

# THE ALABAMA BAPTIST.

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## CULLMAN ASSOCIATION.

This body met with the Cullman church on Friday before the second Sabbath in this month. We did not reach Cullman until Saturday. Eld. Wm. Teague preached the introductory sermon. Bro. C. J. Brown, of Cullman, was elected moderator, and Bro. J. D. Small clerk. About 21 churches were represented, including five new churches, which were received at this session. The business was somewhat hurried through. We think it would have been better to have given a little time to some of the subjects. There seemed to be a disposition, however, to finish up by Saturday night. The subjects of missions, education and temperance were all discussed briefly. Brethren J. Gunn, W. B. Carter, C. A. Owen, and the writer, were received as correspondents of the Muscle Shoals Association, and Bro. Stover from Mt. Carmel Association, and Bro. Hudson, of Birmingham, from Canaan Association. Eld. J. T. Evans did some work as missionary for this Association last year. He seems to be a live man, and is a strong friend of the Baptist. Eld. T. M. Musgrove is the old war horse of this association. He has done good work for the Baptists in these mountains. Over forty years ago he was a missionary in the Muscle Shoals Association, and did good work. He is now publishing and editing the *Trumpet* a kind of secular religious paper at Cullman. He informed us that he was getting a good circulation. He puts in some good Baptist doctrine along with other things. We suppose that this will not set very well with those of his subscribers who are not Baptists. Bro. M. is a bold advocate of prohibition, and is making a good fight against the rum sellers. His town needs some strong temperance talk, but we doubt whether he will ever make much impression on his German neighbors. "They are set in their ways."

Bro. Gunn preached a most excellent sermon on Saturday night. He also preached at the Methodist church on Sabbath at 11 a. m. We did not hear this, as we were called upon to preach the missionary sermon at the Baptist church at the same hour.

Bro. W. B. Carter is the pastor at Cullman; only entered upon the work a short time since. We think there is a good prospect of building up a strong church here. The two brothers, Charlie and Willie Brown, are good workers, and they will make things move if they possibly can.

The church has a Sunday-school that is doing well. Their plan for getting the children to give is a novel one. At the first of each month the superintendent loans to each pupil in the infant class five copper cents. The pupil puts in one copper cent on each Sabbath for Sunday-school expenses, and on the last Sabbath he brings a nickel to pay back what he has borrowed, and one cent goes to missions. Thus through the year, he will have given sixty cents, twelve cents of which will be for missions. At the same time he is taught the importance of paying his debts. On Sunday afternoon, brother Hudson preached a good sermon. This was a pleasant meeting, and we enjoyed it very much. We did not secure very many subscribers for the BAPTIST, but we got some, and think we prepared the way to get more.

The proper information scattered among the churches, and a little more work and better work upon the part of the pastors, in a few years this association can become a strong missionary body. The report on state of religion elicited some discussion Saturday night. The report stated that there was an increase in numbers, but it feared a decrease in true piety and godliness and moral tone, and deprecated the receiving of members into the churches without proper examination, and that some churches indulge in practices that moral men would not do. Bro. Charles Brown took issue with the report as regarded these statements. Bro. Musgrove defended it. The report was finally adopted. We were glad to meet with Bro. Whitley, Willet and others, whom we met years ago in the Muscle Shoals Association. While at Cullman, we were the guests of sister Fortner, a Baptist lady, who keeps the Merchants' Hotel. We commend this house to any of our readers who may have occasion to stop at Cullman. Sunday afternoon we boarded the train for Decatur, which we reached about sunset, the train being nearly four hours behind time. Sunday night we had the pleasure of listening to a most excellent sermon in the Baptist church, by Dr. D. W. Gwinn, of Mt. Sterling, Ky.

A saint doth not so much good words to live, as live to do good works.

## The Point of Failure with Baptists.

Functional Torpidity—Church Organization the Basis.

In the attempt to reveal our weakness as a denomination I have no new theory of church government to present. Neither have I any new interpretations of Scripture from which to draw my conclusions. Our difficulties are found not in theory but practice, not in organization itself but in disordered function—a failure in the exercise of some of the elements of organization. These elements are:

1. *The deaconship.* The deaconship is clothed with solemn responsibilities second only to those of the ministry, and in some respects greater. They are God's financiers, his arbiters in discipline, the dispensers of charity, the helpers of the ministry, the conservators of order, the proprietors of the church. Their office is permanent. The ministry come and go, but they remain. The deaconship is deficient, first, in number. The majority of our churches have not half enough men in this office. Every element of society in the church should be represented on this corps. If possible every church should have seven—the apostolic number. The church needs to grasp every problem of duty with a firm grip. The deaconship is the agency by which this is done, and number is one of the essential elements of its power. The demand of the hour is an enlarged corps of deacons in every church. Second, in knowledge. The ordinary Baptist deacon knows but little about his duty. The ministry have failed in duty in not giving the needed instruction, and they have failed in searching to know their duty. Some are anxious to know, and often grope their way in the dark, while others are unconcerned, while yet some are informed and are zealous in using the office with a "good degree and great boldness in the faith."

Third, in council. I use the word council to give dignity and intensity to the thought. Deacons need not only to confer one with another about the affairs of the church, but to sit in council and deliberate solemnly and earnestly upon its work. Deacons' councils, regularly held, are second in importance only to those of the church, and are often more fruitful of good results. Business firms that fail in counsel fail sooner or later in business. Concord of view and concert of action are essential to success. The members of the State legislature might, through private interviews and correspondence, gain a fair knowledge of the wants of the people, and suggest to the governor, secretary and treasurer what was best to be done without public meeting and special enactment, but we can imagine into what chaos the affairs of government would be speedily precipitated by such a procedure. Just such a chaos as we find, ninth-tenths of the Baptist churches of Alabama in to-day. How can a financial system which is a necessity with every church be instituted without a council of deacons? How can questions of fellowship, discipline, non-church attendance, failure in giving and labor, be prudently considered and wisely disposed of without a council of deacons. How is a church to adopt plans of future work, and to devise measures for the consummation of those plans without a council of the deacons. How can concord of mind or unity of action be secured on all these great questions without the united deliberations of the enacting authority of the church, which is the deaconship? Church disorder is fearful in Alabama, and mostly for want of regular deacons' councils. How did the first seven deacons meet and overcome the State of disorder in the Jerusalem church? Did they procure means, adopt plans and devise methods? These were a necessity, then they must have held their deacons' councils to have met the exigencies of the case, for without order and unity of effort they must have failed. The deacons of a Baptist church cannot perform their work successfully without these councils regularly held. They are an imperative necessity, and as a denomination we should confront and grapple with the issue. Every church has private interests, like every family, and from which need to be kept private, and this is the only remedy. They are not church councils, neither can they take their place. The deacons are the arms and hands of the church and the pastor, which is the head, may in these meetings restore the suspended functions of these oft-paralyzed members. The other dormant elements I will consider in my next.

G. S. ANDERSON.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—[Spurgeon.]

## Progress of First Baptist Church of Bessemer.

The committee appointed to raise funds for the purpose of building a house of worship are moving on zealously. Arrangements have been made for ordering the material put on the lot for the building. We now have just about money enough to pay for the material. I do hope that every good Baptist and friend who love to work for the benefit of others, and whose glory it is to build up the kingdom of our blessed Savior, will just send us a few dollars, and it won't be long until we will have a good house.

Brethren, we cry as did those of old, "for the Redeemer's sake, come over and help us." Last Sunday at the school house there was not room for the people. After the sermon I gave an opportunity for inquirers, and there were twelve or fifteen anxious souls seeking Jesus. Also at night again the house was crowded so that they could not be comfortable. After preaching young men and young ladies, and old men, forty years of age, met me on the floor, giving their hands, trembling and saying pray for me. I don't think I ever saw a people more affected by a short sermon. You who desire the salvation of souls, and desire to hear of the wide spread of the gospel of the blessed Lord, and also who desire to hear of the prosperity of the Baptists think of us at Bessemer. Let us all adopt the language of Daniel March, D. D.

"Let none hear his life saying, 'There is nothing I can do. While the souls of men are dying, And the Master calls for you gladly, Take the task he gives you gladly, Let his work your pleasure be, Answer quick when he calleth, Here am I, send me, send me.' If you cannot give your thousands, You can give your widow's mite, And the least you do for Jesus, Will be precious in his sight."

The Lord bless us and help us in our earnest prayer.

W. S. CULPEPPER.

Bessemer, Ala.

## Memories of Other Days.

As I was looking over the BAPTIST dated Sept. 1st, I saw a piece headed "A Springy Epistle," written by a brother who was visiting the Dallas Springs, which I read with much pleasure, for it carried me back when quite a young girl. I was among the first that visited these springs from a distance. I spent a part of three summers there. The first summer quite a number of persons went there and put up shanties; some carried tents, cooking under shelters, while many of the houses were crowded to their utmost capacity. There were three brothers by the name of Carter who lived near that had large, comfortable houses. Who does not remember old uncle Dave Carter, as he was generally called, a jolly old bachelor who claimed all the Marys for his sweethearts; he had a nice horse and buggy, and of course I had a good time, being named Mary.

In the mean time a gentleman by the name of Bohadde or something of that kind, put up a very ordinary building to answer for a hotel, looking more like stalls for horses than for people, the rooms being large enough to place a bed, washstand, chair and trunk, and I have heard some laughingly say they would have to go on the passage to dress, which of course they didn't. Near the spring was a shelter and seats arranged around for visitors to rest, not far from the shelter planks were laid down in their rough state for those who were fond of dancing, with nothing for a covering overhead but the blue heavens and the trees. Not far from this place was the tennis alley. Playing tennis was great amusement for the young people, as both ladies and gentlemen participated in its healthful exercise. If there was any liquor drunk there that summer I am sure it must have been done very cautiously as well as secretly, for I do not remember to have seen any one under the influence of liquor while I was there.

The second summer a larger and more comfortable building was erected for a hotel, a nice place fixed up for the dancers, lots were bought and houses were built on both sides of the stream for people to live in. They then moved their tennis alley across the stream in a more private place, then went up a bar, of course, it could not be run successfully without the bar they pretended to think. That put a stop to the ladies playing tennis.

The third and last summer I visited Butler Springs there was a decided improvement. A large, commodious hotel was built, with all necessary out buildings, and nice cottages were built; it began to put on the appearance of a sure enough town. But during all this time there was but one sermon preached there that I ever heard of, and that was preached by,

perhaps, the first Missionary Baptist who ever preached at Butler Springs. In 1846 the sermon was preached near the Spring in the open air. The minister's name was Crumpton, Henry, if I remember aright; he lived near Pleasant Hill, in Dallas county, and had three sons and two daughters; he had a son that was a doctor, one a lawyer, the third, I have thought, perhaps was the Corresponding Secretary of the Baptist State Convention of Alabama; am I right? I hope so, for the sake of his pious mother and sainted father, who have passed over the river long ago.

In reading that epistle I was highly pleased to see there was a Baptist church organized there, and the good work going on. It does my heart good to read of so many conversions and additions to our churches, both North and South. I think the country around the Springs was under the anti-missionaries' influence about the time I spoke of the first. Missionary sermon, for I remember hearing some of them speaking of what rotten doctrine he preached when he presented man's free agency. I hope the people have changed their views in this respect, and that the Missionary Baptists will take all that county they have not taken. Praying that they may get out of that rut of giving, that they may give, not for the sake of giving, but for the love of Christ and his glorious work.

MAMIE.

Kingston, N. C.

## Christ's Rule in the Heart.

BY A. S. WORRELL.

True discipleship, in the light of Scripture teaching, necessarily involves the fact of the divine indwelling. Every true believer has become "a habitation of God through the Spirit." "If any man have not the Spirit of Christ, he is none of his; and if Christ be in you, the body is dead because of sin." (Rom. 8:9, 10). "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5). Of course it is not meant that the glorified body of Christ is in his people, but he is there in the person of the Spirit.

The Scriptures represent the Savior as seated at the right hand of the majesty on high where he represents his disciples before his Father, but, since Jesus Christ is very God, and by virtue of this fact, possesses in himself all Divinity, when the Spirit dwells in the believer, Christ dwells in him, too. The following texts, relating to the spirit, deserve profound consideration: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). "Know ye not that your body is the temple of the Holy Spirit?" (1 Cor. 6:19). "Ye are the temple of the living God; as God hath said I will dwell in them, and walk in them." (2 Cor. 6:16).

In John 14:16, 21, 23, we see the three persons in the Holy Trinity successively coming the dutiful believer; first, the Spirit, then the Son, manifested to the spiritual apprehension of the believer, and last, the Father comes with the Son, and these two with the Spirit "make their abode with him." This represents the believer as perfectly restored to the Divine favor, and presents him at his best under the reign of grace. Paul's prayer for the church at Ephesus, (3:14-19), covers about the same ground. First, he prays that they might be strengthened with might by the Spirit in the inner man, to the end, and that Christ might dwell in their hearts by faith, and that they might be "filled with all the fullness of God."

It is the duty of the Christian to make the heart of the believer. When Christ "dwells in the heart by faith," his presence in the soul becomes a most joyful reality; and then it is that those giant heart evils, that so much distressed us in other days, flee from the presence of him who is enthroned within, and disappear from consciousness. When by faith the Savior is elevated to his rightful position in our heart, and when we put the reins of government into his hands, he will make us "free indeed;" and we will know by blessed experience that "of the increase of the government, and of its peace, there is no end." This is the road to victory. No foe can stand against the Omnipotent Christ. If he dwells within as a recognized Prophet, Priest, and King, we have but to refer all matters that concern us to him, and he will control everything for our good and his glory.

Then with Paul we could say: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the

Son of God, who loved me, and gave himself for me." Yes, we should never be content till Christ lives in us, and manages our entire being to suit himself, working in us both to will and to do of his own good pleasure, and transforming us into his own blessed image. Christ will ascend his throne in our hearts, when, having come to the end of self, our faith enthrones him there.

Paris, Texas.

## Tidings from our Foreign Fields.

CHINA.

Miss Lottie Moon gives some of the tidings which lead to so many missionaries breaking down in body and mind so soon after their arrival in their fields of labor. Among these are climate, loneliness, sense of helplessness in view of the enormous work to be done, consciousness of being cordially hated by all among whom they are dwelling; add to these the immense amount of work done, and the wonder is that there are not more breakdowns. Therefore, brethren, show brotherly love to returned missionaries, and help the board to send out two for every one that breaks down.

Rev. J. M. Joiner, Hwang-hien, by order of his physicians, has gone to Vladivostok, in Siberia, in search of "health and strength enough to return to America on." Another man should be sent out in the fall to take his place, as Bro. Davault should not be left alone in the Hwang-hien mission.

Rev. C. W. Pruitt, speaking of the same thing Miss Moon does, says: "The trying point of these interior stations is the isolation which often results in mental trouble and death. I am amazed as I study the figures of life in China; and yet the Lord would have us do this work. He has called us to it, and at sacrifice even greater, we must do it." What are home Christians sacrificing for it?

MEXICO.

Bro. McCormick rejoices in five converts buried with Christ in baptism. From three to five policemen regularly guard the preaching hall. Bro. W. D. Powell, under date of Sept. 1st, reports the marriage of Bro. Martinez to Miss Trevino. The latter will be, it is believed, a valuable helper in our work. She was, for some time, in the Woman's Training School in Chicago.

ITALY.

Rev. Dr. George B. Taylor writes: "My health is decidedly improved by the summer's rest and recreation, and I trust will be yet more so before our departure." He sails soon for Italy.

BRAZIL.

Bro. Bagby, Rio de Janeiro, reports an epidemic of small-pox in that city. Bro. Soper has been attacked by it; but, when Bro. Bagby wrote, was considered out of danger, though still quite sick. "How sadly we need the young men who are longing to come to Brazil and help us."

AFRICA.

Rev. C. E. Smith reports a new church built at Abeokuta—"the nicest in the place, though not the largest by far." He has done a great deal of the work himself. It was much needed, and convincing the natives of the permanency of our work there, adds to the efficiency of that work.

Rev. P. A. Eubank writes from Liverpool, Sept. 2nd, announcing his arrival in that city, and his expectation of sailing for Lagos the next day.

## Note from Bro. J. W. Purifoy.

Eds. Ala. Baptist: Will you allow me, through the columns of your paper, to call the attention of the members of the several churches constituting the Pine Barren Association to the fact that a resolution adopted at the last session of the association, requires that all money collected for ministerial education, on pledges of otherwise, should be paid to the treasurer so as to enable him to report the same to the executive committee of the association. Therefore, the brethren will please forward the amounts collected during the associational year to me at Furman, Ala., in registered letter or other safe mode, and I will receipt the same. And I would further urge early collections of this fund, so as to meet the wants of the beneficiary, or beneficiaries, that may be adopted by the executive committee for the association.

J. W. PURIFOY.

Treasurer P. R. A.

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with true heart forgiving us, is nearer the secret of things than the geologist or theologian.—[George Macdonald.]

## Notes of the Centennial Association.

Dear Baptist: By your permission I will give your readers a few facts gotten from a recent visit to the Centennial Association which convened with the China Grove church Sept. 22. The introductory sermon was preached by our venerable brother, Jasper Miles, who gave to us in a clear and forcible manner, some thoughts on the new birth.

The reading of letters and the enrolling of members being over, Bro. Slaughter of Union Springs, was re-elected moderator. He has served in that capacity since this body was organized, and is greatly loved. Neither of the editors of the BAPTIST were on hand, but the paper was not neglected. Brethren Miles and Crumpton ably represented your paper, and I think received several subscribers. I for one long to see that paper in the home of every Baptist in the State.

The second day at 11 o'clock Bro. Crumpton preached one of his masterly sermons on the subject of missions, to a large and appreciative audience. He is certainly the right man in the right place. During the evening various reports were read, discussed and adopted. I was informed that Bro. Dicks preached a very appreciative sermon at night. By yielding to an invitation I had gone to spend a night with relatives, and thereby missed the sermon.

The exercises of the third day went on smoothly until the preaching hour, when Dr. Chambliss, the pastor of Union Springs, preached a sermon on the subject of baptism. The congregations were mixed with other denominations, and I trust our pedo-Baptist friends after hearing his faithful and eloquent arguments became Baptists. Saturday night Bro. Brooks, of the Salem Association preached. He is truly a veteran of the cross; his life has been spent in the service of the Master, until he is almost worn out. At the suggestion of some good brethren a collection for this feeble old soldier was taken up, and many realized that it was more blessed to give than to receive.

Sabbath morning a mass meeting on the Sunday-school question was held, under the direction of Bro. J. C. Townsend, the wide-awake superintendent. His daughter, Miss Sue, led the music, which was fine. On invitation, Bro. Dicks and your writer gave the children a talk. Our much loved Bro. Hixson preached the missionary sermon. He is an able minister and as firm in the Baptist faith as the rocks of Gibraltar. A good collection was taken, I do not know how much.

Every meal hour called us to a table filled with good things, the mothers, wives, sisters, and sweethearts know how to cook good things. The closing hymn and the parting hand over, we wended our way toward Troy, having made a most pleasant visit to the Centennial.

B. H. RYDER.

## From Crawford, Ala.

Bro. Editors: I send you a few items from my field, though I have nothing of considerable interest to write. We have had meetings which have been pleasant and enjoyable in all my churches, but not many accessions to them. Our first meeting was at Philadelphia church, which lasted from Friday until Tuesday night. Our young brother A. R. Calhoun did most of the preaching. We had a fair prospect for a good meeting, but was broken up at the time mentioned above by that severe weather which has proved so injurious to the crops in this country, especially to cotton crops. At Philadelphia we received one member by experience, but trust this is not all who will come. Bro. Calhoun came with me from Philadelphia to Crawford, where we began a meeting on Saturday night before the fifth Sunday in August, but the excessively bad weather kept back the congregations, until about the middle of the following week. Our young brother did us some good preaching, and by the latter part of the week we had both good interest and congregations, but the meeting closed on Sunday night with a crowd of mourners at the altar. We had none to join at the time, but since have received seven into the church here, four by experience and three by letter. One of the above, however, I have not yet baptized.

At Concord and New Hope churches I had no brother to assist me in preaching. At the first named church we received four by experience—awaiting baptism—and three by letter. We have as yet received none at New Hope, but had a good meeting, well attended. There are matters of interest connected with our meeting this summer I would like to

mention, but have not the time. I trust I may have occasion to write you again.

On yesterday it was my pleasure to unite, in marriage, my beloved friend and brother W. W. Osteen and Miss Dink Simson; the former of Hatchee, the latter of Girard, Ala.

G. D. BENTON.  
P. S. On last Saturday I tendered my resignation to the church here (Crawford) after a pastorate of nine years, excepting one, when the church had the services of Bro. Edgar Hillman, then of Georgia, now of Texas.  
G. D. B.

## Furman Notes.

I had hoped to see some mention in the BAPTIST of a meeting held here the middle August, and conducted by Dr. Chambliss, of Union Springs. Ten were added to the church, a ladies' prayer meeting organized, many new family altars erected, and such of the church as had time were spiritually elevated and edified. Shall not say anything to flatter Bro. Chambliss. I know he don't appreciate such. Suffice it to say he is as good a preacher as Furman folks care to hear. Eternity only will reveal the good God has enabled him to do us.

The Pine Barren Association met with Ackerville church, seven miles west of here. Good attendance, and successful meeting. Many brethren on their way to and from the association visited us. Among the number was Dr. Averette, of the Judson. He secured several pupils, and impressed us as in every way a worthy successor of Gwaltney and Frazer.

Dr. Riley, of Livingston, preached for us Sunday morning. He is at home among us, this being his first pastorate. His successful career is a cause of gratitude and pride—if pride is ever allowable—on the part of his former charge. Rev. B. F. Giles preached for us Sunday night. He secured some boys for the Howard, and impressed us so favorably that we wish he would come again and stay longer.

We buried, Sunday morning, sister Ettie Crook, wife of Bro. J. E. Crook. She has been lingering for more than a year with consumption. Her death had been a scene of the grand triumphs of the Christian faith. Perfectly conscious to the end, her parting admonitions and assurances will ever be a source of comfort to her loved ones and friends there assembled. Her young husband, though left so lonely in this world, will no doubt meet her in heaven. Jesus says, "My grace is sufficient for thee." C. C. J.

## Church Finances.

Of late years many Baptist churches, in villages and in the country, have become dissatisfied with their old way of managing their finances, and are seeking for better plans. Some of them have tried various plans and are still dissatisfied. Allow me to state the plan of Roanoke church, Roanoke, Ala.

First, At the beginning of the church year, the board of deacons hold a meeting, and ascertain, approximately, the amount of money which the church will need, for all purposes, during the year; and apportion to each member, old or young, his or her portion of the whole amount.

Second, During the first month, the secretary of the board of deacons sends each member a notice of the amount of his or her apportionment, requesting that the same be paid monthly to the treasurer of the church.

Third, At the close of the year the treasurer makes a settlement with the church, and prepares a sheet which shows the financial standing of the church with the association; and of each member of the church; and this sheet is made a part of the permanent record of the church, and is read out by the secretary of the church in open conference.

Allow me to say that the brethren and sisters are well pleased with the plan, having tried it for five years, and that the church has less trouble with its finances than any church with which I am acquainted.

They hold that business is business, and should be attended to in business like manner. I have been their pastor for fifteen years, and I have never known a more pious, prosperous and devoted church.

JNO. P. SHAFER.

## Parting of a Loved Pastor and People—Good Meeting, Etc.

Dear Baptist: Thinking perhaps the readers of our valuable paper would like to hear from this part of the State, I take the liberty to write a few items. While we all rejoice at the blessed results of our four days meeting at Newbern Baptist church, of seven new converts by baptism, we regret very much to state that our much beloved and esteemed pastor has seen fit to resign and take charge of another field. There is but few preachers as sound in the faith, and as unflinching in presenting the gospel truths as our dear Rev. G. S. Anderson. The two churches which have called him to serve them in Lowndes county, has certainly secured as good material as the State can afford.

But let me get back to our meeting. Rev. T. W. Hart, of Uniontown, assisted our pastor in the meeting. He is a good preacher and presents the gospel with great clearness and force, his preaching was just the demand of the occasion. Our membership was greatly revived, and nearly all our male members exercise in public. Our little flock now numbers about thirty-five members. My only daughter, of fourteen years of age, gave herself to Christ in the above named meeting. No one knows how to rejoice with her parents but those who have had similar experiences.

May the Lord direct and guide us right in our prayerful considerations in calling a new pastor.

I think the paper is improving under the present management which will stimulate me to try and get some new subscribers this fall for it. Corn crops in Hale are fine this year, and cotton is turning out better than was expected some two weeks ago.

J. W. EDMONDS.

Laneville, Ala., Sept. 18th.

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Laneville, Ala., Sept. 18th.

## Mrs. M. C. Bennett.

Mrs. Mary C. Bennett of M. S. Bennett, Esq., was born near Fayetteville, Talladega county, Ala., Jan. 8, 1837, and died at her home in the above town Sept. 28, 1887, after a long course of affliction most patiently endured. In 1857, Dec. 21, she was united in marriage with Mr. M. S. Bennett, at the home of her parents, Mr. and Mrs. Welch, who were among the first white settlers in this county. United with Fort Williams Baptist church in this village, in 1852; she ever, after, lived an exemplary Christian life. Having been her pastor since 1859 till a year ago, except intervals supplied by Brethren Henderson and Teague, I speak advisedly in saying, Sister Bennett may be numbered among The Worthy Dead of Our Women, under which caption I am preparing an article to embrace a number of the precious ones who have gone on before us. So, more anon.

W. WILKES.

## A Worthy Man Licensured.

At the regular conference of our church here yesterday, a license to preach was granted Bro. S. J. Strock. Most of the members of the church have known Bro. Sammie from childhood, and they were very unanimous in liberating him to preach.

Our young brother is a son of deacon W. B. Strock, who has, since its organization, been a pillar in the church here. While the brethren were expressing their impressions of the young man, the aged father in Israel, with his good wife, sat and listened attentively, while tears moistened their eyes—tears, not of sorrow, but of gratitude to God for putting this honor upon them in calling their son into the ministry. Bro. Strock left this morning for Howard College where he hopes to graduate in two years. The Lord bless him and make him what we believe he will be—a useful man.

L. G. SKIPPER.

Verbenia, Ala.

## Obituary.

Mrs. Harriet P. Hodgins, wife of Rev. W. J. Hodgins, died at her home near Whiton, DeKalb, Ala., August 2nd, 1887, aged 54 years 4 months and 27 days.

The subject of this sketch was born March 6th, 1833, professed religion in 1845, was baptized by Rev. Willis Burns, and at the time of her death was a consistent member of New Harmony Baptist church. She was married to Rev. W. J. Hodgins, Jan. 11, 1855, and always proved that she appreciated the position of a minister's wife. She was ever ready and willing to meet the responsibilities imposed upon her by the frequent absence of her husband. She bore a full share in caring for a large family of children, all of whom are left to feel and mourn her loss. Her sufferings were protracted and often severe, but she bore them with Christian fortitude, frequently intimating that she anticipated a speedy release. She died during the still hours of the night without the knowledge of any one, apparently as if falling into a gentle slumber. Her funeral was preached by the writer the fourth Sabbath in September, in the church yard, the house being far too small to hold the vast concourse that had met to mingle their sympathies with the bereaved husband and children. Our dear sister has been called up higher, we hope to the will of him that doeth all things well, and pray that he may throw his protecting arm around the sorrowing family, most of whom have made mother's God their God, and finally bring them all into the saint's everlasting rest.

JNO. B. APPLETON.



# Alabama Baptist.

MONTGOMERY, ALA., OCT. 27, 1887.

JOS. SHACKLEFORD, D.D., Editors.  
REV. C. W. HALE, Manager.

## BUSINESS ANNOUNCEMENTS.

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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 to the editor and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

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

We regret to learn that Dr. Frazer has declined the Presidency of Howard College.

An effort is being made in New York to find an indictment against Jay Gould & Sage.

The Kansas City, Memphis & Birmingham R. R. ran their first train through from Memphis to Birmingham Monday, Oct. 17th. This is an important event in the history of Alabama.

Next week's paper will contain a letter from Dr. W. N. Reeves, who is now visiting across the waters. This letter will be worth the subscription to the paper to any one. Send in your orders at once.

The week of prayer for young men and Young Men's Christian Associations will be held, beginning the second Sunday in November. All pastors are asked to preach a sermon intended to awaken a deeper interest in special effort for the salvation of young men.

Those who have never tried the experiment of keeping up with the associational meetings and running a religious paper at the same time, have little idea of the ease with which a communication can get misplaced. A few hours in the office for three days last week, enabled us to resurrect several valuable letters, among the number Bro. O'Hara's article concerning the Shelby Association. These things will gradually see the light.

Bro. BABER informs us that after the editor left the Tuskegee Association measures were adopted which, it is hoped, "will result in great improvement in the condition of affairs within the bounds of the body." An important feature of the movement is that it will put some of the best laymen at work. Tell us what the measures are, Bro. Baber. The association decided to meet with Salem church, Lee county, on Friday, instead of Wednesday, before the third Sunday in October.

A letter from Rev. Walter White, written from Geneva, Switzerland, has just been received. He has had a grand time travelling. Has walked between 300 and 400 miles through the wildest part of the Alpine, wilds. He will go from Geneva to Vienna, Austria, thence down the Danube river to Varna, on the Black Sea to Constantinople, thence to Athens, thence through Palestine and Egypt. We will arrange to publish letters from him in the ALABAMA BAPTIST. They will be very profitable to every one.

## PROHIBITION IN ATLANTA.

A correspondent of the Birmingham Age, writing from Atlanta during the exposition in that city, says: Public drunkenness is unknown in Atlanta under the prohibitory law against intoxicating drinks. I walked among tens of thousands in all parts of the city, and on the Exposition grounds, from early breakfast until midnight every day. I did not see a single individual under the influence of alcoholic drinks. Every woman and child was safe from the insults of intoxicated men on the streets of Atlanta, or the open grounds of the exposition for two successive weeks, where the crowds were unprecedented in Southern experience. There can be no doubt of the truth of this assertion, and no gainsaying of the foundation for it." Can the same be said of those cities where prohibitory laws do not prevail?

## THE MAILS.

We have received complaints from a number of our subscribers about not receiving their papers. We can say to them that the paper is mailed from this office regularly every week, and if our subscribers do not get it, it is because of some failure either in the mails or in the post offices. We have had serious complaints from Birmingham especially. One brother writing us from there says that if the fault is in that office, he might as well discontinue his paper. From this we infer that the postoffice at Birmingham is badly managed. We hope our post-office authorities at Washington will investigate these mail matters in Alabama.

## THE PRESIDENT'S VISIT TO MONTGOMERY.

The train bearing President Cleveland and his wife, with their party, arrived in Montgomery from Atlanta at 8:04 o'clock. The day before had been a rainy one, but it was clear on this morning, and everything promised a fair day.

The President and his party were received by Gov. Seay, Col. Reese, the Mayor of the city, and Col. J. S. Newman, President of the State Agricultural Association, who escorted the party to the Exchange Hotel where they breakfasted.

Three regiments of State troops were drawn up on either side of Commerce street. Both sides of this street were packed with people. The party moved along the street to the hotel and were cheered on all sides. After breakfast the President received visitors in the parlors of the hotel. He then reviewed the three regiments of State troops, visited the capitol and the city council chamber, and then the Fair Grounds, where 15 or 20 thousand people had collected. Gov. Seay made a short address of welcome to which the President replied. The speech of the President was sensible, as all President Cleveland's speeches are, and met with hearty cheering from the people. Excellent order was preserved throughout by the vast crowd in attendance. The military did admirably, and reflected honor upon the city and the State.

Mrs. Cleveland wore a smiling face, and was cheered by the people whenever she presented herself. The President looked well, and did not seem to be fatigued. The city of Montgomery put on her holiday attire. Commerce street was most beautifully decorated, public buildings and private residences were dressed up by banners and festoons and put on a beautiful appearance. When Cleveland visited the capitol he was shown the place where President Davis took the oath of office.

The President left at one o'clock for Calera, and thence for Washington via Knoxville and Lynchburg. We think his visit South has done good. It has brought him face to face with the people, and he has found them true to their allegiance to the government of their fathers. The South demands simply to be let alone in her State affairs, by the General Government, and she will regulate all social questions satisfactorily.

## ALABAMA ASSOCIATION.

The mention of this old name at once awakes many memories, both sad and pleasant; for this is one of the oldest associations in the State, indeed, she is the mother of several other similar bodies. She has sent forth many influential ministers and laymen; this was the home of Rev. David Lee, familiarly known as father Lee. For many years he was the honored moderator, and held the confidence of every one, and even now, at the mention of whose name, tears unbidden come to many eyes. Bro. Matthew Bishop was another useful man of God, who spent many years in labors of love; and he has left scores of warm friends who can scarcely mention his name without trembling lips. And had we time many others of blessed memory might be mentioned.

Eld. F. C. Plaster preached the introductory sermon. He was elected moderator, and J. C. Fonville re-elected clerk. The usual routine of business was transacted. Earnest speeches were made by several brethren on all the interests fostered by our church. (We lost our notes, or would particularize.)

The brethren of this association are fully alive on the educational question.

The Bethel Academy at Fort Deposit, under the charge of Professor Threadgill, is receiving their enthusiastic support. If this paper had such workers as that school has we could easily compass the State. Bro. Childers, Gunn, Plaster, and dozens of others, give the Fort the best sort of reputation. It is rarely surpassed for moral and physical healthfulness, and their teacher is a lovely Christian, and the boarding department under deacon Childers is a No. 1.

The importance of denominational education was strongly recommended. Howard College and the Judson were not neglected.

The BAPTIST was unanimously endorsed as being one of the most important interests, worthy the fostering

care of the churches of this State. Several speeches were made for the paper, all indicating the love it is gradually winning from the denomination.

The speeches on Sabbath-schools were good. Eld. R. M. Burt introduced the following points. Superintendents should, 1st, speak plainly; 2nd, Be a singer, if possible, and then not sing more than two verses; 3rd, He should not talk too much; stop before he talks too long; stop where they will want to hear him again. 4th, He should be prompt to the minute, visitors no excuse to remain at home. 5th, Vice Superintendent should open when superintendent is not present. 6th, Should not pray too long; prayers of the Bible are short; he overheard too little girls at Sunday-school whisper that they had seen a thousand places where the superintendent could close his prayer. 7th, He should require silence before he reads; ought to have more respect for God's word than to read amid tumult. 8th, There is a difference in teaching and preaching, all preaching is teaching, but all teaching is not preaching; preaching is more. 9th, The teachers and superintendent should be consecrated enough to the work to sacrifice all the pleasures of home on Sunday.

The other speakers said good things with a view to arouse the brethren to realize more fully their duty as children of God. Bro. Crumpton's missionary sermon was listened to by a large concourse. In the afternoon Rev. J. P. Nall, of Troy, occupied the stand.

We were compelled to leave before the close of the session, but learned that they determined to employ Bro. Plaster for all his time as missionary for the association. This is a wise choice, for we regard him as a very safe man, full of convictions of what is right, and with the courage to do with his might what his hands find to do.

The next session of this body will be held with the church at Honoraville. The citizens wish with each other to make the visitors happy, and we found ourselves often too full for utterance.

We spent two nights at the home of Bro. Mark Powell, where comfort and contentment reigned. Sunday night we took tea with Bro. Satterwhite's family. With pleasure we look forward to meeting those brethren again.

We clip the following, which appeared as an editorial in the *Tennessee Valley*, a newspaper published in Decatur, Ala. There is much in it worthy of serious thought upon the part of Christians. 'Is the allegation true that gambling has openly intruded itself into the very portals of the church?' Is it true that 'the church itself has almost become a betting institution?' We do not accept these sweeping assertions as true. There may be some churches that do not discipline their members as they ought, but as a general thing those bodies called evangelical churches denounce gambling in all of its phases. That there are members of churches who do the things that they are charged with in the article below, we are ready to admit this, and feel humiliated that it is so, and we regret that it is a fact that many churches are too lax in their discipline in regard to this matter. We believe the pulpit is faithful on this subject, and as a general thing our ministers denounce gambling of all kinds, whether it be by cards or in stocks and futures. What we need is the exercise of the proper discipline by the churches:

"While the vice of gambling was confined to blacklegs and jockeys it was not so dangerous and demoralizing. Of late years it has left its dark haunts, has thrown off its disguise, and not only invaded all departments of trade and legitimate business, but has quietly, although openly, intruded itself into the very portals of the church. In fact, so common and notorious has this become that the church itself has almost become a betting institution. In many places its members, men, women and children, old and young, have become quasi gamblers. The passion for getting something for nothing and without honest labor, not only ramifies society, but permeates the whole church, in a greater or less degree, starting its members out in the wild, wicked, wayward course of getting rich by short roads and by questionable methods. Church members employ fictitious sales of merchandise, of stocks and bonds, of everything we eat and drink and wear, with the same reckless avidity and dishonest rapacity as worldlings themselves, so eager are they to amass wealth and grow rich. Professors of religion, of all denominations, walk in the councils of the gambler, they stand in his ways and sit in his seats; and lend him their aid in turning all sorts of legitimate trade into places of speculation and chance. They reduce respectability and church membership to a common traction by the common denominator of betting on the future price of all commodities of barter and sale, without even the false pretense of owning or transferring such articles; and in deference, or as it were, to some sort of rules of honor and fair dealing, settle as they gain or lose on the cast of a die. The church, at least, if she values her good name, to say nothing of her waning power, ought to set about at once to check this evil if possible. Soon, if it has not already done so, it will assume dimensions too large to be measured, and acquire strength too formidable to be curbed or controlled."

## THE THEATRE, AND ITS RELATION TO RELIGION.

Some weeks ago Dr. Chandler, pastor of McKendree Methodist church, Nashville, Tenn., was preaching on the evils and corruption of the theatre, and after he closed his sermon Miss Emma Abbott, an actress, who was attending the church, interrupted the exercises by rising and making a short reply to what the preacher had said, defending the theatre and asserting her own purity of character and that of others connected with the stage. The affair produced some excitement in the congregation. Dr. Chandler simply remarked after she sat down: "I will not undertake to reply to the lady, but such a performance is more suited to the theatre than to the house of God." Some of the secular papers have taken it upon themselves to defend Miss Abbott and denounce Dr. Chandler for his remarks against the theatre. We have not read the sermon of Dr. Chandler, and know not what he said, but we are inclined to the belief that he could hardly be too severe on the evils and corruptions of the theatre. There may be here and there those connected with the stage who are pure, against whose character nothing immoral can truthfully be said; yet these are the exceptions. The influence of the theatre is not healthful to the religion or morals of those who attend the performances, and it is certainly not to those who are engaged in them and are behind the scenes. If Dr. Chandler thought it to be his duty to denounce the theatre on account of its immoral tendencies, and warn his members of the danger in attending it, he certainly had the right to do so, and Miss Abbott was guilty of rudeness, to call it by no harsher name, in interrupting the religious exercises by her so-called defence.

The criticism of some of the secular press upon the sermon of Dr. Chandler and their praise of Miss Abbott for her "brave" act, as they call it, only show the demoralization of their editors, and their disposition to pander to the vitiated taste of many of their readers. The theatre and Christianity are antagonistic. They do not agree. They cannot agree—what one is trying to build up the other is trying to pull down. The influence of one is contrary to the influence of the other. One cultivates purity of heart and purity of life. The other, while it pretends to teach morality in some of its plays, is all the time, by its influence, undermining purity of heart and ultimately destroys purity of life. We would never go to the regular attendant of the theatre to find an active, liberal, pious church member. Theatre Christians are not the ones who attend prayer meetings regularly and are workers in our Sunday-schools. The Saviour has taught us that we shall know people by their fruits. By the same law we judge the theatre. Its fruits are evil, and hence we judge it to be evil. Those who speak of the moral influence of the theatre would have a difficult task to show where it has ever reformed a man or woman or made them better. Its object is to please and gratify the sensual taste of man, not to instruct his mind or purify his heart. Every effort made to elevate the theatre to a higher plane, and make the drama suitable for Christians to patronize, have signally failed. While many professed Christians have and do patronize theatres, yet we venture to assert that the greater part of these theatre-going Christians have but little of the spiritual enjoyments of Christianity in their hearts, and show still less of it in their lives. If preachers are to be condemned for preaching against theatres, and actresses to be applauded for disturbing public worship in defence of the theatre, and honored, as was Emma Abbott in Chattanooga, as a testimony of Chattanooga's appreciation of her courageous and well expressed defense of her profession against the bitter denunciations of a minister of one of the leading churches in Nashville on Sunday, it is high time for the churches and ministers of Christ to take their stand firmly and bravely against an iniquitous institution that seeks to place itself before the Christian world as worthy of their patronage and support.

The religion of Jesus and the theatre do not mix well together, and it will not do for Christians to countenance an institution whose whole tendencies are calculated to weaken and destroy vital piety in the churches of Jesus Christ, and to make our religion a mere matter of form. We are glad to know that many of the secular papers that have noticed the Chandler-Abbott affair at Nashville have condemned the course pursued by Miss Abbott.

The management of the railroads running into our capital deserve great praise for their efforts at accommodations for the crowds that traveled during fair week. Their officers were watchful, and by such means we heard of no one being hurt, either while on the trains or at the depots.

## HALL.

This is a most forbidding term. It is suggestive of the most terrible state in the boundless universe of God. It is that the mention of which causes us instinctively to shudder. But should we cease to mention it, to write about it, to preach about it, because the subject is one of repugnance? Do the unsaved not sustain such a relation to this awful abode as to suggest the importance of mentioning it quite frequently, yea of urging it upon their consideration?

The fact is that because it is so unwelcome to human ears its discussion is dropped largely from the pulpit and the religious press, and this has led men to a large degree to believe there is nothing in the hated doctrine of future retribution. It is not an uncommon thing to hear men say that the doctrine is without foundation, that it has been exposed long ago, and use expressions similar to these to indicate the trend of thought concerning this grave matter. If there be a lapse of confidence in the public mind concerning the doctrine of eternal retribution who is responsible for it? Does not vast responsibility rest upon the pulpit just here? Has the religious press done its duty? Has there not been negligence, and do we not find the consequent harvest in the current skepticism of the times not only concerning this stupendous subject, but others which stand in vital relation to it in the word of God?

The failure to make emphatic the doctrine of everlasting retribution is due mainly to two things: It is largely due to an indisposition on the part of the masses to hear such things. We live in a squeamish age. It is a period of maudlin theories and of humanitarian sentimentality. As in ancient days the people demand that the prophets shall "speak unto them smooth things." Men are intolerant of harsh doctrine. It is insisted that stern truth shall be remanded to silence. The anathemas of the gospel must be muffled, and their thunder notes must be subdued. So long as the strain of love is indulged in people listen. But when the sword of Divine vengeance is displayed, when the thunders of the judgment are indicated, when God's wrath is shown as a counterpart of heavenly love, at once opposition is awakened and protestations are stirred.

But what of the other cause of neglect of this awful fact? It is largely due, in the second place, to the indisposition of the ministry to preach upon the doctrine of eternal punishment. Say what we may about the indifference which should characterize the regular attendant of the theatre to find an active, liberal, pious church member. Theatre Christians are not the ones who attend prayer meetings regularly and are workers in our Sunday-schools. The Saviour has taught us that we shall know people by their fruits. By the same law we judge the theatre. Its fruits are evil, and hence we judge it to be evil. Those who speak of the moral influence of the theatre would have a difficult task to show where it has ever reformed a man or woman or made them better. Its object is to please and gratify the sensual taste of man, not to instruct his mind or purify his heart. Every effort made to elevate the theatre to a higher plane, and make the drama suitable for Christians to patronize, have signally failed. While many professed Christians have and do patronize theatres, yet we venture to assert that the greater part of these theatre-going Christians have but little of the spiritual enjoyments of Christianity in their hearts, and show still less of it in their lives. If preachers are to be condemned for preaching against theatres, and actresses to be applauded for disturbing public worship in defence of the theatre, and honored, as was Emma Abbott in Chattanooga, as a testimony of Chattanooga's appreciation of her courageous and well expressed defense of her profession against the bitter denunciations of a minister of one of the leading churches in Nashville on Sunday, it is high time for the churches and ministers of Christ to take their stand firmly and bravely against an iniquitous institution that seeks to place itself before the Christian world as worthy of their patronage and support.

Recognizing the necessity of keeping the matter in some form before the people, ministers weave occasional allusions to hell into their sermons; but it is scarcely a passing notice that is given the subject. It is a question of practical import as to whether or not the people are sufficiently instructed concerning the subject of future damnation. It is an awful fact, and a fact that stands vitally related to every unsaved soul.

It is either salvation or damnation, inevitably, eternally. Altogether useless is it for us to urge in this connection that "unwelcome" as the tidings may be with regard to the state of the lost, the matter should be urged upon the attention of the people, and men should be led to know that there is a hell as there is a heaven, and that unless they flee the wrath to come they are lost forever.

We do not care to boast of our acquaintance with the Bible, but in order to let those who may suppose the paper on the machine know better, one fact will be given:

Since the first of July we have added to our subscription list more than one thousand new names. Nearly every preacher in the State has come back into full sympathy with the aims of the paper, and are working to make one good paper for Alabama. It is with grateful hearts that this statement is made. Traveling over various parts of the State has convinced us that Baptists are more nearly united than we have ever known them. They expect that editors and teachers and mission boards will make mistakes; but they are determined to stand together for every good cause. If preachers and brethren and sisters will lend a helping hand, we can secure one thousand more by the first of January, 1888.

It always rejoices our heart to see a young man take up the work of the ministry, especially one whom we know and love. Bro. Skipper tells of the step Bro. Sam Strock has taken. May God bless him.

## FIELD NOTES.

Large numbers of brethren and sisters called on the Baptist Fair week.

Brother and sister Middleton, of Buna Vista were among our recent visitors.

The employees of the L. & N. railroad have opened a reading room in Birmingham.

Mrs. W. B. Hare, of Sumpterville, Fla., nee Miss Mary Lyman, is visiting relatives at Montevallo.

Our old friend, Bro. Peter Clay, of Russellville, accompanied by his wife paid our office a visit during the fair.

Bro. Thames, of Claiborne, visited Atlanta during the exposition and stopped over to see us as he returned.

The Baptists at Newton have just finished and dedicated their new house of worship; a full account will duly appear in our columns.

The L. & N. railroad company are constantly building new lines of roads, opening up sections of country long surrounded by mud and other inconveniences.

Our brother McLendon, of Natflet, took the second prize, of \$100, for the best individual display of farm products. His daughter was his assistant during the fair.

Ford's Christian Repository, published at St. Louis, Mo., comes to us for October full of valuable, beautiful and instructive matter. It should be in every Baptist library. Only \$2.50 a year, 80 pages, every month.

Rev. R. M. Boone, of Simmesport, La., paid our city a flying visit on his way to the Seminary, at Louisville, Ky. The churches he has had charge of gave him up with great reluctance. We hope his stay at the Seminary may be very pleasant.

Dear Bro. J. J. White from Garrard, writes that he is in debt and must have his paper stopped. It must not stop, he is a faithful servant of Christ and has battled many years to build up Zion. Will not somebody respond in behalf of this worthy man?

We have received an engraving of Mumukcy's celebrated painting of "Christ before Pilate," it is a splendid specimen of the engraver's art, and for sale by T. P. Peterson & Brother, Philadelphia. The price is only one dollar; well worth the money.

From West Liberty Association Bro. J. K. Ryan writes us they had a most delightful meeting. All the objects fostered by the association were duly discussed and well represented. It was the semi-centennial anniversary of the body, being the oldest association in West Alabama or East Mississippi. He represented the ALABAMA BAPTIST, many thanks to the brother for his kind considerations.

Bro. W. B. Carter, of Hartselle, felicitates himself on beginning his new year by having made two happy souls one, by the sacred bonds of matrimony. See the announcement elsewhere. He had witnessed their conversion and baptized them, and now marries them. Also he has returned from Muscle Shoals Association and is generally happy, and will tell our readers all about it as soon as he can.

We have on our table the September number of "Political Science Quarterly," edited by the faculty of Political Science of Columbia College, New York. Every article is written by a master mind, and the result of scientific investigation in that particular field, hence it is one of the most valuable of all Quarterlies. Published by Ginn & Co., No. 743 Broadway, N. Y., at \$3.50 a year. Valuable to all professional men.

We are in the midst of a glorious revival at this place. Bro. Gunn is assisting me. Our meeting began last Thursday night; 28 have joined up to last night. It rained all day yesterday but the people came out through the rain last night. The spirit of the Lord is with us. Pray for us at Pratt Mines.

The church is wonderfully revived and is starting out afresh in the work of the Lord. To God be all the praise.—S. C. Adams, Pratt Mines.

Ex-president Davis, Mrs. Davis, and their two daughters, Mrs. Hayes and Miss Winnie, passed through Montgomery Monday morning, en route to Macon to attend the Georgia State Fair. The booming of guns welcomed them into the cradle of the Confederacy. Our mayor and other citizens did them honor. Mr. Davis was too unwell to come to the platform, but Miss Winnie and the other ladies smiled upon the admiring group.

Married, at the residence of the bride's father, is Hatchchubbee, at 5 o'clock p. m., on the 13th inst., Rev. Albert R. Calhoun, of Columbus, Ga., and Miss Fannie L. Paschal, Rev. Robt. H. Harris, of the First Baptist church, of Columbus of Georgia. Mr. Calhoun is a promising young minister, late a theological student at Furman University, now pastor elect of Girard Baptist church, and his bride, an amiable, Christian lady, is the universally admired daughter of Mr. Dennis Paschal, a prominent Baptist of Hatchchubbee.

Rev. J. O. Pinckard was sorry that the ALABAMA BAPTIST had neither of its editors at the Newton Association, which he attended.

but he took pleasure in acting in our behalf, and secured some new readers. He said, "When I joined the church I joined the ALABAMA BAPTIST and I do not think I shall ever fall from grace." He reported this session of the association as the grandest in her history. The association sustained the action of Providence church in expelling Messrs. Hatcher and Walden. Elder P. M. Calloway was elected moderator, other officers the same as last year. Bro. Calloway was 75 years old on Monday of the association, and gave a birthday present of \$10 to missions. He had already sent up that much to the Board.

## Preamble and Resolutions.

For as much as it has pleased almighty God to call to the gospel ministry our young brother, J. W. McCollum, and, whereas, upon examination by the presbytery he being found worthy, was solemnly set apart by prayer and the laying on of hands on the 12th day of last July that he might be a preacher of the gospel of Jesus Christ, therefore;

Resolved, 1st, That we esteem it an inestimable privilege to send forth from our number this brother whom we all love, and whom we believe to be a young man of piety and power.

Resolved, 2nd, That we commend him to the grace of God, wishing him much progress in the further prosecution of his studies, and great success in winning souls to Christ.

Resolved, 3rd, That we pray God's blessing on him wherever his lot may be cast.

Resolved, 4th, That a copy of these resolutions be given to our brother G. W. McCollum, and that they be copied in the records of this church, (Oak Grove,) and also that a copy be sent to the ALABAMA BAPTIST for publication.

By order of the church.  
JNO. W. STEWART.

## Our College.

The Howard, at East Lake, opened well, 125 already matriculated, and still they come. This is beyond the expectation of the most sanguine of us; 22-3 of these are theologues. I have not looked upon a finer looking set of young men.

The faculty, composed, for the most part, of younger men just coming into the prime of young manhood, report good and improving application on the part of the students; and we who live about the college are struck with the noiseless good order marking everything.

I presume the sensible parents and guardians who have sent their sons and wards up thither know that young colleges manned by younger men usually do the best college work, and that neither they nor their noble boys will be impatient of the appointments necessarily somewhat rude in the beginning.

The friends of the college will very much regret the decline of Dr. Frazer, lately elected to the presidency of the college. Apropos of this office. Without consulting anybody, without any inspiration from others, I presume to say a few things about the matter, whether ill judged or not. We do not want—I use the word in its classic sense—a man seeking for dignities, "to lie upon beds of ivory, and eat the lambs out of the flock," or a place seeker, reminding one of a plea of old, "put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread," or an old man past his best years; but a man in the vigor of his days, capable of making place for himself, with a dash of heroism, of the self-sacrificing spirit. For such a man, there are splendid opportunities here; an institution looming up grandly in the future, for a man that believes in possibilities, that can only fail through inadequate management, in the long run. Colleges are not made in a day. We need spirits full of hope, but who can at the same time, "learn to labor and to wait." Men like Francis Wayland, Robert Ryland, George W. Samson. (The brethren who are yet alive will pardon a tribute never fully paid.)

Meanwhile the college is adequately manned. The only serious difficulty is the overwork imposed on the incumbents, and the necessity of some master mind to look after the finances, as it is not understood that Dr. Purser will undertake the work. Such a man would need no one to guarantee a grand endowment in due time.

E. B. TEAGUE.

## Passed Away.

Quietly and sweetly, on the evening of the 13th of August last, Bro. Samuel Nelson, of Beulah, Sumter county, Ala., passed "over the river" in the 87th year of his age. He was a native of Alabama, where he lived and died. He embraced Christ as his Savior in early life, on whose strong arm he ever leaned for repose. Bro. Nelson lived a pious, Christian soldier, and a member of the Baptist church for about sixty-five years of his life, and was always ready to speak a word for his Savior. At his own request, on his death bed, the writer preached his funeral, and he was buried from Beulah church on the 15th of August. Goodbye, "Uncle Sammie," until we meet in glory.

J. K. RYAN.

## Appointments.

In Clear Creek Association: Concord, Winston county, Nov. 15th, 11 a. m. Sardis, No. 2, Winston county, Nov. 16th, 11 a. m. Poplar Springs, Winston county, Nov. 18th, 11 a. m. Mt. Zion, Walker county, Nov. 21st, 11 a. m. Blooming Grove, Walker county, Nov. 24th, 11 a. m. Bethel, Winston county, Nov. 25th, 11 a. m. Mt. Hope, Cullman county, Nov. 26th, 11 a. m. Jones' Chapel, Cullman county, Nov. 28th, 11 a. m. Sardis, No. 2, Winston county, Nov. 30th, 11 a. m. Mt. Olive, Winston county, Dec. 2nd, 11 a. m. Houston, Winston county, Dec. 3rd, 11 a. m. Bethlehem, Winston county, Dec. 5th, 11 a. m. Bethlehem, Winston county, Dec. 7th, 11 a. m. Oak Grove, Winston county, Dec. 9th, 11 a. m. Union Hill, Winston county, Dec. 11th, 11 a. m. Fairview, Winston county, Dec. 13th, 11 a. m. Double Springs, Winston county, Dec. 14th, 11 a. m. Rock Creek, Winston county, Dec. 15th, 11 a. m. Liberty Grove, Winston county, Dec. 17th, 11 a. m. Ministers and brethren will please make the above appointments as public as possible. Pastors please meet me at these respective churches for mutual council and co-operation.  
J. B. HUCKABEE, Missy.

## News Items.

Postmaster Wins, of Birmingham, has resigned.

Cotton seed is selling at Troy, Ala., at 20 cents per bushel, or 60 cents per 100 pounds.

A free public school has been organized at Tusculum, with Prof. Dr. W. Harper, Principal.

Hon. Thos. J. McClellan, father of Attorney-General McClellan, died at Athens, Ala., on the 14th inst.

On the 15th inst. a fire spreading over five acres of ground in the eastern portion of Cincinnati, destroyed property to the amount of \$140,000.

The deposits subject to individual check in the Dacatur National Bank foot up \$230,000. This shows that there is something of a boom at Dacatur.

Mr. Manning, United States Minister to Mexico, died in New York a few days ago. His funeral services were held at Trinity Chapel on the 14th inst.

The Georgia Legislature has passed a resolution compelling the lessees of the Georgia Railroad to give an additional bond of \$1,000,000, or give up the lease. The lessee, will contest the matter.

Conductor John Graham, one of the oldest conductors on the Memphis and Charleston R. R., was killed instantly, on the 14th inst., at Huntsville, Ala. He was coupling the cars and was caught between the bumpers.

Hon. H. T. Ellert died suddenly at Memphis, Tenn., on the 14th. He had just delivered an address of welcome to President Cleveland, and while the President was replying to the address, he fainted and soon expired.

Dr. N. T. Lupton, State Chemist, has not been able to detect any poison of any kind in the stomach of Mr. David Ogletree, who died recently in Talladega county, after drinking whiskey from a jug. His wife who drank of it also died. No trace of poison either in whiskey, water or stomach.

Two negro men and four negro boys who had hired under contract to Hon. B. F. Ellis, of Dallas county, entered his residence near Cahaba on the night of the 13th inst. and demanded a settlement up to that time. Mr. Ellis refused. The negroes gave him until 8 o'clock next morning to settle with them, and declared they "would have blood" if he refused. Mr. Ellis called in the sheriff who arrested five of them.

It is a mercy to have that taken from us which takes us from God.







