

# THE ALABAMA BAPTIST.

HARE & SHACKELFORD, Publishers.

VOLUME 15.

MONTGOMERY, ALA., THURSDAY, JANUARY 26, 1888.

TERMS CASH: \$2.00 A YEAR.

NUMBER 4.

Howard College Column.

Some Chapters of History.

These brethren hoped to lay the basis of an institution which, if properly cared for by the Convention, would be the blessing of God, meet the fond expectations of its friends. Only a few liberal minds had taken hold of this great work, but they looked forward to a "time not far distant when the Howard, as well as Newton and Hamilton, should send forth her quota of laborers" into the harvest of the Lord. (Minutes 1842, p. 11, 12).

Alas! some of them descended to their graves, and others waited and struggled before that time drew near. The library donated to the Convention by the Baptist Institute at Greensboro, was given to the Howard (Min. 42, p. 10) in the hands of the treasurer, Rev. D. P. Bestor, be turned over to the Permanent Theological Fund. (Min. 42, p. 15).

Te Convention which met in November, 1842, re-elected J. H. DeVotie as agent for the college, with the power of recommending another agent, should one be needed. (Min. p. 10). He entered upon his duties on the first of December following. Dec., 1842, to Nov., 1843. In the prosecution of his work, which occupied 222 days, he made long and wearisome journeys, (2700 miles) (Min. 43, p. 10), while his mind was at the same time anxiously occupied with the affairs of a pressing pastorate. He found a general interest wherever he went, but not infrequently he was pained by the indifference, and in some instances by the steady and determined opposition of prominent brethren. The difficulties which he had to meet were great and varied. Many of the wealthy members of the churches had been raised without the advantages of an education and were wholly insensible to the benefits to be derived from it, by the ministry or the religion of Christ. Many were also "ready to believe every tale of peculation and fraud practiced by money agents, and were therefore afraid to entrust their money to any one, no matter what their character for integrity and piety might be." (Lawler's letter to DeVotie, Sept. 10, 1843).

A formidable obstacle also presented itself in a proposition to unite with Georgia and South Carolina in establishing a great central institution for theological education. Each State was to endow a professorship of its own in this institution, and their students were to be sent thereto to be trained. This course was strongly urged by prominent brethren in Alabama, and had it been followed Alabama would never have had the Howard, as Georgia and South Carolina would have located the institution east of her.

State pride, as far as any existed, was also arrayed against the young college, since it was contended on the one hand that its establishment would interfere with the State University, or on the other that the "Howard could never be built, so long as the University does not utterly go down." (Hartwell's letter to Jewett, Mar., 25, '43).

Still greater difficulties, however, were found in the complete failure of the institution only a short time before, and in the monied embarrassments of the times. The people were in the very midst of the troubles consequent upon the revolution of 1836-1837, and such as still stood, did not know how soon they might be swallowed up in the general ruin. This was the crisis in the history of the college. Its permanency or its failure depended on the success of this one effort. If this dark day was safely passed the enterprise was secure, but if not a death blow was given to its prospects. None but the persons engaged in the arduous work of bringing the institution to position of safety can form any idea of the consuming anxiety, the unremitting efforts and sacrificing devotion which characterized its friends. It would have been a difficult task for them to build up a college in even the most prosperous times, but to attempt such a thing in times of moneyed distress, and enter the strong opposition of influential men, is not only difficult, but a thankless task. They were attempting to build up a new enterprise, and as hard as you can. Press this question from now until the legislature shall next meet. I will do all I can on that time. You need not as a religious paper hesitate to boldly meet the question. I am a political party prohibitionist, but if you can get me out a better way to rid us of the liquor business, then I am with you. I am responsible for this.

But all this toil was rewarded. The agent succeeded in raising \$19,056.90, although the times were unprecedentedly embarrassed. (Min. 43, p. 10) Bro. L. Callaway, assistant agent, reported \$349. Bro. David Gordon

manifested an active interest in the institution, and sent up \$700. (Min. 43, p. 10.) By these strenuous efforts nearly the whole amount specified for the permanent Theological Fund was secured, and with it the foundations of Howard College were laid deep and immovable. Remembered or forgotten their work will bless mankind, and the last day will reveal the good they have done for Jesus and his cause. To the chair of theology thus nearly endowed, the Board elected Dr. J. L. Dagg, who declined the appointment. When his declination was made known, an immediate election of some one was urgently pressed. There seemed to be some fears of serious consequences arising from a postponement of the final decision to the meeting of the Convention. The friends of the college may have seen that a strong opposition would have existed in the Convention and were determined to anticipate it. (S. S. Sherman to Lindley, Lindley to J. H. DeVotie.) Dr. Jesse Hartwell subsequently received a unanimous election from the Board. He accepted the position and entered upon his duties at the commencement of the ensuing year, (Min. 43, p. 10), and discharged them with fidelity and ability during his long connection with the institution.

J. H. DEVOTIE.

Bro. Coulson a Political Party Prohibitionist.

Bro. Editor: I read, a short time since, in the ALABAMA BAPTIST, a statement of what the editor saw one day, a man going to town, and what he had; returning, and what he had, and his reflections on the circumstance. There is nothing remarkable in what he saw. The man went to town sober and came back drunk. This, and more, one sees every day, who looks along the streets of the villages, towns and cities of Democratic Alabama. This is a great State in more respects than one. She is a great Democratic State as well as a great saloon State. Well, but you ask, who is to blame? I answer, the Democracy of Alabama. But you say, why the Democracy of Alabama? I answer, because she has a majority in the State of anywhere from forty to seventy five thousand voters. Now, I say, a party with this immense majority in its favor, could wipe out the liquor business at any time, and risk nothing. In fact, in the State, there is no opposition worth naming—to Democracy. There is no danger of a change while the election machinery remains as it is, and my Democratic friends have more than two thirds of the legislature, then why do they hesitate. They say they are against the saloon, if this be true, then prove your faith by your works. Just legislate the whole course out of the State, and we will not be heard to complain. What say you, will you do it?

There is but one power in the State that would be heard to complain, and that is the liquor dealers. They might organize against the Democratic party, and what if they did? the white people and the negroes in the black belt could beat them when we come to the count. I have been thinking very strongly about this matter, and the way to do our duty. I look over the Tennessee River Association, and make inquiry, what has given our churches the greatest trouble. Liquor in the various churches, that is, members with liquor in their stomachs, in the churches. As members they are a nuisance in the churches, as per the recent discussion of the Supreme Court of the United States.

Brethren, members of the body of our Lord Jesus Christ, what say you, shall we longer, for the sake of party or anything else, continue this foul blot upon our loved Alabama. I don't want any first, second or third party, if this can be done by the next legislature that settles the power of the Democracy of Alabama forever. She would never have opposition after, so far as that is concerned. I ask the papers to speak out and say what will be pledged. Will you not all say that we advocate the repeal of all license laws in the State of Alabama, and will pass just such laws as will make it impossible for any man to bring liquor into Alabama, much less to sell it there, for any purpose. As a religious paper start the ball, and push it as hard as you can. Press this question from now until the legislature shall next meet. I will do all I can on that time. You need not as a religious paper hesitate to boldly meet the question. I am a political party prohibitionist, but if you can get me out a better way to rid us of the liquor business, then I am with you. I am responsible for this.

L. C. COULSON.

Scottsboro, Ala.

From Dr. Tichenor.

Dear Bro. Hare: Please print the letter of Bro. Diaz contained in the enclosed circular.

That little cemetery just outside of Havana is holy ground. There sleep those who for their love to Christ counted not their lives dear unto them. Facing the terrors of the pestilence they went forth as his messengers, bearing help and healing to sick and forsaken. There repose the last of the martyrs for Jesus. They have been added to that unbroken line whose bones stretch back through the dark centuries even to the cross.

When there was no place for graves for our Baptist people in Cuba, brethren of Alabama helped to purchase this spot. In that Convention at Birmingham when Bro. Wharton was raising money for this purpose, and the brethren were contributing so cheerfully and liberally, who thought that he was helping to buy a place where martyrs should sleep until the coming of him who is the resurrection and the life? How true it is that we often builded wiser than we know. Who all that gave that day would take back his gift? Who would not increase it ten fold if he could? Who does not rejoice that he has a share in that cemetery?

Then this glorious work of the Lord in Cuba.

Two years ago the first believer in Christ ever baptized in Cuba was baptized at night in the bay of Havana, and scarcely escaped the watchful eyes of the police, who were anxious to arrest such violators of the law of the land. Now we have a thousand Baptists in Cuba and scores who from Cuba have gone to the better land.

I look upon this work and wonder Does it not seem that apostolic times, long lingering somewhere in the world, have just reached Cuba? Where in all modern times have we such examples of faith and courage; of consecration and work for Jesus? Primitive Christianity, with its light and glory, has come to that long darkened island.

Then I wonder at the lessons God is teaching the Christians of this favored land by this work in Cuba. He has brought the martyr spirit and the heroism that counts all things loss for Christ to our very doors, and under our own astounded vision gives us examples of such faith of his people in the olden times.

We see his people fighting with unequal strength the dark forms of the pestilence and conquerors even in dying for him. We see them illustrating in their unselfish devotion to the poor and the plague-smitten, the very love of Christ for dying men. These exhibitions of the power of Christianity are new to the men of this generation. They have heard of them by the hearing of the ear, but now their eyes behold them.

What does God mean by this, but to arouse them from the lethargy which peace and plenty have produced, and stimulate them to nobler purposes and more self-sacrificing deeds for him and for the world. Shall Cuba teach us in vain?

A voice comes from the graves of that cemetery in Havana that echoes the words of the all-wise Savior of men: "He that loveth his life shall lose it, and he that will give it for my sake shall save it unto life eternal."

I. T. TICHENOR.

My Dear Baptist: I have received the letter from brother Adair \$75 for the convent girl, and will give to her. The epidemic disease is over, only one or two cases we have daily. We have lost over 150 members of our congregation; they are all in our Baptist cemetery. Last month I baptized on Sunday evening (the 13th) 105 that were converted during the epidemic disease. I asked one of the deacons to go with me into the water, and we both expended two hours baptizing the new women and men. The membership in Havana is 700. I calculate we have 1,000 Baptists on the island. Last year we had in our Sunday-school 500 pupils, and in the present year we have 1,844 in the city of Havana. All the missions outside Havana have their own Sunday-schools, and they may have 150 or 200, each one of them. We celebrated the Christmas tree this year, and took one of the theatres, where we gathered 2,000 children and over 3,000 adults; the hall was full. The Sunday-school has expended \$300 in toys, dolls, preserves, ice-cream and rent of the theatre. This amount has been collected by the poor children of our school.

My brother, you may come now, no danger at all. I wish to see you here, or Dr. McDonald, to confer about the lot for our church. We will double our membership if we have the church building. Come; now is a good time to visit Cuba.

Your brother,

A. J. DIAZ.

We have received the first number of the Roanoke Baptist Union, a monthly published in Danville, Va. W. W. Waddill business manager. It is published in the interest of the Roanoke, Va., Baptist Association. Terms 50 cents per year. Dr. Geo. B. Eager is the editor. This insures it to be a readable and interesting paper. We wish it success. We extract the following from its columns, which we recommend to our brethren:

HAVE YOU A LEADER IN YOUR CHURCH? Not one who will not go anybody's way but his own, but one who, when he sees the banner trailing and because no other will take hold, seizes and carries it on to victory. A leader is positively necessary to the success of every enterprise. The prayer meeting is a bore, the ladies' aid society a desolation, the Sunday-school a failure, without a leader. But for all that there are many good brethren and sisters continually finding fault with the leader for doing work which the grumblers themselves have persistently refused to perform. Even the poor pastor is accused of favoritism if he appoints those persons to do work who he knows will attend to it. Depend upon it, brother, if you have the ability for leadership, the only thing necessary to secure recognition by pastor and people is to do faith fully the work entrusted to you. If no work has been given you, find some for yourself. There is always work for willing hands in God's harvest field. Finding yours and doing it will soon bring the distinguished brother in his turn to pull you in pieces.

From Alexander City.

Dear Baptist: On last Sabbath morning, which was the first day of the New Year, just at the beginning of my regular Sunday morning services, Capt. J. D. Dickson stepped up on the stand, holding in his hand a pair of beautiful gold spectacles, and in the following eloquent remarks thus addressed me:

"My Dear Bro. Cumbee—I have been requested by the good ladies of this church to offer you a slight token of their affection and regard. I cannot tell you how delighted I am to be the means of conveying to you this expression of their high appreciation of your work as pastor. These ladies, in presenting to you by my hands, these beautiful gold spectacles, desire to accompany the present with such an expression of their regard for their faithful shepherd as I, their fellow worshiper, may be able to do. If, however, they think I can translate their hearts, and give you a true version of their feelings in words, they overrate my powers. You know, my dear sir, far better than I can tell you, that no 'set phrases' can do justice to the esteem in which you are held, not only by those making this donation, but by all the members of your congregation. I tender you this token of my affection, not in acquittance of any portion of the debt of gratitude we, as the church, owe you as our spiritual guide and teacher, but simply as a recognition of the zeal, energy and success with which you fulfill the duties of your sacred calling. I entreat you to accept it in that light only, being convinced that you will derive more satisfaction from the assurance that they appreciate your labors in the gospel vineyard, than you could possibly derive from any consideration of a more worldly nature, and in placing the gift in your hands I express the earnest wishes of your many friends that you may long live to wear them."

To be so kindly remembered by the good Christian souls who have taken thought of my needs, and so considerately provided for them, and for the high compliment bestowed upon me in the accompanying remarks is a source of much pleasure. I esteem the affectionate impulses which prompted the gift even more highly than the gift itself, though I shall not deny that the aid thus afforded me for studying God's word is welcome and timely. When full accord and sympathy exist between a minister of the gospel and his congregation, as was expressed in the highly appreciated remarks, his labor is verily a "labor of love"—self-compensating to him and profitable to those who have accepted him as their spiritual guide. For ten years I have led this noble band of Christian workers, and I think I may venture to say that this pleasant feeling of regard for each other has always existed. May this bond of spiritual and social union that binds us together, as I trust, for good, long remain unbroken. May a blessing rest upon it, and upon our mutual endeavors to extend the kingdom of our Divine Master.

Our church, with a membership of over 200, is progressing fairly. The deacons, who are brethren J. C. Maxwell, Frank Maxwell, B. B. Reams, J. R. Christian, T. S. Christian, J. A. Goggans, are alive to the interest of the church, and are ever at work for its religious advancement. The Sunday-school under the superintendency of Bro. Dickson, with Bro. Maxwell as assistant, Bro. Parks as secretary and treasurer, and Bro. Tommie Christian as librarian, is in a flourishing condition.

Our young men's prayer meeting is the pride of the church. It meets every Thursday night, and is generally well attended. This organization is great good for the Master's cause.

R. A. J. CUMBEE.

Alexander City, Jan. 7th.

Tidings from Our Foreign Mission Fields.

CHINA, Oct. 17.—Dr. Graves wrote from Canton: "Mrs. Graves continues ill, and has become quite helpless. The doctors say we must leave as soon as we can get off." Dec. 12th he writes from San Francisco announcing their safe arrival. Mrs. Graves is too ill to come East, and they will remain in California for a time. May God be gracious to these faithful servants, and to us, who so greatly need their work in China. Pray for them. Mrs. Sanford sailed from San Francisco on the 10th ult. for Canton, in company with Mrs. North, who goes at her own expense to work in Canton. Miss Stein greatly enjoys work among the women in the hospitals in Canton. She has been on the field nearly eight years. "Send us another man and wife as soon as possible. I need not tell you that he is needed."—E. Z. Simmons, Canton.

Yes, brother, just as soon as we can find the right man. Rev. E. E. Davault, our noble young missionary at Hwanghien, North China, died at Tungchow, Oct. 4th. After a short period of labor God called him home, but his work was well done. Rev. J. M. Joiner, Bro. Davault's true yoke-fellow in the work at Hwanghien, utterly broken down in health, has been compelled to return home. He is at present in Texas. So the Hwanghien mission is without a man to maintain it. Who will go? Dr. Yates has been compelled to suspend work on his translation of the New Testament. He ought to be on his way home, but was hoping, longing, to see some reinforcements for the Central China Mission. Are there no trained young men who will answer his call for help?

AFRICA.—After an absence of five weeks at Lagos, where they went for rest and to recover from an attack of fever, Rev. C. E. Smith and wife reached Abiokuta, Sept. 7th, and on the 22nd, he dedicated his new church in that city. Much of the work on this he did with his own hands. His work is hopeful. Bro. Eubank and his wife met with a very cordial welcome from the church in Lagos. He reports the work in church and school as in good condition.

BRAZIL.—Miss Maggie Rice is beginning to speak to the people in Portuguese. Two baptisms have given joy to the hearts of the toilers in Rio. Bro. Bagby writes: "This leaves us all in excellent health, and the work is very encouraging. Congregations have been excellent recently, and several have been baptized, while others are asking for admission." Rev. C. D. Daniel has been compelled by a second attack of "beri-beri"—a disease peculiar to that climate, to leave Bahia for a time. A note from Mrs. Bagby announces his return to Bahia, a delayed letter from him announce several baptisms and a fine state of feeling in Bahia.

MEXICO.—Bro. Powell has been on a visit to Bro. McCormick at Zacatecas, and writes that he has a fine congregation and is doing an excellent work. Bro. McCormick needs a house of worship. Why doesn't some good Baptist send the Board the money for it? Read Bro. McCormick's letter in the Journal.

ITALY.—Dr. Taylor under date of Nov. 14, says: "We are here safe and sound and happy, to meet brethren and friends, and enter the familiar work." Dr. Taylor's correspondents will note his change of address in Rome, instead of 27 Via del Teatro Valle, address letters to 52 Via Ginleo Romano, Rome, Italy. Rev. J. H. Eager and family have reached Mrs. Eager's father's home in Liberty, Va. They hope to enjoy a much needed rest. Bro. Eager says: "I feel like one who has thrown off an immense load."

They that did eat manna hungered again, died at last, and with many of them, God was not well pleased, whereas they that feed on Christ by faith shall never hunger, and shall die no more, and with them God will be forever well pleased.

Rev. J. P. Shaffer, D. D.

He whose name heads this article has recently been elected Financial Secretary of Howard College, situated at East Lake, Birmingham. His duties will be onerous, and the position one of very grave responsibility. He will manage the finances of the college. Will have to superintend the new building, soon to be erected. He will raise the endowment fund, and manage, lay off and put on the market the real estate donated to the college. Had this step been taken on the removal we think much would now have been accomplished.

Mr. Shaffer spent many years of his early life, and several years in the ministry in this county, and his many friends in this part of Alabama will rejoice to know that he is thus promoted(?) He is a man of convictions, and courageous enough to stand by them. He is a financier. He is eminently the man for the place. His friends, as they have a right to, expect good results from his efforts. They will be surprised if such is not the case.

If the Baptists of Alabama will they may now see their college for boys and young ministers permanently endowed. We believe the full measure of success will attend the efforts of Dr. Shaffer.—Clay County Watchman.

A Letter from Texas.

Dear Baptist: I arrived in my new Texas home one month ago to-day. I am sure I have some friends in Alabama, who would like to see a few lines from me.

Our time on the railroad was, in the main very pleasantly spent. We had time on the way to visit portions of New Orleans, Houston and Dallas. With the beauty and neatness of the last two cities, we were especially impressed.

Farmersville, our new home, is situated in Collin county, thirty eight miles above Dallas, on the Gulf, Colorado & Santa Fee railroad, and also on the East Dine railroad—a railroad running east and west—about 10 miles east of McKinney, and 14 west of Greenville.

On our first arrival here I felt a little melancholly at having left my long loved Alabama and the many dear ones there, but since then I have become more identified with the place and people; and besides they are beginning to show such substantial kindness to us, that it is beginning to feel very much like home. Things thus far are quite encouraging. We have a live, growing town, whose population is estimated to be from 1,500 to 2,000. We have five churches, two large schools, and quite a variety of such business houses as are necessary to give life and energy to our town. I am pleased to be able to state that the Baptists are in the ascendancy, with a church of about 215 members. All the denominations have handsome houses of worship, with one exception.

Some of my friends have expressed a desire to know my opinion of this country. Of course I have not been here a sufficient time to tell a great deal about it; but, I am sure, it is a very rich and growing country. I speak now, particularly, of Collin county and surrounding counties.

Bro. Holt is Secretary of the State Mission Board of Texas, and I have never met a man who more completely won me, in so short a time. I heard him say this much for Collin county, and he does not live in Collin and is not even a native of Texas. He said he considered Collin to be the garden spot of Texas, to be the garden spot of the United States, and the United States the garden spot of the world. I suppose, holding the position he does, he ought to know something of Texas, at least. You should not decide because this county is rich, that it is flat and sickly. The lands are generally rolling, but to moderation. It is said that there is hardly an acre of waste land in this county. It is great for grain and cotton. The most of the land that I have seen since arriving here, I suppose would make when seasons are propitious, from three-fourths to one bale of cotton per acre, and from 40 to 60 bushels of corn. The people seem to be about as healthy as in the old States. I can't go into particulars. I think in some things the older States have the advantage of Texas. I have not been here long enough to tell much about it. I am sure I am in, for many reasons, a good county and among good people. I hope to write more by and by.

Now, let me tell you a thing or two which has amused me somewhat, and then I believe I will close. The other night I was early in getting to prayer meeting, and found no one had arrived, except the sexton, and while the rest were gathering he told

me this: He stated that some time in the past, the members grew very drowsy in attending prayer meeting. He would go and ring the bell and wait and no one would come. So he concluded one evening he would try a plan to bring them. So after waiting for a long time after the bell had been rung, and no one putting in an appearance, he began to toll the bell. In a few minutes ever so many began to come and inquire "What's the matter?" "Whose dead?" and his only response was, The Baptist prayer meeting is dead." After that, the sexton told me, they came to prayer meeting for a long time.

I was at McKinney the other day at a pastor's meeting, and an old brother was speaking to the audience about how to treat their pastor. He stated that the church ought to "talk up the pastor." He thought they ought to talk him up whether the pastor so much deserved it or not. He ought to be sustained in their conversation. Then the good brother said they ought not only to talk him up, but they ought to "pray him up." The pastor needed their prayers, his work was one of responsibility, &c. &c. And finally the old brother said, "The pastor should not only be talked up and prayed up, but he ought to be paid up."

He meant, of course, to have a general application, and not to apply to any particular church.

G. D. BENTON.

Reminiscences.

NO. I.

My earliest recollection is of traveling, probably somewhere over the mountains, from my native State, Tennessee, to South Carolina, whither my father removed, some time between the close of what was then called "the late war" and 1820. My next recollection is of our living in Sumter district, S. C., in a region then known as the "High Hills of Santee," which was noted for health, intelligence, refinement, and social excellence. Among the names of residents I remember there, were those of Huger [Huger], Haynesworth, Monk, Baker, Miller, Furman, and Theus. I remember to have gone once perhaps two miles, with an older brother, to the residence of General Thomas Sumter, in honor of whom I presume that district was named. I remember the spacious house, with its airy basement, and the renowned warrior, the "Game Cock" of South Carolina in the bloody contests of Whigs against the British and Tories. I remember the gray locks of the tall, heroic old man, and of hearing how the surgeon had to cut the flesh from his shoulder to extract a bullet. I think I saw him also at my father's house. General Sumter lived to the remarkable age of about ninety-eight years.

One of my childish recollections is of my having been put up, on a bit of plank for a seat, behind a horse hitched for the purpose of pulling the lever of my father's cotton gin. I presume I flourished my switch, I know the horse started, that the seat slipped, and that I caught a "tail" fall, and had to be gathered up from the ground. I remember also once seeing the process of packing cotton in those early days. In the instance I noticed, a round hole was cut through a floor, something like the beginning of a well dug to sufficient depth, the cotton bag suspended within from the floor, some cotton thrown in, and then a stout negro man descended, with a long, slim packing staff, and packed and tramped the cotton, while the supply was kept up from above, till the bag was full. It was quite round, and I suppose at least six feet long, probably more, and perhaps two and a half feet in diameter. On opposite sides at each end, "ears" or handles were shaped out of the bagging, and filled with cotton, to aid in handling the bales, cotton hooks being then unknown, I suppose. A bale, I think, weighed between two and three hundred pounds; and in the absence of cotton presses and ties, pieces of rope could secure the bale passably well.

I remember once being at meeting at "High Hills Baptist church," of which church my mother and sisters were members, though my mother was raised an "old" Presbyterian. The pastor of the church was the highly esteemed Dr. Roberts; and on that occasion I remember that the pastor and church were engaged in some kind of exercise, which I think I was told afterwards was "feet-washing." After I was nearly grown I revisited that portion of Sumter district, and I remember having called on Dr. Jesse Hartwell, the father of the well known China missionary. Dr. H. was then presiding over the "Furman Institute," a literary and theological school,

as I understood, and the germ of the "Southern Baptist Theological Seminary," long at Greenville, S. C., and now of Louisville, Ky. The name of Dargan, who some years since was pastor of a Baptist church at Petersburg, Va., and of Furman, the venerable Jas. C. Furman, of Greenville, S. C., are familiar to me in thinking of pupils of the "Institute." When I next saw Dr. Hartwell, perhaps 35 or 40 years ago, I dined with him at Marion, Ala., with a long tableful of his pupils, for he was then president of Howard College. The name of the town was not then pronounced Marion, but Ma-ri-on, as it was (and I presume still is) pronounced in Marion district, of South Carolina, the home, and the scene of the old Revolutionary exploits of Gen. Francis Marion, the "Swamp Fox," of the Palmetto State. Dr. Hartwell removed some years afterwards, I understood, to Camden, Arkansas, where his very useful life was ended.

The districts in South Carolina have all been changed to counties; but in "my raising," I never heard of more than two counties in the State, Claremont and Clarendon, real counties, I suppose, in King George's time, but afterwards merely nominal, and existing as Election Precincts, or magistrates' beats, like the old "parishes" in the country around Charleston.

MAT. LYON.

Moulton, January, 1888.

Col. T. M. Riley

"Passed away from the cares of earth Nov. 2nd, 1887, at Turn Bull, Montee county, Ala. He was born at Edgefield, S. C., July 14, 1805, and came to this country when a small boy. In 1832 he was married to Miss Elizabeth Autry, of Conecuh and settled near Turn Bull, Monroe county. Here, in early life, he joined the Flat Creek Baptist church, and lived an exemplary life to the day of his death. He was a devoted husband, kind father, good neighbor, and a faithful church member. He leaves a devoted wife, ten children, and a number of grand and great-grand children, and a host of friends to mourn his loss. PASTOR.

Death of a Worthy Girl.

Hixie Haynie, daughter of J. J. and F. D. Haynie, fell asleep in Christ, Oct. 1st, 1887, near Central Institute, Ala. She was born May 5th, 1867, a twin to her bereft brother Anderson. She had followed Christ since her twelfth year. She was a patient sufferer for two years and three months; the writer never witnessed such resignation in so young a person. It was my privilege to visit her while in her afflictions. She appeared to be happy and cheerful. She left three brothers and three sisters, and many dear friends, and her parents to mourn her loss. May God comfort the bereaved.

W. J. D. UPHAM.

The Instructor recalls an anecdote of John Brown, of Haddington, which very happily illustrates the relation he always sustained to the Savior—the relation, close and confidential which every minister must sustain to him in order to be truly eloquent and effective, and to proclaim the gospel with action and power. A Scotch nobleman and his party were out hunting upon an occasion. They came to one of those field meetings for religious services at which great multitudes were wont to assemble. They stood and listened while a "pert, proud, and flippant" speaker preached a discourse. One of the party asked of another, "What do you think of that?" "I think," he replied, "that the man himself did not believe a word he said." Thereupon John Brown took the stand, and poured forth a stream of the rich gospel treasures which were welling up within his own heart. The nobleman listened with rapt attention, and was asked at the conclusion: "And what do you think of that?" "Think! I don't know what to think. That Jesus Christ stood behind him, and every little while he would stop as if he were asking, 'Now, Lord, what shall I say next.'"

The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is earnestness, invincible determination, a purpose once fixed and then death or victory!—Buxton.

Be glad in thinking how much more beauty God has made than human eyes can see; but not glad in thinking how much more evil man has made than his own soul can ever conceive, much more than his hands can ever heal.—J. Ruskin.

"Nothing makes death evil but what follows it," is a saying of Augustine. Hence death is not an evil to a believer, because it is followed by his introduction to the glory of Christ and to the happiness of the redeemed. When he thinks of it he feels justified in saying, with unshrinking confidence, "For me to live is Christ, to die is gain!"



# Alabama Baptist.

MONTGOMERY, ALA., JAN. 26, 1888.

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

## BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.  
Special terms will be made with agents soliciting subscriptions.  
Extra copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.  
Remittances should be made in money order on Montgomery, or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

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

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

## SPECIAL NOTICE TO CORRESPONDENTS.

We wish all letters on business or for publication to be addressed to THE ALABAMA BAPTIST, and not to the editors personally. This will facilitate attention.

## SPECIAL NOTICE.

The price of the ALABAMA BAPTIST is two dollars per year. We let ministers, who are actually employed in ministerial work, have it for \$1.50 per year. Our agents who take subscribers for less than \$2 must not expect us to allow them commissions. If they choose to give their commissions to those who subscribe, all right. We shall expect renewals at the regular price.

We call the attention of our readers to the letter addressed to Bro. Crumpton and his reply. It is a question which should have serious attention. Will Bro. Roby give us his views on the subject?

## FIRST CHURCH, MONTGOMERY.

Dr. Wharton, at the close of his sermon Sunday, took up a collection for the Board of Ministerial Education, and raised \$200, the amount he pledged for his church at the Convention at Union Springs. Let all the churches for whom pledges were made at that time, and others that were not there pledged, imitate the example, as the Board is in great need of funds. This cause appeals strongly to every Baptist heart in Alabama.

## THE TERRIBLE FLOODS IN CHINA.

The floods in Yellow river of China last fall were very destructive. The city of Chung Mon Haien was surrounded by water, and between 110 and 120 villages were overwhelmed, and the land of more than three hundred was inundated. From this city the flood passed on to Chu Haien Chen and several small places around it were overflowed, and it spread into the country of Haing Fu Haien. Next was Wei Shin Haien, which was hemmed in by the water, then it reached Fu Ku Haien, where there was a sea reaching to Yon Ling, where 40 villages were drowned out. In Tung Hau the water was seven or eight feet deep in many villages. In Haini Ning 1,500 villagers were drowned.

## FORT DEPOSIT—THE JUNIOR'S TRAVEL.

In the junior's wanderings, seeking for new subscribers to the BAPTIST, he found his way into the above named place. Rev. R. N. Burt was the first victim; of course he has been reading the paper, but it was taken by his son-in-law, now he gets it direct. Bro. Childers found time to conduct us around, and show who the brethren were, and that's why we succeeded in securing eighteen new names in his town. Bro. Anderson, the pastor, was desirous of being on hand so he could give his assistance, but we doubt if he would have done better than did his deacon. Brother Childers is superintending the erection of the

## BAPTIST PARSONAGE,

which is to stand as an ornament and an inspiration to the Baptists of that town. Those who are acquainted with the men and women composing this church would expect them to build a good preacher's home. They are doing, and in a few weeks Bro. A. will tell us all about it. The luck of the editor on his first visit to the parsonage will ever cause him to feel an especial interest in it. He secured four subscribers from among the workmen.

Bro. Childers is running the boarding house for the school. He occupies the large and handsome structure erected by Prof. Treadgill. This house is convenient to the church and school, and is located upon a beautiful tract of land that can be made very attractive. We trust only a few years shall elapse before there will be more boarders for the school than this house will hold. If there is any man in Alabama who, more than another, deserves success it is

## PROF. TREADGILL,

for he is diligently laboring to build up an institution of learning in this town that shall for many years prove an inestimable blessing. It is with pleasure that we feel able to recommend him to fathers and mothers as a true man, a teacher who will do his duty, let the results be what they may. He is, we think, ably assisted by his nephew, Graves Little, a young man who has been well trained, and who will make his mark in the world. In a short while Bro. Treadgill is to have other able help. His wife, a gentle, cultivated and pious woman, teaches the music pupils and gives perfect satisfaction. The influence of such a woman is of great value to a young lady. Now, if any of our readers wish to send to a high school that is not a sham we say send to Bethel Academy at Ft. Deposit.

Who of our readers have not heard of

## REV. MATHEW BISHOP?

At least many of our older people have tender recollections of that man of God, who for more than forty years traveled over this section of the State proclaiming Jesus and him crucified. He left his impress upon many hearts. The wife of his youth, four sons and two daughters survive him; all of whom are trying to serve the Master. It was our pleasure to visit the old homestead and spend a few moments of converse with sister Bishop. She cherishes the memory of her husband's labors for the Lord in her heart, and is ever thankful that she never hindered him in his work. There is no doubt that many wives render almost useless their husbands by throwing various burdens upon their shoulders. Then, again, the great masses of people know nothing of the privations, heartaches and loneliness suffered in silence by the wives of our preachers. They need our prayers and words of cheer. Recently sister Bishop has given her youngest daughter, Miss Mollie, in marriage to Bro. Chestnut, a most worthy young farmer. This entire family believe in the BAPTIST; three of the sons as well as the mother and daughter take it.

In almost any part of the State, in business or professional circles, one can find Howard-boys. The name of Dr. Weaver was several times mentioned, but until we approached him for a subscription it never occurred to our mind that it was none other than our college friend W. C. Weaver. Of course he is succeeding. He married Miss Callier, who is helping to lead him to ever grander success.

After receiving showers of kindness we departed, in a shower of rain, for Greenville, hoping to do great things for the paper.

## ENDOWMENT OF HOWARD COLLEGE.

The Baptists of Alabama should give to Howard College a liberal endowment. They are able to do this, and it should be done as soon as possible. We should never be satisfied until the college has an endowment of \$500,000. We can't do this in five or ten years. It may take twenty or twenty-five years to accomplish it, but let us make this our objective point. With the proper effort it can be done. We ought to raise \$100,000 in five years. This will be only \$20,000 a year. There are Baptists enough in Alabama who have the money to spare to do this, if we can get them to give it. Will they do so? We are glad that we have a financial agent of the college Bro. J. P. Shaffer, who will bend all his energies to the accomplishment of the endowment of the college. If any man can do this work, he is the man. We have confidence in the brethren at Birmingham and East Lake to believe that they will do their whole duty. In time, we have no doubt, that every pledge they have made will be fulfilled. They have a difficult work on hand in the erection of the necessary buildings, and it will demand their time and their means. The denomination outside of these places must do their duty, and we believe our people will, when the matter is brought properly before them. We do not know what the plan of Bro. Shaffer or the Board of Trustees is to raise an endowment fund, but we make this suggestion, which we think is practicable, and by which \$100,000 can be raised in five years.

Let our Financial agent take notes or bonds payable in one, two, three, four and five years, bearing interest from date. Let the money when collected be invested in good securities, and nothing but the interest used for the expenses of the college. It may be asked, can the money be raised in this way? We think it can. We think that 20 Baptists can be found in Alabama, who can and will give \$200 each for five years, which will be \$20,000; 25 who will give \$100 a year for five years, which will be \$12,500; 50 who will give \$50 a year for five years, equal to \$12,500; 100 Baptists who will give \$20 a year for five years—\$10,000; 250 Baptists who will give \$10 a year for five years—\$12,500; 500 Baptists who will give \$5 a year for five years—\$12,500; 1,000 Baptists who will give \$2 a year for five years—\$10,000. This will make \$90,000 in five years. Now we think there are at least 500 churches out of the 1,300 churches in the State that will give \$5 a year for five years, which will make \$12,500—making a total of \$102,500 in five years. Some one will say, this all looks very well on paper, but it can't be done; perhaps not, but we will never know until it is tried. It is worth trying. If one hundred ministers out of the 750 in the State will interest themselves in this matter in connection with the Financial Agent the work can be accomplished. These 100 ministers can aid the agent in raising the \$20,000 each year. Now, if we can only get some of our rich Alabama Baptists to commence this work by a liberal subscription, we think the work can be made a success. What say you, brethren? We offer the above suggestion for the consideration of the Trustees and Bro. Shaffer. They may have another plan better than this; if so, we are glad of it, and will give it our hearty support.

## A QUESTION.

Ed. Ala. Baptist: As I am a subscriber to your paper I do not consider it a trespass to ask you a few questions for information. In our last conference at Adoniram church we passed a resolution to exclude any member for the first offense of drunkenness and dancing. Our deacons have taken a decided stand against us, and say the resolution is not in accordance with the Word of God. And one of them has gone so far as to say if the resolution stood he would quit the church. Now we believe we have passed a resolution to execute the law as laid down in God's Word. Please give this room in your columns and answer at once whether we are right or wrong. We would like to have the opinion of others also, and that before our next conference, which is the second Sunday in February.

J. C. COLEMAN.

## REPLY.

A church has the right to deal with any of its members, when they are guilty of acts inconsistent with their Christian profession, and which bring reproach upon the cause of Christ—such as lying, drunkenness, adultery, fornication, covetousness, dancing, &c. But it does not seem to us necessary for a church to pass a resolution of the character alluded to above. The law of the New Testament ought to be sufficient to govern it in its action, and it ought to be left free to decide every case on its own merits. There may be circumstances connected with some cases that would warrant a church overlooking the first offense, and be satisfied with giving admonition. The resolution passed by Adoniram church, according to Bro. Coleman, would bind the church to exclude any and every member guilty of drunkenness or dancing on the first offense, whether they professed repentance or not. We don't think this is right. We think it is best to try admonition first. The principal object of church discipline is corrective. If our brethren do wrong we want to get them to quit doing wrong. Paul says in Gal. 6: 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

It is our opinion that your church should rescind that resolution; at the same time discipline every member that walketh disorderly, and withdraw fellowship from them if they will not repent and act differently, after being admonished concerning their duty.

## Lectures at Howard College.

The Board of Ministerial Education wishing to resume the course of lectures before the Ministerial Students of Howard College, has selected the following brethren as lecturers for the dates stated. These instructions must be regarded as a voluntary contribution to our young brethren. The Board already paid beyond its means, is not able to pay expenses.

Rev. J. Taylor,	"	Feb. 3.
Rev. W. L. Picard,	"	" 17.
Rev. H. C. Johnston,	"	" 17.
J. P. Shaffer, D.D.,	"	Mar. 2.
Hon. T. G. Bush,	"	" 26.
Hon. J. Haralson,	"	" 26.

If any of the appointees cannot accept, they will please notify me at once. M. B. WHARTON, Pres.

Bro. Wm. C. Roock, in sending us the resolutions of Pleasant Ridge church, says: "We will, with the help of God, try and keep liquor out from amongst the brethren. We don't propose any longer to be a finger board for the world to point at by signing petitions, or in any other way facilitating the liquor traffic." That is right. Let all the churches take this position, and we will soon banish liquor from our State.

## FIELD NOTES.

We thank Bro. C. W. O'Hara for renewals sent.

The correspondents of Dr. Jno. P. Shaffer, will hereafter address him at Birmingham, P. O. Box 840, instead of Roanoke.

Dr. W. C. Cleveland discusses the subject of "Modern Perfectionism" at Talladega next Saturday. We should like to hear it.

We regret to learn through the Lafayette Sun, that Bro. W. C. Bledsoe has been suffering again from a severe attack of throat trouble.

Dr. G. A. Nunnally will ventilate what is termed the "New Theology," at the Coosa River Ministers' Meeting, next Friday.

It gives us pleasure to learn that Dr. Mell is recovering from his severe spell of sickness, at the home of his son, Prof. P. H. Mell, Jr., Auburn.

Bro. Catt. Smith will tell the brethren something about "The Resurrection and Second Advent" at the meeting at Talladega next Saturday.

We hope some of the brethren who attend the Ministers' Meeting at Talladega, will send us an account of the same. Will not Bro. Lofton do this?

"Doctrinal Preaching" will be discussed by Bro. J. C. Wright, at Talladega next Friday. That is just the thing our churches need.

The executive committee of Bethel Association needs money. Churches will forward what they can to D. J. Meador, at Myrtlewood, or J. B. Perkins, McKinley.

Bro. M. H. Lane will talk about the "Promise of our Mission Fields" next Friday, and you may be sure he will have something good to say.

Will brethren who made pledges for ministerial education at Union Springs, last July, heed the call of the Ministerial Board of Education. The money is badly needed.

Dr. S. Henderson is on the programme of the Ministers' Meeting at Talladega, to discuss our "Present Perils." No man is better qualified for the work.

From a private note we learn that the health of Rev. Geo. B. Eager "is steadily improving." We are glad to learn this. We hope to have a letter from him soon for the ALABAMA BAPTIST.

Dr. J. J. D. Renfro discusses Prohibition at the Ministers' Meeting at Talladega. Those who are present may depend upon hearing a good speech on this subject.

Any business house in need of competent clerks and bookkeepers can be supplied by addressing C. W. Hare, Montgomery, Ala. One or two good young men will begin for small wages with good houses.

Bro. W. Wilkes discusses the subject of "Pride and Ambition as Motives to Christian Zeal," at Talladega next Saturday. Bro. W. will be found equal to the occasion.

Bro. W. W. Martin, pastor of the Cottontale church, Tuscaloosa county, writes us that he had a good meeting on the 15th inst. He preached from 2nd Cor. 2:9, and his people seemed to enjoy the presence of the Holy Spirit.

The "Morality of Booms, Futures, and Corners," is the subject given to Bro. Thomas Henderson, at the Coosa River Ministers' Meeting. It will be made an interesting one, we have no doubt.

We thank Bro. J. A. Glenn for remittances. In writing to us he says: "It is so hard to get the brethren to take and read the paper, yet it will not do to give up trying." We hope all our ministers will have this spirit.

"It will not do to give up trying." "Scriptural Organism, Ordinance, and Office," is the subject allotted to Dr. G. A. Lofton, at the Ministers' Meeting next Friday. We are satisfied that some sound Baptist doctrine will be presented.

The programme for the Ministers' Meeting of the Coosa River Association, at Talladega, to commence on Friday, the 27th inst., at 9 1/2 a. m., is published. If the brethren whose names are mentioned in this programme will be present, this meeting promises to be a most interesting one.

Bro. E. T. Smythe will say something about the "Relation of Pastor and Deacons" at Talladega. We hope many deacons will be present. They will hear something that will do them good.

We commence this week some reminiscences from Bro. Matt. Lyon, of Moulton, Ala. These will be interesting to our readers. They will contain many scraps of Baptist history that it will be well to preserve.

Elder Jack Heard has been chosen pastor of Mt. Pleasant church, Marengo county, and entered upon his duties on the 8th of January. This is one of the churches of which Bro. Scarborough was pastor and on account of his health resigned last September.

We like to receive such commendations as the following from Bro. John B. Appleton: "I am better pleased with the paper than ever before and I have been taking it from its first issue up to the present." We are try-

ing to make a paper suitable for the masses of our people, and by their help we will continue to improve it.

Rev. Henry S. Burrage, of Portland, Me., desires to get hold of a copy of Rev. Hosea Holcomb's Hymn Book, for which he will pay a liberal price. He is making a collection of old Baptist hymn books. If any one has a copy of this book, or knows of a copy, please write to him at Portland, Me.; or inform us, with price, &c.

Sister Davis, of Columbia, is a warm friend of our paper. She said to our Secretary not long since: "When the paper fails to come I feel like I have missed a letter from a dear friend." And thousands in Alabama feel the same way. Bro. Crumpton says he has yet to find a regular reader of the paper, who is not an earnest advocate of State missions and ministerial education.

Bro. Baber and family were remembered by his brethren and friends last Christmas. On the Christmas tree at his church he received some good things. Among them, for himself was a satchel and money. He says: "I did not take it as a suggestion to me to 'pack up and travel,' but will hold on." A handsome combination knife and pencil from his friends in Chambers, "the little Woodys," was received. He returns thanks to all. Hold the fort Bro. Baber.

Bro. Crumpton writes this: "Bro. Pickard, at Eufaula, after preaching to his people, had the pleasure next day to read his sermon in print. A little girl of his congregation takes notes of his sermon and then writes it out on a type writer when she gets home. Since I returned home he has sent me my mission sermon, taken down while I was preaching; it is amazing how few mistakes were made. She is a daughter of Bro. Jere Reeves. Short-hand, type-writing and telegraphy should be taught in all our schools for girls."

Bro. Andrews, of Burnsville, Dallas county, handed our Secretary thirty dollars for missions the other day. He is 82 years old, has been preaching since he was a young man, and has lived in the same neighborhood since he was a boy. Every year he plows his missionary patch. This year he made two bales of cotton which netted \$100. You seldom see as happy a Christian as this old brother. It is a great pleasure for him to do something for Christ. He says the most of people, preachers among them, are too lazy to be happy. He bids fair to live some time yet, but death when it comes will not take him by surprise.

Bro. J. L. Jones, a ministerial student at the Howard writes us: "I have just taken charge of a little church about eight miles north of Birmingham. They had been without a pastor for sometime. I decided that my nearest route to success with them was to get them to read the BAPTIST and give for missions, so last Saturday I went to work for the paper. I took two orders, notwithstanding it was such a bad day. I shall keep urging the claims of the paper here. I find that there is not a copy of the paper in the whole church. No wonder pastors preach their lives away and do no good, when their people do not read." This is the way, Bro. Jones, to work your church up. Get your members to reading.

We are glad to hear from Bro. Glenn that our cause is progressing in St. Clair. He says: "Some hopeful signs along the line; Springfield has discharged a balance of a debt on her house, and is painting, and enters the year without debt, and with brighter prospects before her. Ashville has painted, placed blinds to the windows, and all paid for. New Hope is building a commodious house of worship. Central is doing well; will ceil her house in the summer. These are the churches I am serving; religiously they are all moving on with their Sabbath-schools and prayer meetings as well as could be expected, with good congregations at regular services." Glad to hear this report from Bro. G.

We have been sending out to our subscribers postal cards reminding them of the time their subscription expires, and requesting them to renew. These reminders are variously received. Some send us letters of complaint and want the paper stopped, while others respond cheerfully with their renewals. The following from Bro. Leander Copeland, of Cherokee county, manifests a kindly spirit, for which we thank him. "Dear BAPTIST: Your reminder at hand; glad of it; it brings me to my duty. Can't do without the BAPTIST." He sends us his own renewal and that of another brother. Another brother, in reply, says: "I have the Bible, as much as I can read at my age." Perhaps the BAPTIST might help him to understand the Bible better.

We had the pleasure of seeing Bro. Hornady, the bishop of Tuskegee Baptist church, in our office a few days ago. He gave us a cheering account of the condition of his church, which we were glad to hear. The church is in good working condition. Another thing he told us that we were also glad to hear, and that was, he had the pleasure of baptizing his wife

a few weeks ago. Sister Hornady was a member of the Methodist church when she married Bro. H. If our ministers will marry Pedit-baptist wives we hope they will all do as Bro. Hornady has done, baptize them very soon, provided they can convince their wives that the doctrines of the Baptist church are the doctrines of the New Testament, which we think will not be very difficult to do.

Bro. G. S. Anderson, recently of Newberne, Ala., passed through our city last week on his way to Ft. Deposit, his new home. Bro. Anderson preaches three times to the church at Ft. Deposit, and at Hayneville and Lowndesboro—with which two places he divides one Sabbath. The Baptists are preparing to build a meeting house at Lowndesboro, and have secured a lot at Hayneville, and will build this year. The church at Ft. Deposit will soon have their parsonage ready for their pastor. Bro. Anderson's correspondents will address him at Ft. Deposit instead of Newberne. We are glad to hear from Bro. A. of the prospect ahead of him in this field. The church at Ft. Deposit have built a splendid parsonage and appear to be alive. \$1,000 has been raised at Lowndesboro for building purposes. Now we trust that Bro. Anderson will make it a point to put a copy of the BAPTIST in every family connected with his churches. It will help him and his churches too.

Bro. W. B. Carter, of Hartsell, recently held a meeting of ten days at Bremen, Cullman county. The results as he writes were: A church was established in the town by moving the Dorsey Creek church to that place; eight were added to the church by baptism, and "a general revival of religion of the Bible sort." Eld. Sloan, pastor of Dorsey Creek church, was chosen pastor. Bro. Sloan rendered efficient aid to Bro. Carter in the meeting, and so did Bro. C. A. Owen. Two Methodist ministers also assisted in the meeting. The brethren propose to build a meeting house as soon as possible. A building committee has been appointed. F. H. Kinney offers a one acre lot for the church and as much money as any one else. Dr. Abbott and Mr. Ed Johnson offer land and money. Bro. Carter is very hopeful of the work in this place and surrounding country. We are glad to hear this news from Cullman. We trust Bro. Carter will visit some more such places.

## A Letter and a Reply.

Dear Bro. Crumpton: I was appointed by the Ann Hasselbine Missionary Society to write to some one to find out the best use to which we could put our money. Whether it would be better to send it to the Mission Board to use as seems best, or to have some special use to which we may put it.

I have decided to write and ask you, as I thought you could give some valuable advice on the subject. Hoping that I may soon hear from you, I am, Yours respy., MAMIE BOROUGHS.

Judson Inst. Marion, Ala.

Miss Mamie Boroughs, Judson Inst.:—My Dear Young Sister: Your favor of the 1st inst. is before me. I scarcely know what to advise. Whether it is best to give to the general cause of missions, regardless of individuals and particular fields, or to select some one object to give to, I do not know. Some maintain that the latter course, while it may for a time stimulate more zeal, yet tends to selfish and narrow views, and in the end does harm to the cause.

As to the work before us, I cannot do better than to quote a letter just written to a prominent pastor: "To meet the payments of the next quarter, March 31st, will require all the help we can get in the State. We have raised for the Foreign Mission Board since May only about one-half the amount asked from Alabama, and for the Home Mission Board only about one-third. Only one-third of the year of the Southern Baptist Convention remains, and one-half of our State Convention year has passed. At our meeting in July last we resolved to try to raise from Alabama during the present Convention year, for Foreign Missions \$5,000; for Home Missions \$5,000; for State Missions \$15,000. Thus far we have received for Foreign Missions only \$2,450; for Home Missions, \$1,275, and for State Missions, \$4,594. These figures reveal the fact that the demands upon us are urgent, and that collections for each and all of these objects need to be rigorously pressed now and throughout the remainder of the Conventional year."

Now, my sister, while I would do everything to stimulate and encourage you, I really do not know how to advise you in this matter. The figures show that the Lord's work in every field needs the liberal contributions of his servants. May he direct you to an intelligent and liberal service and bless you abundantly in it.

Respectfully, your brother, W. B. CRUMPTON.

The following can be prepared and kept for removing rust stains from linen and cotton. Take one ounce of oxalic acid in fine powder, mix with four ounces cream tartar, and put up in small oval boxes.

## My Southeast Alabama Trip.

BREWTON

Is not a fortunate place for this writer. I was there last spring, and the town, just at the preaching hour, was lit up with a blaze—not of enthusiasm or excitement over my presence and preaching—but a real live fire at the mill. On this trip, from some half a dozen causes, my congregation was small. The town has grown into importance by its large steam mills. They are laying off streets, and selling lots as if they expected to have a town there always. They have good health, fine school and church privileges. Our Baptist flock have the services of Bro. John Bell for one Sunday in the month.

I don't love the Lovelesses less for this visit. One of that name carried me out ten miles, through the rain, to where another of the name lived. All that rainy, rainy day and night I stayed. We talked the country up and down and across, the mission field was surveyed, the preachers were talked about, farming, politics, the prospective new railroad, (and where is the place that is not looking for one,) and then next morning a young Loveless, though really, I think from all that I can gather he loves more, hauled me back to Brewton. And then through the lonely rainy day I read the papers and talked to the brethren about all the topics of the night before. Bro. Johny Deer, the girls spell it the other way, makes his headquarters, and preaches to churches in the neighborhood. If he don't marry before long I am going to get the Foreign Board to send him to the Canibal Islands. A preacher who doesn't marry in two years after his ordination ought to have the man-eaters to preach to.

What a disappointment not to be able to reach Brooklyn, Andalusia and Geneva! but the Lord's weather turned the Lord's servant; at least, that is the way I comfort myself.

## BY RAILROAD TO TROY.

Bro. John Purser is a good fellow. He made my case his own. Elba was thirty miles away, and I was due there next day. After supper we walked the town over in search of conveyance. If you never saw John Purser walk you don't know what walking is. He would have "taken the cake" among the "foot cavalry" during the war.

## THE NEW CHURCH.

The excavations have been made, and the foundation is being laid for one of the most magnificent church buildings in Alabama. Troy is a Baptist town and no mistake. Since I have reached home I have heard of other places wanting Troy's preacher, but he's building that church now and can't leave; after it is built, of course he will never dream of leaving. I was not there long enough to see any of the second church brethren, but learn they are still without a pastor.

Brother Beard furnished me good conveyance and I was off for Elba, (it is just 32 miles from everywhere, so the sign boards read,) the county seat of Coffee county. Here I met with pastor Underwood, who took charge of me for the trip. Elba is a nice town, with a good brick church, a live Sunday-school, and a good preacher. Here is a bit of history: Many years ago a delegation of citizens from the town visited a Baptist church not far away and proposed to it to move the church to Elba, making promises of liberal assistance. The proposition was rejected—according to Baptist usage. The offer was then made to the Methodists, they accepted, of course. The town became a Methodist stronghold. A few years ago the State Miss. Board got Bro. Callaway to go there, afterwards Bro. Rowe, who succeeded in organizing a church and building a house; now the Baptists are nearly, if not quite, as strong as the Methodist. It could have been a Baptist town years ago if the Baptists had been wise. "The truth is mighty and will prevail" when the friends of truth are wise and faithful. Elba is looking for a railroad, of course, and no doubt some day it will have it. The Pea river and the creeks entering into it right at the place, with their solid banks of marl, afford the finest water power to be found anywhere. This will be utilized whenever the South begins to manufacture her own cotton, and that time is not far off. I will long remember the good people, their large congregations and their very patient hearing, especially my delightful service with the children.

And now, with Bro. Underwood, behind "Robert E. Lee" and "Judge Clayton," I start on a long trip full of incidents, which I will never forget. We pass Clintonville, dine with Bro. Smith at How Ridge, and pull up at OZARK, the county seat of Dale county late in the afternoon. They have here a very cold church. I mean, it was a cold night, there was no fire in the house, and the new sash for their handsome new building had not arrived. When the railroad is completed I shall look in on our people at Ozark under more favorable circumstances. I hope.

Just now they are greatly excited over the railroad which is grading

right at their town, and by spring will be rummaging from Clayton.

W. B. CRUMPTON.

## The Right Ring.

Resolutions adopted by the Baptist church at Pleasant Ridge, Tallapoosa county, Ala., in conference, January 14, 1888.

Resolved, 1st. That we, the members of said church, deem it detrimental to the interest of the Church of Christ for the members of the Baptist church to aid and assist in the running of bar rooms, by signing petitions to retail spirituous liquors, in any way, or by visiting and drinking in or about them. We now ask the brethren of this church, from this day forward, to resolve to keep themselves unspotted from the world, complying with this resolution, that we will, from now on, deal with any brother who is guilty of signing petition, visiting and drinking in and about bar-room, by citing him or them to conference, and if said brother, or brothers persist in doing so we consider that the church should be held sacred, and the brothers should be excluded.

Resolved, that a copy of this resolution be sent to the ALABAMA BAPTIST for publication.

W. A. ROBERTSON, Mod.

Wm. C. ROECK, Ch. Clerk.

## Fifth Sunday Meeting Selma Association.

There will be a fifth Sunday meeting at Mt. Gilead church, five miles from Benton, on the Western railway, beginning on Friday, the 27th of January. Introductory sermon by Rev. J. M. Fortune.

Afternoon services: Subject—What is the value of time in religious matters? S. J. Catts, J. R. Crumpton and Wm. May.

Saturday: Song service by J. R. Escue. Subject—What is woman's sphere in the church? Dr. J. M. Frost, Dr. B. Edward and Dr. W. C. Stewart.

Afternoon: How may we create and maintain an active interest in Sabbath school work in country churches? J. R. Escue, J. M. Fortune and H. S. D. Mallory.

Bro. Fortune requests us to say there will be conveyances at Benton on Thursday, the 26th, to meet train from Selma and Montgomery.

## Send on the Money.

We have made appeal after appeal for money for young ministers at Howard College, and have written urgent private letters to prominent pastors, but still no response comes.



# Alabama Baptist.

MONTGOMERY, ALA., JAN. 20, 1886.

## "Baptist Songs."

From Rev. J. W. Warren, D. D.—The need of a hymn-book like this must often have occurred to pastors. The purpose of the compiler in bringing together only such hymns as will be sung and enjoyed has been successfully accomplished.

From Rev. J. M. Weaver, D. D.—It is worthy of a place in all of our churches. Much taste is displayed in the selections.

A. C. CAPEKTON & CO., Louisville, Ky.

Constant with the good never fails to improve good, and we carry away with us the odor of the flowers through which they have passed—Similes.

WEST BROT, N. C., Sept. 6, 1886.

Dr. A. T. SHALLENKROGER. The two books of Dr. A. T. Shallenkroger, "The Two Books of Dr. A. T. Shallenkroger," I have read with interest.

Perhaps no local disease has puzzled and baffled the medical profession more than nasal catarrh. While not immediately fatal it is among the most distressing, nauseous and disgusting of the flesh is heretofore, and the records show very many cases of the malady cured by the use of other medicines.

It is good to be unselfish and generous; but not to carry that too far. It will not do to give yourself to be melted down for the talow trade; you must know where to find your self—George Eliot.

"To the Good Name with Pride." won by Joseph S. Sarsaparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicines, and it has given the best of satisfaction since its introduction ten years ago.

"Consumption Can be Cured." Dr. J. S. COMBS, Owensville, Ohio, says: "I have given Scott's Emulsion of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when Coughs, pain in the chest, frequent breathing, frequent pulse, fever and emaciation were prominent. They have increased in weight from 16 to 28 lbs., and are now needing any medicine."

God denies a Christian nothing but with a design to give him something better—Cecil.

## MARRIED.

Near Leighton, Lawrence Co., Ala., Dec. 4th, 1887, by the writer, Mr. S. W. Dodson and Miss Ida Nelms. Mr. Dodson is a young man of considerable promise, both as a citizen and a worker in the church, and his lovely wife, with her many Christian graces, will add much to his success.

They start out on life's road with the Alabama Baptist as one of their guides. May heaven's blessings rest upon them! Success to the ALABAMA BAPTIST. J. SPEER.

## News Items.

Rev. J. E. Herring, a student at the Seminary, accepts a call to Salem, Ind.

Rev. John H. Eager, our missionary to Italy, has returned to this country, with his family, on a visit.

Rev. Alfred S. Potter, D. D., editor and owner of the Baptist Weekly, New York, died on the 12th inst.

The nomination of Mr. Lamar as associate justice of the Supreme Court of the United States was confirmed by the Senate on the 16th inst. by a vote of 32 to 28 against confirmation.

Messrs. Stewart, of Nevada, and Standford, of California, and Riddleberger, of Virginia, voted with the Democrats to confirm his appointment.

At Dubuke, Ia., on Saturday, the 14th, the thermometer registered 35 and 40 degrees below zero. A Council Bluffs it was 35 degrees below zero on Sunday morning, the 15th of January. At La Cross, Wis., it was 40 degrees below zero on the 15th.

## LITERARY NOTICES.

"The White Cross," its origin and progress, by Dr. B. F. DeCosta, is a simple yet comprehensive statement of the growth of this important branch of social purity. Price 10 cents. Published by the Sanitary Publishing Company, Chicago, Ill.

The Pulpit Treasury, E. B. Treat, publisher, 771 Broadway, N. Y. Price \$2.50 per year; to clergymen \$3; single copies 25 cents.

This work for January is on our table. Nearly every evangelical denomination is represented in its pages by one or more able writer or preacher. The Baptists are given the first place, in the portrait of Rev. Dr. C. DeWitt Bridgman, of Madison Avenue church, New York City. This is an able work, and we commend it to our ministers who wish something fresh and interesting to read.

Littell's Living Age. The number of this work dated Jan. 7th begins a new volume. The hundredth and seventy-sixth of this standard weekly magazine. This number is full of choice and interesting reading matter. In fact, this is the case with every number of this most excellent magazine. The price is \$3 per year; 52 numbers. Send to Littell & Co., Boston, Mass.

If you have really given up your heart to God in private, your life will show forth the praise of God in public; if God has the heart, he is sure of the life.

Mr. Winstons' SOTHING SYRUP should always be used for children's 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.

Letter from Pine Level. Eds. Ala. Baptist: Doubtless many of your readers will be glad to hear that we should have a Baptist orphanage. There is not the slightest reason why the matter should be delayed. Only a moderate amount of money would be needed to establish a first-class orphanage—a few thousand dollars at the utmost—and vast would be the good accomplished.

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One Dollar. Hood's Sarsaparilla is the only medicine of which this can be truly said; and it is an unanswerable argument as to the strength and positive efficacy of this great medicine. Hood's Sarsaparilla is made of roots, herbs, barks, etc., long and favorably known for their power in purifying the blood; and in combination, proportion, and process, Hood's Sarsaparilla is peculiar to itself. For economy and comfort we use Hood's Sarsaparilla. Mrs. C. A. M. HUBBARD, North Chili, N. Y. 100 Doses.

## One Dollar

Hood's Sarsaparilla cures scrofula, salt rheum, all humors, boils, pimples, general debility, dyspepsia, biliousness, sick headache, catarrh, rheumatism, kidney and liver complaints, and all affections caused by impure blood or low condition of the system. Try it. "I was severely afflicted with scrofula, and for over a year had two running sores on my neck. I took five bottles of Hood's Sarsaparilla, and consider myself entirely cured." C. E. LOVETON, Lowell, Mass.

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## BOOK AND BIBLE DEPOSITORY.

Under instruction of the Baptist State Convention of Alabama, the State Mission Board has established at Marion a Book and Bible Depository. A good assortment of Books on hand at Publishers' prices. Any book not on hand ordered promptly. Twenty-five per cent off to preachers. A variety of Bibles and Testaments always on hand. Order your Hymn Books, of whatever kind; and your Sunday-school supplies from the Depository. All profits go into the Colportage Fund. Address W. B. CRUMPTON, Cor. Sec. & Treasurer, 1007-11.

## THE BAPTIST ORPHANAGE.

Your modest Mobile correspondent who signs his (or her) name "Z." hits the mark exactly when it is suggested that we should have a Baptist orphanage. There is not the slightest reason why the matter should be delayed. Only a moderate amount of money would be needed to establish a first-class orphanage—a few thousand dollars at the utmost—and vast would be the good accomplished.

The Baptists of Georgia have had one in successful operation for many years, and considering their numbers and wealth the Baptists of Alabama could soon establish one and most speedily sustain it. Simple humanity, to say nothing of Christianity, demands that the orphan should be cared for. Somebody cares for some of the orphans of deceased Baptists, while many go uncared for. But not only should an orphanage be founded to extend its sheltering arms over the orphans of Baptist parentage, but over all homeless orphans who might, under proper regulations, be entered.

Such a place would furnish a home for the parentless, and would serve to fit them for future usefulness in life. I should be delighted to aid in an enterprise of this kind.

B. F. RILEY.

Mrs. Maggie Watts Miller. Died at her home in Marengo county, Ala., Oct. 13th, 1887, aged 24 years. She was faithful and devoted Christian, and in her death the church has lost a bright jewel, her husband a kind and loving wife, her parents an affection daughter, and her brothers and sisters one who was a comfort in every way.

Sister, darling, why didst thou go And leave me all in tears, How I shall miss thy loving voice In all those weary years. When I could spend my hours with thee, My life was full of bliss, I knew no sorrow knew no grief Till thy bright face I missed. But thou art set, my mystic star To rise and shine again, 'Tis just the parting with thee here That fills my heart with pain. A LOVING SISTER.

In Memoriam. Sadly, but truly, did one poet sing: "Death rides in every passing breeze, And lurks in every flower." With a saddened heart we chronicle the death of a lovely little girl, daughter of Bro. Tobie W. Williams and Sister Harriet Williams. Little Mary Matilda F. Williams was born November 14th, 1879, and died December 16th, 1887, aged eight years, one month and two days. She was the object of a mother's love, the idol of a father's heart. The Lord gave and he hath taken away, but not forever, for dear bereaved ones you can go to her though she cannot come to you. We are confident in saying that her sufferings are over. Dear ones, as you often speak of her sweet songs, and repeat the lines: The precious one from us has gone, That now lies cold and still; A place made vacant in our home, That never can be filled. Think that her singing has not ceased, for she has joined the choir of that innumerable throng to sing the song that none can sing save those of the number. If she could speak to you now she doubtless would say, "Weep not for me. Let not your hearts be troubled, ye believe in God," believe also in his promise "She shall live again." The Lord comfort all bereaved hearts. J. SPEER.

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