer examined the brother on the articles of faith. Prayer was offered by Bro. T. K. Trotter, their pastor, and the charges delivered by the writer. Bro. Stoker is a good man, and will make them a good deacon.

Well, there is something remarkable in the history of our church at Refuge. My wife's father was its first pastor, and my father was its next pastor, up till one year before his death, it was supplied that year by that notable brother, W. C. Mynatt; the next year by Gordon Mynatt, during which time this poor servant was called as its pastor. My first church took charge of, and I have served it now thirteen years, with the exception of one year. This was and is the home of my wife's father and family, and also the home of my father, William McCain, and his family, except two of my children. We number five strong in it.

If ever a servant could sing,  
"I love thy church oh! God,  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And given on thy hand."  
surely I can sing these lines in memory of her. The last association that my old father attended was at this church, in 1871, and died in January, 1872. This is the Coosa River Association,

and she is to convene with her next September. I trust I shall be privileged to see the time when that body shall meet with the church of one of its founders, and who was in its organization; though he be dead, yet his influence still lives, because this church has sent out eight or ten preachers.  
WM. F. MCCAIN.  
Refuge Church, Ala.

## Note from Bro. McGaha.

Eds. Ala. Baptist: We are in the midst of a precious revival, conducted by Bro. J. N. Porter. Church greatly revived and many seeking the Savior. Bro. Porter is preaching with great power.

Have just forwarded to Dr. Tupper one hundred dollars for Foreign Missions. This amount is the subscription of our brother J. N. Steel. He has reached four score and is more missionary now than ever in his life. No one but a pastor knows how much such men cheer us. May God bless him.

A. W. MCGAHA.  
Huntsville, Ala.

## Letter From Moulton.

Eds. Ala. Baptist: In your paper of the 24th of March, you state that "some correspondent says that Moulton has not a drunkard within her incorporation," and you ask me, "what about this report?"

I presume that Moulton has an incorporation, on the statute book of the State, but for several years past it has been as though it had none; and we have neither mayor, alderman nor marshal. If there is an habitual drunkard now living in what would be recognized as our corporate limits, should our municipal existence ever be resurrected, the fact has not recently been manifested to my observation. From four or five saloons, the liquor trade has been reduced more than one half, since dram-selling is not near so profitable here now, as it was, or seemed to be, some years ago. This speaks well of our county seat, and quite as commendably of the Moulton.

With three churches, three Sunday-schools, well attended, prayer meetings, a large and prosperous literary school, besides two colored churches and schools adjacent, and good health, our town would be still more attractive for residences, if we could, by total prohibition, be delivered at once and for ever, from the degrading and soul-destroying dram-selling and dram-drinking curse. We then might hope for another greatly needed improvement, to wit, the letting out of our road working by contract, that travelers might not be compelled to flounder in the horrible bogs impeding all approaches to the town from every point of the compass.

MAT LYON.  
Moulton, Ala.

## Card of Thanks from Midway Church.

Dear Baptist: We are happy to report that through the assistance of kind brethren and friends, we have been able to repair our house of worship, and make it fit to meet in once more, and we wish to acknowledge through our State paper, the ALABAMA BAPTIST, the aid we have received. We tender our heartfelt thanks to the following named brethren and friends:

J. H. Dickson, 2000 shingles.  
Liberty S. S., by J. T. Patterson, \$6.00  
Sam Marks & Co., 1.50  
Lehman, Durr & Co., 1.50  
Pollak & Co., 1.00  
Goetter, Weil & Co., 1.00  
Dr. A. C. Townsend, 50  
E. B. Gray, 50  
Southern Warehouse Company, 1.00  
Haghton & Leary, 1.00  
David Fleming, 1.00  
J. K. Warren & C., 1.00  
A. M. Kennedy, 84  
Sam Loeb, 50

Further we have secured the services of Bro. A. F. Dix for one-fourth of his time, and we think we have one of the best pastors in the State, for he has a mind to work and knows how to work in the Master's vineyard. He preaches five sermons for us every time he comes to us, and we are told he does the same for the other three churches, viz.: Fairview, Aberfoil and Liberty, in all about 20 sermons a month, and they are gospel truths and not anecdotes or fancy imaginations. Also, we desire to thank the Ladies' Aid Society of Union Springs and the Executive Committee of the Centennial Association, for their assistance towards his support.

J. D. DOWNING, WM. NEILL,  
R. F. ELLIS, W. L. NEILL,  
Committee.

The praise of others may be of use in teaching us not what we are, but what we ought to be.

## Liberty Association.

John Shaffer—Bill Shaffer—Bledsoe's Book—Secretary Crumpton.

Bro. Crumpton, in his "Hasty Notes of Travel" in your issue of the 17th, styles the Liberty Association, "The banner association." Well we Liberty Association folks have human nature enough in us to appreciate compliments, and we return our thanks to our Secretary for saying nice things about us.

We never hear much about the Liberty (East) in our church paper. We do not complain. We do not wish to parade what we are doing too soon, and too little to parade about already. We are satisfied not to advertise too much, unless we were doing more.

Bro. Crumpton was surprised to find that we were poor folks. I want to say, and not to brag on the Liberty, that if we had the means of a number of other associations that I could mention, that instead of giving \$1,500 we would give \$4,000; and we do not think that we have more than half done our duty. Alabama Baptists ought to raise \$100,000 for systematic benevolence; and they ought not to break into the papers much with glowing statements of what they are doing, until they really do something.

JOHN SHAFFER AND BILL SHAFFER.

Bro. Crumpton says: "I visited Dadeville, Alexander City, Camp Hill, Mt. Pleasant, County Line, Rock Springs, LaFayette and Cusseta. Many good things to say, haven't time now. John Shaffer, the preacher, and Bill Shaffer, his faithful horse, W. C. Bledsoe, and other brethren, conferred favors which will not be forgotten."

John Shaffer may not amount to much, not Bledsoe, either, but Bro. "Bill Shaffer" is an institution. "Bill" is a fellow of pretty good style, and he was dragging an old buggy about over the Liberty, and his friends decided that the thing was unworthy to be associated with him, and on Christmas day presented him with an elegant buggy. Bill was much pleased, and did not hesitate to fellowship the new vehicle.

Through the "mighty East," when I got home I found a letter from a two-story woman of North Alabama, whose name I do not know that I am at liberty to use, directing me to purchase a match for Bill and allow her the pleasure of bearing the expense. Most people, do not put it that way—"the pleasure of bearing the expense." It would be very unfeeling in me to prevent her pleasure. I am not a cold hearted man; I will obey orders.

Well, I have tried to be poor and have poor ways, but I have so many stylish friends to interfere with my programme that they get me confused, and initiate me into big ways before I know it.

New I am afraid that some of my brethren will not like these "new doings," but brethren, how can I manage five or six hundred men and ever so many two-story women? How can I keep them from doing what they are "got to do"? Try to manage folks yourself before you fall out with me. When I was over at Dadeville the other day, Col. Bulger gave me a \$10 book, and Bro. Payne a leather gipsack, and Judge Johnson a \$25 or \$30 present, and a couple of sisters sent my wife \$5. Well, all this may have been wrong! but, how "on earth" could I stop it?

Bulger is a big constitutional lawyer, Payne is a big merchant, and Johnson is a judge, and I would like to know what I could effect by opposing the combination.

It may be said that I ought to control them, but it is easier said than done. The truth is I did not want to control them—did not want to have a fuss.

The secretary was with me part of the time, and I consulted him, but he did not know what to do. His experience was that Baptists are hard to control, unless they want to be controlled. He thought I had better not worry them; so I did not. So far as interfering with women is concerned, well, you don't catch me at that, advice or no advice.

When I got home I gave my wife the \$5, and told her not to blame me, for I couldn't help it. She said, under the circumstances, I ought to be excused. Really, I don't think she got mad at all.

BLEDSE'S BOOK.

The book is well written, and is quite a scrap of Baptist history. The Liberty at first covered nearly all East Alabama. Much people that you know of would do well to read it. It tells about much that you do not know until you read the book. Send \$1.10 to W. C. Bledsoe, LaFayette, Ala., and if the books are not all sold

he will send you one. Send quick, or you may not get a "History of the Liberty Association."

## SECRETARY CRUMPTON.

Bro. Crumpton was well received by our people. We enjoyed his visit very much; and if he will spend a week with each of our churches, and give us a Sunday appointment, we will be solid for the Secretary. I think it would be a capital idea for him to spend a week with each church in the State this year. Indeed, he must do it. I hope the Board will at once instruct him to do so. If he has any time, he can put in two weeks with some of the churches—some of them need two weeks.

## Programme of Sabbath-School Convention.

The Sabbath-school Convention of the New River Association will be held with Pleasant Hill church, commencing Saturday before the fifth Sabbath in May, 1887, at 10 o'clock a. m.

1st. It is earnestly requested that each Sabbath-school be represented by letter and delegates. Each Sabbath-school will be entitled to three delegates.

2nd. It is requested that the secretaries in their respective letters give full statistics of their schools.

3rd. All lovers of the Sabbath-school are earnestly requested to attend and take part in the exercises.

Elder J. B. Huckabee will deliver a sermon on the subject of Sabbath-schools at 11 o'clock a. m.

Subjects for discussion Saturday evening: 1st. The Sabbath-school, what is it? and what it ought to be. Discussion opened by Bro. J. H. McGuire.

2nd. How can we best enlist the whole church to take interest in the Sabbath-school? Discussion opened by Bro. D. G. Kirkland.

Sabbath morning: 1st. Reading a portion of God's word, singing and prayer, conducted by Bro. G. W. McGinnis.

Subjects for discussion for morning service: 1st. What ought to be taught in the Sabbath-school? Discussion opened by Bro. J. H. McGuire.

2nd. What should be the object of the Sabbath-school? Discussion opened by Bro. J. D. Thomas.

Short intermission, followed with a short sermon by Eld. G. W. Gravelle.

All the opening speeches will be limited to twenty minutes.

The exercises will be interspersed with music, conducted by Eld. J. E. Cox, T. B. Newton, M. Shiry, assisted by others, and especially the ladies. The brethren whose names occur above, to preach, open discussions, and to sing, are earnestly requested to make such preparations as may be necessary, so as to make this Sabbath-school Convention a success and an honor to God.

Churches wishing to have the next Sabbath-school Convention will make it known at the above stated time and place through their delegates.

W. B. MELTON, Chairman,  
Sabbath-School Board.

"Two men, accused of highway robbery, have, as they state, been forced by the police to confess the crime, although now asserting their innocence." A Catholic priest, Father Decker, has just come forward to say that the true criminal has made himself known at the confessional, but that he (the priest) refuses to give his name. It seems to be thought by him that the accused persons should be discharged upon his testimony that another person, not they, committed the crime, and yet that his obligation as a priest not to disclose secrets of the confessional shall be respected.

The question now is this: shall a priest be compelled to tell what he knows that might advance the ends of justice? If not, why not? Every other citizen is compelled to testify, is a priest greater than the State, and the confessional more important than justice?—Record.

The Journal and Messenger, the Baptist paper of Cincinnati, in replying to the question of whether it is right for Christians to attend card parties, says: we have never yet known one who was living as a Christian ought to live—one who was filling his or her place in the prayer circle, who was interested in and disposed to labor for the salvation of others—who yet enjoyed and participated in games such as that mentioned. There is such a chasm between the card table and the Lord's table that but few can go from one to the other, and he who can, exhibits a lack of sensibility, and indifference to the things of God, which is painful to all who behold. As a rule, ungodly people do not regard the card table as a fit place for Christians, and the professed Christian who sits there cannot exert any genuine influence for good over the unregenerated soul.

## From Bro. H. C. Sanders.

Dear Baptist: Choctaw county has not been very well represented so far as contributions to your paper are concerned. I have seen only a few articles from this county since I have been living here. This, in my opinion, is second to no county in the State. The people don't make much fuss about their smartness, nor their money, but a more intelligent, business-like set of farmers I have never seen. They are all well to do farmers and care not a fig for a boom. The only thing that is of a boomish nature is the subject of education, which is broadening and deepening every year. Schools of superior characters are being built here and there over the county. Our school, the Choctaw school is located in the northwest corner of the county. It has grown with almost incredible rapidity. Last session we began with about twenty-four pupils, now we have on our roll ninety-seven, with a probability of one hundred and twenty-five next session. Just in this connection I am glad to announce, through your paper that Dr. A. C. Davidson, of Marion, will preach the commencement sermon for this school (the Choctaw High School) on the fifth Sunday in May. Now, Bro. Editor, if you want to hear something good and get some subscribers for the paper, and if you want to encourage the cause of education, make your arrangements to meet the Doctor at some point and come. There are a great many Baptist families all through this country and the paper ought to be in every family. I have noticed that where the ALABAMA BAPTIST is read the people are more willing to give, more willing to work, in short, more enlightened.

This is a prohibition county now, and the people expect to keep it so. We have no railroads, not a single railroad touches the county at any point. The people make their own meat and bread and live well. The people are very aspiring as to educating their children. There are several young men and ladies from this county now in college, some at the Howard and Jackson and others at the University and other colleges.

H. C. SANDERS.  
Vantly Creek, Ala.

## A Letter Worth Reading.

[As we read the following letter written by the Earl of Chatham to his nephew in 1754, who was at the time a student at Cambridge, we could not but feel that if more such letters were written by fathers and mothers, uncles and aunts, to sons and nephews while in college, it would be far more difficult for the sons to be unimpaired of such sweet and pure influences, and easier for them to resist the temptations, which beset them.]

You will hardly have read over one very long letter from me, before you are troubled with a second. I intended to have written soon, but I did it the sooner on account of your letter to your aunt, which she transmitted to me here. If anything, my dear boy, could have happened to raise you higher in my esteem, and to endear you more to me, it is the amiable abhorrence you feel for the scene of vice and folly and of real misery and perdition, under the false notion of pleasure and spirit, which has opened to you at your college, at the same time for the manly, brave, generous, and wise resolution and true spirit, with which you resisted and repulsed the first attempts upon a mind and heart. I thank God, you are infinitely too firm and noble, as well as too elegant and enlightened to be in any danger of yielding to such contemptible and wretched temptations. You charm me with the description of Mr. Wheeler, and while you say you could adore him, I could adore you for the natural, generous love of virtue, which speaks in all you feel, say, or do. As to your companions, let this be your rule: Cultivate the acquaintance of Mr. Wheeler, which you have so fortunately begun, and in general be sure to associate with men much older than yourself, scholars whenever you can; but always of decent and honorable lives.

As to your manner of behaving towards these unhappy young gentlemen you describe, let it be manly and easy; decline their parties with civility; retort their raileries with raileries; always tempered with good breeding. If they banter your regularity, order, decency, and love of study, banter in return their neglect of them; and venture to own frankly that you came to Cambridge, to learn what you can, not to follow what they are pleased to call pleasure. In short, let your external behavior to them be as full of politeness and ease, as your inward estimation of them is full of pity, mixed with contempt.

Two little misses of this city, age respectively five and six, were invited out to a juvenile party, and when it was time for them to return to their home a gentleman present offered himself as their escort. They were very dignified and old-fashioned in their speech and bearing, but their politeness reached its height when they took leave of their escort. The eldest, by a year, said with great impressment: "Good night, Mr. — and thank you ever so much!" Then the younger one put out a tiny hand and lisped: "Good night, Mither — an thank you most to death!"—Detroit Free Press.

## Empty Pews.

The preacher has as much need to show progress as any other. If the pupil should be expected to manifest growth and development in his course of studies, why should not the preacher do the same? If he do well to-day, should he not desire to do a little better the next Sabbath?

It is no often the case that the preacher makes indifferent preparation and his congregation is disappointed. If many times repeated it may have the effect of producing indifferent attendance. If the preacher jumps into the pulpit, why may not the layman limp out of the church? The eagle to his prey and the crow to his carcase, but the hungry mind where it may be satisfied.

If the pulpit be attractive the pew will be protractive. A feeble effort to entertain—a weak attempt to remain. Reach the pew and the pew will reach the pulpit. Miscellaneous preaching can but expect like results. The general surveys his field and makes preparation accordingly. The pastor has no less need of generalship. He should not be content to fill time, nor spin out a ten minutes' sermon into an hours' ramble. Let the brethren supply his necessities and him their wants. Freed from temporal cares, let him be devoted to "spiritual things." No man can serve two masters. He that ministers unto spiritual things should not serve tables, much less distract his mind to preach—preach zealously, preach intelligently, preach with all his soul, his last as though it were his final. More labor in the study and greater effort in the pulpit; more hearing in the pew and greater moving of the world. The power is not ignited on the surface of the rock but in the foundation thereof is it imbedded. Everything has its imitations. Even the monkey is aped by man; then why shouldn't the man by a monkey be mimicked? Too humorous for the serious? Ah, if the study had thought so before it took the rostrum! There are divers gifts. Let not the exhorter presume to prophecy. Fully equipped with the preparation of the gospel, let the ambassador of the Cross prove worthy of his hire. Away with punny whining! Up and do! "Act well thy part, there's where the honor lies!"—The Pew, in Baptist Courier.

## Not to be Outdone.

Two little misses of this city, age respectively five and six, were invited out to a juvenile party, and when it was time for them to return to their home a gentleman present offered himself as their escort. They were very dignified and old-fashioned in their speech and bearing, but their politeness reached its height when they took leave of their escort. The eldest, by a year, said with great impressment: "Good night, Mr. — and thank you ever so much!" Then the younger one put out a tiny hand and lisped: "Good night, Mither — an thank you most to death!"—Detroit Free Press.



# Alabama Baptist

MONTGOMERY, ALA., APRIL 7, 1887.

J. G. HARRIS, Proprietor and Editor.

A. HENDERSON, D. D., Associate Editor.  
C. W. HARE, Office Editor and Manager.

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Montgomery, Ala.  
Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

How much has your church raised towards sending your pastor to Louisville?

Rev. J. H. GLAZNER has been assisting Pastor Brock in a meeting of the Second church, Chattanooga.

The latest news from Bro. Phillips about his great meeting at Henderson, Ky., is, that there have been 160 confessions and 140 additions to his church.

Rev. Mr. DEWITT was expected to help Rev. E. A. Stone, in a meeting beginning last Sabbath, but he failed to reach here until last (Wednesday) night. The meeting will be carried on for some time.

PAUL TULANE, the founder of Tulane University at New Orleans, died a few weeks ago at Princeton. He began his fortune in New Orleans, and in his latter days gratefully prompted him to plant within her borders this University to which he has given \$1,250,000.

BRO. BATT, who has been residing in Texas, passed through this city last week, on his way to Bullock county, where he will spend a few days with relatives, and will then come here and prospect, and if he can be suited will make this his home, if not he will push on into the growing towns of North Alabama.

REV. JUDSON TAYLOR says: "I am a missionary because it develops my own soul. A freezing man got hot carrying another freezing man to the fire. The poorest man in heaven will be the one who took one else with him. I am enlarged in my joys as I prosecute the work of saving souls. Do nothing souls don't have one happy spell a year."

"The brother who said we needed more money in order to make the paper better and more useful uttered true words. We, in common with other folks, are feeling the pressure on account of the scarcity of money, and we beg our subscribers to be prompt in remitting their dues. And every new subscriber you send is that much help. Give us more money, and we will give you a better paper."

THE TEXAS Baptist and Herald is working to increase its subscription list to 20,000. With a Baptist host of 85,000 in Alabama, is it too much for the ALABAMA BAPTIST to work for a circulation of 10,000. With so many to draw patrons from it looks like a very modest ambition to desire only ten thousand, but for the next year we will not work for more than that number. Let everybody give a helping hand.

THE ANNISTON Watchman cries out against working on Sunday. It seems really that we have no Sabbath. Fruit stands, cigar stores, and other places, open all day long, so that one often forgets that it is the Holy Sabbath. Anniston has grown beautiful and strong without the saloon and if her newspapers will pull together to put a check to Sabbath labor all Alabama will have an example in her of what can be accomplished by living according to the commands of Jehovah.

REV. J. W. STEWART strikes the key note in his article this week. He suggests that an Orphan's Home would be a grand centering point for the Baptists of Birmingham. We know of no more needed institution among the Baptists of this State than a home for the fatherless ones. Many of our brethren of the Magic City have become rich through the increased value of their property, and no greater work could they do than to erect a building of this character.

How many churches will come to the rescue of our Boards? One brother from Huntsville sent \$100 to Dr. Pupper for Foreign Missions. Are there not a score of others who can do just as much? Times are hard but pray God to help you spare some thing for missions.

THE good people of the capital city were delighted on the 31st day of March to see the tables and other paraphernalia of the gambling rooms being moved from the places where men have for years been staking, not their money alone, but their souls. The Chief of Police has ordered the officers to watch for violators of this law, and if they have reason to believe that gaming is being carried on anywhere their duty is to report the same to headquarters. Montgomery is the most desirable and beautiful city in the State, and this clean sweep makes her morally cleaner than formerly, and when, by the help of God, we drive out the saloon business there will be no place under the sun more to be desired for a home.

REV. J. K. RICHARDSON, of Brockton, Mass., in a letter to the *Centinel Baptist*, has this to say about the Salvation Army, especially their secret teachings: "They have a 'Guide Book,' for none but the initiated. One question and answer: 'Is baptism of any importance? Decidedly not. The whole force of their teaching is to do away with both the ordinances and to keep away from the churches. An officer needs special permission even to attend any of the churches. We trust our Baptist pastors will look beneath the surface and find the under current before they give any endorsement. An organization that is secretly cutting the throat of the church has no business to ask or expect endorsement, no matter what seeming good they may do. I am informed, on good authority, that at a closing meeting where the Salvationists recently had a revival, they distinctly advised their converts to keep away from the churches.'"

We give the above words because this Army is now working in the South, and expects soon to come to Alabama, and our people need to be careful not to show something of so-called religious workers before they can bid them God speed.

DR. KENNARD reached our city a week since, and has been preaching twice a day for most of the time in First Baptist church. His sermons are simple gospel truths feathered by striking illustration from various sources. He is wonderfully tender in his speech—stealing like a ray of sunlight into your very soul, and making you weep for joy at the evidences of God's love for man, his willingness to save to the utmost, or shed tears of sorrow and pity over the impenitent. At the close of the Sabbath-school last Sabbath he addressed the young people. It was little trouble for him to secure the attention of even the smallest. He impressed on his hearers the blessedness of becoming Christians while young, by the use of one or two simple incidents. He told of the dying child who, gently pressing a brother's hand, said, "this hand never struck me." "When Jesus comes to make up his jewels he will find here and there those who early in life become his friends, and it will be so joyful to hear him say, here is a mouth that never cursed me, here is a hand that never struck me." He never saw a child but what he felt as the servant who, beholding some workmen rolling a noble block of granite into the shop of a bungling sculptor, said, "oh, that my master could get his hands on it first." His little girl, eight years of age, used to read the story of the New Testament, and then go aside to pray. One day she threw her arms around his neck weeping, and asked him how old one had to be before she could be a Christian, and added, "I do believe I am a Christian." "Why do you think so, my child?" "Because I do love to read that book, and when I read it I can't help falling down and thanking, and thanking, Jesus for so loving me."

Dear reader, has your heart not been assailed by just such experiences? He appeared to the boys to help him in the work of carrying the water of life to dying souls. At his request quite a number of girls and boys arose to ask prayer.

His services Sabbath afternoon were well attended. He based his remarks on "Son Remember." The main idea of the discourse was that memory never died. We carry memory into eternity either to make hell more intelligible or heaven brighter. He urged upon his auditors the wisdom of letting as much of their lives as possible be devoted to God, so that memory would dwell upon bright, pure, and pleasant things. The spirit of God was manifest in this service, and we believe souls will record their birth into the kingdom of God from this hour. The meetings are growing in interest, and Christians are praying for a wonderful outpouring of the Holy Spirit upon our beautiful, yet wicked city. The prayers of all Christians are asked that God may send many souls at this time.

H. A. Pearson "would not do without the paper for anything."

## WHY THIS DIFFERENCE?

Every day of late we see on the streets of this city men earnestly talking with each other, one trying to persuade the other to work and vote for his man for mayor or alderman. And we are constrained to contrast their course with that of Christian people. These people spare no effort, and in some cases no money, to get men to support their friends, but the professors and daughters of God fail to urge men and women to vote for the noblest candidate that ever appeared before the populace. We forget that every day Jesus Christ is before the people of this world trying to win their hearts, and gain their influence. Shall he be rejected because his friends are inactive? Shall Satan or Christ be enthroned as chief mayor and king of this world?

## UNWISE DISCRIMINATION.

Of course our late legislature did not aim to make a discrimination against the manufacturing interests of their own State in passing the law which is the subject in part of another article in this issue; but such is bound to be its effect. If the law prohibiting the managers of our factories from requiring their operatives under fourteen years of age from laboring more than eight hours daily could apply to all surrounding States, it would at least distribute its advantages and disadvantages equally. But it only applies to Alabama, and entails upon our industries, industries that have been crippled for some years, and that are just now getting on their feet, all its disadvantages, thus giving to those of surrounding States: Georgia, Tennessee, Mississippi, &c., decided advantages against us in the markets, at least for a time. No such law, so far as we know, obtains in those States. Those parents are at liberty to hire their children, or take them with them into the factories of those States, as they choose. And certain parents ought to be allowed to control their own children during their minority, and especially within that time of life when they are growing into their permanent habits. Excuse us, reader, for again alluding to this subject. We promise to refer to it no more, unless it be for the mere purpose of explanation, or to modify statements in which we may be wrong. This latter we shall be glad to do.

S. H.

## PASTORS IN HARD FIELDS NEED OUR SYMPATHY AND PRAYERS.

Fortunately, or unfortunately, it has been the lot of this preacher to have some very hard fields during his brief ministerial career, and he is perfectly convinced that those who favorably located do not appreciate the hardships and sacrifices of men in fields where the churches are weak in numbers and feeble in zeal. It is very easy for a man to grow and prosper if he has a church in a community where everything material is looking up, and where his members are able and willing to second any move he may make. When they cheerfully carry on the Sabbath-school and prayer meeting, collect his salary promptly, and never give him occasion to lie awake all night wondering how his family expenses can be met, wondering if he is not mistaken in thinking that God has called him to so unpromising a place. When great congregations assemble to hear the gospel from his lips, how it fires him with zeal to go into the treasury of truth and bring forth both arrows for the hard hearted, and gems of consolation for the weary and oppressed child of God; then to send the first rushing through the folds of self-righteousness and sin, and with gentle hand to hang the latter around the necks of those for whom such things are meet. But for him who treads the paths with only here and there a helper, the sailing is not so fair. To have a charge in a community, or town, where business is stagnant, people ignorant of the enthusiasm of success, the members not only poor, but what is worse, indifferent. To feel while in the study at a loss what character of a discourse to prepare, because you are not certain as to who will be there; to go to the house of God after a slight rain has fallen and find only a few faithful ones present, the others too delicate for exposure; to have persistent refusals made you by men and women capable of leading prayer meetings and teaching classes in the Sunday-school; to be necessitated to make frequent visits to the deacons, to "see about getting some money," and often receive the reply, "well, I don't know who has the list," to realize that common decency demands a new suit of clothes and yet be unable to procure it; to have only a small number contribute to the enterprises of the denomination, only one in twenty to read the religious paper. These are some of the trials and hardships which confront many of our Alabama pastors, and these men deserve our sympathy and prayers. Oh if they could know each week that from hearts of ministers and members all over the State earnest prayers were going to God in their behalf, how their souls would rejoice. We are now able to thank God for giving us some hard fields, for since we are in this work it en-

ables us to help those who must walk the same way, for these hard fields must be supplied, the accredited servants of God must labor to make these places, now spiritually barren, "blooms as the rose." And we say to brethren so situated to day, remember the principle on which rewards come: faithfulness in performing given duties. The Master may yet say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many." According to human ideas you may not be succeeding, but God is the judge, and your seeming failure may be a grand success.

## EXPERIMENTAL LEGISLATION.

We seldom allow ourselves to discuss questions that relate specially to the material interests of the country. But occasionally some of these questions come up that so vitally concern the public that it is not out of place for a religious journal, in a modest way, to indicate where the friction is likely to occur in the enactment of new laws, laws which we have designated as *experimental legislation*. There have recently been passed two laws, one by the Congress of the United States, the other by the legislature of Alabama, which fall within this category. (The one passed by Congress is known as the "Inter-State Commerce Bill," the other passed by our legislature relates to the younger employee of our cotton mills, or any other manufacturing enterprise in which children under fourteen years of age are employed. They both relate to questions that are purely experimental, and the aim of each, we doubt not, is good; and if good intentions could always shape results, why both of these laws would no doubt benefit the country. But then results often take the very opposite direction which the projectors intended. How often is the well known saying of Burns verified,

"The wisest schemes of men and mice  
Gang oft a-glee."

The first effect of the "Inter-State Commerce Bill" will be to consolidate all the great railroads of the country, and especially of the South, into one grand organization. This process is now going on, and by the first of April, at which time the new law goes into operation, will be practically completed. This will create the most giant monopoly ever known in this country. It will crush out all competition, and place the country at the mercy of this one system of railroads. The railroad interests of the country, whether right or wrong, regard this new law as a blow at them, and they will meet combination with combination, not so as to resist the law as to make the "law of the margin" this bill allows them. The next effect will be to destroy the policy of "special freights" from one great trading point to another, and this will bear heavily upon our merchants. If we understand the law it practically prohibits all discrimination between through and local freights; so that all the railroad authorities will have to adopt a uniform schedule of freights. This will be attended with no little friction. Another effort will likely be, that all these railroad authorities will feel compelled to withdraw the policy of granting "excursion rates to parties attending important gatherings, whether religious, political, social, or what not, as well as all "commutation tickets." This will bear pretty heavily upon the travelling public.

Now, whether there be compensatory advantages in this new law there may be. Time will determine. The State law lately enacted, to which we refer, prohibits the employment of young people under fourteen years of age from working in our factories more than eight hours in the day. The effect of this law will be to drop out of these factories a very large number of these poor children whose food and clothing are in their wages. For no manufacturing business can pay adequate wages to support its employee's and leave any margin of profits on the eight hour rule. And to drop out perhaps one fourth of the spinners, weavers, &c., in a large cotton mill at the end of eight hours, and retain the balance two hours more, involves an absurdity which no prudent manager of such an institution can afford to commit. So that the practical effect of this law will be to drop out most of the operatives from such an establishment who are under the age of fourteen. Between the ages of ten and fourteen is the most important part of the formative period of young life—the very period when that skill in labor is acquired which will always thereafter command the best wages. The law under review strikes a blow at this very period, and demands these young people to such other employment as they can find, or to idleness, and many of them to the charities of the world. It seems to us that the legislature, before passing such a law, might have called before them some of the wisest and best men engaged in these manufacturing establishments, and thus have shown them the course of hearing from them. We doubt not the aim of the law is good, but its effects may not answer the wishes of our legislators.

The old Latin maxim goes, "*nequid nunti*," that is, too much of one thing is good for nothing. If the law had prescribed ten, instead of fourteen years of age, it would have been wise, for this is the law of England, the oldest and most extensive manufacturing nation in the world. Ten hours is not too much for either old or young life to work, at least until the old pass the age of sixty. There is not a successful farmer in all the country who has sons of an age to wield a hoe or a plow that does not average ten hours every working day of the year.

But our aim is simply to call attention to these laws to set our people to thinking; for we really do not feel competent to discuss them in their various bearings. We have only pointed out a few of their more obvious results, as we review them. If we are mistaken we shall be glad to be corrected.

S. H.

## FIELD NOTES.

The gambling law went into effect on the first.

A long letter from Wheeling withouby name.

The prohibition law is now in effect in Evergreen.

Rev. J. J. Shaffer preached at Dadeville on the 27th ult.

The Baptists down in Florida have been pounding Rev. Paul Willis.

Much interest is reported in the First Baptist Sabbath-school at Anniston.

Rev. J. J. Porter has gone to Knoxville, Tenn., to hold a series of meetings.

Prof. Threadgill's concert at Fort Deposit on the night of the 25th was a splendid success.

Rev. D. I. Purser is aiding his brother in a meeting at Troy with promises of good success.

The Mormons have settled down in the mountains of Cullman county. They have a church up there.

Mr. Pleasant church, Clay county, has a good Sabbath-school, with Bro. Aaron Bell as superintendent.

Rev. David Lee, of Mt. Willing, is very ill. Our prayer is that God may deal tenderly with this aged servant.

The ladies of the Southside Baptist church, Birmingham, held an apron bazaar and supper at the Brunswick Hotel last Tuesday night.

We are proud to number Rev. G. D. Benton among the unselfish hosts who are seeking to increase the circulation of the ALABAMA BAPTIST.

Mrs. Goodale, of Louisiana, has visited a number of towns in Alabama, and delivered instructive and interesting temperance addresses.

Bro. J. H. Carter, from extreme North Alabama, sends his renewal and tells how he loves to read the paper and how he prays for our success.

The *Evening Star* has succeeded the *Appeal* published in this city. Mr. R. H. Richardson is the publisher, and is making a very readable paper.

Mrs. Theo. W. Camp, a good Baptist sister, died in Crenshaw county, of consumption, on the 21st ult. "Blessed are the dead who die in the Lord."

The ladies of Briarfield gave a variety supper on the 22nd for the benefit of the Baptist church. The proceeds amounted to something over ninety dollars.

"Give me the eye that can see God in all, the hand which can serve God with all, and the heart that can bless God for all," was the prayer of William Secker.

The I. O. O. Good Templars have a lodge in Montgomery, which has been in successful operation for twelve or fifteen years. It now numbers over a hundred.

What joy the Christian feels when he hears of the conversion of sinners. That joy has assured many a doubting one that his name was written in the Lamb's book of life.

They who see them always carry scars. They are burned. And though they live, they live as men that have been burned. The scar remains.

A man in Lauderdale county gave a boy a drink of whisky. When the courts made him pay about \$100 for his gift, he concluded that that character of a presentation was rather dear.

The Harpersville correspondent to the *Shelby Sentinel* announces the death of Dr. Young Inzer, who was a consistent Baptist and useful man. To his bereaved ones we offer Christian sympathy.

The *Shelby Sentinel* speaks very highly of Bro. H. C. Taul, who has for several years held the position as chaplain to the penitentiary. He thinks the failure of the Board to re-elect him was very unwise.

Fathers Ryan and Mahoney are still jailed in Dublin Ireland for contempt of court. Herberstown tenants have voted that they will not pay rent until these worthies are released.

The question of the hour still is: What will the courts do, and what will the Catholic churches do?

Bro. T. F. Gwin, of Oxford, is constantly sending new subscribers and renewals, and saying success to our paper. His actions prove that he means just what he says. Reader, what does your actions show?

Bro. Lyon: "I earnestly desire and considerably hope, that you may be instrumental in doubling the number of subscribers to the paper." Thank you, brother, an occasional news letter from you would aid in this desired increase.

Rev. D. I. Purser was in the city over night last week. His card was found at our door. It was with regret that we learned that he had left the city on the early morning train. Come down again, dear brother, and stay longer.

Rev. S. R. C. Adams is one of the best preachers in the State, has a large field and his people love him, and so do we, but if he would send a letter once in a while telling of what he sees and hears our love would increase. Try it and see.

"Children are wearing shoes in Atlanta to-day who never wore them before. Atlanta merchants have all felt the change since prohibition passed. Money that used to go for whisky goes for home comforts now."—*Samuel Siman, Atlanta Merchant*.

The Anniston Watchman says the trustees are determined on a change of location for Howard College, and it is almost a certainty that Anniston will get it. Is it a fact that the trustees have determined to move the college? If so they have never publicly said so.

Rev. H. M. Wharton began his temperance work at Hoy Tabernacle under a shower of stones. The roughs did not like to hear the saloons talked against, and wanted to dry him up. The police brought about quiet and the work went on with a fresh vigor.

A sister from Briarfield renewing, says she has welcomed the paper so long that its weekly comforting pages would be sadly missed should the paper fail to reach her. Dear sister, don't hesitate to write us about your pastor. A letter from you would encourage him.

Unless somebody is mistaken in their statements, the great vaults under the Episcopal Cathedral, Manchester, England, are rented at high prices to dealers for the storage of liquors. The *Index* hints that there is very little to resemble "Apostolic Succession" in this.

In the past two months we have received over 150 new subscribers, and this fact caused a miscalculation in giving out paper to the printer, so that for the past three weeks there has been a shortage. All those who have missed their papers by reporting to us will have their dates set up three weeks.

From the *Birmingham Chronicle* we learn that Dr. J. J. D. Renfro will soon publish a book containing his sermons preached while he was chaplain of the tenth Alabama Regiment. This work no doubt would have a tremendous run, and we heartily wish the brother the greatest measure of success.

The *Selma Times* speaks of "The three leading colleges at Tuscaloosa, Greensboro, and Auburn." The *Montgomery Advertiser* rises to a point of order, and wishes to know when Howard College lost her rank as the peer of them all. Thank you, Bro. Clark. Howard College is doing the best work of her life.

The Baltimore Baptist understands that Prof. Ayers has purchased the Female Institute property of Warren, Va., and will hereafter reside over that institution. This, if true, will be sad news to the hundreds of us who have learned to love this wonderful musician, who traces every note back to the author of harmony.

A strange notice appeared in one of our daily papers last week. It was that a Universalist preached in the Baptist church at a certain place. Is it Baptist usage to allow our pulpits filled by men who as manifestly twist the Scriptures as do Universalists? Shall men who teach that regardless of faith, man and his soul a man will be saved, be furnished a platform by Baptists?

Some months since the pulpit Bible was stolen from the Baptist church at Furman, it was found recently in the house of a white man, and with it was the Bible belonging to the Methodist church at Pine Flat, also some church lamps and Praise Books. The man claimed that the articles had been left him by a negro with a number of abuses, but we judge the man was simply practicing Ananias on those good brethren.

Bro. W. B. Struck, a sterling farmer of Verbenia, came to Montgomery last week to sell his cotton. Being one of the men who raise plenty of corn, potatoes, molasses, &c., he is never compelled to give a mortgage, and never giving mortgages he is at liberty to hold his cotton until prices rise. Many other farmers got cents for their cotton, and left the money here to pay for provisions for the past year; he sold his for 92, and put the cash in bank, carried it home with him, or made whatever investment he law properly. See the difference. This man is the father of Will and Sam, two of our school fellows, as fine boys as the sun ever shone upon.

It makes us feel good all over to hear leading men in other denominations say, "You Baptists are seating us in the line of schools, your preachers, trustees and laymen work more for the schools than our people do." An intelligent Presbyterian minister and teacher told us that recently. Some years since another Presbyterian preacher said so far, we had exercised better judgment in the location of our theological schools than they had done.

I have been suffering for ten days with neuralgia, and on getting down my writing paper this morning found the following, which caused a hearty laugh, to-wit: "When the deacons of this country learn to pull teeth with out making a man wish he had been born a hen, life will have as much brightness.—Pine stripe." I have done my best at two churches, and got one subscriber; as I persuaded one, I feel encouraged to try another.

—T. F. Hudson.

Bro. Garrison writes that he loves the ALABAMA BAPTIST and is looking for it, because he believes its weekly visits will aid both pastors and brethren to discharge their duties. This pastor has the charge of four churches and his ambition is to get each family in each church to subscribe for the paper. He says, "We have what I call two travelling prayer meetings, at one service the other night we had thirty up for prayer." May great success attend your work, dear brother, both in getting readers for our paper and in winning souls to Christ.

Bro. Bailey tells the readers of the *Florida Baptist Witness* that Free Will Baptist minister being asked how many Pedo-baptists had accepted an invitation to the Lord's Supper in his church in the last ten years, replied, "I cannot call to mind one in a dozen years." Also, that while he was pastor in California a Presbyterian lady came to the Baptist church one morning when there were no services in her own, and remarked to a lady that she went to the Episcopal church, but seeing they would have communion she came over to the Baptist church.

It happened that that was the regular communion season for the Baptists, and the woman who left the Episcopal church where she knew she would be invited to commune became greatly offended because she was not asked to join with the Baptists in celebrating the Lord's Supper. The brother hints of insincerity.

The Danville, Ky., *Register* has this to say of Prof. Ayerette, who has recently been elected president of the Judson Female Institute: Prof. S. W. Ayerette, of Konnoke female college, this city, has resigned his position as one of the principals of the college to accept the presidency of the Judson Female Institute at Marion, Alabama, one of the largest schools in the South. The *Register* makes this announcement with genuine regret. Mr. Ayerette is an accomplished scholar and teacher, a man of pure character and gentle manners, and a conscientious and intelligent educator. No man in this section is better qualified to instruct girls and young ladies in books and morals and the Christian graces, and the Piedmont section sustains a great loss in his removal to another State. He will not leave until the close of the present session, but whenever and wherever he goes he will take with him the best wishes of the *Register*.

There are people who argue that their boys must see and come in contact with sin and evil, and that there is no use of trying to keep them from knowing life as it is, and that possibly the sooner they learn all about these things, the earlier will they become disgusted and seek those things more pure and solid. To all of whom we commend the following thoughts from Henry Ward Beecher: "I do not believe in bringing up the young to know life, as it is said. I should say as soon think of bringing up a child by cutting some of the cords of his body and lacerating his nerves and soiling and tattooing him and making him a Indian of him outright as an element of his education."

There is a story of a man who, stopping his manhood by bringing him up to see life, to see its abominable lusts, to see its hideous incarnations of wit, to see its infernal wickedness, to see its extravagant and degrading scenes, to see its miserable carnalities, to see its imaginations set on fire of hell, to see all those temptations and delusions which lead to perdition.

My God, I have never thanked thee for my thorn. I have thanked a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my crosses, but I have never thought of my crosses as itself a present glory. Thou dost love, whose human path has been perfected through suffering, teach me the glory of my cross, teach me the value of my thorn. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of day, then shall I know that my thorn is blessed by thee, then shall I know that my cross was a gift from thee, and I shall raise a monument to the hour of my sorrow, and the world shall write upon will be these: "This was good for me to have been afflicted."

—Rev. Geo. Matherson.

The meetings here in progress for several weeks, closed Monday night, the 28th inst. Thirty-five were baptized, which, together with those baptized and received by letter during the meeting, numbered over forty—making in all fifty, or more, received into the membership of the church since my pastorate began here in October last.

This meeting, in many respects, was most remarkable. It was an old-time revival. Older persons, some of them long hardened in sin, were most happily converted, confessing Christ, gloriously before the congregation. The keynote that rang through the confession of all the converts, was this: "I am satisfied." Quite a number of the Sabbath-school was converted; nearly one whole class (Miss Lofton's) went down into the baptismal grave together, dressed in white, and presented a beautiful spectacle. For several months I have been lecturing the young from the blackboard, with pictures drawn illustrating various subjects, and the impressions made have resulted in many conversions among the young of all denominations. It is hard now to tell how many professions were made in the city during the meeting. There are quite a number yet to follow in joining the Baptist church, both by baptism and letter.

I commenced the meeting with the inquiry pew method—inviting the unconverted to sit on these pews at all times during the services from the beginning to the end. Often they came and took them before the services began; and sometimes there were over fifty at once on the front pews for prayer and instruction. I made the proposition from the start, that whoever would come and take these pews as God's method of leading them to Christ, and keep them, would be converted. I also made the proposition that the meeting would never close with an unconverted person on these pews. Not one came and kept them; that was not converted; and there was not one converted off of them. On the last night of the meeting there were but three left upon them; and this seemed to place me in a close position with God; but God answered prayer and blessed the proposition. All three happily professed conversion at the close of the meeting that night; and two of them joined the church. The other will join soon. God cleared the seats, and thus vindicated our faith in his promises.

The church and a large number of Christians, have been greatly revived and enlarged. Not a single backsliding member but came and confessed sin, and found a refreshing from on high. On Sunday last I preached a sermon in the morning, upon the subject: "What is the New Testament Church?" At night I preached upon the subject: "What is the New Testament Baptism?" During the day we received six new members. My doctrinal discourses were largely attended and blessed of God, and the brethren were strengthened.

Bro. C. Smith, of Childersburg, preached two weeks of the time, most acceptably for us. He is a man of deep piety, strong faith, great energy, characteristic originality, and made a fine impression in Talladega. We all love and admire him very much. As an evangelist he will do great good, and churches cannot do better than to invite him to their aid. Bro. Smith does not regard the authority of the neuter verb "is," always, as squeamish people would like; but he understands the supremacy of gospel verbiage, and he knows how to reach the minds and the hearts of the people. He varies just enough, sometimes, from good English to be interesting. It is a little refreshing. It seems that smooth, oily, fine English has lost its effect in some places—though I don't mean that for Talladega.

I wrote to Dr. Renfro, the old pastor, to come over and be with us, but he would not do it. His heart is greatly rejoiced at our success, and he has the consolation of knowing that when one sows another may reap.

—GEO. A. LOFTON.

Talladega, March 29, 1887.

## MARRIED.

At the residence of Mr. Floyd Fontaine, the bride's father, March 16th, 1887, by Rev. J. B. Small, Dr. J. A. Gilmore and Miss Katie Fontaine.

May peace and union of sentiment reign throughout their future pilgrimage, and may their sky, which now seems so clear and bright, never be overshadowed by dark clouds of strife and contentions.

How's Your Liver?

In the Oriental salutation, knowing well that good health cannot exist if the liver is out of order.

Loss of appetite, bad breath, bowels constipated, headache, with dull, heavy sensation, Pain under shoulder-blade, often mistaken for Rheumatism, Fullness after eating, disinclination to exertion of body or mind, Irritability of temper, Low spirits (or the blues), Restlessness and a sensation of having left alone something that ought to have been done, Weariness, Dizziness, dots before the eyes, highly colored urine, bitter dreams, Constipation, etc. Not all, but always some of these symptoms indicate want of action of the Liver, and for a safe, reliable remedy that can do no harm and never known to fail.

THE GREAT







