

# THE ALABAMA BAPTIST.

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## Our Foreign Letter.

DAMASCUS, SYRIA, NOV., 1887.

Dear Baptist: Leaving the cedars we started across the smiling valley lying between the long mountain ranges of Lebanon and anti-Lebanon. Before reaching the valley we had to come through a narrow, difficult, mountain pass. It so happened that we met a train of laden camels just in this unseemly place. The Arabs managing the camels stopped their caravan and refused to give any part of the pass. When our men came up a quarrel ensued. Words led to blows, and they were soon fighting like cats and dogs—Arab to Arab. The horses became frightened, the women screamed, and still the men fought. Our men came off victorious, and we were allowed to pass. Still this was a dangerous piece of business. If one of the natives had been killed the whole community would have been aroused and infuriated, and their wrath would have been poured out upon our Christian heads.

The mountain gap let us into the valley, which is 15 to 18 miles wide and 60 miles long, I suppose. The valley is used as pastures and farming lands; wheat, oats and grapes being the principal productions. The river Leontes flows through the plane, and the fields are watered mostly by irrigation. Yet these people are only playing with agriculture. They tickle this fertile valley with sticks and wooden plows, and it smiles with a feverish, sickly harvest. The soil is rich, and if it were properly plowed and well worked these trifling sons of the desert would have to "pull down their old barns and build greater ones." I never before knew what squalid poverty meant. But if it is to go half naked and almost the other half, too; if it is for human beings to live in the same rock pens with cows and asses, and that, too, without a fireplace, without chairs, tables or beds; if it is to live on half rations of "husks and hominy;" if this is squalid poverty I have seen it and know what it means. Each family seemed to be blessed with a dozen or fifteen heirs. I was reminded of the old adage, "poor people for children and negroes for dogs." These people and their ancestry have inhabited this country only 4,000 years, and yet within that short time they have managed to accumulate a mass of filth and ignorance that is truly astonishing.

We are now encamped in the citadel of Baalbek. This place has much interest for the traveler and the historian because of its once mighty temples. These were three in number. They were all built on the same stupendous substructions. The foundations go deep into the ground, and are traversed by great subterranean passages, which look like railroad tunnels through mountains of granite. The Temple of the Sun was 300 feet long and 160 feet wide. It was surrounded by 54 columns, six of which are standing at present. Yet these six are enough for twelve months study. They are solid marble, eight feet in diameter and together with the entablature which joins them at the top, they are ninety feet high!

How shapely, how graceful, how towering and sublime. The carving on the entablature is exquisite. It looks like stucco work. The other columns are fallen and broken, but these six look as if they were put up only yesterday. They were "born to rule the temple."

The Great Temple is better preserved; its potent walls and twenty-three of its Corinthian columns still stand. There is no wood about the building—even its vaulted roof is marble. The underside of the roof is beautifully chiseled. As one views it with the natural eye it looks like delicate lace work, but by the aid of field glasses one can trace the designs of the artist: one can see men, animals, flowers, fruits and leaves delicately carved in the high lifted stone. But probably the thing that most impressed one about the ruins of Baalbek is the enormous size of the stones used in building these temples. I have never seen or read of such stones used in building these temples. I have never seen or read of such stones being used for building purposes. Many of them are as large as one of our ordinary freight cars. Three of these stones lying end to end in the walls of the temple measure two hundred and ten feet. I went to the quarry, half a mile away, from which these colossal stones were taken. There I found a companion stone to those in the building; it is 14 by 17 feet and 71 feet long; who ever heard of such stones being handled? Two six mule teams might be driven side by side on the stone and there would be room for a foot path on either side the wagon. No pigmies—those build-

ers of Baalbek. A race of giants or of gods must have handled those stones! No one knows when, how, or by whom these temples were built; we know this, however, they were built, not for an age, but for all time. But I find that I am burning midnight oil, so I close.

At 4 o'clock on the second day after leaving Baalbek I spied one of the prettiest objects that ever greeted human vision—it was Damascus. For days I had been riding over a ruined and desolate country, and now my eyes fell on the broad, rich valley, through which flow two rivers of pure water. The whole valley is one great garden, in which flourish almost every tropical plant. Here are the pomegranate, the olive, the palm, the banana, the apricot, the orange and the fig tree. Amid the rich green foliage of these trees their golden fruit is seen. The tall and slender silver poplars are gracefully waving too and fro. Autumn—which is only summer meeting death with a smile—has here and there seared the leaves of some of the more delicate plants of the valley. These red leaves are beautifully interwoven with the green ones, and they gleam in the rays of the setting sun like pure gold. Damascus is situated in the midst of this garden. The whole city is whitewashed. From the hill where I was, one sees the taller houses, the mosques and minarets rising from amidst the luxuriant foliage of the trees. Ah, what a picture. It is said that when Mahomet reached this point, and looked down upon Damascus for the first time, he said, "Man can enter only one paradise, and I prefer to enter the one above." So he sat down here and feasted his eyes upon the earthly paradise of Damascus, and went away without entering the gates. A stone tower marks the spot where the prophet stood. From that early period Damascus has been regarded by the Arabs as an earthly reflection of paradise, where a forest of all the joys of heaven are obtainable. In accordance with the description given in the Koran, the Mahomedan Bible, the Arabs picture to themselves paradise, following the original meaning of the word, as an orchard traversed by streams of water, where the most delicious fruit are ever ready to drop into the mouth. "Though old as history itself, thou art fresh as the breath of spring, blooming as thine own rosebud, and fragrant as thine own orange flower. O Damascus, pearl of the East." When we remember that Damascus is on the margin of the great Syria desert, that it is surrounded on three sides by barren mountains, and that the country for miles and miles around is bleak, parched and desolate, we are not surprised that the Arabs regard it as a paradise.

Damascus is on the edge of the desert. Great camel caravans are daily, almost hourly, arriving from and departing from Palmyra, Bagdad, and all the other more important cities of Persia and central Arabia. Damascus is the capital of Syria; it has 180,000 inhabitants; it is a great commercial centre, and is probably the best place on earth to get a just conception of Oriental life and ideas. These people never invent anything never learn anything. They have a deadly hatred for everything new. An invention they regard as a child of the devil. They hate a Christian as they do a serpent. It has only been twenty-seven years since 5,000 Christians were slaughtered on the streets of Damascus; men, women and children were butchered indiscriminately like sheep. Their mangled bodies were piled up in the streets and scattered through the city for days and days. The Mohammedans would not defile their pure(?) hand by putting them on Christian dogs—they had killed them—that was enough. From Damascus the thirst for blood spread throughout all Syria and no less than 14,000 Christians perished. Pasha-Governor is said to have given the signal for the massacre to begin. My guide to the city is named Abraham. At the time of this tragedy he was between seven and ten years of age. His father was among those who perished. This guide is a Christian—he has a good head and some education—he has just given me a detailed account of the brutal murder. Besides, I have a condensed history of the whole matter. After commenting on the cruel tragedy my guide book concludes by saying: "Since the massacre matters have improved but little." I dare not walk the streets of Damascus with a Bible in my hand; I would probably be brained before reaching the post office. I should add that the slaughter referred to above continued until the French government interfered. Napoleon III. whom the world is so fond of condemning, dispatched a body of 10,000 well armed troops

here to stop that human, butchery. The Pasha and other officials were arrested and beheaded in Damascus. The French soldiers constructed a military road from Beyrout to Damascus. This road, which is still in good repair, is the only guarantee of safety. Christians now have among these heathen people.

There is no printing press in Damascus; no paper is published here. I suppose three-fourths and probably four-fifths of the people never saw or even heard of a newspaper, and yet the people of Damascus are not fools, neither are they lazy, quite the contrary is true. They are a working set, every man, woman and child is busy; one is impressed with their industry; they have no machinery; all work is done by hand, and it is all done publicly. As one walks the streets he sees one man sitting flat on the ground or on a carpet, making shoes; another is making saddles, while a third is weaving silk. Cabinet making is a specialty in Damascus. Every piece of furniture is beautifully inlaid with mother of pearl. Many of these workmen are skilled artisans. The best of them earn from 60 cents to 80 cents per day. The famous Damascus blade is no longer manufactured here, though old ones are still to be had, I saw one valued at \$750.

The early religious history of Damascus is of peculiar interest to all Christians. A great persecution arose against the Christians in Jerusalem. Saul of Tarsus made havoc of the church, entering into every house and haling men and women, committed them to prison. Preaching out threatenings and slaughter against the disciples of the Lord. Saul got letters to Damascus authorizing him to arrest and carry to Jerusalem all Christians whom he might find. As he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven, and he fell to the earth. When Saul asked of the Lord, "What will thou have me to do?" The Lord said unto him, "Arise and go into the city, and it shall be told thee what thou must do." Saul rose from the earth and they brought him into Damascus, and he stopped with Judas who lived on the street that is called Straight. The Lord directed Ananias to go to Saul and instruct him what to do. The scales fell from Saul's eyes, and he arose and was baptized, and straightway he preached Christ, that he was the Son of God. This naturally created a great disturbance in Damascus, and the Jews held a mass meeting and decided to kill Saul. For this purpose the Jews watched the gates of the city day and night. In order to save his life the disciples took Saul by night and let him down by the wall in a basket. Damascus is now pretty much as it was 1800 years ago. The places mentioned in connection with Saul are still pointed out. I saw the place where tradition says "he fell to the earth." I went into the house of Ananias; I saw where Judas lived on the street called straight. These houses are as old as the hills, and if Judas and Ananias did not live in them in the time of Paul, "Somebody else did." I saw the place where Paul was let down in the basket. At this point the wall is 40 or 50 feet high. (Acts ix.)

Naaman lived in Damascus. "Now Naaman, captain of the host of Syria, was a great man" with his Master, and "honorable because by him the Lord had given deliverance unto Syria; he was also a mighty man of valor, but he was a leper." (2 Kings v.) Yet strange to say his house was turned into a leper hospital, and it is one to day. Other buildings have been put up, but the old one still stands. The hospital is now quite large and has many, very many inmates.

I was told that it was dangerous, but I had read so much of leprosy, that I ran the risk of going in the Naaman hospital. When a person enters that door as a patient, hope wanes. He comes out never. There is no chance for escape. He lives within these walls till he dies and then with in the same walls he is buried. Consequently when one takes the leprosy one hides it as long as possible. He would rather conceal his disease and roam the desert free, than be "buried alive," as they call it. In this hospital are persons in all stages of the disease. I saw girls young, beautiful girls—there, who were apparently sound and healthy. Did I say these girls were beautiful? Ah, no! they once were beautiful, but now there is no radiant smile on their faces, there is no lustre in their eyes. Grim Despair has usurped the place of Beauty. Young, middle-aged and old are there, many of them are in the last stages of this loathsome disease. O what a ghastly sight; flesh gone; bones all twisted out of shape; great knots protruding from the face and body; joints

decaying and dropping away—horrible. But enough.

I could write a book about Damascus, whether it would be read or not is a different question. It might be as much neglected as the Holy Bible.

W. A. WHITTE.

## From Opelika.

Dear Baptist: In your last issue I read a conversation between Aunt Helen and Eleanor, and enjoyed it to some extent, but must acknowledge that I differ from her a little in regard to our feelings. I have heard this question debated before in our "teachers' meeting" and was not entirely satisfied with it, though said nothing, thinking I was not posted well enough to sustain my position, but I hope that these lines may fall into the hands of some one who will be able to give light on the subject. Now, my idea is this, that we are all in pursuit of happiness some way or other, but we who have tasted of the heavenly gifts, know that this is the only road to happiness. The next thought is, what is happiness? does it not exist in the feelings? When a child is born of God, what is the state of his feelings? is it not that of "ecstatic joy?" I have never heard of one that was unhappy at that moment. Then does not this mean something. I know there are people who seem to be happy in worldly enjoyment, but it is not without alloy. And why is it that we are so anxious to gain that heavenly country? it is on account of the feelings that we will be in possession of when we get there, "For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Then should we not take heed to these little monitors, which is only an "earnest" of the full fruition of that better land? Moses said he would rather suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. He had an eye to the recompense of reward. Hope some one will give us further light on the subject, and set us right, (if we are in error), not by theory, but by the standard of the Bible.

"DEBORA."

Opelika, Ala.

## Tribute of Respect.

The Cross Plains Baptist Sunday-school, wishing to show the high esteem and personal regard as well as our appreciation of the faithfulness of one of its members, do give expression to the following resolutions:

Whereas, it has pleased Almighty God to remove from our midst our beloved friend and companion, S. D. McClellan.

Resolved, 1st. That in his death, he being one of our most punctual, attentive and faithful members, as well as a dear and cherished friend, we have sustained a great loss.

Resolved, 2nd. That while we bow in humble submission to the Divine will of our Heavenly Father, we regret that we have sustained the loss of our good old brother. Yet we are consoled by the thought, that our loss is his eternal gain.

Resolved, 3rd. That we extend to the bereaved family our heartfelt sympathy, and that we commend them for condolence to our Heavenly Father, who doeth all things well, and whose chastisements are meant in mercy.

Resolved, 4th. That these resolutions be spread on our record book, also a copy be furnished the family of the deceased brother, also a copy to the Cross Plains Post and ALABAMA BAPTIST, for publication.

C. A. SHARP,  
J. W. HARRIS,  
Committee.

Jan. 8, 1888.

## Mrs. Elizabeth Philen

Died in Clarke county, Ala., of cancer, Sept. 21st, 1887, in the 56th year of her age. Sister Philen lived a consistent member of the Methodist church for many years. She was a true wife, a kind and affectionate mother, and a devoted Christian. She possessed an amiable disposition which won the love and esteem of all that knew her. She endured the trials of a widowed life for more than 20 years. She leaves one brother, one sister, and four children, and many friends to mourn after her. She freely expressed her desire to depart and be with Christ. Her spirit was only waiting till God should bid it fly to that house not made with hands eternal and on high. The writer witnessed her calmly, without a struggle, walk down into the Jordan, and by an eye of faith watched her spirit as it winged its way to that haven of rest to hear the angels singing, come weary down here is thy home, then fold thy wings and stay.

R. K. BENSON.

Lower Peach Tree, Ala.

## From Kentucky.

All Eyes are now Turned Toward Louisville  
—First Week of the Moody Meeting just Closed—Prospect of a Great Spiritual Awakening.

## THE UNITED EFFORT.

All denominations are working harmoniously, the one object being the conversion of souls. The thorough advertisement, the celebrated man, the intense interest, the great crowds and the active efforts of aroused citizens serve to break down prejudice and bring men under gospel influence who have not been reached in the ordinary way. Scores are being reached who have not been inside of a church for years. Union meetings are productive of great good when properly managed.

## THE TABERNACLE.

In the heart of the city stands an octagonal frame building, erected within the past few weeks, heated by steam, lighted by electricity and seating 5,000 people. It is furnished with opera chairs arranged in semi-circles. The floor is an inclined plane from the entrance to within twenty feet of the pulpit. The platform in the rear of the speaker, seating about 400, is occupied by the choir and co-operating ministers. The building has no galleries. The acoustical, ventilating and heating arrangements are perfect. The cost, \$12,500.

## THE PREACHER.

Mr. Moody is not an ordinary clergyman, but licensed lay evangelist. He is a member of a Congregational church. His purpose in preaching is to draw the denominations closer together, to establish Christians in the doctrines of grace, and to arouse them to pray and work for the conversion of the unsaved. Extensive travel, thirty years' experience, his wonderful knowledge of the Bible and human nature, his faith, zeal, spiritual power and executive ability eminently fit him for the position he occupies. He is about fifty years old, full of vigor and with the prospect of many years' service.

## THE CONGREGATION.

The eager crowds begin to assemble an hour before the services commence; and, when all are in, the building is filled to its utmost capacity. The seats are free. Each one presses toward the platform. "First come first served." All classes are represented, are equally welcomed and severally interested.

## BEFORE THE SERMON.

In addition to the half hour song service, led by Prof. Case and his trained choir of picked voices from all the churches, Mr. Moody spends thirty minutes in getting the people ready for the preaching. Stirring songs, first by the choir, then by the congregation, then by both, interspersed with short prayers, all these, with the leader's wonderful power in their manipulation, help very materially to excite the mind, arouse interest and prepare the heart for the reception of the gospel.

## THE SERMON.

This requires about thirty minutes in delivery. It is spoken naturally and rapidly. The speaker talks right at you, and seems to read your very soul. He is intensely in earnest. The manner and language is that of a man greatly excited and talking face to face with you. Physical earnestness is a great factor in the effect of the sermon. At first, because of his dodging from one passage of Scripture to another, it appears that the sermon is simply an impromptu talk; but it is really a well prepared and thoroughly studied discourse. It is a model sermon for instruction in Bible truth, for arousing Christians and impressing the unconverted. It has unity of thought and oneness of purpose. It is, for the most part, orthodox, from a Baptist standpoint. The following is an outline of the doctrines emphasized: "Justification—A change of state, new standing before God. Repentance—Change of mind, new mind about God. Regeneration—Change of nature, new heart from God. Conversion—Change of life, new life for God. Adoption—Change of family, new relationship with God. Sanctification—Change of service, separation unto God. Glorification—Change of place, new condition with God."

## AFTER THE SERMON.

Closing with some touching illustration, the preacher presses, at length, all who are unsaved and desire to become Christians, to stand up for a moment. To this request many respond. Then the invitation is given to those of the unsaved who are interested, to go into the inquiry room. At this point also the command is given to the workers to do their duty. Mr. Moody then retires with the platform ministers, leaving the meeting in charge of a brother who conducts

a deeply solemn and spiritual prayer meeting in behalf of those retiring. As the congregation rises to sing and the inquirers to leave, there is an interesting scene presented. Distributed systematically throughout the building are a large number of ministers and lay workers who seek out the unsaved and encourage them to go into the inquiry room. Ever and anon a worker leaves with some trembling sinner whom he has induced to repent and seek for peace.

## IN THE INQUIRY ROOM.

A large Presbyterian church near the tabernacle is used for this after-meeting. From five to eight hundred inquirers, with their workers, are soon seated and eagerly listening to Mr. Moody as he explains the way of life, deepening their conviction and pointing them to the Savior. After a short session of instruction, singing and prayer, all the workers are requested to stand. Then the command is given to look about them, see who are there for consultation, and go to work. Bible in hand each worker turns upon his neighbor, and a scene is witnessed which the angels might rejoice over! The hum and bustle remind one of a live Sunday-school in session, only it is more solemn and impressive. The cries of the penitent, the expressions of joy from the convert, the tender, pleading voice of the Christian in prayer or instruction,—all this makes an impression on one that will never be forgotten.

FRED. D. HALE.

## Reminiscences.

NO. 11.

My father removed from Sumter district, S. C., to the adjoining district of Darlington, where the next year of my childhood was spent. This was a choice neighborhood of cultivated Christian people, many of whom were Baptists. The names of Wilde, McIver, Wilson, Gregg, Lide, Edwards, Dargan, Kirven, and Cannon, of that village and neighborhood, are without doubt familiar to many Baptists in Central Alabama, and to some extent in Mississippi. Elder William Dossey (not Dorsey, as I have seen it spelled more than once), was the pastor of the Baptist church in that place for many years. He was, I understood, from the eastern part of North Carolina. According to Benedict, (Hist. Bap., Ed. 1848, pp. 704-706), the origin of the church at Society Hill was from the Welsh Tract church, in the province of Pennsylvania, the same locality which was afterwards in the State of Delaware. From that province, in the year 1737, thirty members of that church removed and settled at a place called Catfish, on Pee Dee river, but soon removed about fifty miles higher up the river, and were embodied into a church in 1738. As the members were all Welshmen, or of Welsh descent, it seems that they took the name of Welsh Neck church. This church afterwards—long afterwards—removed its seat about two miles to Society Hill, and bore the name of that flourishing community for a few years, but returned to their first love of fatherland, and thenceforward was, and I presume still is, known by the name of Welsh Neck church. This body was one of the four composing the Charleston Association at its organization, Oct. 21st, 1751, which was the third Baptist association formed in the United States. [Benedict, p. 707.] The other three churches were the Charleston, the Ashley River, and the Euhaw. I suppose the extremes of this little association were four days' ride apart. In 1832, the Welsh Neck and other churches organized themselves into the Welsh Neck Association.

Elder William Dossey, probably the most prominent minister in this association, was a solid, earnest, lively, spiritual preacher, methodical in habits, and as sound in doctrine I presume as Baptists are ever made. He was a good and ready singer, and a handsome man withal. He was not only highly respected by the people, but greatly beloved by his church and brethren generally. In preaching he was argumentative, clear and forcible, and not without power of persuasion. He was apt and helpful, with an occasional anecdote from real facts, though sometimes there was an impression on the mind of the listener that he had heard that before. [Possibly some young preachers might as well make a note of this, while their habits are in process of forming; if not they need scarcely take the trouble after they are scarce, and almost incurable. They might as well also take a hint in regard to a fault I have lately observed, the too frequent repetition of favorite and striking quotations from popular authors.] The church at Society Hill was a

commodious framed building, and its pulpit was in the approved style of that day, closed round like a sentry box, and probably a foot or more too high, if I remember rightly. On one side of the main audience room, was a sufficient apartment for the negroes, which I think was generally well filled. I remember nothing about "colored churches" in those days. The white members were a help to the others in keeping order, and of course decided ultimate questions of discipline. Many of them, no doubt, also gave the negroes' oral Sunday-school instruction.

MAT. LYON.

## Alexander City.

Dear Baptist: The young men's prayer meeting of the Baptist church has assigned to me the pleasant duty of writing a letter to you every week, in order to make a record of what the church and Sunday-school are doing. This desire on the part of the church is sufficient evidence that we are alive and prospering, for no "half asleep" church would wish to publish the fact that it was doing nothing.

Our beloved pastor, Bro. R. A. J. Cumbee, began on last Sunday a series of sermons that promises to be very interesting and instructive, especially if the entire church—251 members—will encourage their pastor by attending regularly while the series continues. We have a comfortable church building, and I dare say it is as elegantly furnished as that of any town of the same population as our own in the State. We live in perfect harmony and are willing to strike hands with each other in brotherly love and friendship, regardless of social station, etc., etc.

When thoughtfully reviewing the satisfactory condition of our church, some days ago, this little vision came to me: At the close of 1887 I saw (with my mind's eye) a ministering spirit going its annual round to all Christian churches, taking note of what each had done during the old year and weighing in God's own balance the spiritual condition of each church. As it wended its way by to the throne I listened to hear what report would be rendered of my own church, and this is what I heard: "Alexander City Baptist church—a live, working, Christ-like organization with but one common fault, and that is embodied in the word prejudice. As a body, they almost lose sight of the cross of Christ held always before them by their good pastor, because they keep between it and them the proud thought that the Baptist ordinances are apostolical, and in consequence the Baptist doctrine infallible." I submit this to your readers, dear BAPTIST, but I will here add that the outlook for 1888 is more promising.

At this week's prayer meeting at our church, we welcomed among us Bro. McCann, the new pastor of the M. E. church, one whose influence for good is being already felt in our community. All evinced great pleasure at seeing him present, and extended to him, his entire church, and also to those who were not members of any church, a welcome to all the Baptist services, and especially to the young men's prayer meeting. Just here let me write a few words with reference to this weekly prayer meeting. It is conducted somewhat differently from other sacred gatherings of the same name. At each meeting some one is appointed to preside at the next; and the fortunate(?) one accepts the situation without a word of dissent, though with fear and trembling, for it generally falls to the lot of some young member, that is, one who is not accustomed to praying in public. Nearly every one who takes part in the services announces a song suited to the passage of Scripture he intends to read, and after it is sung he rises, reads and comments on his text, then prays; sometimes it turns out to be a confession meeting; sometimes, a thanksgiving meeting; sometimes, one of mutual encouragement, and is always a source of comfort and religious enjoyment to those who attend. I had the good fortune to be present when the meeting was conducted by Prof. James Pearson, assistant principal of our high school. I trust he will pardon me for making special mention of his reading; his articulation and emphasis were so fine as to give a new beauty and interest to the passage of Scripture that he read. What a glorious thing it is for a young man to stand up before the community in which he has been reared and do what he conceives to be his duty, despite the fear of adverse criticism. For this manly courage Prof. Pearson is to be congratulated, as well as for his past blameless life in the midst of temptations that surround and allure boyhood and young womanhood.

Just here let me thank our organist,

Miss Lalla Redding, in the name of the young men's prayer meeting, for so cheerfully assisting them in carrying out their programme by her organ accompaniments. Quite a new feature of this meeting is an invitation to the ladies to suggest songs and read some verses from the Bible. I cannot help wondering how St. Paul would have received this suggestion, but I guess he would have met it with his immortal words: "Let your women keep silence in your churches; for it is not permitted unto them to speak."

A few words now of our Sunday-school. The roll shows there are 88 nominal members, but during this season it is seldom that all are present. I am satisfied that when spring brings pleasant weather, and all are aroused to new energy, and is usually the case at that time of the year, we will have a school to be justly proud of. Our superintendent, Prof. J. D. Dixon, is a most efficient one, in that he is a wide-awake, ambitious, progressive Christian, whose every act seems governed by the purest motives, and a godly zeal in all that tends to elevate and enoble his fellow creatures. Besides, our Sunday-school programme is sufficiently complicated to keep every member of the school on the alert; so that there can be no lagging and dragging and sly swapping while it is in session.

Begging room for this rather lengthy letter I am, with good wishes for your excellent paper,

LUCY A. JACKSON.

Mr. Jesse H. Dickson, formerly of Montgomery county, Ala.; and one of the largest merchants of that section, has come to Decatur to enter that line of business, bringing with him his machines and teams. He will at once build two stores on Grant street across the Somerville road; he has several other lots here on which he will soon build upon. He is a brother of Mr. M. D. Dickson, who is with Joseph & Scovel. He is an earnest Sabbath-school worker, and the Baptist church will soon feel encouraged by his presence among them.—*Decatur Daily Journal*.

DIED—At his home, Hartsell, Ala., Jan. 11th, 1888, Judge David Day. A better man never lived in grand old Alabama than Judge David Day. He was brought up in this county almost from childhood; a consistent Baptist for forty years or more. A lover of God and good people; never dealt in a bad article nor in slang in his life. Left a good woman and four children to mourn his loss, with as many friends as any man of his acquaintance. God bless them all.

W. B. CARTER.

DIED—On the 31st of December, 1887, in her 16th year, Hattie Raspberry, daughter of B. T. Raspberry, Chilton county, Ala. It is sad to feel the loss of one so young and much beloved. None knew her but to love her. She bore off many honors from her school, and early sought her place among the disciples of Jesus. Her Christian influence led many of her associates to join the church. The loss of her mother placed upon her many cares and responsibilities, which she met bravely and cheerfully. Soe is the trial for father, sisters and brother, and all who loved her, yet in humble obedience we say, our Father's will be done.

Hattie's pure, angelic spirit leaves us sad and lonely here. Wondering why our Master gave it And so soon should claim its care.

## Sound as a Dollar.

Rev. A. C. Dixon, the popular pastor-evangelist of Baltimore, has little use for a dancing dance. In a sermon in Louisville, he freely expressed his opinion thusly: "A dude is not a man; he is only a thing. Did you ever attend a dancing party and try to talk sense? I pity you if you did. There are no brains in dancing. It is only physical response to music—the mastery of the foot over the head. The shallowest person is one whose youth was spent in dancing. Still there are dancing, theatre-going, euchre-playing Christians, and for church work they are not worth a straw." And yet there be professed Christians whose names will be prominent this winter as "floor managers," etc., on ball programmes.

They that are in God, being united to him through Christ, can never by any power be separated from him. Death, that is the great dissolver of all other unions civil and natural, is so far from uniting this, that it consummates it; it conveys the soul into the nearest and fullest enjoyment of God, who is life, where it shall not need to desire as it were from a distance; it shall be at the spring-head, and shall be satisfied with this love forever.

God's strength is like a well of water that never runs dry—a living well where we can always renew our strength.



# Alabama Baptist.

MONTGOMERY, ALA., FEB. 9, 1888.

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

## BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.  
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Remittances should be made in money or 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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Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

## SPLENDID PREMIUMS.

To any one who will send us three new subscribers to the ALABAMA BAPTIST and six dollars, we will send as a premium, that splendid Baptist work, "Grace Truman," by Mrs. S. B. Ford. To any one sending us five new subscribers and ten dollars, we will send this book and one copy of the BAPTIST to the party getting up the club.

ANOTHER great man in Israel has fallen. Rev. P. H. Mell, D.D., whose name is a household word in every Baptist family in the Southern States, and whose great scholarship and noble life has made its deep impress upon the world, is dead. He was President of the Southern Baptist Convention, and Chancellor of the University of Georgia. As a parliamentarian he had no superior, and as a Christian, his life was as a shining light which grew brighter and brighter, until now it has culminated into perfect day.

WAS GEORGE WASHINGTON BAPTIZED?

The Texas Baptist and Herald says, in a recent issue: "About a year ago Gen. R. M. Guno, of Dallas, Texas, informed us, in a private conversation, that his great-grandfather, John Guno, a Baptist minister, baptized George Washington in the Potomac river." Gen. Guno, in a letter dated Dec. 23, 1887, writes to Dr. Hayden, editor of the Baptist and Herald, as follows: "My great grandfather, John Guno, a minister of the old Baptist church, and chaplain during the Revolutionary war, the minister who planted the first Baptist church in New York City, baptized Gen. George Washington in the Potomac river, he having convinced Gen. Washington that immersion was scriptural baptism. It was done in the presence of about 45 witnesses, all of whom are dead. Gen. Washington was an Episcopalian and continued in that church, but requested my great grandfather to immerse him privately, and as he did not propose to change his church, no publications were made of the fact. The above is true, and the tradition is in more than one family. Truly yours.—R. M. Guno.

## PREACHING DOCTRINE.

Sometime since, the Watchman, of Boston, in closing an article upon the subject of Preaching Doctrine, used the following language, which we fully endorse: "Let such preaching as this, (doctrinal preaching,) from any misapprehension, or from any cause, die out from our pulpits, and the Ichabod of the 'glory departed,' will be written upon them, to be followed by leanness and barrenness in all our borders." If there is any decline in the progress of the Baptist cause in Alabama, may it not be attributed, in part, to the decline of doctrinal preaching? In recent years has there been as much setting forth of the doctrines of the Bible, and the distinctive doctrines of Baptists from our pulpits, as in former years? Has Baptist doctrine been strongly taught in our Sunday schools? We do not say that this has not been the case, but we are inclined to believe that there has been a falling off in this direction, and that there has been too much disposition to ignore our distinctive doctrines by many of our preachers, and to indulge in mere moral lectures, or a style of preaching that is calculated to please the fancy and make the people satisfied with themselves, rather than to stir them up and arouse their fears. It strikes us we need more said about the total depravity of man and his helpless condition, and less

about the moral strength and ability to perform; more about justification by faith in Christ, and strict obedience to the divine commands. We need more said about the necessity of a converted church membership. This is especially necessary, since so many unconverted people are getting into our churches, and since so many organizations, claiming to be churches of Christ, are throwing their doors wide open to the world, and receive all who apply, whether they profess conversion or not; and some of them even insist upon unconverted people joining the church, telling them that it may be the means of their conversion. With such errors as this preached by those who profess to be the followers of Christ, it behooves Baptists, who have ever been distinguished for their adherence to gospel teaching and gospel simplicity, to be more faithful and more earnest in declaring their doctrines and faithfulness to Christ.

The minister of Christ should not shun to preach the whole truth lest it should offend some one. We would not have him continually presenting election, or faith, or repentance, or baptism, as the one thing essential, in every sermon, but we would not, on the other hand, have him ignore these important doctrines, or merely allude to them incidentally. Let them have their proper place. In preaching the doctrines of the gospel, no truth must be left out or obscured. Every doctrine should come out clear and distinct as taught in God's word. The Savior said: "He that believeth not shall be damned." The preacher must follow his Master's instruction, and tell people if they do not believe on the Lord Jesus Christ they will be damned. He has no right to tell them, or teach them, by implication, that perhaps one who has lived a kind of moral life may be saved, on that if he lives up to the light which he has he may perhaps be saved; that there is a chance for the "good" heathen. This is not gospel.

The Savior's commission to his disciples was: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even to the end of the world." The promise to be with his ministers depends upon their faithful performance of duty; and we believe that when Christ's ministers are faithful in preaching the whole truth their work will be blessed.

The gospel is "the power of God unto salvation" because it is the truth of God, and is accompanied by the Holy Spirit. We understand by the gospel, the entire doctrine of salvation, as taught by Christ and his apostles; and when these are preached by God's ministers in their entirety, and due importance given to each one, we may rest assured that God's blessings will rest upon such preaching.

Some preachers are disposed to dwell upon some one doctrine to excess. This is one extreme; the other is, to preach but little doctrine. Both are wrong. Let the whole truth be preached, but let the preachers use common sense in deciding when and where he shall present certain doctrines. He must judge from the circumstances surrounding him as to what will be best for him to preach on an given occasion.

It does not, however, matter what his subject may be, if drawn from the Bible, he can always find an opportunity and a place to put in a little doctrine, bearing in some form or other on the great mission of Christ into the world.

May it not be that what is termed the "New Theology," and other departures from the old way, which have become so numerous and marked in these latter years, are the results of a failure upon the part of those ministers who have gone after these new things, to preach the simple truth as it is in Jesus, and thereby imbibe the spirit of that truth in their own hearts? They sought, perhaps, to captivate and interest their audiences by beautiful sermons of rhetoric and moral dissertations, and finding that these soon became dull and insipid, they resorted to something new and out of the common way, to awaken an interest among their hearers. Step by step they went on in their new departure until they lost sight of the gospel moorings. Had they been as faithful in preaching the doctrines of the Bible, as preaching their new theories, they would have been just as successful in gaining and retaining the attentions of their congregations, and would have done vastly more good.

We are satisfied that Baptists will never lose anything by preaching the whole truth, in love. Let the people know what we believe and our reasons for our belief. Let our preachers "earnestly contend for the faith once delivered to the saints" and the blessings of the Master will attend their work.

Mr. C. W. Hare, manager of the ALABAMA BAPTIST, of Montgomery, is in the city. His paper is an able and interesting exponent of Baptist principles and enjoys a large circulation in the South.—Mobile Register, Jan. 24th.

## EDITORIAL JOTTINGS.

Amid rain and slush we landed in the thrifty capital of Butler. Saturday was a busy day for the city, and a muddy and disagreeable day for us. It was our pleasure to form the acquaintance of Chancellor Foster and his lady, whom we found at the hotel. The many friends of the Judge will be pleased to know that he is much improved of the terrible attack of rheumatism which came so near killing him last year. He can walk with the assistance of crutches, and can write with a type writer. He and his wife are ardent Christians and true Baptists; they assured us that preachers are not allowed to stop at hotels when they visit Clayton.

Bro. Bass was visiting his family in South Carolina, hence there was no preaching in the Baptist church Sunday, but the Sabbath-school exercises were full of interest. Bro. J. S. M. Smith is the superintendent and understands well how to keep up a lively interest. He has the help of a fine body of teachers; among the males we noticed Bro. Gamble, a lawyer, Prof. Milton Park, a merchant, and Prof. J. B. Little and Darby, principal and assistant in the South Alabama Female Institute. It is so seldom that our lawyers and successful business and professional men will take an interest in such matters that we commend their example to our readers. We dined with the superintendent's pleasant family, and were gratified to find them so much pleased with Alabama. The Baptist school is still growing. Bro. Little is developing into one of our most useful young Christians; his energy, tact and piety will command for him success. At the earnest solicitation of his friends Prof. Milton Parks has consented to be a candidate for State Superintendent of Education. Bro. Parks comes into the race with a strong record. He graduated from old Mercer College along with H. H. Tucker and the Caloways, has been a successful teacher for several years, and is now a prosperous merchant, and is yet but a young man.

We reached Greenville in a rain and left in

A BLIZZARD,

which followed us to Georgiana. This town has been familiar to us, because Rev. J. E. Bell lives there, but this visit acquainted us with many of the citizens whose silvery impressions will not soon fade from our mind. Georgiana has several business houses, Baptist and Methodist churches, and a splendid school, under the charge of Prof. J. M. Thigpen. A peep into the school room showed a bevy of bright faced girls and ruddy cheeked boys. The best of order prevailed. The house is comfortable and well seated. Pastor Waite was not seen, but his brethren gave a good report of his work. In accordance with a long cherished wish we spent a night with Bro. Bell. He was our father's friend and fellow laborer in the years gone by, and it was specially pleasant to be with him. He was for many years the beloved pastor of the church at Georgiana; has served Brewton nearly twelve years. He expects to give you an account of the next service that he holds with his charge. A few Sabbaths since he completed his sixth year at Elim church. The membership has more than doubled; they now have a good prayer meeting and Sabbath school. The Ladies Aid Society of Elim, to show their appreciation of his services, gave him an elegant overcoat for a New Year's present. Bro. Bell has always stood by the BAPTIST and our boards, and he has seen the work of the Lord prosper in his hands. Many of our young men can find a noble example in this brother's life. He graduated from Howard College and settled in this pine region, and made a field for himself. Too many of the younger ones of us look to others to open our fields.

EVERGREEN

has such fascination that it is next to impossible ever to pass it, so a short stop was made there. Under the guidance of Miss Emma Crumpton we spent the evening making the acquaintance of the Baptist sisters, and getting their renewals. The tax assessor of Conecuh county is Rev. J. H. Higdon. He is not only authorized to assess taxes, but to collect a subscription from every Baptist he meets.

The Tax Collector is also a Baptist, Bro. M. M. Boulware, of Brooklyn. He had said he would not take the paper, but his wife now gets it. And as he is under no special vow otherwise he will aid us in increasing the circulation among his people.

BREWTON, THE MILL CITY, is reached, but the blizzard, like a fell nightmare, hangs round us still. What memories the sight of this town revive! About fourteen years ago our father was invited by Bro. Jno. B. Colley and the brethren Lovelace, and perhaps a few more, to come here once a month and preach. He lived then near Camden, in Wilcox county, and had to reach this point in his buggy or on horseback. What an undertaking! Yet God blessed his visits, and enabled him to plant an interest, which he afterwards placed in the hands of Bro. Bell, that has grown to be an exceeding great light in this

quarter of Alabama. Since that time many have passed over the river. Father laid down his burden, sending a last message to the boy of his own name, who among the hills of North Alabama expected to meet him at the State Convention at Birmingham, "tell Charlie we will meet in a grand convention above." Think you it was very strange that about the time of the reception of this sad yet blessed token that the Spirit should lay upon the youthful heart the worth and weight of immortal souls as it had never before felt it? Nay, nay, the work begun by the father must be carried forward by the son, and God give him grace to wear the mantle faithfully as did his father. But in the homes of these old friends of the pioneer preacher are vacant chairs, and sighs for the "touch of a vanished hand and the sound of a loving voice." Deacon Colley, full of good deeds, whispered, "I am ready to pass over the river," and was gone to greet his Savior and clasp again to his bosom his dear boys, Mark and Ben who in the flower of their young manhood had been cut down. The Lovelaces have seen their brightest flowers removed, and as we met these dear families and sister Colley and sister Brewton, and four of the daughters of Bro. Josiah Cotton, a man at whose home, near Pineville, our father delighted to be, and as we talked of our joys and sorrows, we seemed to be walking over graves. "Surely God moves in mysterious ways his wonders to perform," but we rejoice to know that he is our father, and in time will make it all plain. The Misses Cotton have charge of the Parker Hotel, and we trust our readers, in stopping at this town, will give them the benefit of their patronage.

BRO. CRUMPTON

has told us something of the town, but there is much more that could be said. Large lumbering interests are making the world look at her. Several saw mills are already at work, and just now the plant from one of the largest mills in America is being moved to a point near this town. The company propose, so it is said, to build a line of railroad of its own to Pensacola. The population will be largely increased by the coming of this people. The citizens of Brewton are not going to let the thrifty Western men get ahead of them in everything, for they have organized themselves into a fruit and vegetable growers association and purpose to ship their marketing to Northern cities. They are far enough South to put vegetables on the market quite early. You have a glimpse at the material outlook, now we will tell you that the spiritual and intellectual developments is not being neglected. The Christians seem to be a liberal, progressive body of people, have neat churches and good preachers, and nowhere have we found a prettier academy, and we learn their teachers are first class, none of whom we met except Prof. Dix, son of our brother Dix, of Union Springs. Had these notes not grown so long many other things of interest could be told of the place and people. Trusting it will not appear presumptuous to say the paper has more and stronger friends here than ever before. We leave Brewton for Bayminette.

Two men by the name of Burrow, James and Reuben, came to Montgomery on Sunday night the 22nd of January. They took the accommodation train, Mr. Callahan conductor, at Brock's Gap. The conductor suspected that they were the men who robbed the train near Texarkana, Ark., and had them watched and telegraphed to the chief of police at Montgomery to have some men at the depot on the arrival of the train. The policemen were there, and soon after the arrival of the train the men were arrested. On their way to the Police station, the two men escaped, one of them, Reuben, was caught again, the other affected his escape, after shooting a man by the name of Neil Bray, a printer in the Advertiser office, who tried to arrest him. Mr. Bray's wound is quite serious, but there are hopes of his recovery.

James Burrow was seen on the next day about six or seven miles from Montgomery, and was shot at by a policeman. Up to this writing he has not been arrested. A large reward, \$2,500, has been offered for his arrest. He is described as a man about thirty years old, six feet two inches high; had on black felt hat, his beard light sandy, with rough, ruddy face.

Reuben Burrow has been taken to Texarkana, on requisition of the Governor of Arkansas.

## 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 taxed beyond its means, is not able to pay expenses.

Rev. J. J. Taylor, " " Feb. 3.  
Rev. W. H. Picard, " " 17.  
Rev. R. W. Crumpton, " " Mar. 2.  
Rev. T. G. Bush, " " 16.  
Rev. J. Shaffer, D.D., " " 30.  
Hon. J. Haralson, " " 13.

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

## FIELD NOTES.

Dr. Riley has been called to the pastorate of Woodlawn Baptist church.

The junior ran back from Mobile last week, and is now visiting the towns along the E. T., V. & G. railroad.

We return our thanks to Rev. E. B. Hardie, of Whitesboro, Tex., for copy of the minutes of Grayson county Baptist Association, Texas.

The junior is moving here and there. No telling when he will get to your community, so don't wait for him, but send on your renewal.

Eld. S. R. C. Adams, of Danville, Ala., writes us on the 24th ult., that he will move to Woodlawn in a few days, so as to be in the midst of his work.

Any pastorless Baptist church in Alabama can, if they want a good pastor, find out the right man, by corresponding with Rev. Fred. Hale, Louisville, Ky.

The junior's report of the ministers' meeting of the Coosa River Association will go out next week. Two splendid essays read at the same time will shortly be issued.

We would like to get a copy of the ALABAMA BAPTIST of March 17, 1887, No. 11. If any of our subscribers has this paper and will send it to us we shall be thankful.

Rev. A. W. Chambliss, No. 7316 Sixth street, St. Louis, Mo., wishes to know the postoffice address of Rev. H. Talbird, D. D. Will some who knows send it to him.

During the junior's travels in January, he has picked up about 100 new subscribers. Of course it took hard work to do the picking. He desires to double this number for February.

If one or two churches on the railroad desire to secure a prize in the way of a preacher we suggest that they correspond with Bro. W. G. Curry, of Verbena. He has now two vacant Sabbaths. He will do good service wherever he consents to labor.

We call attention to the advertisement of "Harvest Bells," by Bro. W. E. Penn. These are most excellent books for Sunday-schools and prayer meeting service. Bro. Penn's little book "Dynamite in dancing exposed" should be widely circulated; it will do good.

Rev. A. L. Blizard desires his correspondents to address him at Ozark, Ala., instead of Newton. He says: "The railroad is booming, and soon trains will be running from Clayton to this busy little town. Ozark is destined to be the business town of south-east Alabama."

Brethren G. A. Joiner and S. P. Kyser, of Talladega, have kindly consented to take subscriptions for the BAPTIST. They are both busy men, but their interest in spreading the cause of Christ leads them to make many sacrifices. The traveler has something to say of them next week.

We publish another letter from Bro. Whittle. It is interesting. His next letter will be from the Sea of Tiberias. We want as many Baptists to read this series of letters as possible. Will not our friends send us in some new names. We can furnish back numbers containing the first and second of these letters.

Eld. C. A. Owen has removed to Cullman county, and now has charge of four churches in the Cullman Association. He writes us: "I am working for the BAPTIST, and hope to send some subscribers soon." We are satisfied if Bro. Owen can get the members of his churches to take the paper, it will aid him very much in his pastoral work.

Bro. Isaac P. Cheney, of Hamilton, Ga., sends us a new subscriber and the money, and writes: "I am progressing very well with my work in this field. Although I am now a Georgia preacher, I shall ever feel a great interest in the ALABAMA BAPTIST and in Alabama work." We are glad to know that Bro. C. has not lost his affection for the paper and is still working for it.

Dr. J. E. Chambliss has accepted a call to the church at Furman, of which Bro. Curry was recently pastor. He will occupy the field vacated by Bro. Curry. We had the pleasure of a visit from Bro. Chambliss last week. He was then on his way to Furman. Bro. C. has not moved his family yet. Bro. Chambliss has a fine field, and we are satisfied that his new churches will be pleased with him.

Rev. M. H. Lane, of Jacksonville, one of Alabama's strongest preachers, consents to aid pastors over the State in their meetings. Secure his help now, or you will miss a great deal. He was once a Georgian, but he is an Alabamian now, and proposes to do his whole duty. He will talk newspaper for us wherever he goes, and we look for a large increase for the year in his portion of the State.

The Union Iron Works Company of Selma begin with this issue to patronize our columns. This is one of the most praise worthy enterprises in Alabama. While other Alabamians are putting their money in other cities these gentlemen plant right in the center of the State a manufacturing industry which gives the best of work.

And State pride, as well as confidence in their competency and honesty, leads us to recommend them to our readers.

W. M. Wood, of Clanton, writes us that he is well pleased with the paper and very much interested in some of the articles. He says: "I read the foreign letter. I was made to thank God, whom we serve, for man to go back to foreign lands, and write to us testimonies that the records in the Bible are true. Let all the Baptists in Alabama, and everywhere, stand firm upon the truth as it is written in God's Word, holding fast the ordinances as set forth by our Lord and Savior Jesus Christ."

Eld. J. K. Ryan writes: "I have just entered upon my thirty-fourth annual pastorate with Zion Baptist church, Sumter county, Ala. I too, like a large number of the pastors of Alabama, enjoyed a fine turkey Christmas, and presented by Mrs. Ryan. What a good wife she is! The junior will be glad to accept Bro. Ryan's invitation to visit his church and association whenever it is within his power to do so. In the mean time, we hope our brother will continue to work for the BAPTIST."

Bro. G. W. Hunt, of Beulah, Ala., in speaking of the BAPTIST, says: "I am willing to give what I do to get the people to read it (the BAPTIST) and get no commissions. I think I would be doing God's service, as well as advancing the Baptist cause. I think all Alabama Baptists should work for the ALABAMA BAPTIST." Bro. Hunt is about right. We wish we could get every Baptist minister in the State interested in the circulation of the paper. We are willing to pay them for their labor, but we can't put the price of the paper less than two dollars. If agents choose to give their commissions they can do so.

The traveling editor finds an occasional preacher who goes among the people trying to get them to take some other paper, because it has more doctrine than has the ALABAMA BAPTIST, and his people ask this editor, "Why don't Bro. Bailey come this way now and then?" "Is Dr. Winkler at Marion?" "Who is Bro. W. Crumpton?" "I hear they are talking of moving the Howard." Can any preacher work more against himself than when he neglects to put his State paper in the homes of his flock? He claims to love Alabama and her interests, and that he wants to lead up her people higher, but such a man should begin a serious investigation.

We clip the following from the Religious Herald. We hope some of our young traveling preachers will read it to their profit: "At Lynchburg, a young pastor came up to an old man and said, 'I am going to quit where I am. Can you get me some other field?' 'How long have you been in your present field?' asked the old man; and the young pastor replied: 'Two years!' Then the old man replied: 'No, I will not help you get another field; but, if in the very beginning of your ministry you are going to become a gypsy, I advise you to quit it altogether and try something else. We have enough gypsies already, and more than enough.'"

From Bro. N. A. Hood.

Eld. Ala. Baptist: Will you allow me, through the columns of your paper, to call the attention of the pastors, churches and individuals who made pledges at the last session of the Cahaba Valley Association for ministerial education. The association has two worthy young men at school—one at Springville, the other at the Howard. The executive committee has promised to aid these men; said promise being based upon the pledges made at the association. The pledges have not been paid, and these young men are in need of money. We ask that all parties who made pledges forward the amounts at once to J. W. Inzer, at Ashville, Ala., and don't wait until the next meeting of the association to pay them. We need the money now. Turn to the minutes and see what you pledged, and if you have not pledged anything send a small amount any way. I think it a good investment.

N. A. HOOD,  
for Ex. Committee.

Howard College.

Some parties who made subscriptions for the endowment of Howard College have written me to know where they may find their notes, as they wish to pay them off and take them up.

Let me say to all the brethren and friends who made subscriptions for the endowment of Howard College, that all the notes are in my hands, and held for collection. A small number of the notes fell due in 1886, and some of them remain unpaid.

Quite a large number of them were due Jan. 1st, 1888. The payment of all these notes that are due is very desirable; that I may invest the money for the purpose for which it was given.

I hope that all who have made notes, and which are due and past due, will settle without further notice. Do not forget or neglect this matter. JNO. P. SHAFER.

## "The Crisis of Missions."

Dear Bro. Editor: I learn from the excellent Corresponding Secretary of the State Board of Missions that he is trying to circulate throughout the State Dr. A. T. Pierson's little book entitled, "The Crisis of Missions; or, The Voice out of the Clouds" and I write this note simply to urge the brethren in Alabama to buy and read the book. Many persons write to this office asking for some book in which, in small space, they can get some idea of the general results of the modern missionary movement without that mass of details with which they have to grapple if they attempt to procure these results from the publications of the various missionary bodies at work in the world field. Such a book Dr. Pierson has written, and he has so written it as to make his readers see and feel that God himself has been before and with his people in all these movements designed to bring the world to the knowledge of Jesus. And he makes them feel, too, that God is still before them, and calling loudly to them to move forward in the work. The Missionary Review for January has this notice of the book, which is so good that in copying it instead of saying anything more myself, except that no Christian can read it without having his interest in, and zeal for, missions greatly increased. It three hundred Alabama pastors will read it Alabama's contributions will be greatly increased. "It is a marvelous book, in its power to inform, impress, and electrify the reader. The grouping of inspiring facts; the rapid action of the discussion; the intense glow of missionary feeling; and the irresistible array of motives and arguments and Providential movements, all conspire to challenge the reader's attention, thrill his soul, and cause him to hear 'the voice out of the cloud,' as he never heard it before. I am not surprised that the reading public are showing their appreciation of it by exhausting six editions of it in one year!"

Yours truly,  
Richmond, Va. T. P. BELL.

## Songs and Dancing.

When I took charge of the Baptist Sunday-school in Jefferson, Tex., in January, 1872, as superintendent, the school numbered—officers, teachers and scholars—thirty-five. Within less than one year I enrolled over four hundred, with an average attendance of 335. While I used many ways and plans to build up the school, I know that singing was my most effective aid. In selecting my songs I seemed to know just what would please and delight the children and the grown people, as well. There being only about five or six of these kind of songs in any one book, and it being my rule, from which I never departed, to have at least one new song every Sunday morning I was compelled to buy, during the year, about ten or twelve different books. Not being able to buy enough of each kind for my school, I selected a few from each, and had the words put on large card boards, not knowing at the time that I was trespassing upon the rights of the owners of the copy right of these songs.

Having this experience and knowledge of songs, at the suggestion and earnest request of a number of brethren and sisters I have gotten out Harvest Bells Nos. 1, 2 and 3, in both round and character notes.

In my Christian life, which is about forty years, and especially the last twelve years as an evangelist, I have found dancing to be the most powerful weapon in the hands of the devil against the religion of Jesus Christ, the greatest enemy of true godliness, especially among the young people. I have heard many able sermons, lectures, &c., on dancing, and have read many able books, tracts, &c., but I always felt that the enormity of this had never been presented in a way to reach the masses, to open their eyes to see it in all its ruinous consequences upon the youths of this country. For several years in Texas I delivered a lecture on dancing, which caused so many sons and daughters to turn away from it with loathing and disgust, and so many parents to forbid it in their houses, and to remove the curse from so many churches, and give peace and rest to so many pastors, that I was urged by brethren and sisters everywhere, and often by young men and girls, to write my lecture and publish it in book form, to which I yielded, and it is now before the public, entitled, "The Upas Tree; or, Dynamite in Dancing exposed." Over 1,500 copies are in circulation, and the amount of good it has accomplished, eternity alone can reveal.

In my revival meetings I never reach the young people until I get them to read this little book, and then I have no trouble.

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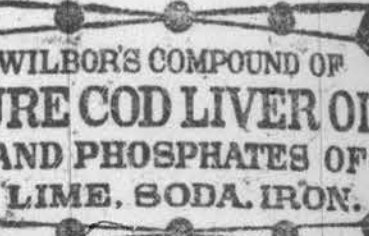
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