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THE RESULTS OF PROHIBITION.

It has been said by some, that "prohibition does not prohibit," and that it is impracticable in a large city. We call the attention of all such to the following utterances of the Atlanta Constitution, a paper that was rather inclined to approve prohibition in Atlanta, when the question was before the people of that city. It will be seen, from what the Constitution says, that prohibition has accomplished a great deal in Atlanta, and that, instead of injuring it financially, it has been of great advantage to it. We want every anti-prohibitionist to read the Atlanta Constitution, it is the most gratifying showing, and answers every argument as to the impracticability of prohibition in a large city.

PROHIBITION IN ATLANTA.

The election at which prohibition was put on trial in this city is entitled to a place among great events. No election of a local nature was ever before held in a city of sixty thousand people in which more was involved. The changes proposed by it were so radical as to be almost revolutionary. Over a hundred business houses were to be closed. Nearly five hundred men were to be forced to give up a chosen employment. The city treasury was to be left with forty thousand dollars less revenue. Trade amounting annually to millions was to be turned away from the city. Many large business houses were to be left unrented. Of course, a movement proposing measures so radical met with the most spirited and determined opposition. Many of our best citizens regarded it with outspoken disfavor.

It was said that prohibition in a city so large as this was impracticable, that it would not prohibit, that the trade would be injured, that taxes would be increased, that the stores in which the liquor business was carried on would not be rented for other purposes, that the same amount of whisky would be drunk with the law as without it, the city would only miss the revenue, that it would be a death-blow to Atlanta's progress.

Prohibition in this city does prohibit. The law is observed as well as a law against carrying concealed weapons, gambling, theft and other offences of like character. If there had been as many people in favor of carrying concealed weapons, theft, gambling, etc., as there was in favor of the retail of ardent spirits, twelve months ago, law against these things would not have been carried out as well as it was against the liquor trade. In consideration of the small majority with which prohibition was carried, and the large number of people who were opposed to seeing it prohibit, the law has been marvelously well observed.

Prohibition has not injured the city financially. According to the assessors' books property in the city has increased over two millions of dollars. Taxes have not been increased. Two streets in the city, Decatur and Peters, were known as liquor streets. It was hardly considered proper for a lady to walk these streets without an escort. Now they are just as orderly as any in the city. Property on them has advanced from ten to twenty five per cent. The loss of forty thousand dollars revenue, consequent on closing the saloons, has tended in no degree to impede the city's progress in any direction. Large water works, the public schools, the State fair and other improvements. The business men have raised four hundred thousand dollars to build the Atlanta and Hawkinsville railroad. The number of city banks is to be increased to five. The coming of four new railroads has been settled during the year. Fifteen new stores containing house-furnishing goods have been started since prohibition went into effect. These are doing well. More furniture has been sold to mechanics and laboring men during the last twelve months than in any twelve months during the history of the city. The manufacturing establishments of the city have received new life. A glass factory has been built. A cotton seed oil mill is being built, worth one hundred and twenty-five thousand dollars. All improvement companies with a basis in real estate have seen their stock doubled in value since the election on prohibition.

Stores in which the liquor trade was conducted are not vacant, but are now occupied by other lines of trade. Accordingly as real estate men more than \$75,000 men of limited

means are buying lots than ever before. Rents are more promptly paid than formerly. More houses are rented by the same number of families than heretofore. Before prohibition, sometimes as many as three families would live in one house. The heads of those families now not spending their money for drink are each able to rent a house, thus using three instead of one. Workingmen who formerly spent a great part of their money for liquor, now spend it in food and clothes for their families. The retail grocery men sell more goods and collect their bills better than ever before. Thus they are able to do business profitably with the wholesale.

A perceptible increase has been noticed in the number of people who ride on the street cars. According to the coal dealers, many people bought coal and stored it away last winter who had never been known to do so before. Others who had been accustomed to buying two or three tons on time, this last winter bought seven or eight and paid cash for it. A leading proprietor of a millinery store said that he had sold more hats and bonnets to laboring men for their wives and daughters, than before in the history of his business. Contractors say their men do better work, and on Saturday evenings, when they receive their week's wages, spend the same for flour, hams, dry goods, or other necessary things for their families, thus they are in better spirits, have more hope, and are not inclined to strike and growl about higher wages.

Attendance upon the public schools has increased. The superintendent of public instruction, said in his report to the board of education, made Jan. 1st, 1887:

"During the past year it has become a subject of remark by teachers in the schools, and by visitors, that the children were more tidy, were better dressed, were better shod, and presented a neater appearance than ever before. Less trouble has been experienced in having parents purchase books required by the rules, fewer children have been withdrawn from school to support the family, the higher classes in the grammar schools have been fuller, and more children have been promoted to the high schools, both male and female, than ever before in the history of the schools. All these indications point to the increased prosperity of the city, and to the growing interest in the cause of education on the part of the people."

There has been a marked increase in attendance upon the Sunday schools of the city. This is especially noticeable among the suburban churches. Many children have started to the Sunday-schools who were not able to attend for want of proper clothing. Attendance upon the different churches is far better. From fifteen hundred to two thousand people have joined the various churches of the city during the year.

The determination on the part of the people to prohibit the liquor traffic, has stimulated a disposition to do away with other evils. The laws against gambling are rigidly enforced. A considerable stock of gamblers' tools gathered together by the police for several years past was recently used for the purpose of making a large bonfire on one of the unoccupied squares of the city. The city council has refused longer to grant license to bucket shops, thus putting the seal of its condemnation upon the trade in futures of all kinds.

All these reforms have had a decided tendency to diminish crime. Two weeks were necessary formerly to get drunk with the original doctor. During the present year it was closed out in two days. The chain-gang is almost left with nothing but the chains and the balls. The gang part would not be large enough to work the public roads of the county, were it not augmented by fresh supplies from the surrounding counties. The city government is in the hands of our best citizens.

The majority in this county in favor of prohibition was only 235. Such a change has taken place in public sentiment, however, that now there is hardly a respectable anti-prohibitionist in the city who favors a return to barrooms. There are some who would prefer high license, or its sale by the gallon, but it is a remarkable fact that there is no disposition to have the saloon opened again. The barroom has gone from Atlanta forever, and the people with remarkable unanimity say amen. There is very little drinking in the city. There has been forty per cent falling off in the number of arrests, notwithstanding there has been a rigid interpretation of the law under which arrests are made. Formerly, if a man was sober enough to walk

home he was not molested. Now, if there is the slightest variation from that state in which the center of gravity falls in a line inside the base, the party is made to answer for such variation at the station house.

Our experience has demonstrated to us beyond a doubt that a city of sixty thousand inhabitants can get along and advance at a solid and constant rate without the liquor traffic.

A Question of Fact.

At the late anniversary of Andover Seminary, in the meeting of the Alumni, there was a conference on Christian union. The Rev. P. S. Moxon, pastor of the First Baptist church in Boston, was present and participated in the discussion. He began by disclaiming any attempt on his part to speak for more than one individual Baptist, and that was himself. But though he made this disclaimer, he spoke of other Baptists and spoke with a positiveness of assertion that challenges attention. According to the *Advertiser's* report he said:

"We do believe in baptism by immersion; first, because of its basis in Scripture; and, second, because of its wonderful impressiveness. 'There was a time when churches were divided on theological lines. That time, thank God, is passing away. I do not know but I feel just as much at home in the air of Andover as I should in my beloved seminary in Rochester. The differences are now mainly ecclesiastical, and they pertain to two things: organization and administration. 'What is the Baptist view? As you know, the Baptist policy is congregational. We believe in the independence of the individual church. 'Let me whisper it in your ear that the logic of the position of restricted communion—and, admitting certain simple premises, that logic is inexorable—the logic of that position has yielded little by little to the stronger and deeper logic of Christian conscience and Christian sentiment. And I do know that in multitudes of Baptist churches there has been not only a great change in practice, but there has been a greater change in view. [Applause.] I think the day is close at hand when, with reference to this point, there will be no obstruction from the Baptists to Christian union."

The *Journal's* report is brief: "I think there is another side to this matter. There is unity which is not uniformity. The stimulating effect of competition is good. I am sure the Baptist church is better because the Methodist church has worked alongside of it. There was a time when the principal differences were theological. Now it is not so. Why, I feel as much at home here at Andover as I would in my own dear Rochester Seminary. Those dividing lines can easily be fast disappearing. The Baptists believe immersion, for it seems to us the historical way of baptism. We did believe in close communion, and once had good reason for so doing. To-day I know that in dozens of Baptist churches the ministers will agree with me in saying that close communion is a thing of the past."

In both reports there is agreement in the assertion as matter of fact, that in a large number of Baptist churches restricted communion is no longer practised nor believed in. Now the question is, has Mr. Moxon's assertion any basis in fact? That among the many thousands of Baptist pastors in the United States there are some who have changed their views on that question is not incredible; but that there are enough of them seriously to weaken the denominational position, even counting in the pastor of the First Baptist church in Boston as one, has never been made to appear. And as to any change of position by churches, we are still more incredulous.

It is not the first time that such assertions have been made. We remember a notable instance. The present writer was approached confidentially, some years ago, with a printed circular to which were subscribed a number of names. The circular called for a toleration in our churches of dissent from the doctrine of restriction. In fact the position assumed was that restricted communion should continue to be professed, provided that, in practice, nobody should be restricted. It was another version of being "in favor of the Maine law, but against its execution." We were assured that it was the beginning of "a great movement." But, as far as we are able to recollect, the movement moved no farther, except that some of the signers are now in other denominations.

We have not the remotest guess who or where are the multitudes that are claimed by Mr. Moxon as associated with himself in this change of position, and which he confesses to be a sacrifice of truth to charity. For he admits that the "logic" of strict communion is "inexorable"—that is, the conclusion is *certainly true*, but is yielded to "Christian conscience and Christian sentiment." What kind of

"conscience" is it which commands falsehood? What kind of "sentiment" is it which commands a sacrifice of truth?

There are some other things reported as having fallen from Mr. Moxon's lips which concern only himself, but which will be read with solicitude. "There was a time," he is quoted as saying, "when churches were divided on theological lines. That time, thank God, is passing away." Or, as otherwise stated: "There was a time when the principal differences were theological. Now it is not so."

Now the distinction between evangelical and unevangelical denominations has always been theological. It is not claimed that the unevangelical bodies are any more favorable to evangelical doctrines than ever. To say that such differences no longer exist is to say that evangelical churches no longer hold to their faith in our Lord's Deity and atonement, or in the doctrine of eternal retributions. Does Mr. Moxon speak for anybody but himself in this matter? And, for himself, is his difference from Unitarians a vanishing quantity?—*Watchman*.

So far as the Baptists of the South are concerned, we are confident that there has been no change of views on the communion question. They stand, as they have ever stood, a unit upon this question. Here and there, we may find a few who believe in free communion as individuals. The churches are sound.—*Ed.*

From Eld. Garlington.

Dear Baptist: Am on my way home from Union Grove church; had a good meeting Saturday, yesterday and last night. We will have, from present indications, a fine Sabbath-school at last. I see the cemetery is growing very fast: two old men, two young men and a little boy interred there since March 31st, 1887. God is taking his saints home. Bro. Wm. Arlington, of Cusseta church, was buried there the 24th of this month, aged 35 years 7 months and 28 days; he died 22nd inst. in the full triumph of a living faith in the Master, leaving a good Christian wife and seven children.

Of them are members of the church. I do sincerely tender them my sympathy. Bro. Geo. Gullett's little boy, Theodore Stephen, died May 12th, 1887, aged two years and thirteen days, a sweet little boy, God took him home a sweet blossom. The two young men died of measles; they were both good, moral boys, about 18 and 22 years of age, related to the widow of Bro. Arrington, nephews, I believe. Oh! how I do sympathize with these brethren and sisters at Union Grove. I am still trying to get subscribers for the Baptist. I have the promise of ten or twelve by fall. I do wish so much to see all the brethren taking it. Those are well pleased I sent you recently, say I have done them harm, the paper has caused them to read the Bible less. I say to them, mix it with scripture, as with oil, they will mix. May the good Lord bless us all.

H. W. GARLINGTON.

Fifth Sunday Meeting.

A meeting of the central district of Canaan Association will convene with New Prospect church on Friday night before the fifth Sunday in July. The following programme has been prepared for the occasion.

Friday night at 8 o'clock: Duties of the church to pastors. R. J. Waldrop, T. M. Brannan.

Saturday morning, at 11 o'clock: Introductory sermon by Rev. Dr. Stanton.

Saturday, at 3:30 p. m. What are the best methods of raising funds for all purposes connected with church work. T. V. B. Moore, W. O. M. Franklin, M. K. Vaun.

Saturday night, at 8 o'clock: Duties of the church in relation to temperance. M. K. Vaun, D. N. Tally, S. T. Vaun.

Sunday morning, at 9:30 o'clock: Sunday-school mass meeting. Conducted by R. J. Waldrop.

Preaching at 11 o'clock by Rev. E. B. Teague, D. D.

Brethren whose names appear in the programme will please take notice, and come prepared to discuss the subjects that have been assigned them. We also trust that there will be a full attendance of all the brethren who live convenient, and that they will come feeling perfectly at home, and at liberty to enter into all of the exercises, endeavoring to make this convention one of interest and profit.

G. G. MILES, J. M. HUEY, W. L. C. VAUN, F. M. WOOD, Committee.

Pleasure must first have the wizard that it is without sin; then, the measure, that it is without excess.

Things from our Foreign Fields.

CHINA.

Letters from Dr. and Mrs. Graves, Canton, bring the pleasing intelligence of the former's improving health. Dr. while his general health is decidedly improved, his eyes still give him much trouble, he being unable to read them for reading. Dr. R. H. Graves mentions the encouraging fact that the feelings of the people towards the missionaries have undergone a change for the better. He says: "Especially have we been encouraged at the improvement in the sentiment accorded us by the Chinese. Mrs. Graves, speaking of a same trip of which Dr. Graves accompanied her were everywhere received by the Chinese women, and interested attention was given to their words; and this in a section never before visited by white women."

New fields are opening in our Canton mission. Men are needed, and can be had if only God's servants would supply the means to support them.

The Canton Association has adopted as its own the school for the children of Christians, and will support it at least in part. This is progress in self-support. By some statistics given it is seen that the native Baptists gave more money last year than any other denomination.

Dr. Yates, Shanghai, rejoices in being able to resume work after confinement to his house for six weeks with rheumatism. His physician recommends a rest for a year or two, but, unwilling to leave his work for so long a time, he prefers to try a summer's rest at Chéfoo, hoping that hereby he may be strengthened for further service. Something of this same spirit of consecration on the part of Christians at home would enable the Board to send Dr. Yates the men he is pleading for.

Miss Lottie Moon, Tungchow, sends the Journal another of her excellent letters, of which she speaks with the very marked change in the people's disposition towards the missionaries. God has opened China's doors to our missionaries, and is now opening Chinese hearts to them. Now is our opportunity in China. How sad that we are not seizing it.

Rev. J. M. Joiner, Hwang Hien, is giving us some very interesting pen-pictures of missionary experiences. His "Three Interesting Incidents," in the Journal for June, is to be followed by "Preaching Under Difficulties," and these are such as would utterly discourage a preacher in this country. Crying babies, barking dogs and sleeping deacons are as nothing to the things that disturb a preacher in China. Read his article in the Journal for July.

BRAZIL.

Miss Maggie-Kice writes from Baraboo, June and, that the party bound for Rio are all well and happy. She has been quite seasick. Bro. Bagby and family were soon over their sickness.

Rev. E. H. Soper, Rio, writes of a genuine revival among foreigners in that city. Backsliders have been reclaimed, and Christians moved to more thorough consecration. Open fields, very inviting, lie near by Rio, into which Bro. S. wishes to enter as soon as Bro. Bagby gets back. In several towns visited he found the people willing to hear the truth, and has influenced by the priests, who neglect the poorer places. Bro. Soper comments the death of Sr. Teixeira, whose field of labor at Macao he has been called. May God raise up a successor for this work.

ITALY.

Rev. J. H. Eager has been on a visit to the island of Sardinia, and is encouraged by the prospects of the work there. At Tempio, one of the stations, he reports good and active congregations. Some will be baptized there, though immersion after sprinkling is a difficult matter for the people. A colporteur could do great good there. Who will support one? In Cagliari the work moves on, several having been baptized there during the year. By special invitation an island near Sardinia was visited, and Bro. Eager was urged by the leading men to stay a month and preach every day. The people had never before heard an evangelical sermon. "I am more and more persuaded that God is doing a great work in Italy, and that no great power can stop it." "The great party is very anxious to get rid of us, and would gladly buy us out at a handsome price. I have had two offers for our mission property."

MEXICO.

"No news is good news," under

certain circumstances, and so we hope it is in the case of Bro. McCormick, of Zacatecas. We trust he is well over his fever by this time. But we have heard nothing from him.

Bro. Wilson, of Guadalajara, reports himself and wife both sick. We trust they will soon report convalescence.

For Saltillo—who is the man? and who will be to support him? Powell ought to be set free to do the work of an evangelist.

Later advices from Zacatecas report Bro. McCormick convalescent, but bring the sad tidings that Bro. Wilson, of Guadalajara, has small-pox. Pray for these brethren.

Christians Persecuted.

Ed. Ala. Baptist: In looking over my BAPTIST and other religious journals, I see Christians are still suffering persecution in foreign lands, but the gospel is still sounded and large congregations hear. Thus it is God's own appointed means. The saints who were persecuted in Jerusalem were scattered, and as they went the gospel was preached, sinners converted, and churches established. Oh! for the fervent prayers of the righteous which always avail much. It is true that through much suffering and sacrifice, we enter the mansions above. God is the avenger of the wrong doer.

Bro. Taylor, missionary to Brazil, says, wherever there is persecution they have large congregations to hear them; then adds, "Oh! for something of the kind to come upon the American churches that they wake up." Sometimes I think our church, Providence, is realizing these things. We are financially weak. We have been building a new house of worship for three years at a cost of over five hundred dollars, and not completed yet, but it is in condition to occupy, and last March was dedicated to God's service by our venerable brother, P. M. Callaway, and since then it has been fully been shot or defaced by the enemy and threatened, but the pure gospel is being preached by our pious and much beloved brother, R. T. Jones. The church is alive to good works, and we have large congregations; deep manifestations of God's Spirit; and one baptism, probably others will occur at our next meeting. A Sabbath-school six years old, quite prosperous, with Bro. J. O. Pinckard superintendent. We foster the cause of missions. We have only five copies of the ALABAMA BAPTIST in our church, but hope to have more.

J. F. POUNCEY.

Clayhatchie, Ala.

A Letter from Hartsell.

Bro. Editors: I want to express my gratitude publicly to our Father in Heaven for the general awakening of our people on the subject of temperance. It is interesting to see, as Dr. Wharton says, how so many speakers and papers drift into the subject of temperance, it puts us on notice, that the world is waking up to the enormous evil of the whisky traffic. I look back with pride to when I was a member of the Mississippi Baptist State Convention that met at Aberdeen some eighteen years since, and as there was no report or committee for temperance, I fired one shot at a venture, and the old brethren jumped up and shook their heads in holy horror and said, "Oh! you must not bring that subject into this body." But time is working wonderful changes. A few years since that same body met at the same place and took a bolder stand for temperance than any other religious body had up to that time. And see what they are doing to-day, one of the noble champions of the cause has just sacrificed a noble boy. But does he stay his hand; nay, verily, but putting his trust in him that doeth all things right, is pushing on to conquest and final triumph of the righteous cause. JOHN C. ORR.

Hartsell, Ala.

Midway High School.

The commencement exercises of this institution, under the direction of the polished gentleman and trained scholar, Col. W. T. Hendon, have just closed. The thorough method of instruction was shown in the examination, concert, and exhibition, just passed. Pupils are prepared to enter the junior class at our State University. A thorough practical education can be obtained here, at very small expense. Book-keeping and Commercial Law are included in course. Latin, Greek, French, German, Higher Mathematics, Art and Music, are taught, by experienced teachers. Board can be obtained at eight and up one cup of the Rock of Ages! Take leaping from the Rock of Ages! Take across the top of the chalice will float the delicate shadows of the heavenly wall, the yellow of Jasper, the green of emerald, the blue of sardonyx the fire of jacinth.—[Talmage.]

That Question.

"Is there no way to keep the children of rich Baptists from going over to other denominations?"

So asks "a prominent Northern brother" in the *Religious Herald*, and then adds: "There is a Baptist church in one of our New England cities which has lost more than one hundred million dollars by such defections within the last forty years."

Where there is much going over to other denominations from Baptist families, there has been a sad neglect of teaching—the doctrine of grace and the New Testament church polity. A few brethren have made themselves so disagreeable, and if may be harmful, by giving great prominence to our peculiar tenets in an ugly spirit, and by contending in pugilistic fashion with other denominations, that many others have gone to the other extreme of being courteous at the expense of duty and truth. And this last extreme is a factory for the manufacture of material for other denominations. If my child should learn from me that all organizations claiming to be churches are churches; that what the New Testament teaches as the duty of every believer as to ordinances is of little consequence, "just so the heart is right," and that the main difference between Baptists and other denominations is more a matter of form than of essence—I should not be surprised if, when he unites with some body of Christians, he should choose "some other church" than mine, some other form of doctrine than mine, for he thinks his heart is right, and he has imbibed the notion that he is, therefore, all right.

If I understand the mission of Baptists, they are called not only to lead the world of sinners to the Savior, but also the world of Christians to the truth. And if Baptists are not right, they have no right to be. If they are to take their place alongside of other denominations, then they are in the way, for other denominations have more taking and convenient ordinances and forms, and our persistent presence is an inconvenience, a hindrance and a piece of impertinence. And what we have a mission to do, is to lead the world of sinners to the Savior, and to address ourselves to it? Why, we meet our just reproach, not only in failing to reach the unbiased masses for Christ, but more in failing to retain what material God has placed in our own families. Let a Baptist pastor try to hold his own on terms of ecclesiastical equality with other denominations, and he is dead certain to fail in the end. Let Baptist parents bring up their children in ignorance of how Baptists hold the truth in doctrine and in form of doctrine, and they need not wonder if their children are led into some other denomination. Our need is teaching.

There never was such an opportunity as Baptists now enjoy! There is a general awakening as to truth; more Bibles bought and read than ever before; more sincere asking, "What saith the Scripture?" Never was there so much capacity among the masses to correctly interpret the truth, and never so much disposition to independence of investigation as now. And what are we doing in the main? Teaching "the truths upon which we are all agreed?" Using "union" Sunday-school literature in large quantities, and failing, often sadly failing, to teach our children what we believe and why, and how the Scriptures support our faith, and to teach other denominations the truth as it is in Jesus. When the distinctive doctrines of Baptists have been lost by a people, the gospel itself has been lost. This is but another way of saying what the *Religious Herald* said well and forcibly recently. Now, if we will not recognize the responsibility which holding the truth imposes, God will have to displace us by a more faithful people, who will "teach every creature" the truth. The time has fully come, and is coming, when as Baptists we must recognize our mission or quit. Let all churches and families cease relying on any worldly elements of popularity and success, and plant themselves unreservedly upon the wisdom of simply teaching the truth. In this will not only be found a remedy, in the main, for the losses complained of, but a means of winning many from other denominations to the word he has given. R. T. HANKS.

Dallas, Texas.

RELIGION.—Oh, cluster of diamonds set in burnished gold! Oh, nether springs of comfort, bursting through all the valleys of trial and tribulation! It is no stagnant pond, scummed over with malaria, but springs of water leaping from the Rock of Ages! Take across the top of the chalice will float the delicate shadows of the heavenly wall, the yellow of Jasper, the green of emerald, the blue of sardonyx the fire of jacinth.—[Talmage.]

J. M. Clay.

Died at his Selma home on the night of the 24th of May. Another of my best friends is gone. A high-talented business man has left his kindred ranks in Selma. A conscientious Christian man has gone to his final reward. A thorough Baptist by conviction of truth has left the fold on earth for the assembly of the redeemed above. Bro. Clay will be missed in Unity Association; in Selma. And when I add, will be missed in his precious family, bereaved, my words are far too weak. I knew him long and well. A member under my pastoral care for years at Selma, a constant friend for twenty-five years, he was surely no stranger to me. Those tokens of affectionate regard which he handed me, almost invariably, on parting after an occasional meeting at the Unity, in Selma, or at his pleasant hill-side summer house, "to pay your way on the train," he said. Such tokens show how attachments may be generous as they are strong.

But, enough. I must start to my meeting. To Bro. Jeff's presence, not to his memory, I must say, for the present, good-bye.

W. WILKES.

Rev. Samuel M. Steenson.

Died, at his residence in Tusculum, Ala., June 1st, 1887, Rev. Samuel M. Steenson, aged 63 years. Bro. Steenson was born May 11, 1824. He joined the Baptist church at Mt. Pleasant, Lawrence county, Ala., July, 1864. He was licensed to preach December, 1867, and was ordained December, 1868.

Bro. Steenson was in bad health for some time before his death, and realized that his end was drawing near. He did not dread it, however, but met it as a Christian soldier, and passed away calmly as one taking his rest in sleep. He leaves a wife and three children and many relatives to mourn his death. He was a faithful and kind husband, and an affectionate and indulgent father. By his death the writer of this obituary has lost a friend whom he highly esteemed. May the Lord be near to our afflicted sister in this hour of her trial, and sustain her by his grace. "S."

DIED, at Monroeville, Ala., on June 8th, William Carroll, infant son of Elijah and Rachel E. Broughton, aged eighteen months and eight days. Death has visited this happy home removed its sunbeam of joy. The beautiful little Carroll is dead; and a sad low dark and drear lies upon the little stone. But be comforted fond parents; God wanted this little flower for his bright garden above—this little gem to deck his coronal of glory. "Suffer the little children to come unto me; and forbid them not for of such is the kingdom of Heaven." Be patient and wait, and all shall yet be well. "My grace shall be sufficient for thee." Only trust him. Your little Carroll is "safe in the arms of Jesus"—one more tie to bind you to Heaven, go there and meet him! The storms of life are dark and drear; But God, in all, is ever near; A Father's hand directs the blast; And heaven is ours when earth is past. W. A. L.

Perdue Hill, Ala., June 20th.

Departed this life near Clements Station, on the A. G. S. R. R., Tusculum county, on the 6th of May, 1887, Charles E. Segrest, son of Geo. T. & Sarah A. R. Segrest. He was born in Orangeburg District, S. C., May 4th, 1854; was brought to Alabama January, 1856; united himself to the Baptist church in the year 1870. Who should see him after 1870 is not lost but just gone before. This is a great consolation for he expressed himself as being willing to die as he was going to rest, though we can't say what it is a sad death to father, mother, wife, brothers, sisters, and friends. Charlie while in boyhood was much loved by all who knew him, and also when he grew to manhood was a favorite with all his acquaintances. He left a good Christian wife and dear little boy to mourn his loss. GEO. T. SEGREST, Sr.

Mrs. Emma Wideman.

The subject of this sketch departed this life Nov. 24th, 1886. She left many friends and dear relatives to mourn her loss. The deceased was not a member of the church of Christ, but from evidences in her pious life, we feel assured that her heart was right in the sight of God. About a year previous to her death, we united her in the holy bonds of matrimony to J. K. Wideman, Jr., at which time their happy hearts throbbed with joyous anticipations of life's bright future. But alas! how uncertain this life. God bless the bereaved. W. J. D. URSHAW.

Alabama Baptist.

MONTGOMERY, ALA., JULY 14, 1937.
JOS. SHACKLEFORD, D.D., Editor.
Rev. C. W. HARRIS, Manager.

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

The following from the *Religious Herald* is worthy of thought by our Baptist pastors. Shall we have our people a reading people of Baptist literature? If so, circulate the ALABAMA BAPTIST among them. "The editor of the *Richmond Christian Advocate* is much cheered by the incoming of long lists of subscribers. He cites instances in which Methodist itinerants have made a 'clean sweep.' It was determined that every household should have the church paper. Twenty minutes after a sermon could make any neighborhood a reading community of Methodist literature." How different it is with thousands of our Baptist pastors, who give themselves no concern as to what their people read, or whether they read anything. If they were Methodists they would be dropped out and another set put in. It may be just that way with Baptists, some."

The following from the *Watchman*, of Boston, Mass., is worthy of consideration. The temperance people of Massachusetts wanted the legislature of that State to pass a prohibition amendment, and give the people an opportunity to vote upon it. The legislature refused to do it. The temperance element in Alabama desired the same thing, and met with the same result. Shall we fold our arms and stand still, or shall we, in the way suggested, endeavor to accomplish our object?

"The failure of the legislature to pass the prohibition amendment, however much regretted, cannot have been a surprise. Men who are not in favor of a measure can hardly be expected to vote for it. To pass an amendment to the constitution not because it is really approved, but solely in order to give the opportunity for a popular vote upon it, is something that a majority cannot be expected to do. Legislative action, of whatever kind desired, can be secured only by electing members who approve such action and can be relied upon, to vote with conviction that the measure is right. The people may be supposed to know what they want and what sort of men are wanted to effect their wishes. If they wish to vote for an amendment to the constitution there is just one way to gain the privilege—by electing representatives and senators who are in favor of the amendment."

"I AM sure the Baptist church is a body of men who have been working along side of it. There was a time when the principal differences were theological, now it is not so."—Rev. T. S. Mallory.

The above we clip from the *Watchman*, of Boston, Mass. It is a report, in part, of what Rev. T. S. Mallory, pastor of the First Baptist church, Boston, said in a speech made before the Alumni of Andover Seminary, in a conference on Christian Union. We publish in another place the sensible remarks made by the editor of the *Watchman* on the assertion made by Mr. Mallory in this same speech, to the effect that restricted communion is fast dying out among Baptists. The above remark is about as gratuitous as the latter, neither has any foundation, in fact. Mr. Mallory is certainly, for a Baptist, very ignorant of what Baptists and Pedo-baptists teach, or he would not have made the assertion that the principal differences between Baptists and other Christian denominations "are not theological, but mainly ecclesiastical, pertaining to two things, organization and administration." Baptists believe in a converted church membership. Baptists

reject infant baptism, and hold to the baptism of believers by immersion as the only scriptural baptism. Surely this is doctrinal as well as ecclesiastical. Here is a wide divergence between the teachings of Baptists and those of Pedo-baptists. The one restricts membership in the church to believers and requires that they be baptized upon a profession of their faith, and that they give evidence of their regeneration. The other receives unconscious infants as subjects of baptism, and consequently into the church. Baptists would preserve the church separate from the world, Pedo-baptists would mingle church and the world together. Baptists hold to the doctrine of church independence. Methodists and Episcopalians have their Bishops and elders and preachers, who constitute their governing power. They believe in episcopacy. Baptists reject it as unscriptural, surely here is a difference in doctrine as well as "in organization and administration." Baptists are Calvinistic in doctrine, Methodists are Arminian.

Mr. Moxom intimates that Baptists have changed in their doctrinal views, or that there has been a change among Pedo-baptists, for he says: "There was a time when the principal differences were theological. Now it is not so." Who has changed, if the statement is true? Certainly Baptists have not changed. We know they have not changed in the South. What they may have done in the latitude of Boston, we know not, but we judge that Mr. Moxom is about as near the truth on this point as he is about the change in sentiment on the subject of communion. We rather think Dr. Olmstead, the editor of the *Watchman*, is correct, and Mr. Moxom wrong. That there has been a change of sentiment among many Pedo-baptists concerning infant baptism, we are ready to admit, not expressed in their articles of faith, it is true, but indicated by the refusal of many to practice infant baptism, and demanding immersion for baptism. Perhaps Mr. Moxom may have meant that Baptist leave was working very vigorously among our Pedo-baptist brethren. We believe that it is. This kind of talk that Mr. Moxom indulged in at that Andover meeting will not add much to Baptist strength and progress. If the differences between us and other Christian denominations are those which pertain only to church government, and not to doctrine, then there is no necessity for our existence as a separate denomination. For the sake of union we may compromise with Methodists, Episcopalians, Presbyterians and Congregationalists, and unite with them upon a kind of church government which will preserve the character of episcopacy and congregationalism. We must earnestly protest against Mr. Moxom's speaking for Baptists in this way. He has made a false impression on the minds of our Congregational brethren at Andover. Baptists stand now just where they did in the days of Andrew Fuller on the doctrines of grace. They stand now where they have always stood on the subject of restricted communion. They stand now where they have always stood on the question of church membership. They hold to a converted church membership. They believe nothing is scriptural baptism except the immersion of a believer in water by a qualified administrator.

They believe in the independence of the churches.

We are to-day what we have been in by faith and practice.

Such Baptists as Mr. Moxom are an injury to the Baptist cause rather than a benefit. In their anxiety to appear liberal in their views, they are willing to compromise the distinctive doctrines of Baptists.

There will be other important matters, besides the question of the removal of Howard College, which should claim the attention of the Convention at Union Springs. We trust the members of the Convention will not allow one subject to overshadow all others. The subjects of missions and ministerial education are important, and should not lose their place in the work of the Convention, and in the consideration that should be given to them by the brethren.

Our State mission work is a most important work, and especially so in view of the rapid building up of new towns and the development of old ones in the State, where is immediate need of Baptist preaching. The State Board must keep pace with this rapid growth of population. Baptist interests require that these places be occupied, and as soon as possible. We have no agency more competent to do this work than the State Mission Board. This is its appropriate work. But this Board cannot do this work effectively unless the Baptists of Alabama put the means in its hands by which it can do it. The Convention should mature some plan by which the Board may be able to push its work more vigorously than it has ever done. Our Secretary has worked with zeal and energy, and has accomplished a great deal, but it has been impossible for him to give to all parts of the State that attention that is necessary. If any plan can be matured,

by which every pastor and church in the State can be influenced to cooperate with the State Board in its work, and an active and united move all along the line be inaugurated, much can be accomplished. What the Baptists of Alabama now need is a united, persistent and active effort to sustain the agencies we now have at work for the furtherance of the gospel. We need no more boards or societies. These will only complicate matters, and scatter our work. Let us exert every effort to sustain what we have. If the State Board is properly supported its agencies will collect more money for the Foreign Mission Board and Home Board and Ministerial Education than we can get in any other way. Let there be a grand rally for the State Mission Board at the Convention.

BRIEFS FROM OUR EXCHANGES.

Michigan has a local option law, and the license for retail liquor dealers is \$500.

The people of Texas vote on a constitutional prohibition amendment on the 4th of August.

Dr. Eaton preached the annual sermon before the General Association of Kentucky, which met at Danville on the 24th of June; \$5,455.69 were collected for State missions during the past year by the agents of the General Association.

There is not one Baptist church in all South America; so says Rev. W. B. Bagby.

The *Central Baptist* says: "No man has a right to be too tired to attend prayer meetings." What say some of our tired readers to this.

A colored brother wants the *Religious Herald* to tell, "whether any black preacher at the South was ever the pastor of a white church at the North?" We have an indistinct recollection of hearing of a pastor being called by some church in one of the Eastern States, who proved to be a colored man, and when the church discovered it he was given to understand that he would not suit.

President George W. Jarman, LL. D., of the Southwestern University, in writing to the *Religious Herald*, says: "Two prominent thoughts, genuine Christian beneficence and the down-fall of Baptist colleges in the South, deserve careful consideration; and those who propose to make speeches this year at the district associations would do well to heed the advice of Dr. Ellis by leaving out the funny part, and give special emphasis to the New Testament plan of taking collections." Our old friend gives good advice, and we hope our brethren will this year, bring up before our associations the subject of endowing Howard College, and give that prominence its importance demands, leaving the funny part out.

Brown University celebrated its 170th anniversary this year. It is the oldest Baptist institution of learning in the United States.

R. B. Boatwright, in the *Religious Herald*, says: "There is much moral force in a great number of people undertaking the same thing at the same time," and then proceeds to show how collections for some specified object could be taken at the same time by all the churches. We like the idea, and commend it to our pastors and brethren throughout Alabama.

Set apart a month, or two months, to take up collections for State missions, foreign mission and home missions, and don't forget to have a time appointed to bring the ALABAMA BAPTIST before the brethren and get subscribers for it.

Dr. Boyce has about finished his "Abstract of Theology," which will shortly be published. He wishes to take a trip to Europe next year, and in order that he may do this Dr. Kerfoot has been elected co-professor in the Seminary, who will relieve Dr. Boyce in part.

The endowment of Richmond (Va.) College has been increased during the past year by \$132,840. The college now has \$189,349 invested funds besides the grounds and buildings. It had 151 students enrolled during the year. Cannot the Baptists of Alabama endow the Howard?

Seventy-five papers in Tennessee have openly declared for prohibition. The news from our missionaries in foreign fields is encouraging.

A severe drought has prevailed in Illinois and Wisconsin. In some places no good rain since March.

Public prayers have been offered for rain. Crops are ruined.

Confederates and Federals met at Gettysburg on the 2nd inst., not as foes, but as friends. Pickett's men were received with great hospitality by Philadelphians. Where are the flags?

The military craze that now seems to have possession of our State, in the minds of many, is damaging to the morals of our boys. Ten days encampment where the leisure hours were whiled away with games of cards, and where exhibition drills and the constant rattle of the band were kept up all Sunday, seems enough to cause many fathers and mothers to turn with doubtfulness from it. Then when the boys have club rooms where banquets are served, and where wine flows like water on many occasions is it not enough to make us feel that the brakes should be placed on somewhere?

SOUND DOCTRINE, AND GOOD VICE.

We call special attention to the article headed "That question," R. T. Hanks, which we clip from the *Religious Herald*. Bro. Hanks answers the question most satisfactorily. There is no doubt but that there are many persons in our churches who are Baptists in name. They change their church relations like they change their clothes, to suit the circumstances that surround them. We have known members of Baptist churches change their church relation simply because they had changed their location. They go to a place where there is no Baptist church, or a very weak one. In order to be on the popular side, or to be in a church, as they say, they pull off their Baptist clothes and put on the Methodist, Presbyterian, or Episcopalian garb. It makes no difference, say they, we are traveling to the same place. And we have heard of Pedo-baptist ministers who use their influence to bring about just such a result. Let Baptist ministers teach their children Baptist doctrine. Let Baptist ministers be the whole truth, and keep their people informed as to the differences between Baptists and other denominations. They need not do this in an abusive manner. They need not go out of their way to attack other denominations, but let them firmly and boldly contend for their faith. A Baptist minister who apologizes to a congregation for preaching the doctrines of his church—the whole of them—deserves to be degraded from his office. The doctrines of God's word need no apologies. As Baptists we believe that we hold these doctrines. We believe our Pedo-baptist friends are in error, that they have departed from "the faith once delivered to the saints." We cannot consistently countenance their errors. We must condemn them, if we are faithful to our Master, to our own consciences, and to them. We will not be faithful if we, by word or action, cause them to believe that there is no man or woman who is a true Baptist in doctrine cannot join a Pedo-baptist church and be contented. There is something occurring constantly that is repugnant to their feelings: even time they see a baby sprinkled they feel that it is not right, and that God has presumably assumed to change the positive commands of his Divine Master and law giver.

We commend the advice given by Bro. Hanks. It is good. Let churches and ministers heed it. Test the truth. Let us not be so much concerned about being popular, and securing persons of wealth, influence and power as members of our church as being faithful to our King and his cause. He who is for us, is greater than he who is against us, and he who blesses us and rewards us most abundantly for our faithfulness.

LET US LOVE ONE ANOTHER.

Two weeks ago we published an extract taken from the *Montgomery Advertiser* and headed it, "The removal of Howard College—a straw man, but not a word was said by either by way of approval or otherwise. We simply published it to our readers an idea of the sentiment among some brethren on that subject as we have published the communications of brethren, or expressed upon the part of the secular press, and against removal.

Our good Bro. Renfro, in the last of last week, takes exception to an expression used by some of our brethren at the Alumni banquet, and says the extract appears as an editorial in the *Baptist* without a dissent, thereby intimating that the editors of this paper endorsed the sentiment and the expression to which he takes exception.

The mere fact that an article or tract which is entirely quoted, appears in the editorial column of a newspaper does not mean that it is endorsed by the editors even if they do not press dissent. The extract referred to was intended for the news column and should have been placed there, and was of the nature of news.

It did not look upon the expression as by the brethren at the banquet, "nothing better than treason," in serious way our brother understood it. We thought the expression used in the way of pleasantry, and not by any means as a reflection upon those who favored removal. We are gratified that Drs. Gwaltney and Hawthorne and Col. McKelvey, and the others, were sensible brethren and would not needlessly offend our brethren who differed from them on the removal question. We did not for a moment think that they were seriously charge brethren, we thought it best for the interests of Howard College to remove it, we thought it to be hoped, that the discussion of this whole question, brethren will not permit themselves to indulge in any unkind word or expression toward each other. We believe that all are actuated by pure motives, and it is foreign to us to imply any unworthy motive to any brother whatever may be his position on

question. The columns of the ALABAMA BAPTIST have been open to both sides. So far as the opinion of the editors is concerned we have remained silent. We have our opinion, however, and at the proper time shall express it. We have nothing to concede on this matter.

TRIP TO MT. WILLIAM AND FORT DEPOSIT.

What Baptist of Alabama is not familiar with Mt. William? And why this familiarity? Because there lived and labored at this place one of God's servants, who, by faithfulness, won a warm place in the hearts of his acquaintances. We refer to Rev. David Lee, who passed to his reward some three weeks since. In company with Rev. L. G. Skipper, we left Ft. Deposit early Saturday morning to meet pastor Plaster and his Mt. William members in the services to be held in honor of the deceased patriarch. We soon drew up to the old church which nestled amidst the trees. It originated dates back to the young days of father Lee. The crowd of Saturday being small, it was thought best to defer the memorial services until Sunday at 11 o'clock. Saturday night Elder Plaster gave us a most excellent discourse. Sunday morning Bro. Skipper, despite his orders to keep silent, gave the parents and children an excellent Sabbath-school talk. He was once pastor at this church, and every body, old and young, hold him in loving remembrance, and tenderly sympathize with him in his affliction.

By 11 o'clock the house was well filled with a few relatives and many friends of the dear old man who for many years had stood as a guide post pointing heavenward.

Bro. Plaster read appropriate selections from the Psalms, congregation sang "All hail the power of Jesus' name," and then opening prayer was offered by Rev. Mr. Pipkin, a student of Ft. Deposit. Bro. Coker, church clerk, read resolutions touching the life and death of Bro. Lee, and then followed with most loving and sensible words concerning him and urging his brethren and friends to imitate the noble example left them. Deacon Childers of Ft. Deposit, had long known and loved him, and remembered many of his words. He often thought of his favorite expression in prayer, "May the sword of my lips and the meditations of my heart be acceptable in thy sight, etc." Bro. Gunn, a son-in-law of father Lee, was almost overpowered by the recollections that crowded upon him as he stood in the church, buried 23 years ago, the dear hands which him with Christ in baptism. He saw a new man in the world, one Jesus, who is able to make all men like himself.

"If there is any doctrine which I love to preach it is that, since Jesus said in dying, 'It is finished,' and conquering death, we are not living in a lost world but a saved world. Our business is not to snatch here and there from the deck of the sinking vessel, which is already rushing toward its final plunge. We are living in a saved world; a world which is in process of salvation, and which is to be saved in every custom and institution until the kingdoms of this world have become the kingdoms of God and of his Christ. It is our business, brethren, to Christianize souls and to Christianize institutions also. It should be the goal of our endeavor to bring it about, that all the institutions of this country should be organized and all the financial, commercial, political affairs of this country conducted upon principles of Christian righteousness and Christian love."

*** Decline of man or woman, prematurely induced by exercises or bad practices, speedily and radically cured. Book (illustrated), 10 cents in stamps. Consultation free. World's Dispensary Medical Association, Buffalo, N. Y.

Good men have tried the Bible; in youth and in old age; in sickness and in health; in business and at home; in life and death. Lawyers have tried it; statesmen have tried it; society has tried it in its charities, its education, and its laws; but it is ever young and never old; it is the Lord's book; we need no others; the longer it is tried the more satisfactorily it is proved the word of the Lord, which abideth forever.—[De. Hall.]

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Hattener and wife entertained us Sunday, and our friendship will be perpetuated by the weekly visits of the ALABAMA BAPTIST. The people of that section have magnificent crops and are in good spirits.

To ride to Fort Deposit with Bro. Plaster, and meet his family, was an enjoyed privilege. Bro. Plaster is an unselfish, hardworking child of God, who esteems it an honor to gather sheaves for the Master. He is growing grey, but his heart is young and strong, and his eye undimmed by doubt.

Sunday night we heard a good sermon from Eld. G. S. Anderson, in the Fort Deposit church. Bro. Anderson is getting hold of the hearts of the brethren. He, aided by his strong and intelligent band, will do grand things. An invitation was given by scribe to say a word for the paper, but the pastor had already said so many good things we could say but little. A committee consisting of Brethren Stephen Plaster, Graves Little, and Sister Norwood, was appointed to look after the circulation of the BAPTIST among the church members.

How thankful we are for such thoughtfulness. May God bless this committee and make it an example to other churches in Alabama.

The threatening appearance of the weather made us leave before meeting many of the citizens, but we saw enough to show us that the brethren are determined to maintain Bethel Academy. Prof. Threadgold and Graves did good work last session, and expect a large attendance next fall. A special visit will be made to Fort Deposit soon, and more will be said of it, meanwhile, brethren and sisters, send in your subscriptions and add to our cup of joy.

From Bro. Ryan.

Eld. W. S. Culpepper has just returned from college, the same affable, genial spirit. He preached for me at Liberty Saturday and Sunday last, and also at Zion at four o'clock Sunday evening. He requests me to say that he feels profoundly grateful to the Bigbee Association for past assistance, and holds himself under obligation to her for the same. He tenders his services to the churches composing the same during his three months vacation. Any church desiring his services during that time can secure the same by addressing him at Ross, Ala. We heartily and cheerfully recommend him to churches during the protracted meeting season. He is a good preacher, and a zealous faithful laborer for Christ.

Bro. Culpepper expects to return to school in September next, and complete his college course. He is an adopted child of whom the Bigbee Association and Universal Fashion Company Perfect Fitting Patterns, Call on or address J. NO. B. GERALD, 105 South Court St., Montgomery, Ala. Send for Catalogue.

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C. P. ATMORE, G. P. A.,
Louisville, Ky.

FIELD NOTES.

Help us this dull month by sending some money.
Brunswick, Ga., has received the first bale of cotton.

Rev. G. S. Anderson took a run into Virginia last week.
The lines are tightening around the murderers of Roderick D. Gambrell. Pilgrim's Rest church, Brewton, sends pastor Bell to the Convention.

Sister G. G. Miles is proving a valuable friend to the Baptist in Birmingham.
Several good Baptist teachers can be had by applying to Alabama Intelligence Agency.

Capt. R. H. Kalb has received the appointment of commissioner of agriculture. A good man.
Bro. J. W. Bullock presents his daughter with the Alabama Baptist as she begins housekeeping.

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May 22, 1887. No. 51. No. 52. No. 53.
Lv Montgomery 7:45 am 8:15 pm
Lv Selma 8:34 am 9:54 pm
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Lv Opelika 10:40 am 11:57 pm
Lv Columbus 11:06 am 1:00 pm
Lv West Point 10:30 am 1:00 pm
Lv Atlanta 1:25 pm 6:10 am

Via Cent. R.R.
Lv Atlanta 2:00 pm 6:50 am
Lv Macon 8:15 pm 3:35 pm
Lv Savannah 5:55 am 5:00 pm
Via W.A. & R.R.
Lv Atlanta 6:40 pm 7:50 am
Lv Rome 8:15 pm 3:35 pm
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Via G.A. R.R.
Lv Atlanta 2:45 pm 8:00 am
Lv Augusta 8:15 pm 3:35 pm
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Lv Charleston 5:55 am 9:45 pm
Via Piedmont Air Line New York and East
Lv Atlanta 6:00 pm 7:40 am
Lv Spartanburg 2:17 am 3:43 pm
Lv Charlotte 5:55 am 12:00 pm
Lv Danville 10:10 am 4:25 pm
Lv Richmond 3:45 pm 4:20 am
Lv Lynchburg 1:05 pm 4:00 am
Lv Charlottesville 3:30 pm 4:10 am
Lv Washington 8:23 pm 10:00 pm
Lv Baltimore 11:25 pm 10:00 pm
Lv Philadelphia 3:20 am 12:35 pm
Lv New York 6:20 am 3:20 pm

Only 27 hours and 45 minutes. Montgomery to New York. Train 33. Pullman Palace Buffet Cars, Montgomery to Washington, without change. Train No. 51; Pullman Palace Buffet car Atlanta to New York.
So, Round Trips No. 50. No. 52.
Lv Atlanta 1:40 pm 10:00 pm
Lv Columbia 2:45 pm 3:52 pm
Lv Opelika 5:09 pm 3:52 pm
Lv Auburn 5:22 pm

Alabama Baptist.

MONTGOMERY, ALA., JULY 14, 1887.

JOS. HAZELFORD, D.D., Editor.
Rev. C. W. HARRIS, Manager.

BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.
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Write only on one side of the paper. Always give your post office. Anonymous communications should be to the waste basket.

We are not responsible for the return of rejected manuscript nor for the opinions expressed by correspondents.

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.

The following from the *Religious Herald* is worthy of thought by our Baptist pastors. Shall we have our people reading people of Baptist literature? If so circulate the ALABAMA BAPTIST among them. "The editor of the *Richmond Christian Advocate* is much cheered by the incoming of long lists of subscribers. He cites instances in which Methodist itinerants have made a *dean sweep*. It was determined that every household should have the church paper. Twenty minutes after a sermon could make any neighborhood a reading community of Methodist literature." How different it is with thousands of our Baptist pastors, who give themselves no concern as to what their people read, or whether they read anything. If they were Methodists they would be dropped out and another set put in. It may be just that way with Baptists, some."

This following from the *Watchman*, of Boston, Mass., is worthy of men of Alabama. The temperance people of Massachusetts wanted the legislature of that State to pass a prohibitory amendment, and give the people an opportunity to vote upon it. The legislature refused to do it. The temperance element in Alabama desired the same thing, and met with the same result. Shall we fold our arms and stand still, or shall we, in the way suggested, endeavor to accomplish our object?

"The failure of the legislature to pass the prohibitory amendment, however much regretted, cannot have been a surprise. Men who are not in favor of a measure can hardly be expected to vote for it. To pass an amendment to the constitution not because it is really approved, but solely in order to give the opportunity for a popular vote upon it, is something that a majority cannot be expected to do. Legislative action, of whatever kind desired, can be secured only by electing members who approve such action and can be relied upon, to vote with conviction that the measure is right. The people may be supposed to know what they want and what sort of men are wanted to effect their wishes. If they wish to vote for an amendment to the constitution there is just one way to gain the privilege—by electing representatives and senators who are in favor of the amendment."

"I am sure the Baptist church is working along side of it. There was a time, when the principal differences were theological, now it is not so."—Rev. T. S. Moxom.

The above we clip from the *Watchman*, of Boston, Mass. It is a report, in part, of what Rev. T. S. Moxom, pastor of the First Baptist church, Boston, said in a speech made before the Alumni of Andover Seminary, in a conference on Christian Union. We publish in another place the sensible remarks made by the editor of the *Watchman* on the assertion made by Mr. Moxom in this same speech, to the effect that restricted communion is fast dying out among Baptists. The above remark is about as gratuitous as the latter, neither has any foundation, in fact. Mr. Moxom is certainly, for a Baptist, very ignorant of what Baptists and Pseudo-Baptists teach, or he would not have made the assertion that the principal differences between Baptists and other Christian denominations "are not theological, but mainly ecclesiastical, pertaining to two things, organization and administration." Baptists believe in a converted church membership. Baptists

reject infant baptism, and hold to the baptism of believers by immersion as the only scriptural baptism. Surely this is doctrinal as well as ecclesiastical. Here is a wide divergence between the teachings of Baptists and those of Pseudo-Baptists. The one restricts membership in the church to believers and requires that they be baptized upon a profession of their faith, and that they give evidence of their regeneration. The other receives unconscious infants as subjects of baptism; and consequently into the church separate from the world, Pseudo-Baptists would mingle church and the world together. Baptists hold to the doctrine of church independence. Methodists and Episcopalians have their Bishops and elders and preachers, who constitute their governing power. They believe in episcopacy. Baptists reject it as unscriptural, surely here is a difference in doctrine as well as "in organization and administration." Baptists are Calvinistic in doctrine, Methodists are Arminian.

Mr. Moxom intimates that Baptists have changed in their doctrinal views, or that there has been a change among Pseudo-Baptists, for he says: "There was a time when the principal differences were theological. Now it is not so." Who has changed, if the statement is true? Certainly Baptists have not changed. We know they have not changed in the South. What they may have done in the latitude of Boston we know not, but we judge that Mr. Moxom is about as near the truth on this point as he is about the change in sentiment on the subject of communion. We rather think Dr. Olmstead, the editor of the *Watchman*, is correct, and Mr. Moxom wrong. That there has been a change of sentiment among many Pseudo-Baptists concerning infant baptism, we are ready to admit, not expressed in their articles of faith, it is true, but indicated by the refusal of many to practice infant baptism, and demanding immersion for baptism. Perhaps Mr. Moxom may have meant that Baptist leave was working very vigorously among our Pseudo-Baptist brethren. We believe that it is. This kind of talk that Mr. Moxom indulged in at this Andover meeting will not add much to Baptist strength and progress. If the differences between us and other Christian denominations are those which pertain only to church government, and not to doctrine, then there is no necessity for our existence as a separate denomination. For the sake of union we may compromise with Methodists, Episcopalians, Presbyterians and Congregationalists, and unite with them upon a kind of church government which will preserve the character of episcopacy and congregationalism. We must earnestly protest against Mr. Moxom's speaking for the Baptists in this way. He has made a false impression on the minds of our Congregational brethren at Andover. Baptists stand now just where they did in the days of Andrew Fuller on the doctrines of grace. They stand now where they have always stood on the subject of restricted communion. They stand now where they have always stood on the question of church membership. They hold to a converted church membership. They believe nothing is scriptural baptism except immersion of a believer in water by a qualified administrator.

They believe in the independence of the churches. We are to-day what we have been in faith and practice. Such Baptists as Mr. Moxom are an injury to the Baptist cause rather than a benefit. In their anxiety to appear liberal in their views, they are willing to compromise the distinctive doctrines of Baptists.

There will be other important matters, besides the question of the removal of Howard College, which should claim the attention of the Convention at Union Springs. We trust the members of the Convention will not allow one subject to overshadow all others. The subjects of missions and ministerial education are important, and should not lose their place in the work of the Convention, and in the consideration that should be given to them by the brethren.

Our State mission work is a most important work, and especially so in view of the rapid building up of new towns and the development of old ones in the State, where is immediate need of Baptist preaching. The State Board must keep pace with this rapid growth of population. Baptist interests require that these places be occupied, and as soon as possible. We have no agency more competent to do this work than the State Mission Board. This is its appropriate work. But this Board cannot do this work effectively unless the Baptists of Alabama put the means in its hands by which it can do it. The Convention should mature some plan by which the Board may be able to push its work more vigorously than it has ever done. Our Secretary has worked with zeal and energy, and has accomplished a great deal, but it has been impossible for him to give to all parts of the State that attention that is necessary. If any plan can be matured,

by which every pastor and church in the State can be influenced to co-operate with the State Board in its work, and an active and united move all along the line be inaugurated, much can be accomplished. What the Baptists of Alabama now need is a united, persistent and active effort to sustain the agencies we now have at work for the furtherance of the gospel. We need no more boards nor societies. These will only complicate matters, and scatter our work. Let us exert every effort to sustain what we have. If the State Board is properly supported its agencies will collect more money for the Foreign Mission Board and Home Board and Ministerial Education than we can get in any other way. Let there be a grand rally for the State Mission Board at the Convention.

Michigan has a local option law, and the license for retail liquor dealers is \$500.

The people of Texas vote on a constitutional prohibition amendment on the 4th of August.

Dr. Eaton preached the annual sermon before the General Association of Kentucky, which met at Danville on the 24th of June; \$5,435.69 were collected for State missions during the past year by the agents of the General Association.

There is not one Baptist church in all South America, so says Rev. W. B. Bagby.

The Central Baptist says: "No man has a right to be too tired to attend prayer meetings." What say some of our tired readers to this?

A colored brother wants the *Religious Herald* to tell, "whether any black preacher at the South was ever the pastor of a white church at the North." We have an indistinct recollection of hearing of a pastor being called by some church in one of the Eastern States, who proved to be a colored man, and when the church discovered it he was given to understand that he would not suit.

President George W. Jarman, LL.D., of the Southwestern University, in writing to the *Religious Herald*, says: "Two prominent thoughts, genuine Christian beneficence and the endowment of Baptist colleges in the South, deserve careful consideration; and those who propose to make speeches this year at the district associations would do well to heed the advice of Dr. Ellis by leaving out the funny part, and give special emphasis to the New Testament plan of taking collections." Our old friend gives good advice, and we hope our brethren will this year, bring up before our associations the subject of endowing Howard College, and give it that prominence its importance demands, leaving the funny part out.

Brown University celebrated its 150th anniversary this year. It is the oldest Baptist institution of learning in the United States.

R. B. Boatwright, in the *Religious Herald*, says: "There is much moral force in a great number of people undertaking the same thing at the same time," and then proceeds to show good collections for some specified object could be taken at the same time by all the churches. We like the idea, and commend it to our pastors and brethren throughout Alabama. Set apart a month, or two months, to take up collections for State missions, foreign mission and home missions, and don't forget to have a time appointed to bring the ALABAMA BAPTIST before the brethren and get subscribers for it.

Dr. Boyce has about finished his "Abstract of Theology," which will shortly be published. He wishes to take a trip to Europe next year, and in order that he may do this Dr. Kerfoot has been elected co-professor in the Seminary, who will relieve Dr. Boyce in part.

The endowment of Richmond (Va.) College has been increased during the past year by \$12,840. The college now has \$189,349 invested funds besides the grounds and buildings. It had 151 students enrolled during the year. Cannot the Baptists of Alabama endow the Howard?

Seventy-five papers in Tennessee have openly declared for prohibition. The news from our missionaries in foreign fields is encouraging.

A severe drought has prevailed in Illinois and Wisconsin. In some places no good rain since March. Public prayers have been offered for rain. Crops are ruined.

Confederates and Federals met at Gettysburg on the 2nd inst., not as foes, but as friends. Pickett's men were received with great hospitality by Philadelphians. Where are the flags?

The military craze that now seems to have possession of our State, in the minds of many, is damaging to the morals of our boys. Ten days encampment where the leisure hours were whiled away with games of cards, and where exhibition drills and the constant rattle of the band were kept up all Sunday, seems enough to cause many fathers and mothers to turn with doubtfulness from it. Then when the boys have club rooms where banquets are served, and where wine flows like water on many occasions is it not enough to make us feel that the brakes should be placed on somewhere?

We call special attention to the title headed "That question," R. T. Hanks, which we clip from that most excellent paper, the *Religious Herald*. Bro. Hanks answers the question most satisfactorily. There is no doubt but that there are no persons in our churches who are of Baptists in name. They change their church relations like they change their clothes, to suit the circumstances that surround them. We have known members of Baptist churches change their church relation simply because they had changed their religion. They go to a place where there is no Baptist church, or a very weak one. In order to be on the popular side, or to be in a church, as they say, they pull off their Baptist clothes and put on the Methodist, Presbyterian, or Episcopalian garb. It makes no difference, say they, we are all traveling to the same place. And we have heard of Pseudo-Baptist ministers who use their influence to bring about just such a result. Let Baptist ministers teach their children Baptist doctrine. Let Baptist ministers keep the whole truth, and keep their people informed as to the differences between Baptists and other denominations. They need not do this in an abusive manner. They need not go out of their way to attack other denominations, but let them firmly and boldly contend for their faith. Let Baptist ministers who apologize to a congregation for preaching the doctrines of their church—the whole truth—deserve to be degraded from his office. The doctrines of God's word need no apologies. As Baptists we believe that we hold these doctrines. We believe our Pseudo-Baptist friends are in error, that they have departed from "the faith once delivered to the saints." We cannot consistently countenance their errors. We must condemn them, if we are faithful to our Master, to our own consciences, and to them. We will be faithful if we, by word or action, cause them to believe that there is but little difference between us. A man or woman who is a true Baptist in doctrine cannot join a Pseudo-Baptist church and be contented. There is something occurring constantly that is repugnant to their feelings; every time they see a baby sprinkled they feel that it is not right, and that they have presumptuously assumed to change the positive commands of his Divine Master and law giver.

We commend the advice given by Bro. Hanks. It is good. Let our churches and ministers heed it. Let the truth be set on its feet, and let us be concerned about being popular, and securing persons of wealth, influence and power as members of our churches as being faithful to our King and his cause. He who is for us, is greater than he who is against us, and he will bless us and reward us, most bountifully for our faithfulness.

LET US LOVE ONE ANOTHER.

Two weeks ago we published an extract taken from the *Montgomery Advertiser* and headed it, "The removal of Howard College—a straw." This appeared in the editorial column, but not a word was said by either by way of approval or otherwise. We simply published it to give our readers an idea of the sentiment among some brethren on that subject, just as we have published the communications of brethren, or expressions upon the part of the secular press for and against removal.

Our good Bro. Renfro, in the *Baptist* of last week, takes exception to an expression used by some of the brethren at the Alumni banquet, and says the extract appears as an editorial in the *BAPTIST* without a note of dissent, thereby intimating that the editors of this paper endorsed the sentiment and the expression to which he takes exception.

The mere fact that an article of extract which is entirely quoted, appears in the editorial column of a newspaper does not mean that it is endorsed by the editors even if they do not express dissent. The extract referred to was intended for the news column, and should have been placed there, and was of the nature of news. We did not look upon the expression used by the brethren at the banquet, "nothing better than treason," in the serious way our brother understands it. We thought the expression was used in the way of pleasantry, and not by any means as a reflection upon those who favored removal. We took for granted that Drs. Gwaltney and Hawthorne and Col. McKleroy, and the others, were sensible brethren, and would not needlessly offend good brethren who differed from them on the removal question. We did not seriously charge brethren, who thought it best for the interests of Howard College to remove it, with treason. It is to be hoped, that in the discussion of this whole question, brethren will not permit themselves to indulge in any unkind word or expression toward each other. We believe that all are actuated by pure motives, and it is foreign to us to impute any unworthy motive to any brother, whatever may be his position on this

SOUND DOCTRINE, AND GOOD VICE.

question. The columns of the ALABAMA BAPTIST have been open to both sides. So far as the opinion of the editors is concerned we have remained silent. We have our opinion, however, and at the proper time shall express it. We have nothing to concede on this matter.

TRIP TO MT. WILLING AND FORT DEPOSIT.

What Baptist of Alabama is not familiar with Mt. Willing? And why this familiarity? Because there lived and labored at this place one of God's servants who, by faithfulness, won a warm place in the hearts of his acquaintance. We refer to Rev. David Lee, who passed to his reward some three weeks since. In company with Rev. L. G. Skipper, we left Ft. Deposit early Saturday morning to meet pastor Plaster and his Mt. Willing members in the services to be held in honor of the deceased patriarch. We soon drew up to the old church which nestled amidst the trees. It originated back to the young days of father Lee. The crowd of Saturday being small, it was thought best to defer the memorial services until Sunday at 11 o'clock. Saturday night Elder Plaster gave us a most excellent discourse. Sunday morning Bro. Skipper, despite his orders to keep silent, gave the parents and children an excellent Sabbath-school talk. He was once pastor at this church, and everybody, old and young, hold him in loving remembrance, and tenderly sympathize with him in his affliction.

By 11 o'clock the house was well filled with a few relatives and many friends of the dear old man who for many years had stood as a guide post pointing heavenward.

Bro. Plaster read appropriate selections from the Psalms; congregation sang "All hail the power of Jesus' name," and then opening prayer was offered by Rev. Mr. Pipkin, a student of Ft. Deposit. Bro. Coker, church clerk, read resolutions touching the life and death of Bro. Lee, and then followed with most flowing and sensible words concerning him and urging his brethren and friends to imitate the noble example left them. Deacon Children, of Ft. Deposit, had long known and loved him, and remembered many of his words. He often thought of his favorite expression in prayer, "May the sword of my lips and the meditations of my heart be acceptable in thy sight, etc." Bro. Gunn, a son-in-law of father Lee, was almost overpowered by the recollections that crowded upon him as he stood in the church, where, 22 years ago, the dear hands buried him with Christ in baptism. He came to his next session came boldly to his assistance and enable him to "finish up," and then he proposes to locate for life work within the bounds of the grand old Bigbee. J. K. RYAN.

From Bro. Ryan.

Eld. W. S. Culpepper has just returned from college, the same affable, genial spirit. He preached for me at Liberty Station and Sunday last, and also at Zion at four o'clock Sunday evening. He requests me to say that he feels profoundly grateful to the Bigbee Association for past assistance, and holds himself under obligation to her for the same. He tenders his services to the churches composing the same during his three months vacation. Any church desiring his services during that time can secure the same by addressing him at Rosser, Ala. We heartily and cheerfully recommend him to churches during the protracted meeting season. He is a good preacher, and a zealous faithful laborer for Christ.

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Gen. Morgan addressed a big crowd at Riverside Park, Montgomery, on the 4th. The corner stone of the furnace was laid, Grand Master J. G. Harris officiating. His speech on the occasion was good.

Prof. McVey, of Carlisle, Webb, of Georgia, and Webb, of Perdue Hill, Ala., all graduates of Howard College and successful teachers, pleasant words for the paper.

Rev. Joe Howard, of Columbia, spent last week in this city. He gave a good prayer meeting talk on Wednesday night at the first church. Bro. Joe promises to help us work up southeast Alabama when we go down.

Verbena and Prattville churches have given pastor Skinner a four months vacation. They will increase their subscriptions since he became afflicted. Who can say that Alabama churches are not improving?

It is earnestly requested that the ministers of the New River Association meet on Friday before the fifth Sunday in July, at Mt. Lebanon church, five miles west of Fayette C. H., for the purpose of holding a ministers' meeting.

Rev. M. M. Wambold has resigned his church at Chattanooga. The old charges, and some new ones of a damaging nature are brought against him. He refuses to allow a criminal investigation. He has gone to Florida. He denies in the truth of the attacks, but nothing short of a thorough investigation by a body of his peers will ever give him the confidence and sympathy of the public.

Free grace calls for full duty.

FIELD NOTES.

Help us this dull month by sending some money!

Brunswick, Ga., has received the first bale of cotton.

Rev. G. S. Anderson took a run into Virginia last week.

The lines are tightening around the murderers of Roderick D. Gansbrell.

Pilgrim's Rest church, Brewton, sends pastor Bell to the Convention.

Sister G. G. Miles is proving a valuable friend to the Baptist in Birmingham.

Several good Baptist teachers can be had by applying to Alabama Intelligence Agency.

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Hattimer and wife entertained us Sunday, and our friendship will be perpetuated by the weekly visits of the ALABAMA BAPTIST. The people of that section have magnificent crops and are in good spirits.

To ride to Fort Deposit with Bro. Plaster, and meet his family, was an enjoyed privilege. Bro. Plaster is an unselfish, hardworking child of God, who esteems it an honor to gather sheaves for the Master. He is growing grey, but his heart is young and strong, and his eye undimmed by doubt.

Sunday night we heard a good sermon from Eld. G. S. Anderson, in the Fort Deposit church. Bro. Anderson is getting hold of the hearts of the brethren. He, aided by his strong and intelligent band, will do grand things. An invitation was given to scribe to say a word for the paper, but the pastor had already said so many good things we could say but little. A committee consisting of Brethren Stephen Plaster, Graves Little, and Sister Norwood, was appointed to look after the circulation of the BAPTIST among the church members.

How thankful we are for such thoughtfulness. May God bless this committee and make it an example to other churches in Alabama.

The threatening appearance of the weather made us leave before meeting many of the citizens, but we saw enough to show us that the brethren are determined to maintain Bethel Academy. Prof. Thredgill and Graves did good work last session, and expect a large attendance next fall. A special visit will be made to Fort Deposit soon, and more will be said of it; meanwhile, brethren and sisters, send in your subscriptions and add to our cup of joy.

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Prof. McVey, of Carlisle, Webb, of Georgia, and Webb, of Perdue Hill, Ala., all graduates of Howard College and successful teachers, pleasant words for the paper.

Rev. Joe Howard, of Columbia, spent last week in this city. He gave a good prayer meeting talk on Wednesday night at the first church. Bro. Joe promises to help us work up southeast Alabama when we go down.

Verbena and Prattville churches have given pastor Skinner a four months vacation. They will increase their subscriptions since he became afflicted. Who can say that Alabama churches are not improving?

It is earnestly requested that the ministers of the New River Association meet on Friday before the fifth Sunday in July, at Mt. Lebanon church, five miles west of Fayette C. H., for the purpose of holding a ministers' meeting.

Rev. M. M. Wambold has resigned his church at Chattanooga. The old charges, and some new ones of a damaging nature are brought against him. He refuses to allow a criminal investigation. He has gone to Florida. He denies in the truth of the attacks, but nothing short of a thorough investigation by a body of his peers will ever give him the confidence and sympathy of the public.

Free grace calls for full duty.

FIELD NOTES.

Help us this dull month by sending some money!

Brunswick, Ga., has received the first bale of cotton.

Rev. G. S. Anderson took a run into Virginia last week.

The lines are tightening around the murderers of Roderick D. Gansbrell.

Pilgrim's Rest church, Brewton, sends pastor Bell to the Convention.

Sister G. G. Miles is proving a valuable friend to the Baptist in Birmingham.

Several good Baptist teachers can be had by applying to Alabama Intelligence Agency.

Capt. R. H. Kalb has received the appointment of commissioner of agriculture. A good man.

Bro. J. W. Bullock presents his daughter with the Alabama Baptist as she begins housekeeping.

Mrs. M. T. Archer, a faithful member of the Greenville Baptist church, died on the 30th of June.

The Baptist is so popular we can't begin to keep up with letters and essays sent. Be ye patient.

Bro. T. A. Knight promises some new subscribers from Monterey before many moons wax and wane.

Hon. A. B. Cooper, of Wilcox county, died on the 2nd, aged 87 years. He was a most remarkable man.

Rev. J. M. Payne has resigned the care of Ozark church, where he has served for fourteen years very faithfully.

The W. C. T. U. of Mississippi, will erect a marble monument near the spot where R. D. Gansbrell was killed.

The Alabama Intelligence Agency, Montgomery, has gotten petitions for several parties who have registered with them.

Bro. Crompton begs pardon for calling Fuman church a "country church." It is one of the best towns in Alabama.

Hurrah for Bro. McGaha! read his proposition; other States are going to try this, let us not be slow to take hold of such a good work.

Rev. G. S. Anderson reports the finding of the remains of a mastodon in the prairies near Newberne. Dr. Jake Huggins has the bones.

Bro. Jno. C. Foster writes of his gratification at the improvements in the ALABAMA BAPTIST in the last few months. Prospects for crops are fine.

The third district meeting of the Mobile Association will be held at Shell Bank, Baldwin county, on the 10th inst.

fore.

Let the Alabama Intelligence Agency know what kind of a teacher you need. We can supply much, literary and art teachers for families or public schools.

Sister Capers Jones, mother of Dr. C. C. Jones, of Furman, and Dr. DeVoie Jones, of Fort Deposit, is visiting in Talladega. The loss of her youngest child, Mrs. Fattie Lee, is a severe blow to her in her old age, and we pray God's grace be given richly to her.

Dubose Bibb, the old gambler, who was arrested a few weeks since for keeping a gaming table, and bound over to appear before the circuit court skipped the town for California. The law will prevent gambling if officers will only execute it.

The Alabama Intelligence Agency will buy any kind of goods for the readers of this paper and can save them money. A good position for a teacher and assistant who can teach music; in Florida, can be gotten by applying to this same agency.

On June 30th Rev. J. W. Dunaway closed a meeting at Mar's Hill church, four and a half miles from Marion. There were ten received for baptism, one by letter, and one restored. The church was much revived and left in fine working condition.—Chas. G. Ellis.

Alabama Baptist.

MONTGOMERY, ALA., JULY 14, 1887.

WANTED: A LADY TEACHER. In a private family, in the country near Montgomery. Address, The Alabama Baptist Office.

Yet, in the maddening maze of things, And tossed by storm and flood, To one fixed trust my spirit clings; I know that God is good!

For Rickets, Marasmus, and Wasting Disorders of Children, Scott's Emulsion of pure Cod Liver oil with Hypophosphites is unequalled. The remedy upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked." J. M. MORTON, D.D., New York.

Love that is to maintain, Give struggles with imperfect will; Love alone that homes in heaven Can its perfect self fulfill.

—Charles H. Hitchings.

ADVICE TO MOTHERS. Mrs. WINSLOW'S SCORFIDING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

—All you can give all you can give first a willing mind, it is accepted according to what a man hath, and not what he hath not.

Daughters, Wives, and Mothers. Send for Pamphlet on Female Diseases, mailed free, to Mrs. J. B. MARSHALL, Utica, N. Y.

Watch for opportunities—Henry Martyn, with all his zeal, says he lost, through inattention, the best opportunity of usefulness which he had for many months in India.

CANDY. On receipt of \$1.00 we will forward by express, to any address, 3 pound box of fine candies. Special attention to mail orders. J. B. MARSHALL & CO., Manufacturing Confectioners, 24 Commerce St., Montgomery, Ala.

The church has not cast anchor over an uncertain Bible or an uncertain creed. If it has, then it has no message to deliver, and no authority to lift up its voice in the name of God and his Christ.—Dr. H. Behar.

No Opinion is His Care for Conscience? Cures where other remedies fail. 25 cents.

The grand old book of God still stands, and this old earth, more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—[Prof. Dana.]

Breaking Down and Building Up. When a man breaks down in the matter of physical strength, the question of recovery depends in great measure upon the length of the time he allows to elapse before adopting medicinal means, i.e., recuperate. A tonic, which gives a speedy and powerful impulse to the process of digestion and assimilation, is the best auxiliary he can employ, and he should resort to it promptly. The most reliable dependence of the feeble, the aged, and the nervous, has ever proved to be Hostetter's Stomach Bitters, an invigorant of national reputation and proven worth, commended by medical men of distinction, not only for building up a broken-down system, but as a remedy for dyspepsia, constipation, liver complaint, fever and ague, and kidney trouble. While not claimed to be a panacea, it is a most useful and comprehensive household remedy. It is, moreover, eminently safe as well as effective.

These very facts of ours are purchased for medicinal purposes, and are sold in the following prices: 25 cents per bottle.

Let me assure you that I cannot knowingly make any statement that would wound or reflect upon the integrity of brethren such as I know you and others to be.

It is possible, that you and others feel that I have needlessly wronged you and them, may I beg you to correct this impression by any use of this letter you may deem best? The word was thoughtlessly used without the slightest reference to any persons whatever, indeed no persons were in my mind at the time, nor previous to the Banquet had any person in Marion said anything to me about the removal. I have my strong and fixed convictions as to the question of removal, but in expressing those convictions, I have not uttered and never will utter, a sentence intended to impugn the honor and loyalty of those whom I esteem above myself.

Truly and fraternally yours, L. R. Gwaltney, Rome, Ga., June 23rd.

The Removal of Howard College. In determining the question of permanent locality of our denominational college, it seems to the writer that it would be the part of wisdom to consider first of all, the moral and religious aspect of removal, and in the second place the superior advantages to be derived by its location in an agricultural section.

Marion is proverbially a place of refinement, high toned morality and intellectual culture. It is not, however, equal among all the towns of Alabama.

The quality of the training and mental development involved by the curriculum of Howard College, is unsurpassed by that of any other similar institution of learning in the South. Far better have ten young graduates go forth from its halls, uncontaminated by vice and moral impurity, than have one hundred from a college located near some large mining center, for a large number of them would be almost sure to be stained and polluted by its moral sinks and dens of iniquity.

Fifty years hence, Birmingham will have, at her present rates of increase, not less than a hundred thousand of population—a heterogeneous mass of humanity. Would it be safe to locate the Howard in the vicinity of such a city, bristling as it would be with temptations to vice, and reeking with all manner of uncleanness? Keep temptation far removed from the student-body, if you would preserve—*"Mentis sancta incorrupta sana."*

Marion, in addition to its healthfulness and many moral advantages, is right in the midst of the cane-brake

MARRIED.

By Rev. J. W. Dunaway, on June 10th, at 9 a. m., at the residence of the bride's brother, Miss Maggie Lester, to Mr. Ed. Henley.

MONTGOMERY, ALA., July 8th, 1887.

Eds. Ala. Baptist: Immediately after reading the report of what was said by Dr. Gwaltney at the Banquet of the Howard Alumni, I wrote to him expressing the hope that the report misrepresented his utterance. I received the following letter in response. In justice to him I request that it be published in the next issue of the ALABAMA BAPTIST.

Yours, W. C. CLEVELAND.

REV. W. C. CLEVELAND, D.D., Montevallo, Ala.

My Dear Brother: Your kind letter of the 21st is at hand. At the Banquet of the Howard Alumni, I expressed myself as strongly opposed to the removal of Howard College, and used language substantially as reported in the *Montgomery Advertiser*, and yet in using the word "Treason," it occurred to me that the word might be construed as implying moral obliquity. Of course, I know the word means "disloyalty," "treachery," yet I never for a moment thought of brethren who favored removal as being "disloyal" or "treacherous." In truth, I didn't think at all of the meaning of the word, except in the sense of destruction to some high and sacred cause.

Denominational education for our people in Alabama, has for forty years centered in Marion. Marion homes and men, Marion resources, Marion sacrifices in a large manner created and sustained the Howard and the Judson. These Institutions located here, have done a grand work for denominational education in Alabama. It is by no means a demonstrated fact that located elsewhere they could do better. To remove is to ignore sacred associations, to forget strong implied obligations, to put in jeopardy effective agencies for great good, to destroy a leverage for the holiest influences, to pull down what may not be so well constructed again, hence it is to Howard College, its past honorable career, and its present high standing, what treason is to a wise and deserving government (i.e.) destructive in tendency, perhaps utterly destructive as to its highest and best aims.

This is what I meant; this is what I believe, and I expressed all by that one word "treason"—not treason in an odious personal sense, not simply as destructive to high and sacred interests, without any sufficient guarantee of law or medicine, but treason in a moral sense.

Let me assure you that I cannot knowingly make any statement that would wound or reflect upon the integrity of brethren such as I know you and others to be.

It is possible, that you and others feel that I have needlessly wronged you and them, may I beg you to correct this impression by any use of this letter you may deem best? The word was thoughtlessly used without the slightest reference to any persons whatever, indeed no persons were in my mind at the time, nor previous to the Banquet had any person in Marion said anything to me about the removal. I have my strong and fixed convictions as to the question of removal, but in expressing those convictions, I have not uttered and never will utter, a sentence intended to impugn the honor and loyalty of those whom I esteem above myself.

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region—the finest body of agricultural lands in the State. They are as enduring as old father Time himself. The man who supposes that these fertile fields and forests will not be occupied in the near future by a thrifty farming population, has certainly been a very indifferent observer of the signs of the times. Already has the tide of immigration set in towards the South, and the black-belt is the object point. Many of the better class of immigrants, those of educational moral stamina, will build residences in Marion that they may enjoy the facilities afforded by its institutions of learning. Thus will the place be enlarged and improved, and more material presented for the college. South Alabama will then be able to complete the endowment of the college without help from any other section.

The Howard and Judson have always seemed to be twin brother and sister, bound together by a moral ligament. How could it tear them apart? There is a real and substantial advantage in their close proximity.

If Birmingham desires a college located in her vicinity, let it be built with an ample endowment.

South Alabama will abide her time and increase the endowment already commended, as she may be able, until it shall be finally completed.

Put in one side of the scale, moral, religious and agricultural advantages, quality of education, health and centrality, and in the other side, numbers, endowments, and all the advantages that Birmingham, with its temptations to vice, would be to the college; and see which side would kick the beam.

In conclusion, I would say, that the glory and honor of our exalted Lord, ought to be the aim of the Convention in determining the grave and momentous question.

A. L. HARALSON, Verbena, Ala.

Howard College. The Big Old Birmingham Means to Make.

BIRMINGHAM, July 9th.—There seems to be doubt on the minds of both editors and readers of the *Advertiser*, as to whether Birmingham will be in condition to contend for the removal of Howard College. Birmingham will submit a bid at Union Springs next week, in land and money, whose minimum value will not be less than one hundred and fifty thousand dollars, and it is likely the offer will reach two hundred thousand dollars. Possibly some other place will out do this, but the Christian denomination in Alabama has ever before had such an offer put at its disposal for a similar purpose.

The offer from this place will be made as the basis for the removal of Howard College if it be decided to move it. If it is decided to not accept the offer for that use, then the Convention will be requested to appoint a board of trustees to accept the tender as the foundation for a new college, for both land and money are subscribed to be used for either purpose. And indeed if the Convention shall be so rash as to reject both views of the donation, it is made so that it can still be used for a Baptist college, provided it shall be thought proper to take that step.—Jefferson, in *Advertiser*.

Dr. Hawthorne's Lecture. Dear Baptist: Last week I went to Marion to attend the commencement of the Howard and Judson, and to meet and bring home with me, Dr. J. B. Hawthorne. The exercises were all good, and as to the Dr.'s Baccalaureate address, I have never heard anything equal to it.

Leaving Marion Wednesday morning bright and early, where many friends and old acquaintances rushed from their stores and offices to greet their distinguished countryman. Some had come from their homes on the southern boundary, and others on the northern county line, for the express purpose of attending the lecture. One of these was an old man above whose head had rolled the clouds of seventy.

across the Alabama river, a distance of sixteen miles or more, to press the hand and hear the voice of him to whom honor was due. Old women who had seen him when the dew of youth were upon his brow, hobbled to gaze once more upon his manly form. Young people, who had only heard of the great divine, who as a boy had walked these time worn streets, and who had stood upon the logs and stumps for a rostrum, and addressed the rippling brooks and tall, sighing pines of old Wilcox, came with flushed cheeks and sparkling eyes, to look upon him.

The lecture was to begin at 11 o'clock, but as early as ten the people had already begun to press around the door for admittance.

At last the Dr. came. Then there was an old-time hand shaking, and here and there a tear was shed; after which began the lecture.

What a lecture it was! Need I say anything by way of commendation? No, only this, the whole audience was thrilled with inexpressible delight. Notwithstanding the admittance fee was 50 cents, "hard times," too, we

had a large audience for Camden—cleared \$56. We can now build our baptistries. More good news; the Dr. promises to come back next Christmas. Hail happy Christmas!

R. M. HUNTER.

Letter from Fort Deposit. For several days our town has been a scene of interest, indeed it has put on quite a city appearance, so many visitors attending the closing exercises of the schools here.

The school at "Bethel Academy," with Professors Threadgill and Graves in charge, closed Monday, Tuesday, Wednesday, and Thursday, and the Junior concert Tuesday night, and the Senior concert Thursday night, both of which were simply grand, in fact the word grand does not express it, as it was superior to anything of the kind ever witnessed by us here. The examination Monday and Tuesday of the pupils of the school in their various studies, showed that they had been thoroughly taught, and that they fully understood what they had gone over, and they have made rapid advancement too.

Indeed no community can boast of finer schools than can the people here, and this place is fast becoming a school center. Professors Threadgill and Graves, the Principals of the "Bethel Academy" school, have done a wonderful work the past session, and for which they have the sincere thanks of this entire people. This school is only one year old but will rank with any school in the land, for it is a conceded fact, that there are none better.

These gentlemen open again the first of September, and from present indications the spacious building they now occupy will not be sufficient. But the enterprising people here will not be slow if called upon to contribute something to increase the capacity of the building. All those wishing to place their children in a first class school, where they will have every advantage, cannot do better than to correspond with the above gentlemen. We have excellent churches and Sabbath schools here, also. The Baptists have one of the finest Sabbath schools in the State, with Mr. C. A. Gunn, superintendent, Mr. E. L. Graves, assistant superintendent, and Mr. J. D. Stewart, secretary and treasurer.

Now, with "Bethel Academy," with all its advantages, including good health, good water, and as clever people as is in the State, do you not think, Mr. Editor, that the Baptists of this place have great room to be proud. Yours truly, &c.

Eu-e-w-w-e.

My First Sunday in Anniston. Not to speak of its graded and

the booming of heaven's artillery before the Sabbath dawn indicated readiness in the elements, but the echoes ringing along the mountain sides made martial music which was calculated to inspire the conflicting forces of Light and Darkness. The sun rose. A great cloud like a veil of mist swung from the brow of the mountains, but the veil was too dark for a bridal day; and it was too light for a funeral occasion. The rich fringe of gold given it by the bright sun behind it and the gleaming belts of fire that played across it as the lightning flashed, made the terrible clouds fitting tapestry for the natal chamber in which a royal child should be given to time and to eternity. And so it was, for it was the day chosen in which an infant church should be born. As the day advanced the folds of the clouds grew denser and the rain descended in torrents but despite such inconveniences the people gathered in the Opera House and the new church was organized. And sure enough, just as an unseen hand rolled back the curtains of the clouds, and the beautiful bright light of a clear sun shone in and a heavenly calmness seemed to pervade all nature, the presbytery announced that another child was in the great family of Baptist churches. The presbytery consisted of Dr. H. Hatcher, Rev. J. F. Purser and the writer. Others were anxious to be with us, but one was kept away by revival services he was holding in his church, another was attending to a quarterly communion service, another was pledged to a memorial service, and another was engaged to take part in a marriage service, and therefore must be excused.

Forty-five names were enrolled and three more added at night, and many who could not brook the weather will join next Sabbath, and perhaps a score have not yet received their letters from their home churches.

Dr. Hatcher delivered a charge to the deacons full of good sense and bristling with keen points. Rev. Jno. F. Purser delivered an address to the church abounding in wisdom well uttered, and warm with a heart that is full of sympathy for every good enterprise. As to the part I took, I tried to do all that the others left undone, and so complete the work.

The church has many reasons for being hopeful and is full of promises to the cause. It is composed largely of young people, who are in Anniston, because they are possessed of unusual energy and enterprise. The older members are possessed of sufficient wisdom and experience to guide it safely. The community, irrespective

of denominational bias, give the new church a warm welcome, and scores of people from a distance have shown deep interest in our welfare. God's help the babe of today is expected to grow into the promise of a well matured man.

Purser preached in the Opera house at night to a large congregation, who were greatly delighted and fitted by his discourse—a discourse full of the gospel, well arranged and forcibly delivered.

But Hatcher has returned to the "den" and Purser is seeking refuge in the mountain fastnesses, and left here in the busy throng looking for the stray sheep and trying to get them into the fold. If any passing reading this has members in Anniston, who have not taken letters in their home churches, will be not to me and give their names that I may look after them? I have already and many, and I would not be surprised if there were half a hundred. I do not the parents whose children are here, write me so that I may immediately give such attention to them as their best interests may require.

The pastor and parent have no right to complain of a city pastor's neglect of their members and children, they are too careless and indifferent even to write him a word concerning them. Let the old pastor hold to the departing member until he has placed him into the hands of the new pastor, then there would be less saying and more rejoicing.

G. A. NUNNALLY.

Letter from Alexander City. The closing exercises of the Alexander City high school, under the efficient management of Prof. J. D. Dixon of Pine Level, Ala., was one of the most interesting ever held at Alexander City, and indeed, of as much interest as has ever been held in Alabama. Prof. Dixon is a young man, and those who witnessed the exercises, reached the conclusion that his entire school had been the fire which made the whole community left nothing undone to reach the occasion one that should live in our town; and especially in our school interest. The exercises began at eight o'clock, on the lawn of the 17th of June, by the Union Club, of which Prof. Dixon was president. After some songs by the club Col. N. D. Butts of Dadeville, paid Prof. Dixon a very high compliment. He delivered an eloquent educational address which was received by the audience with a manner which showed their high appreciation of the man as well as the address. On Saturday, the 18th, the farmers, together with the Sabbath schools of the Methodist and Baptist churches had a grand rally at the school building. At eleven o'clock Maj. Thos. J. Key, of Montgomery, delivered an address upon agriculture, which was very instructive, and was highly appreciated by the large crowd in attendance, after which refreshments were in abundance upon the tables, which were prepared for the occasion, a separate table being spread for the Sabbath-school children, which was enjoyed by them to the fullest extent; and plenty on the ground for all. At the Baptist church, Sunday, the 19th, at 11 o'clock, Rev. B. F. Giles, of Marion, preached the commencement sermon to a large and attentive audience. The sermon was handled in a masterly way and was appreciated by all. On the 20th, the prize declamation contest. This was indeed an interesting entertainment. There were nineteen contestants for the gold medal; and surely they all acquitted themselves well and reflected much credit upon their teacher, and the contest was so close as to leave many in doubt as to who was entitled to the medal; it was awarded master Bennie Russell. At night the juvenile exercise was very interesting, and each of them acted their part nobly, and made the occasion one of the most enjoyable of the exercises on the 21st. The literary address was delivered by Col. Thos. J. Butler of Dadeville, which was able and did credit to the colonel, as it showed much thought and was acknowledged by all to be unsurpassed by anything that had gone before. At night a large crowd was early at the church to witness the reading of essays by the pupils of the high school department, which was read elegantly, and those reading the essays acquitted themselves with double honor. After the exercises the medals were presented by Prof. Pearson, in a beautiful and impressive manner; Miss Susie Maxwell receiving the meritorious medal and master Bennie Russell the declamation medal. After these exercises came forward Prof. Dixon, and delivered his farewell address, which was eloquent, earnest and touching, and which brought the tears from many eyes, it seemed to be appreciated by the large crowd by an outbursting of applause which bespoke the very high appreciation the people held the professor, as well as his pupils.

The professor has been selected to take charge of this school for the coming year, and it is evident his

school will be much larger the next term than it has been the one just closed, as there were other schools in successful operation when he was selected to take charge of the school. We expect to have an institution here with Prof. Dixon at its head that East Alabama will be proud of, and more especially our thriving city with its splendid farms and minerals all around it, which will make this the town of this section of the country, and those having children to educate, in my opinion, could not do better than send them to Prof. Dixon, at Alexander City.

A PATRON.

SIMMONS' LIVER REGULATOR. Is an affection of the Liver, which can be thoroughly cured by this grand regulator of the Liver and biliary organs.

BILIOUSNESS. Is an affection of the Liver, which can be thoroughly cured by this grand regulator of the Liver and biliary organs.

Simmons' Liver Regulator, PREPARED BY J. H. ZEILIN & CO., Philadelphia, Pa.

"I was affected for several years with disordered Liver, which resulted in a severe attack of jaundice. I had good medical attendance but it failed to restore me to the enjoyment of my former health. I then tried the favorite prescription of one of the most renowned physicians of Louisville, Ky., but to no purpose, whereupon I was induced to try Simmons' Liver Regulator. I found immediate benefit from its use, and it ultimately restored me to the full enjoyment of health." A. H. SHIRLEY, Richmond, Ky.

Your Children. Are constantly exposed to danger from Colds, Whooping Cough, Croup, and diseases peculiar to the throat and lungs. For such ailments, Ayer's Cherry Pectoral, promptly administered, affords speedy relief and cure.

As a remedy for Whooping Cough, with which many of our children were afflicted, we used, during the past winter, with much satisfaction, Ayer's Cherry Pectoral. For this reason, we consider this preparation the most efficacious of all the medicines which have come to our knowledge.—MRS. F. L. LESTER, Precinct, Home for Little Wanderers, Davenport, Md.

My children have been peculiarly subject to attacks of Croup, and I failed to find any effective remedy until I commenced administering Ayer's Cherry Pectoral. This preparation relieves the difficulty of breathing and invariably cures the complaint.—DAVID G. STANLEY, Chattanooga, Columbia Co., N. Y.

I have used Ayer's Cherry Pectoral in my family for many years, and have found it especially valuable in Whooping Cough. This medicine allays all irritation, prevents inflammation from extending to the lungs, and thus prevents any tendency to Lung Complaint.—J. B. WELLINGTON, Plainville, Mich.

I find no medicine so effective, for Croup and Whooping Cough, as Ayer's Cherry Pectoral. It was the means of saving the life of my little boy, only six months old, carrying him safely through the worst case of Whooping Cough I ever saw.—JANE MALONE, Piney Flats, Tenn.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25¢; six bottles, \$1.50.

WESLEYAN FEMALE INSTITUTE. STANTON, VIRGINIA.

One of the best schools for young ladies in the South. One of the best schools for young ladies in the South.

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