

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH"

IN LOVE."

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NUMBER 19.

Howard College.

A Howard Boy Speaks out for Marion.

As we glance over the stage of action of "this most active of the ages," its phases portrayed to us through the newspaper, (ALABAMA BAPTIST right kind now,) that great index of thought and advance, we rest and ponder over that, to us, most deeply potent theme—education; and under it those great agents to its promotion, viz.: schools, colleges, &c. It gives us satisfaction to note the increase of interest in that worthy cause, shown in increased effort to forward their every interest, but leaving the common country school we come at once to classify colleges, an easy task: (1) Denominational, (2) State, and we see at once the separate impress of the two throughout the land, both in matter and manner. That the deep, strong current, only more potent in actual worth for being hid beneath the artifice of show, spread out by others; this powerful, all-conquering, bidding the world, "See, it's me." And by this I mean not to say anything against State institutions, which are necessary to advance in civilization, for besides their direct educational force, their existence increases the vitality of our other colleges, but I do say, with emphasis, that that deeply noble, moral current that moves on quietly and unassuming, is the one I admire most, judging from my humble standpoint. I see there the source of a material good, not in show, but in doing, not in seeing, but in being—honor, duty, the first words in its code. I may be judged biased and my opinion worthless, here, but it is mine, and some may excuse me for being biased, if so be, in a cause so worthy; after having enjoyed the advantages of that grand old nucleus of (1) moral, (2) physical and (3) mental training. The only reason any one doubts her strength for material good, is that they don't know her internal working, or have had the subject misrepresented by some fellow that was not man enough to stand her discipline; had to be sent home; and then, to hide his own worthlessness, finds fault with the institution that would have

done him good, if he had had any reasonable amount of solid material in him with which to work, in moulding and finishing character.

These specimens of mortality always find good men ready to agree or sympathize with them, poor abused things! Now, if we would all quit complaining at bad work (especially when it is first class, as Howard College does), grumbling for change, saying "can't," and all put our words and deeds together, working before God, with the one aim to strengthen the cause of good in our State—in the world—by giving some money to Howard College, so that those noble true souls—the five that do the work of fifteen—no matter what the cost to health, by giving each more time to the recitation room per day, might be paid at least one good price for doing the work of three, it seems to me that we would be acting more like Christ did while among men, and directed us to do.

The biggest obstacle in the way of endowing our college is that "Can't where it is," so strongly emphasized by many. Of course, if men are persuaded "it is useless to try," they will not try, and there is no do without try. Suppose Napoleon had said, "Can't, Alps is too steep," Austria would not have been forced to withdraw from Italy, at least not as soon as she was. It seems to me that there must be feeble activity, if any at all, where can't is the text preached. There are impossibilities, but ought we not to give a thing an honest, vigorous, trial before we say it can't be done? I believe we can and will endow the Howard where it is if all hands will take hold and try. Whoever it is that said "Howard boys have no college pride," has taken on himself a proposition that he would find trouble in proving. No thou God of mercies, bless and hold in thy strong hands our loved alma mater. Leave her not to the mercies of the money-cyclone that unknown may sever her most vital chord that lovingly entwines and strengthens the sons of our land that are placed in her charge, shaping them into finished, rounded manhood, whose God is their goal. Are we, the Baptists of Alabama, to be led by the nose wherever some moneyed syndicate takes a notion to want us? It does not seem to me that a Baptist college is a thing to be given into the hands of land or other speculators. Christ counted the widow's mite as great as the greatest gift, why? because it was given in the right spirit. Why do the land syndicates, &c., offer tracts of land and money, if we will move our college? Is it to enhance the value of

their land, or to strengthen God's kingdom in the world? "Pshaw," you say, "that's all bosh." Maybe it is, but are we serving God in our organization as Baptists, or do we exist for the purpose of making money? (If the latter, please take my name off.) Does Christ say no matter how it comes so it's money? If he does, then all right, we will all pull for Anniston, Birmingham, anywhere they offer money, no matter what the motive, provided it can be demonstrated that as much good in moral and intellectual advance can be done there as in Marion. We all know that one educated rascal is worse than several uneducated, for his capacity for evil is increased. Suppose the college, by being moved, should get more pupils, and we will grant that, out of the larger total there are graduated an equal number of highly moral, God-fearing men, in other words, that there is turned loose on the world the same amount of good moral forces, this leaves a much greater amount of educated immoral force turned loose; is the total tendency for increase or decrease of moral, religious advance? We are going to do all we can for the college, no matter where the Convention puts it, (Don't want to run one of our own because we can't control the whole Baptist people,) but we will hate to see our loved old institution torn from the foundation on which she has done and is doing so much good, and will do much more if we will only lend a hand, and help her. Lincoln Institute is gone, malaria died the death at last Convention—what else against Marion? I am ready now to admit that I am an upstart, had no business to write this or anything like that, but the question is not what I am, but will it be a moral advantage to move Howard College from Marion? Is a truth any the less true because a mortal as yet on the lower rounds of the ladder says it?

Wheeling Letter.

Dear Baptist: As our church is rarely noticed I feel at liberty to say something in its behalf. We organized about two years ago with seven

members, but I trust we are all in harmony. Bro. S. R. C. Adams is our pastor, and it is useless for me to say that he is a fine preacher, for all who read the BAPTIST have long ago found out that. We are trusting that much good will be accomplished by him here and elsewhere. The weather has never been too cold, nor has it rained too hard for us to omit holding Sabbath-school. Bro. A. Byson, who is ever at his post, is our beloved superintendent. The average attendance is about 55. There are seven classes. We need teachers that will take great interest in their work. We all feel too incompetent for this task. Brother and sister Thurman are again with us. They gave us their help about six months last year, and we don't know how to do without them. Mrs. T. is our organist. A Methodist remarked that it was no wonder we had better attendance than they, because our singing was so attractive. Measles have somewhat disturbed our attendance. We expect a large increase since the weather is better, and the measles abating. Kind words is the literature we use. We feel thankful for the envelope system. Churches who have never tried it would be surprised to find how much easier they could raise the amount asked for. Our church put out between fifty and seventy-five; when returned there were \$15.35, and only one returned empty. The contents ranged from 5 cents to \$3.00. Between this and the associations we expect to take up another collection. We don't intend to be behind. If pastors would urge their people up to their duty in this matter they would not blush so when money is mentioned. I have seen ministers who looked as if they wanted to get behind the door when their churches were called at associations. The pastors are largely to blame. I tell you, brethren, if the State Board of Alabama ever needed money and men it is now. Just think of the population of Jefferson county, outside of other counties, with these mining towns, most of them are destitute of preaching of any kind. Think of it, readers. There are many preachers in this State who are almost, and some entirely secularized; they ought to read and ponder what Paul said when he exclaimed, "Woe is me if I preach not the gospel!" Wake up, ye idlers, work while it is called to-day, for the time cometh when stocks, bonds and real estate will be worth very little.

T. E. R.

Wheeling Coal Mines.

Carve your name on hearts and not on marble.—C. H. Spurgeon.

Hasty Trip Notes.

I have hastily visited Warrior, Hartsell, Danville, Flint, Decatur, Hillsboro, Tusculum, Sheffield, Florence, Madison, Huntsville, and Scottsboro. I could say many good things about the kind people at all these places, but have not time.

THE PREACHERS.

Breth. Carter, Stephenson, Brown, Gunn, Shackelford, Speer, Doult, Crutcher, Hillyard, McGaha, Henderson, Coulson, and Horton. I have met Brethren Carter and McGaha by their attentions brought me under special obligations to them.

THE BAPTIST PEOPLE.

Is in a sad plight in all this country, our people have contented themselves to occupy the country, giving the towns up to the Methodists. Huntsville is the only town in all this part of Alabama where the Baptists have any strength, and there they are a feeble folk compared to others. At Florence, one of the nicest towns of the State, with twenty-five hundred inhabitants, there has been no Baptist church for forty years. At Athens we have a nice house and a few members, I learn, but no preaching. Here our Bro. Sumner did his last work for the Master. At Sheffield the Baptists have two of the nicest lots in the town set aside for them. I have taken steps to procure possession, and we will, ere long, have preacher there. I was compelled to miss many of our strongest churches which were a little off the railroad.

Brethren, what shall we do? Shall we remain in the country or shall we take steps to put the Baptist cause at the front in our towns? Our Methodist brethren are building wisely. They are seizing upon the centers, not with once a month preaching, but by putting their young men in charge to preach every Sunday to one church. It is distressing to be in one of these towns and learn that our Baptist church, if we have one, is served once a month by a brother who lives twenty miles away. He comes on Saturday morning and returns Sunday evening; if he gets \$50 for his services he thinks himself fortunate.

Our people do not read our religious papers. Very few of the preachers ever see the ALABAMA BAPTIST. The Baptist Reflector and the Baptist, both Tennessee papers, are often found in our preachers' homes than our own paper.

MISSION WORK.

The Muscle Shoals Association is doing some mission work, the North Liberty is doing a little. I believe the Tennessee River Association is not doing anything now. There is work to do, but who is to do it? If half a dozen preachers in each of these associations would set their heads to co-operate with the State Mission Board, it could accomplish a grand work, but can do but little without it.

STRUCK BY A BOOM.

I happened at Florence the very day their land sales commenced. It is the first boom I was ever in. It consisted of a brass band leading the way from lot to lot, an auctioneer wagon following, and numerous vehicles following it, surrounded by a motley crowd of men, women and children—white and black together—of probably one thousand. What will come of the boom, the Lord only knows. I could but fear that many a poor fellow would regret his purchase, but then, it may be, the sorrowing ones on the other side, those who did not bid, may be just as great. Florence is a fine town and no mistake. I hope before long to secure a nice lot for a Baptist church there. I could find but one Baptist there, a man of seventy-two, who said he had despaired of ever seeing a missionary Baptist preacher again. When I told him I hoped to return in the fall he said he knew he would be dead before that time. But some of our people will move there ere long, and we must make a start.

THE COUNTRY.

There is no question about this being the most beautiful part of Alabama. Grand mountains and beautiful valleys, fertile lands makes the most desirable country to live in. Decatur, Sheffield and Huntsville, besides public work and railroads which they have, or will have, have fine agricultural lands to back them. The Tennessee valley shows the effects of the large plantation, negro labor and all cotton system. The places have gone to ruin, the lands are worn out, the stock are poor. These lands which will make us fine grass and clover can be raised anywhere, are turned to cotton raising. I am not much at making

PICTURES.

but here is one which our southern

people ought to consider seriously. I saw it in Tusculum: In the street I saw twenty or thirty poor, very poor cows, picking the short grass, across a wire fence. I saw a field of as fine clover as ever grew. In the stores I found Northern hay for sale, and every boat on the river brought many tons. What will become of a country inhabited by such a people? The answer is easy: It will be taken from them and given to a more thrifty people. And this is being rapidly done. The Yankee with his broad "rs" is coming, he is here, and the country will be the better for his coming.

GO TO DANVILLE.

If anybody wants to see in March Alabama, in a fertile valley, let him not fail to go to Danville, ten miles from Hartsell. A brother there has a thousand acres of beautiful land to sell, and he has agreed, if he gets a certain price for it, in two years he will give Howard College

FORTY ACRES

and may be a mile. In two years the college is sure of that land, and it will bring \$4,000 in less than five years.

I have not time to speak of Hartsell, the coming "Oil City of Alabama," of Decatur and its noble Gordon, the president of the Land Company, who will do a handsome thing for our people there; of Tusculum and its big spring, and its stealing, all so quietly, of Sheffield's thunder, of Sheffield which will have a population of 10,000 without a doubt in less than two years; of Huntsville, its big spring, its fine mountain resort which is nearing completion, its beautiful streets, its kind people; of the Highest School in the State, at Trinity, on the mountain, taught by Bro. Shackelford. And now I only have time to say, I am at Scottsboro the county seat of Jackson county, enjoying the hospitality of Bro. L. C. Coulson, whose house is the home of travelling preachers. He and his good wife are getting ready to go with me to-morrow to Louisville, to see the gathering of our Baptist hosts. And then after a three weeks' trip I will start for Marion.

Letter from Stanton.

Dear Baptist: I feel like our church should be heard from once a year at least, though a poor writer, I am prompted by this feeling to give you a line or two, asking that you pass all imperfections by, and give my letter a place in the columns of your valued paper (provided, you think it worthy that space).

To begin with, I will call attention to the many improvements which have been made recently at "Ebenezer," this being the name of our church. First we had it nicely ceiled, next purchased a set of suspending lamps, we then went to work and raised funds sufficient to buy a ninety dollar organ, still we made another effort and had the church nicely painted, both out and inside, and right here I must say that our members, and the community at large, deserve much credit and our sincere thanks for the liberality shown in contributing money and help for the above purposes. I wish space and time permitted me to name each individual who helped accomplish these improvements.

Ebenezer, you might say, is a historic church. It is an old building, having been erected somewhere in the 40's, though yet in a good state of preservation. It is situated on a very high hill overlooking the busy little village of Stanton, which is in the valley below; and since has been clothed in her robe of white it gives her quite a stately and majestic appearance.

Ebenezer has witnessed the scenes of war, for it was there that the gallant and brave Forest, with his little band of ragged and broken Confederates, in April, 1865, fought a desperate battle with the Federal forces. A church that has had so much to do with the history of the Confederate battles. Many of the poor boys who wore the gray lie scattered around the hills close by with nothing to mark their resting place. I myself figured in the action and one of my mess-mates lies beneath the sod not a hundred yards away. Poor boy! Peace to his ashes.

Ebenezer holds the only visible signs of the battle, as the holes made by the minnie balls are still to be seen, many bullets having passed through her walls.

We have a large membership and a good Sabbath-school. The Rev. Geo. Mills fills the pulpit.

In conclusion I must say that it is a satisfaction and a great pleasure to know and feel that our church is growing and prospering, and I want the Baptists to know it.

J. G. WHITE.

Meeting of the Muscle Shoals Baptist Association.

According to appointment made at the last May, the district meeting of the Muscle Shoals Association was held at the Town Creek church, commencing on Friday, 27th of May, 1887, at 10 o'clock a. m.

The following will be the order of services, as arranged by the committee: Introductory sermon at 10:30 by Eld. W. T. Cobbs; Eld. J. W. Dobbins, alternate. After sermon a. m. for dinner.

2 p. m.: Discuss the question: "What is the best means of evangelizing the people?"

3 p. m.: Material aids beyond the order of church? Time one hour.

4 p. m.: What is the best means of evangelizing the people? Time one hour.

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work of our Master is going on finely.

Bro. Harris, can't you come to our fifth Sunday meeting at Evergreen? Please send Bro. Hare, if you can't. I find that the paper is not taken as it should be, so I want one of you to come over and give some of us a send off about the matter and see if we can't give you a send off, too, in the shape of a little ready cash. Pray for us, brethren, and when you pray sympathize with us also; for you don't know how much good it does us to read words of sympathy, such as Bro. Henderson gave us in our paper a short while since.

W. N. HUCKABEE.

Plantersville, May 2nd.

Letter from Columbus, Miss.

Dear Baptist: Last Sunday was a good day to the Baptist church in this city. The Tri-Weekly Dispatch of this place, had this to say about the services:

"A BEAUTIFUL SERVICE."

Last Sunday the Baptist church was crowded to its utmost capacity with a congregation, among whom we noticed several prominent members of other churches. The large congregation was attracted doubtless in part by the announcement in the Dispatch, that the ordinance of holy baptism was to be ministered by Dr. Dobbins, after the close of his sermon. The sermon was in answer to the question, "How may I know I am a Christian?" and every one seemed to enjoy the unfolding evidences of the new birth as the pastor presented them. Then followed a scene of unusual spiritual interest and impressiveness. A score of converts, ranging in years from the pastor's little boy of eleven, to the matronly lady of middle age, went down into the spacious baptistry, singly, and in family groups, and were buried in baptism according to the ritual of the Baptist church. Many eyes were suffused with tears, as brother with sister, and friend with friend, together descended into the water of consecration to the service of the Redeemer of souls. The evening service was almost a reproduction of that of the morning. Quite a number were baptized. First a lady

of one of our best families, a devoted wife and devoted mother, then three brothers, then two other brothers, successively submitted to the holy rite. Seldom has Columbus been privileged to witness so solemn a privileged observance. This church seems to be in a very prosperous condition. Forty-five persons have been received into its membership since the first of January, and the audiences are always large.

Columbus is taking on new life and prosperity. The Georgia Pacific Railroad is now finished to this city, and we have daily communication with Atlanta, and all intermediate points. The city voted a donation on Tuesday last of \$100,000 to the Tombigbee railroad, which is to run from Columbus to some point on the Kansas City and Birmingham road; and thence to Decatur, or some point near that place, on the Tennessee river. When this road shall have been completed we will have direct communication with the great West, and an outlet to the northeast, which will be of great advantage to our city. A cotton factory is in process of erection, and will be completed the present season. When these improvements are consummated Columbus will be on a "boom."

The state of religion in our churches generally throughout the State is encouraging. Our Baptist colleges, both male and female, are in a prosperous condition. Mississippi College, located at Clinton, has matriculated 215 students during the present session. About fifty of the students are preparing for the gospel ministry—good men and true.

THOS. C. TEASDALE.

Columbus, Miss.

Missionaries for the Country.

Dear Baptist: Please find the enclosed money for the continuance of your good paper. I can't well do without it. Rev. Lohon's address before the theological students of Howard College on the subject of Nazareth and the poor Nazarene carpenter, is more than worth the subscription price of the ALABAMA BAPTIST. I can't see how it is that any Baptist can afford to do without it.

Now, that I am writing to you, I hope that you will not think it amiss in me to pen a few words more. The missionary work that is being carried on in Alabama, is what I wish to speak of. If I am wrong, forgive me, but if I am right in my views, please give me your serious attention. Where are our missionaries sent? Are they sent to our cities and towns?

I see a great deal said in our papers about mission work. Is Anniston, Birmingham, Selma, Montgomery and other cities and towns of our State needing the aid of missionaries? They all have good, comfortable houses of worship, zealous, intelligent pastors to instruct the people. They also have praying, pious, self-sacrificing superintendents and faithful teachers to work in their Sabbath-schools. Where is the charity in sending missionaries to these places? Away from the cities and towns hid behind the mountain fastnesses and in the lowly valleys buried in ignorance of Sabbath duties, Bible's or tract's influence are many, very many bright-eyed children who have never seen a

that to please God, they must keep this Sabbath holy, would no doubt make bright ornaments to adorn future churches. It does really appear a farce to me to hear of missionaries visiting places which are flooded with Bibles and Godly instructors, missionaries, mostly, to my knowledge, visit places only that are convenient to their railroads! I heard of one that could not afford to give five miles out from a railroad to visit a destitute church. Is this Christianlike? Did he not go into the mountains and desert places to teach the people? Was it too far for him to walk from one obscure place to another to teach the people the way of righteousness? Have we any account of his ever having refused to go to any place where he was called on to do deeds of kindness? He preached to the poor in the wilderness. He walked more than five miles to proclaim the glad tidings of salvation to lost, ruined men. He commissioned his disciples to go—where? Into the cities and towns only? No; he told them to go into all the world and preach his gospel to every creature.

Alas! the waste places that are in Alabama! Would it not be best to turn our missionaries into those destitute places, where the sound of the gospel is rarely, if ever heard, and let the well supplied cities and towns rest for awhile.

MRS. C. M. DEVENEAU.

Anniston, Ala.

Appeal from the Day.

in St. Petersburg.

The pressing need of my church in St. Petersburg has forced me to come to America, to beg the Christians of this country to help me. The place where we have met to worship God for the last six years was in my own private apartments. There we held private meetings every week, in three languages, German, Swedish, and Estonian.

My church is very poor, its members are recruited from the lowest classes. They are utterly unable to raise even the rent for a place of worship. For them to buy a meeting house, is out of the question. Last year my family suffered greatly from epidemics that prevailed at the time. Six were ill with small-pox, at one time, then four had whooping cough, then came typhus fever, and then diphtheria. For these reasons the government has forbidden public meetings to be held any longer at my house. We shall have to get a suitable place of worship, or stop our work. We have no means to do the former; we dare not do the latter. Our work in Russia is too promising to be abandoned. It distresses me to be absent from it now. All I want is to get back there and go to work.

Personally, I have endured want and privation. I have been seven times in prison, and suffered a year's banishment for the gospel's sake. But God has indeed wrought wonders

as I am not only permitted to return to Russia, but to reside in the capital itself, and to preach, both there and in the province of Esthonia.

I have sworn not to disobey the government, and therefore can only hold family worship, at which there must not be more than twenty people present, including my own family. This necessarily shuts out many who would gladly come.

Brethren, you live in a free country. You have not experienced what it is to be imprisoned for the sake of the gospel, and to be carted about like a criminal. You worship God in your comfortable churches. You ask for nothing so beautiful. We desire only something simple; but we want a place in which to preach Christ—a starting-point from which we may push our work in the country around. We need in all \$25,000. To some of you this amount will appear large. But you must remember that the cost of living in St. Petersburg is precisely like those in New York City. Real estate is very high. I cannot obtain what we need short of the sum in

need. I am in the employment of the Missionary Union, and the Union has a reversionary interest in the building to be secured. Oh! will you come speedily and help?

Contributions should be sent to E. Coleman, Treasurer, Tremont Temple, Boston, or to J. A. Schulte, Treasurer of Missionary Society of German Baptist churches, 1420 Chestnut street, Philadelphia.

A. R. SCHIEWE, Pastor of the Baptist Ch., St. Petersburg.

Eld. B. N. Hatch.

The work of this brother in Mobile and elsewhere entitles him to something more than a passing notice.

From a boy he had been engaged in the fruit nursery business. About ten years ago he entered the ministry, and for two years has traveled as an evangelist. At first, of course, he had little to do, but now he cannot begin to answer all the calls for his services. He has held successful meetings throughout Mississippi, including some of the largest cities. His work with the Palmetto church recently was the best revival the church has ever had: fifteen were added by baptism and several by letters. At Zion, in the country near by, in a much shorter meeting, many more were added.

The Lord uses him to a power to awaken the ungodly and to lead them to Christ. Simple, plain, and unpretentious, he speaks the truths of the gospel with earnestness, and the work is done. His remarkable success in drawing congregations, and in winning souls is due simply to his faithful use of the word of God. "Some else besides Hatch was there," said a brother in Mobile when he heard of the power of a certain service. Yes, the Lord was there; and accounts for his success. Last year he averaged over two services a day the year round. He is between thirty and forty, and has a wife and promising daughter about thirteen years old.

J. B. H.

A Letter from Bro. Benton.

Dear Baptist: I have not time to say much about my church, but I will say that it is in a very prosperous condition. The pressing need of my church in St. Petersburg has forced me to come to America, to beg the Christians of this country to help me. The place where we have met to worship God for the last six years was in my own private apartments. There we held private meetings every week, in three languages, German, Swedish, and Estonian.

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Alabama Baptist.

MONTGOMERY, ALA., MAY 15, 1887.
J. O. HARRIS, Proprietor and Editor.
S. HENDERSON, D. D., Associate Editor.
C. W. HARR, Office Editor and Manager.

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All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala. Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

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The Baptists in Michigan are said to have fought boldly for the prohibition amendment, also the Methodist. An anonymous writer in the *Evangelist* says the Catholic, Lutheran and Episcopal churches were arrayed bodily against it, also the Congregational and Presbyterian, though the first less than the latter, not being so strong in the cities. Glad to know

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HEADQUARTERS AND SOME WHO HAVE VISITED US.

The ALABAMA BAPTIST office is being found out, and our brethren are beginning to act as if they felt it to be true when we say this is Baptist headquarters for the State. Recently quite a number of prominent ministers and laymen have visited us. We enjoy seeing them and hearing them tell what the Master is doing in their churches and communities. Dr. Gradick, "a noble old Roman" from Selma, appreciated very much the article in last week's paper "The old folks' room." He thinks that there is too much of a disposition in the young to neglect the old. Readers, these old pilgrims, many of them, are lumps of gold with nearly all the dross gone, and if we take the trouble we can gain much of wisdom and comfort from them. Of course Dr. Lofton was with us nearly every day. We greatly admire his strong and manly expressions about the truth. He believes in a converted membership, and in preaching Baptist, Bible, doctrine. Thinks the churches need their Baptist backbone strengthened.

He has promised to write some good articles for the paper. Pastors get your people to take the paper and be benefited by these letters.

The never tiring, massive brained G. A. Nunnally, while on his way to Louisville, rested a while with us. Says as soon as the matter of the location of Howard College is settled the endowment move will take new life. Some brethren promise to do liberal things. Some will give handsomely if it remains at Marion, and others will do a big thing if it goes to Birmingham, Anniston, or some point near their home. Brethren, this is not the spirit to exhibit, broad-minded Christianity will do all in its power, let it go where it will. We must not be narrow in our actions on this question. The college is the property of the Baptists, and our duty is to endow it, regardless of its location. If you conscientiously believe your town to be the best, and can offer advantages superior to any other, and thus induce the Convention to accept the proposals, then all good and well, but if they reject it don't, for the sake of harmony, for Christ's sake, get contrary and say we won't help you a particle, but will go on our own hook. Followers of Christ, if there ever was a time when we need to be united it is now. The mutterings of dissatisfaction caught by the ear of the watchmen bode no good to the cause. Oh! for the spirit of the Savior to possess our hearts now, and make us willing to be sacrificed rather than to

be divided.

DR. LOFTON'S SERMONS AND BLACKBOARD ADDRESSES.

While this brother was in Montgomery he did good work in each of his sermons. He believes in probing the hearts of sinners to the bottom, and have them pricked to the heart and cry mightily to God for pardon. His idea is that it is amid the travail of soul that a sinner is born to God. His sermons, so far as we heard, were simply yet logically arranged, and delivered with an earnestness and pathos that made a profound impression on his hearers. An acquaintance of ours sitting in one of his congregations said, "he pointed at me and said, young man you know you do so and so." Every evening at 4 o'clock he gave his "chalk lectures," especially for the children, and we have never seen any style of work better adapted to impress forever the minds of the young with the great facts of the Bible. A preacher may preach about

the "broad and the narrow way" and the children would soon forget the words of the Savior, but when the wide gate, broad way, thronged with people pressing down towards the burning pit, and on the other hand the small gate, the path over mountains high, valleys green, beneath shadows dark and the city in the clouds are so plainly presented before them, and each point explained, there is no forgetting.

Bro. Lofton is certainly a genius in the line of drawing. The pictures that he puts upon the board are his own, or mostly so, conceptions of the true meaning of the text. He has most of his exercises photographed. Looking over a number of these specimens we were very much struck with his perfect conception of so many Bible truths, and the skill displayed in picturing them. These picture lectures are going to play a big part in this pastor's work, and when he comes to gather up his sheaves in the great day of accounts we are sure that he will find many who were led to seek the Savior through the medium of this work.

That Episcopal clergyman who said, "the church of England is saturated with popery and leavened with wildness," hit a hard home thrust.

One man's idea of a Baptist layman was a baptized believer, who was willing to offer himself a living sacrifice to God.

Laymen do not reflect as they ought before the world the principles they profess. They must take their religion in their business. The church needs this kind of men more than anything else.

Editor Robertson said Baptist laymen are unordained Baptist preachers, they owe as much to the community as the preachers.

W. W. Rutledge, made a wise remark when he said: "The first duty was to educate the negro up to a standard of knowing themselves and their condition."

The speakers all agreed that we have a vast responsibility resting upon us in view of the great number of immigrants that are coming to this wonderful South, so grand and holy in its old memories, and so glorious in its present developments.

Pastor Christian thought the way to arouse the sleeping Christians who had no pastors and whose church houses were rotting down, was for the brethren who were present, to go out and "sleep with the boys."

"There is a difference between philanthropic beneficence and Christian giving, to get a spiritual blessing the love of God must inspire action in unclasp the pocket book."

Capt. A. J. Harris (a son of Alabama) thinks Christians ought to give until they feel it to be a sacrifice.

Speaking on the question of Sabbath-schools, a teacher said he had studied the matter from every standpoint, and felt that the scholars did not come Jesus it was the teacher's fault.

This meeting will do much toward arousing the Baptists in Tennessee. What we need in Alabama is more activity among our laymen. There are wise lawyers and influential physicians who could be a power if they would take hold and help their pastors.

SOME EARNEST WORDS.

There is not one intelligent Baptist in Alabama, one who takes any of our religious newspapers, and who is therefore informed on such subjects, who must not feel a sense of shame flushing his cheeks when he contrasts what Alabama Baptists are doing with what many of our Sister States are doing in our great benevolent enterprises; yes, and when we contrast what we did years ago, when numerically we did not have much more than half the membership we have to-day, with our meagre contributions now. We once led the whole Southern States in this respect—we now scarcely preserve an average standing.

Why, with well nigh or quite double the membership we then had, have we sunk below, in actual figures, what we then gave to these grand objects? We can think of but two reasons for this state of things. First, our pastors have failed to present these objects to their people with the frequency and earnestness of former times.

Second, the "broad and the narrow way" and the children would soon forget the words of the Savior, but when the wide gate, broad way, thronged with people pressing down towards the burning pit, and on the other hand the small gate, the path over mountains high, valleys green, beneath shadows dark and the city in the clouds are so plainly presented before them, and each point explained, there is no forgetting.

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LAYMEN OF TENNESSEE TALK.

The meeting at Nashville of the laymen of Tennessee was largely attended by some of the most consecrated men of the State. Hon. P. T. Glass said, "The Baptists are indebted for much that they have accomplished in the spread of the Gospel to the aggressive character of their teachings." As laymen we must not be content with simple attendance on church and Sunday-school, and such contributions as we are able to make, but we must each use the talents God has given to the upbuilding of his kingdom.

The first question discussed was the Baptist Layman; who is he and what are his relations to the church and community? One speaker said he was seen a good deal in the world, sometimes coming out of saloons, sometimes in the shameful dens.

Prof. Rust, of Kentucky, said he had always tried to uphold his pastor. Nothing can be in the church in which laymen do not have a hand. The kind of layman wanted was one who could work all along the line, from the pulpit to the street.

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from all eternity to sit down and do nothing, mere fossils of Egypt's "lean kine," whose only purpose is to "read the faith and patience of the saints." Brethren! Is it not high time to awake out of sleep? Is it not time to shake off this spiritual lethargy, and do something worthy of our calling? Is this state of things to continue indefinitely?

But the second reason we had in mind for this deplorable indifference to our great denominational enterprises, is that so few of our brethren take any religious journal to keep them abreast of the times. They know comparatively nothing of what we have done, are doing, or propose to do. If we may use the illustration, the great enemy of souls, seems to have given them an over dose of the mythical waters of Lethe, and set them to sleeping so soundly that no agency yet invoked can arouse them. They seem to have abandoned themselves to dreaming of a paradise they may never reach, and of some it may be feared that nothing short of the stinging summons that came to the rich fool in the gospel at midnight will rouse them.

pel the delusion. Now, there are a few of these brethren that could be reached by inducing them to take either our paper, or some other of like character, whose weekly visit would stir up their hearts, and bring them into line with the few that are doing all that is done, in advancing the cause of Christ. No man can take a decided interest in anything of which he knows but little or nothing. "Knowledge is power," says the old proverb. The books, and tracts, and sermons sent into Germany, through the press in the sixteenth century, stirred the whole of Europe from centre to circumference. They lit up the fires of a Reformation that has changed the destiny of the world. Only less potent than the pulpit is the press, when consecrated to this glorious cause. So that in promoting the circulation of its emissaries we are promoting every interest dear to the heart of every Christian. Brethren, we have not one nickel's interest in the stock of your State organ, but we do feel a profound interest in sending it to every Baptist home in Alabama, for we know that its visits will vitalize every interest fostered by our denomination. We know that contributions to missions, Foreign, Home, and State, to education, male and female, and to all other worthy objects will be gauged by its circulation. Like the rod of Moses, wherever it strikes the streams of benevolence flows.

S. H.

grand and good man, a faithful member of the First Baptist church, and a useful and honorable member of society. He is gone, but not forgotten, for he will continue to live in the hearts of many of our people. "He rests well who sleeps in Jesus."

Rev. Paul Willis writes that through Bro. J. Gunn, our brother in Sumterville, and the *Baptist*, he feels like he knows us, and he very graciously thanks us for our efforts to make the paper readable. Well, it is a fact that we are beginning to feel very much acquainted with our subscribers all over the country, especially those who pay their subscriptions and write for our columns. Send on your renewals, brethren, and let us be bound together with silver cords.

We had a good serious meeting at Providence church Saturday, Sunday and Sunday night. This church has resolved to build a new house, and a committee has been appointed to solicit funds. About \$75 can be raised in this vicinity. We will have a church there. I proposed, as soon as crops were laid by, to bring a broad saw, plane, etc., and go to work on the house. Last night there were in the altar for prayer all of fifty inquirers. Brethren of Alabama, pray for us and help us if you can. I find no objection to the paper, lack of means is the only barrier now. If I were able I would order ten copies at Providence, and several at Leachport, Union Grove and Pleasant Hill churches. I scatter my old copies among the brethren as I go. May God bless you.—H. W. Gillingham.

of the Southern Baptist Convention.

BY REV. E. A. STONE.

FIRST DAY.

The Southern Baptist Convention met for its annual session in the Broadway Baptist church, Louisville, Ky., May 6th, 1887, at 10 a. m.

The session was called to order promptly by Rev. F. H. Mell, D. D., who read part of the 2nd chapter of Philippians, followed with prayer by J. L. Carroll, D. D., of South Carolina. The roll call of States was made showing over 600 delegates present.

The hospitality of the people of Louisville was shown in affording an opportunity for the delegates to ride around the city on the Daisy Railroad, and an invitation from citizens to the Convention to the number of 50 persons to ride through the city in private carriages on Monday.

The balloting for officers resulted as follows: President, P. H. Mell, D. D., D. L. D.; Vice Presidents, L.

that our brethren sometimes forget how good the paper has been at times in the past, but we are encouraged to think that such kindly expressions are now finding utterance.

The whisky men of the nation are becoming alarmed. Great sums of money will be scattered over the States to buy newspapers and politicians. The need of the hour is that Christians of every name stand together as they have never done, and these allies of hell with all their gold must fail in ignominy and shame.

If Howard college is to be moved, let it go to Birmingham. The capital will some day be there, and the students can go to the hall of the legislature and see and hear for themselves. This idea of a change in location of the capital may be laughed at now, but many of us will live to see this bold assertion a reality.—Z. T. Weaver.

The new birth as taught in the Bible, is something more than a change of mind, it is a change of nature. The things we once hated now appear to us lovely. Sin, which as a sweet

flower we used to roll under our tongues, becomes the blackest thing beneath heaven, and we turn with loathing disgust from the memory of our former deeds.

Rev. E. T. Smyth has resigned the care of the church at Anniston. May 15th is the date set for the election of a successor. Bro. Smyth has done a fine work at Anniston as the large congregations, fine Sunday-school, and neat church building are evidences. Bro. Smyth has a handsome residence in Anniston and will doubtless remain there for a time at least.

Our sympathies go out to Bro. Falkner, of Mountain Creek, in his great bereavement. He was on Friday last called to bury his youngest daughter, Miss Bettie. She is said to have been an exemplary Christian, and beloved by all who knew her. Such parables, while sad, are not final. "For we shall meet to part, no never, in the resurrection morn."

Rev. M. B. Wharton has received notification of the fact that he has been selected as one of the speakers of the 5th annual International Sunday-school Convention of the United States and the British and North American provinces, to be held on the 2nd, 3rd and fourth days of June, in the city of Chicago. This is a handsome compliment, not only to Dr. Wharton but to the State.

A faithful servant of the Master was removed from earth to heaven last Friday morning when Bro. B. W. Young, of this city died. He was a

prosperity every way. We submit the concluding portion of the report as embodying the impressions of the Board as to the present and future duties of the Southern Convention.

CONCLUSION.

A recent journey of the Corresponding Secretary, through the States composing the Southern Baptist Convention, has made the impression that while there may be local and

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crucified. Such intensely figurative forms of expression embody requirements to which we fear very few

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ates about the dead, while before his face and eyes myriads of souls are sinking into the bottomless pit.

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