

# THE ALABAMA BAPTIST.

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## THE MISTAKES OF SOUTHERN BAPTISTS.

Dr. J. L. Burroughs, of Virginia, in an article contributed to the *Watchman*, of Boston, Mass., on the mistakes of Southern Baptists, says: "We have almost literally no pastors in our Southern rural churches, we have only monthly or semi-monthly supplies." We regret that we have to acknowledge that this is a true statement. We are not disposed, however, to reprove our Baptist brotherhood for this state of things, which in great majority of cases results from necessity. The rural districts are very different from the towns and cities. The membership of the churches are scattered, and live from one to ten miles from the meeting house. They cannot attend their meetings every Sabbath without great trouble and inconvenience. If they had services at their churches every Sabbath the minister would have small congregations, and would become discouraged because of the non-attendance of the members. This is true of many churches. Yet it is also true, that in many portions of the South our churches are able to make an improvement in this matter. They can have preaching twice a month, and many of them every Sabbath. In fact, we know that there has been an improvement, and a number of churches which a few years ago were content with preaching once a month have preaching twice a month. We think as our country grows in population our churches will see the necessity for more frequent preaching, and the importance of having settled pastors. It is well to agitate the question and get our country churches to improve. Dr. Burroughs thinks that the reason why our country churches are behind in their contributions to benevolent and missionary enterprises is because they have no settled pastors to train them, and because of the system of monthly meetings. We have no doubt that this is true. And we think that every country church, that can possibly do so, should make an effort to settle a pastor. There are many country churches in Alabama that are able to employ a pastor for his whole time. They have only to will it, and it can be done. In many places two churches can combine and settle a pastor between them, and he can do pastoral work for both. We think it time our churches should wake up on this subject. Let our ministers bring it to their attention, and at the next fifth Sunday meetings let the subject be thoroughly discussed and brought prominently before the churches. Its persistent agitation will do much towards bringing about a reform in this direction.

## The District Meeting of Bethel Association.

Convened with Goose Creek church on Saturday before the 5th Sabbath in May, 1887.

Bro. G. W. Barkley was chosen moderator, and J. E. Smyly secretary.

Bro. W. V. Vice preached the introductory sermon.

Several messengers from other churches were present.

The subject, Duties of pastors to church and church to pastor, was discussed by several brethren.

The meeting then adjourned until to-morrow Sabbath. The meeting was called to order at the hour appointed, and the discussion of the Sabbath-school question was opened by Bro. S. P. Jackson, followed by others.

The members of Goose Creek church then voted to organize a Sabbath-school.

Collections were taken during the meeting, and there was received in cash: For Sabbath-school at Goose Creek church, \$2.50; Ministerial Education, \$22; Bro. W. V. Vice, \$4.60.

The committee on programme report the following subjects for the next meeting:

1st. Christian giving, or how much does each Christian owe his Lord. J. B. Perkins, W. L. Walton and T. T. Daughdrill.

2nd. The power of the religious press in educating the religious morals and religious characters of the rising generation. W. A. Parker, L. T. Daniel and S. G. Woolf.

Sabbath-school mass meeting, conducted by Bro. J. L. Tucker.

Seeing that the fifth Sabbath meetings are revived over the State, we urge our brethren to attend.

The meeting then adjourned, to meet with Flat Woods chapel on Saturday before the fifth Sabbath in July, 1887.

Introductory sermon by Bro. W. A. Parker; Bro. L. T. Daniel, alternate. J. E. Smyly, Sec'y.

Man must work. He may work grudgingly or gratefully. He may work as a man or as a machine.

## Removal of Howard College.

In October, 1833, at Salem church near Greensboro, in what was then Greene, now Hale county. The Baptist State Convention of Alabama was organized. The objects of the Convention are to aid in Foreign and Domestic Missions, and the education of intelligent and pious young men called to the ministry. (Holcombe's Hist. of Ala. Baptists p. 66).

The Convention met at different points from year to year until 1833, accomplishing but little, except to send out a few missionaries and agents to instruct the people and make collections. There was great opposition among ministers and laymen, some openly opposing, and some by failing to do anything, for fear of their popularity.

"Thursday, August 16th, 1833, was the time appointed for the Convention to meet at Grant's Creek church, in Tuscaloosa county. And while the hearts of some were rejoicing in anticipation of a pleasant meeting and of embracing a number of brethren from different parts of the State, the day rolled on—the friends met. But how shall we relate the sad, heart-rending disappointment!! McCraw, Regan, and Thomas, and Holcombe, were the only brethren present, with the exception of those in the vicinity. T. W. Cox and several others from the neighborhood are at their posts. \*\*\* A thick gloom rested on each countenance, the hopes of the few that met were blasted; their expectations cut off; their anticipated joys were turned into mourning, lamentation, and woe. \*\*\* On the first day their discouragement was so great that no attempt was made to do business; they adjourned until the next day. In the course of the night it was manifest that the good Lord had appeared for their relief, and made them sensible that their dependence was not in man. And notwithstanding they were again disappointed by not receiving any recruits on the following day they felt to grow stronger and stronger, and more determined to offer up their prayers to God, and make one united effort to save their sinking cause." (Ibid. 71 and 72).

They put on foot plans, which resulted in the establishment of a seminary of learning on the manual labor plan. The next anniversary was held with Salem church near Greensboro, in November, 1834. There was a larger attendance here than at any previous meeting. Over 50 were there and for years everything seemed more encouraging.

After the Manual Labor Plan was tried for several years, it failed for lack of funds, &c. The property was sold, the debts paid off, and a small fund left over. How to dispose of this fund and others collected afterwards, for the best advantage for young licensed ministers, for their greatest advancement in knowledge and preparation for preaching the Word, seemed to be the great question.

You will see in the issue of the ALABAMA BAPTIST of the 9th inst., "Howard College Column," some chapters of history, by Rev. J. H. DeVotie, D.D. "The real beginning of Howard College in Marion, Ala., in the Academy of Prof. S. S. Sherman. And also in the clear and able statement of Dr. W. W. Wilkerson, for many years President of the Board of Trustees of Howard College, a more recent history of the college.

It has been the child of many prayers, has been tried as by fire, burnt down two or three times. Has come forth from its ashes every time on a higher plane and has been more and more useful.

To appreciate the importance of Howard College to the Baptists of Alabama, we have only to look around in every direction. See the standing of those who have been educated there, among them her preachers, her teachers, her lawyers, her doctors, her statesmen, her military men, her merchants, and her farmers. To these she can point and exclaim *these are my jewels*. I know of no place, no larger than Marion, where there are more intelligent, enterprising, influential Baptists than at this town. I have never known any community, men, women, and children, where all seemed more deeply interested in the students of an institution, than the people of Marion manifest in the students of Howard College. Not only Baptists of Marion show a deep interest in its students, but other Christians also. While at a commencement at Howard College a few years since, I noticed Dr. Raymond, then pastor of the Presbyterian church there, seemed as much interested as any one.

I know of no community where I would prefer to send a son, for the moral and religious influence exerted over him, than that of Marion. We see the result of this influence every session, in some of the boys professing conversion and uniting with the followers of Jesus our Savior.

In view of the proposition to move Howard College from Marion, I ask brethren all over the State to let their prayers go up to God, from now until the Convention meets at Union Springs, in July, that he may guide and direct by his Holy Spirit in this action. And when it comes to the time for the vote to be taken in the Convention, I ask brethren that public prayer may be offered, previous to taking the vote, that in this way we may have the guidance of our Heavenly Father. JOHN C. FOSTER, Foster's Ala.

South Carolina Correspondence. Dear Baptist: As the preacher of the commencement sermon of Furman University, we had the pleasure of hearing Dr. J. M. Frost, of Selma, who gave us a strong, interesting and glowing sermon on the monumental evidence of the resurrection of Christ. The monuments referred to are the New Testament scriptures, the Lord's day, baptism, the church. Some of us who had some acquaintance with Dr. Frost were prepared to expect "a feast of fat things" out of God's word; and no one was unfed and unfilled on this occasion, out of the very large congregation which literally packed our house of worship. There could have been no more appropriate subject nor a fitter discussion of it. Our people will be all glad to see and hear from Dr. Frost again.

This Sunday will be memorable also for a very unusual occurrence, viz., the ordination of three young brethren to the work of the gospel ministry, which took place at night. The brethren are P. H. Goldsmith, H. R. Mosely and R. G. Patrick. They had all been members of the Greenville Sunday-school, and students together in the Furman University, and are now members of the Greenville church and students in the seminary; two of them, besides, being sons of two of our deacons. You do not wonder that the house was again packed full to witness the services of ordination. Dr. F. M. Ellis, of Baltimore, preached an inspiring sermon from 1 Tim. 4: 1. "Preach the word." Dr. Frost led in the ordaining prayer, after which the presbytery laid their hands on the heads of the young brethren; Dr. J. C. Furman delivered an earnest and touching charge, and it fell my lot to present to them the Bible. Other members of the presbytery were Dr. J. Amund, pastor of our church, and brethren J. K. Mendonhall and R. H. Griffith. It is an interesting coincidence that on the same day, in Tuscaloosa, occurred the ordination of J. H. Foster, Jr., another student of our Theological Seminary. My thoughts were busy with remembering, too, that within one week of twenty-eight years before, the father of young Bro. Foster had aided in my ordination in the old house of worship in Tuscaloosa. Of the presbytery on that occasion only two members are now living, Bros. J. C. and J. H. Foster. The others have gone to their reward; but "instruments of the fathers shall be the children."

Monday night, Dr. Ellis delivered an address before the literary societies of the university, on "Brain and Brawn." His wonderful power as a speaker was shown in his holding for two hours the attention of a very large audience, who were all cheered the many fine points that were made.

The presence and services of Dr. Frost and Ellis gave an admirable send-off to our commencement exercises, so that both Furman University and the Greenville Female College, will warmly remember them as having done much for one of the most satisfactory anniversaries they have ever celebrated. Both institutions reported a larger number of students in attendance than before, and are much encouraged for the future.

A strong, sensible, practical address on common school education was made before the alumni of Furman University by Hon. J. H. Rice, now the State Superintendent of Education. And among the last and most pleasing of all the exercises of the week, was a charming address on life's tuition, before the Judson Literary Society of the female college, by the Rev. H. W. Battle, now of Wadesboro, N. C. C. M.

Every Christian should be growing. At the same time it is not good to think about the growth, but rather to do daily duties with fidelity and in a spirit of consecration to Christ.

## Howard College.

An effort is being made to remove Howard College from Marion and locate it in Birmingham or Anniston. We have yet to hear a single reasonable or substantial argument urged in favor of this removal outside of the proposition that perhaps the college would receive an endowment if the change were made. The only question then is, if an endowment could actually be secured by removal, would this advantage alone justify the change in location of this time-honored institution of learning? We think not.

In the first place if this endowment is only to be made on condition that the college is removed to one of the places mentioned, then it is evident that the motive which prompts the offer of endowment is not the good of the college, but for the benefits that the locality making such endowment would hope to derive from the removal. Of course if the establishment of Howard College at either of the places named will be of advantage, the removal from Marion would correspondingly injure that town. The question then arises, and it is a very important one, well worthy the serious consideration of patriotic Alabamians. Is it good policy to further embarrass the development of central Alabama by taking away any of the advantages it may now possess?

If there is a portion of the State that needs to day the heartiest encouragement and practical assistance from every well-wisher of Alabama's advancement, it is that part commonly known as the black belt. This portion of Alabama has had mountains of difficulties to overcome in its march of progress that have not been encountered in other parts of the State. It is now about to take a mighty bound forward, and anything done to retard its progress is a blow at the interests of the entire State, for Alabama's development should be general and not confined to a section. We are aware this is somewhat a sentimental view of the question, but unless the benefits to Howard College will be overpowered great by its removal, the considerations we have named certainly should have their weight in determining this matter.

But there are plenty of practical reasons why this school should not be removed from its present location. Howard College has gained its prestige and renown at Marion. All of its history is connected with the place, and to the excellence of its situation is due much of its past success. It is centrally located, in one of the healthiest towns in the State, easy of access in the midst of one of the most cultivated communities in the South, while its moral, as well as its intellectual surroundings, could not be surpassed. To break up the college from its present location would be to destroy all the past memories connected with it, and would, in effect, simply be the destruction of the college itself and the establishment of a new institution elsewhere. There is no need whatever for such destruction. If Birmingham or Anniston can endow Howard College, at either of those places, they can endow some new school just as well, and thus accomplish the purpose they have in view of establishing an institution of learning in their midst.

As to the endowment of Howard College, the great Baptist denomination of Alabama, with its eighty thousand members can, and will see to it that it shall be made wherever the college is located. No surer death blow could be struck to the Howard College location.—Selma Times.

Howard College. In another column will be found an extract from a letter from Dr. Renfro, of this city, to the Chattanooga Baptist Reflector, touching the removal of Howard College to this city. The Baptists of Alabama feel a deep interest in this removal because the Howard is their chief educational institution. Their ministers are educated there, and the young men of their denomination are graduating from its classes in large numbers. The college is already a strong one in faculty and class rooms. It has held its own with two State institutions offering free tuition. This, too, in the face of the fact that it is located in an inconvenient village, in an out of the way section of the State.

There was a time when it was thought necessary that a student should withdraw from the world and pursue his learning, and as far as possible from the people who were doing the world's work. The student and the scholar were not as other men. That day has passed. The theory now is—and it is the true theory—that a man should be as little removed

from the world as possible in pursuing his studies, and be as little different from the men as possible when he takes a place among the toilers of the world. Whether he is to be on the pulpit, the bar, or into business, he is at a great disadvantage if he has spent the years of his youth in a remote village.

It is better that he be among the men who are in the burden of the day, that he should know what the world is doing and talk to living men as they talk, the thoughts of dead writers, it is infinitely better that an Alabama boy should, as he drinks of the fountain of life of his State, that fountain of life is the new idea of work and patriotism to be found only in Birmingham. The Birmingham ideas are the living growing ideas that will soon dominate the whole South, and the young man well imbued with them is better equipped for his life work in the South than one filled with the idea that the world is going wrong, and that the old times were better than these. The world never goes wrong except to those who will not, or cannot, grow with it. The present is always better than the past.

Therefore it is wisdom in this great denomination to move up from the past to the present, from Marion to Birmingham.

Birmingham will offer the proper inducements aside from the inducements mentioned above, and we have no doubt that the college will seek the center of life and activity in the State.—Birmingham Chronicle.

District Meeting. The general meeting of the Tallapoosa River Association will be held with New Harmony church, six miles South of Dadeville. Commencing on Friday before the fifth Sunday in July. The following subjects are suggested for discussion:

1st. What is gospel discipline? and can a church prosper without the exercise of a healthy discipline? Opened by Bro. J. H. Ledell.

2nd. What is the best means of securing systematic giving to the support of the gospel on the part of church members? Eld. George Harrington.

3rd. What is the influence of a regular prayer meeting and Sunday-school upon the spirituality and prosperity of the church? Eld. G. W. Gregory.

4th. What is it to be a Christian? Eld. Wm. Robertson.

5th. What are the chief causes of Zion's languishing, and how may they be removed? Eld. T. B. Pruitt.

6th. What is the duty of church members to the church? M. E. Farber.

7th. Are our churches doing their duty in mission work, and how shall we increase the mission spirit? Opened for all.

8th. What relation does the church and pastor bear to each other? Opened for all.

R. H. RODGERS.

Dr. A. O. Davidson's Visit to Choctaw County. I am not prepared to say what kind of an impression our country and the people generally made on the mind of Dr. Davidson during his flying visit to Choctaw county, recently, but I will venture the assertion, that he carried with him a high and noble

## First Baptist Church of Eufaula.

Last Sabbath was the semi-centennial of this church and also the last day of Dr. Nunnally's pastorate. A memorial service was held in which the history of the church was reviewed by the retiring pastor. This church was organized June 24th, 1837, with twenty-two members. In 1840 they built their house of worship on the bluff at a cost of \$3,745. Their present house was erected in 1870 at a cost of about \$35,000. Their first pastor was Rev. Wm. Tryon. He was succeeded by Matthews, Patterson, Henderson, McIntosh, Van Hoose, Reeves, Wharton, Kinnebrew, Gregory, Chambliss, Wamboldt and Nunnally. In 1847 the membership had grown to one hundred and five, in 1857 to one hundred and ninety, in 1867 to two hundred and eighty, in 1877 to four hundred and seventeen. During the pastorate of Dr. Nunnally of two years and four months there have been one hundred and sixty-three accessions to the membership, and the church to-day has nearly one hundred members more than ever before. As a testimonial of the church's appreciation of the mercies in the past, they determined to put the house of worship in thorough repair. The Ladies' Aid Society having on hand about three hundred and fifty dollars for that purpose, a collection of the same amount was made from the congregation, making seven hundred dollars, which is sufficient to completely repair the building.

So closes the first fifty years of this church and the pastorate of Dr. Nunnally. The church materially and spiritually is in splendid condition for his successor and happy will be the minister who is so fortunate as to be called to this field.

The prosperity in the past is a promise and a prophecy of what it is expected to be in the future.—Eufaula Times.

Fifth Sunday Meeting. The Baptist church at Louisa, Ala., and in the second district of the East Liberty Association, will hold a three days' meeting, beginning on Friday before the fifth Sunday in July, for the discussion of subjects of interest, and such other exercises as may be deemed prudent on the occasion.

The following programme is recommended by the committee appointed for the purpose, and it is hoped that not only the brethren specially appointed will attend, but that others will come prepared that much good may be done in the name of the Lord.

Rev. J. W. Hamner will preach the introductory sermon Friday at 11 a. m.

1st. Pastor's duty to his church. By Rev. J. R. Moore, C. J. Berden and S. S. Smith.

2nd. Deacons duty officially. By Rev. S. M. Adamson, J. P. Shaffer and J. P. Hunter.

3rd. Saturday, 9 a. m.: Are we duty bound to help missions. By Rev. J. F. Bledsoe, J. R. Moore, and J. P. Shaffer.

4th. Church duty to pastor. By Rev. J. C. Motley, C. J. Burden and S. M. Adamson.

5th. The importance of encouraging the reading of religious literature, especially our denominational paper, the ALABAMA BAPTIST. By Rev. J. P. Shaffer, J. W. Hamner and J. F. Bledsoe.

6th. Relation of Sabbath-schools to the church and to the community. By Rev. N. S. Smith, Alonzo Pickard and E. C. Cunningham.

7th. Sunday, 9 a. m.: Sabbath-school mass meeting, essays and addresses. By as many as time will allow.

8th. Sermon. By G. E. Brewer or C. J. Burden.

Come brethren and friends, we greatly need your help.

WESLEY H. STEWART.

Fifth Sunday Meeting. The next fifth Sunday meeting of the Shelby Association, is to convene with Dogwood Grove church, four miles from Montevallo, commencing on Friday before the fifth Sabbath in July.

The following are topics for discussion:

1. Church discipline. M. E. B. Jones and T. B. Dison.

2. Parental discipline. H. C. Taul and H. C. Reynolds.

3. The duty of church members in the temperance work. J. M. McCord and J. L. Peters.

4. The necessity of the Sunday-school in order to the fullest development of the church, and how to conduct it. Thos. Fansher and S. W. Jones.

There will be arrangements made for preaching during the meeting.

W. C. CLEVELAND, D. D. C. W. O'HARA, W. J. ELLIOTT.

Committee. Hey Creek, Ala.

Resolutions. To the President and Members of the Board of Trustees of the Judson Institute, Marion, Ala.

BRETHREN.—Whereas: Robert Frazer L. D. has, by his resignation, severed his connection with the Judson Female Institute. Therefore, be it by the Board of Trustees of said institution,

Resolved 1st, That in accepting his resignation we do so with sincere sorrow, and desire to put on record our sense of loss, not only to the institution, but to ourselves individually.

Resolved 2nd, That during the five years of his presiding, the affairs of the Judson, material and financial, have been by him conducted with singular skill and success.

Resolved 3rd, That his scholarly attainments have made themselves manifest in raising the standard of the institution, and have been recognized throughout the State.

Resolved 4th, That his faithful instruction in the word of God, which he has made prominent, has resulted in the upbuilding of the Christian character of his pupils, and led many to a knowledge of the truth as it is in Christ Jesus.

Resolved 5th, That in his resignation our denominational education loses an earnest worker, a broad and accurate scholar and an energetic leader.

Resolved 6th, That these resolutions be spread upon the minutes, their publication requested in the ALABAMA BAPTIST, and a copy be given to Dr. Frazer.

W. B. CRUMPTON, Ch. m. J. N. LEE, J. W. CRENSHAW.

Committee.

## History of the Baptists.

This is the title of a new book, written by Rev. Thomas Armitage, D.D., LL.D., and published by Bryan, Taylor & Co., New York. It is a quarto volume of 977 pages, excellent in mechanical workmanship, and to be sold by subscription.

The preface discloses a fact which seems a little singular concerning a Baptist History, viz., that its writing was wrought by the publishers. We may be sure that for such a book there was both room and a demand. It is not strange that the publishers, in looking for some one to undertake this task, should have chosen Dr. Armitage, who, as Dr. J. L. M. Curry in the Introduction to the History, says, has "exceptional qualifications for writing a history of the Baptists. His birth, education, religious experience, connection with England and the United States, habits of investigation, scholarly tastes and attainments and mental independence, fit him peculiarly for ascertaining hidden facts and pushing principles to their logical conclusion." Besides laboring himself in a noble end, Dr. Armitage has called to his aid some of the best help this country can afford in the way of specialists in certain departments of learning.

The first edition of five thousand copies of the work was sold almost immediately, while there is already talk of an English edition with an introduction by Mr. Spurgeon, who pronounces it "a superb history." So this volume will take its place as a standard work of reference. Its title page shows the scope of the work and also the philosophical basis of its construction: "A History of the Baptists, traced by their vital principles and practices, from the time of our Lord and Savior Jesus Christ to the year 1886."

The author works along the line of this title, giving us a history of principles and practices, rather than of people or especially of local organizations, and shows beyond question "the fact that there may be a flow of visible succession without purity, and there may be a continuous purity without a flow of visible succession."

So far as I know, Baptist History, though we have many that are valuable, has not heretofore been written on this basis.

Dr. Armitage divides his book as follows: Introductory chapter: Have we a visible succession of Baptist churches down from the Apostles? 13 pages. New Testament Period, 11 chapters, 122 pages; Post Apostolic Times, 11 chapters, 172 pages; The Era of the Reformation, 7 chapters, 98 pages; Baptists of Great Britain, 18 chapters, 323 pages; Table of Statistics, References to Authorities Quoted, Appendix, Confession of Schaeffheim, General Index. Beginning with the Apostolic churches, as may be seen from this Table of Contents, the historian sets forth the principles and practices which characterized those first churches, traces them through all the intervening ages, and then shows them to be the principles and characteristics of Baptist churches of the present day. Pedigree may be very important, but it can never be the supreme text of worth. "Oneness with the truth given by Christ" and set forth in the Holy Scriptures, is the best plea that Baptist churches can make for their right to be. For I believe there is a Baptist History and a History of Baptist churches. Whether it shall ever be known, we do not know enough to say. This work of Dr. Armitage, which has met with so much and such distinguished favor, and which is confessedly a great work, is the first word on Baptist History. It is an immense gain in that direction, but it leaves the history of one people unwritten—a history which perhaps will be read only in the eternities.

J. M. FROST.

What to Enjoy. It is a great thing to find how much there is to enjoy, to get some kind of a catalogue or inventory of the blessings heaven has sent you. Why, there isn't a man in a thousand that has any religious conception of what God has given us to enjoy. All the revelations of science are helping us in that direction. When we come to see the beauty and order and beneficence of the arrangements of the universe; we find that God has been catering to our happiness in ways we had overlooked. To live in a world like this, with so much beauty, with singing birds, and blooming flowers gilded by sunshine, a world in which God is painting cloud pictures, lake pictures, and having no sense of enjoyment in them—what kind of a soul is that? It is a great thing to find out what there is to enjoy. Some people don't seem to have any idea that they have anything to be grateful for. They are perfectly blind to their mercies, but wide awake to their miseries. They rehearse these every time you meet them. It is just as easy to cultivate the acquaintance of our mercies as your miseries, and it is a great deal pleasanter for your enjoyment, just as it is a great deal pleasanter to be introduced to your friends than your enemies.

Dear Baptist: On the second Sunday in this month our Sunday-school celebrated "Children's Day." It was a success. The class contributions and the public collection added to the Lord's treasury \$46. We have for our superintendent Bro. N. D. Denson, a man well fitted for the place because of his piety, earnestness and deep sense of the responsibility of the work. No school in the State is doing better work. The church is in a flourishing condition.

I may mention as a bit of news of interest to some of our readers, that on the second Sunday in next month Breth. N. D. Denson and Jas. D. Norman are to be ordained as deacons. The choice of the church, for both these brethren will fill the office well.

The East Liberty will send a full delegation to Union Springs, if all go who now express their intention of doing so. W. C. BLEDSOE.

LaFayette, Ala.



# Alabama Baptist.

MONTGOMERY, ALA., JULY 7, 1887.

JOS. SHACKLEFORD, D.D., Editors.  
Rev. C. W. HARRIS, Manager.

## BUSINESS ANNOUNCEMENTS.

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The trustees of the Moulton Baptist

Female Institute held a meet-

ing the first Monday in July to elect

a teacher for the school.

The Teachers' Institute for the 8th

district will be held at Athens, com-

mencing Monday, the 18th of July,

and continue one week. It will be

conducted by Prof. Mitchell, of the

Florence Normal School.

A number of persons were made

sick at Hartsell, on the 17th ult., by

eating ice cream; cause, carelessness

in preparing the ice cream freezers,

the cream became impregnated with

zinc.

Mrs. S. A. Gordon, the stepmother

of Gov. Gordon, died at the residence

of her grandson, Mr. W. T. Quarles,

in Russell county, Ala., on the 16th

inst., at the advanced age of eighty.

It was only a short time ago that her

husband, Rev. Z. Gordon, died.

At the recent commencement of

Vanderbilt University the Board of

Trustees appointed a committee to

take into consideration the expediency

of admitting young ladies into the

University as students on same terms,

and under same regulations as young

men. The committee are allowed a

year to consider the matter. Why

not let them in?

It is a matter of some doubt whether

traveling revivalists with their mod-

ern methods are of any benefit to the

churches with which they hold meet-

ings. It is often the case, that under

the peculiar methods used by many

of them, a large number of persons

are received into the churches that

may be called rotten timber. It costs

more to get them out than it does to

get them in. Again, after a meeting

held by some of these men, there

arises a dissatisfaction among the

members with their pastor. He is

not the man for the place, they say.

They want a man with brilliant par-

ties who will draw like the travelling

preacher. He is too slow and plod-

ding. He does not put spice enough

into his sermons, in the form of anec-

dotes and thrilling stories. They

must have a new man. The result, a

divided church, and a long season of

wrangling, to the serious injury of the

cause. We would not be understood

as opposing evangelistic work among

the churches. We believe, when

properly conducted it does good.

There are men who are especially

adapted to this work, men who, we

believe, are called of God to such

work, but we think our churches

should be careful in the selection of

those whom they wish to hold meet-

ings for them, and they should insist

upon the pastor holding the reins

while the meetings are going on. In

many instances these traveling evan-

gelists seem to ignore the pastor al-

together. They open the doors of the

church for the reception of members,

and sometimes, to show their lib-

erality and to make themselves popu-

lar, they receive members for the various

denominations that may be represent-

ed in the meeting. This is unbaptist,

and should not be countenanced by

our churches.

The methods and language used by

many of our modern evangelists are

beneath the dignity of the ministerial

office, and are calculated to dishonor

the cause of Christ, rather than honor

it. The slang and abuse used by them

find no countenance in the word of

God, and should be condemned by

all Christians. These men may se-

crete for themselves a temporary popu-

larity and notoriety, but will soon

sink into deserved obscurity.

The real things are inside. The real

world is the inside world. God is not

up, nor down, but in the midst.

## A TRUTH WORTH CONSIDERING.

A good brother, and the pastor of  
one of our prominent churches, in  
writing to us about the ALABAMA BAP-  
TIST, says: "I am honest in my con-  
victions, when I say that a pastor  
cannot help himself in any better way  
than to get his people to take a good  
religious paper. The way to have a  
good paper is to have a good list of  
subscribers."

We are exactly of the opinion of  
our brother.

Let the pastors of our churches  
throughout the State make an effort to  
put the ALABAMA BAPTIST into every  
family under their charge, and they  
will soon see their membership in-  
creasing in efficiency in every way.

DR. HIDDEN, pastor at New Bedford,  
Mass., a city of 40,000 inhabitants,  
tells the Religious Herald some  
good things about that city. There  
is not a licensed grog shop in the city,  
and if liquor or lager beer is sold, it  
is on the sly and at great risk. There  
is a fine public library, with 40,000  
volumes. They have a grammar  
school and high school and both in  
charge of Baptist men. Some of the  
best Sunday-school teaching that has  
ever come under his notice, is done in  
the Sunday-school of the First Baptist  
church. They have quiet Sundays:  
no Sunday mail delivered, no Sunday  
papers, no news boys, hawking news-  
papers on Sunday, no street kept open  
except drug stores. This is certainly  
the cleanest town in America, and  
Dr. Hawthorne will have to give up,  
or make a better showing for Atlanta.

The citizens of Trinity, Morgan  
county, Ala., which is six miles from  
Decatur, are getting up a company to  
build a dummy line of railroad from  
Decatur to Trinity, and thence up the  
mountain, in the neighborhood of  
Mountain View High School. They  
have also organized a land company,  
and propose to build up a town on  
the mountain, which will be a summer  
resort for the Decatur people, and a  
nice place for residences. It is  
healthy, and supplied with an abun-  
dant of freestone water, also some  
mineral water. The capital stock of  
the railroad company will be \$50,000.  
Books of subscription will be opened  
on the 9th of July at Decatur and  
also at Trinity. The stock of the  
land company is also \$50,000. Most  
of this has been secured. There is a  
little of this stock yet to be sold, and  
parties who wish to invest can learn  
full particulars by writing to Rev. J.  
Gunn, president of the land company,  
Trinity, Ala.

## AN OUTRAGE.

The anti-prohibitionists of Texas  
are getting very mad, and some of  
them are committing acts that are out-  
rageous and disgraceful. Not long  
since bishop Turner, (colored,) of  
Georgia, was invited by the prohibi-  
tionists of San Antonio to address the  
people. The roughs and liquor men  
of that city would not permit him to  
do so. They pelted him with eggs  
and howled so that he could not be  
heard. The mayor was appealed to  
for help, but he refused to give it.  
Rev. E. B. Hardie, a Baptist minis-  
ter, on Friday night, May 20th, was  
on his way home from a prohibition  
meeting. He was surrounded by a  
crowd of liquor men, who egged him  
and reviled him with curses. After  
he had reached his home they gath-  
ered around it, and broke in the win-  
dows and hurled heavy stones into  
the room. Such conduct upon the  
part of the liquor men will not win  
them votes.

## THE ALABAMA PRESS ASSOCIATION AND TEMPERANCE.

As a general thing the press of Al-  
abama has expressed itself very em-  
phatically in favor of temperance.  
Many of the newspapers of the State  
are outspoken for prohibition. It  
seems strange to us, therefore, that  
the Alabama Press Association when  
it assembles in its annual meetings  
should countenance the practice of  
wine drinking in the banquets that  
are given to it. At Birmingham this  
was the case, and so at Decatur. We  
admire the independence of our friend  
and brother, Maj. D. C. White, of  
the Moulton Advertiser, who was at the  
meeting in Birmingham, but did not  
attend the banquet given to the mem-  
bers of the association, because wine  
was placed upon the table. Let all  
editors in Alabama, who are temper-  
ance men, thus act when they attend  
these associations, and wine, and all  
other kinds of intoxicating drinks will  
be banished from these banquets. We  
print an extract from a letter ter  
written by Maj. White to his pa-  
per. He talks to the point:

## THE BANQUET.

At 9 o'clock p. m. the grand ban-  
quet, tendered by the citizens of Bi-  
rmingham to the Alabama Press As-  
sociation came off at O'Brien's Opera  
House. We did not attend the ban-  
quet, but those editors who did are  
profuse in their praises of its princely  
magnificence and grandeur. We are  
opposed to banquets of this character,  
and will never patronize anything that  
encourages young men to drink intox-  
icating liquors. If those of our peo-  
ple who are professedly for prohibi-  
tion were blessed with a little more  
back-bone, it would not be many

## FIELD NOTES.

We can get places for fifty good  
teachers.

Rev. Wm. Henry Strickland goes

to Gainesville, Ga.

Rev. F. H. McGill sends some

Florida subscribers.

Maj. J. G. Harris lectured last

bath for the saints of Verbena.

Rev. D. I. Purser preached in the

First Baptist church at Troy last

bath.

Rev. Geo. A. Lofton helped to

dedicate the new church at

ville, Ga.

The Montgomery Greys and

came off victorious in the drill

Louisville.

Rev. A. J. Waldrop, of Woodland

has been very sick, but at last report

was better.

Eld. P. S. Montgomery says

health is better, and he is out in

against sin.

Montgomery police raided a gam-

bling den and captured five men last

Sunday night.

The Washington and Lee

city has conferred the degree of D.D.

on Prof. J. R. Sampey.

We sympathize with Rev. H. A.

Tupper in the death of his son Fur-

man, who died in Richmond on the

19th.

The closing exercises of Bethel

Academy at Fort Deposit were all

that the friends of the institution could

wish.

Bro. Bassett, the singer, will find it

to his interest to write to: Rev. Gatt

Smith, Childersburg, Ala., and give

his address.

The State University is henceforth

to give free tuition, hence the greater

necessity for Howard College to be

endowed.

Rev. J. L. Thompson will spend

the summer at Campbellburg, Ind.

Has plenty of work to do. Sends his

congratulations to us.

Rev. Jno. F. Purser preached to

military of Birmingham on the 26th.

His remarks were greatly enjoyed by

an immense congregation.

The Second Baptist church at An-

niston, of which Dr. Nunnally is pas-

tor, was organized last Sabbath. We

will be obliged for a report of it.

The Baptist Sunday-school of

Huntsville ran an excursion to She-

ffield on the 16th, and cleared about

all expenses \$468.90.—A. W. Mc-

Gala.

We want all the young preachers

to act as agents for the ALABAMA

BAPTIST this summer. Send for terms

to agents; you can do much good

this way.

If our readers knew as much of

Rev. Chas. D. Parker, of Florence,

N. J., as we do they would all send

for his "Leaves from the tree of

life." Price \$1.

Prof. A. S. Worrel, of Texas, a

college-mate of our senior, is doing

fine work in Texas as a prohibition

worker. We thank him for his con-

plimentary words.

Harper's publications, illustrated

Magazine, Illustrated Weekly, Bazar

and Young People, for July are full

of just such matters as many people

wish for the summer.

Prof. Sampey, of Mobile, passed

through the city for Birmingham to

see his family last Monday. He look-

ed well, and is pleased with the

Francis Street brethren.

Some of the subscribers at Flin-

failed to get their paper. The pri-

nters mistook the name and place

and were wrong on mailing labels? The

time will be made right.

For fear our trip notes will be

crowded out we will say that our visit

to Mt. Willing and Fort Deposit was

most pleasant and profitable.

longer account will be given of it.

The ALABAMA BAPTIST and

Montgomery Dispatch, a fearless

wide awake paper, will be sent to

address, the daily at \$6.75 and

weekly at \$2.75, cash in advance.

Bro. Geo. E. Brewer writes that

brothers C. A. Shealey and J. L. Har-

row were ordained as deacons of Providence

church, on the 19th. Rev. A. S. Smith

aided in the ordination service.

The Tennessee Baptist and the

Baptist Gleaner, of Kentucky, have con-

solidated, and henceforth two sets of

editors will unite to make grander

success of a good paper. Much suc-

cess to them.

One hundred and twenty new sub-

scribers for the month of June, and

that without an active canvass by the

editors. Both editors will be in the

field the month of July; help us mo-

ve 300 more.

The Tuscaloosa Female College is

advertised in this issue. Prof. Alonzo

Hill has made a fine reputation as an

educator, owns his own school prop-

erty, employs the best teachers, and

guarantees satisfaction to his patrons.

Bro. Perry Fowles, of Selma, comes

up with his congratulations, and pro-

poses to enlarge our subscription list

in Selma. Perry is an old Howard

boy, and has through all the years

since we first knew him at his father's

home in Marion proven a warm

friend. What his father was to Silas

church he is to the Selma Baptist

church.

Errors in newspapers, like mistakes

of life, must needs appear occasional-

ly. In brother Lawler's article on

Howard College we had it the "breth-

ren and sisters" of Birmingham, when

we wrote it the brethren and citizens.

Brother Mat Lyon is one of the most

correct writers in the State, and in the







