

# THE ALABAMA BAPTIST.

HARE & SHACKFORD, Publishers.

VOLUME 15.

MONTGOMERY, ALA., THURSDAY, APRIL 19, 1888.

TERMS CASH: \$2.00 A YEAR.

NUMBER 16.

## OUR PREMIUM LIST.

Desiring to increase the subscription list of the ALABAMA BAPTIST very largely this year, we offer the following valuable premiums for new subscribers. We also desire to put into the hands of our brethren and sisters some good books, which they can secure with just a little labor upon their part. If we can get 100 agents to send us ten subscribers each during the next month, we will be able to bring up our list to six thousand. With a little effort this can be done, and we are offering these premiums in order to induce our brethren and sisters to work for the paper, as well as for themselves. Each one who works for a premium will please notify us. You can send the names of the subscribers and the money as fast as you get them, and when you get up the number that entitles you to a premium we will send it to you as directed.

1. An Estey Organ, style 5, catalogue price \$150, for 100 new subscribers and \$250. 2. A New Home Sewing Machine, No. 4, list price \$55, for 100 subscribers and \$100. 3. A copy of Webster's Unabridged Dictionary, price \$12, and a copy of The Story of the Bible, price \$2.50, for 25 subscribers and \$50.

4. A copy of "Armistice's History of the Baptists," cloth, \$2, and a copy of Broadus' Commentary on Matthew, price \$2.25, and a copy of Broadus' Sermons and Addresses, price \$2, and Pendleton's Church History, price \$2, for 50 subscribers and \$100. 5. One Annotated Pictorial Bible, price \$6, and a copy of Grace Truman, price \$1.25, and a copy of Theodora Earnest, price \$1.25, for 15 subscribers and \$50.

6. A copy of Dagg's Manual of Theology, price \$2, and one Bible Dictionary, price \$1.50, and Story of the Bible, price \$1, and a copy of Baptist Doctrines, price \$2, for 10 subscribers and \$50.

7. A copy of the Systematic Theology of W. C. Cresswell, price \$3.50, and Smith's Bible Dictionary, price \$1.50, and Manual of Baptism, by G. S. Bailey, price \$1, for 5 subscribers and \$10.

8. Todd's Index Remun, price \$2.50, for 4 subscribers and \$8. 9. Grace Truman, price \$1.25, or Pendleton's Distinctive Principles of Baptists, price \$1.25, for 3 subscribers and \$6.

10. Baptism of The Ages, and of the Nations, by W. Cresswell, D.D., price \$1, for 2 subscribers and \$4.

We will ship and mail the premiums at the owner's expense. We do not allow any commission to agents when they are working for a premium. If they prefer the money we will give agents 25 per cent. for all new subscribers they send us with the money. Are there not too many ministers who go to work at once and secure these splendid premiums? If you church wants an organ or you want one for yourself, now is the time to get it at a small expense to yourself. Perhaps your wife needs a good Sewing Machine, a few days work in getting subscribers to the Alabama Baptist will enable you to get it.

**ADDITIONAL INDUCEMENTS.**  
To the one who sends us the largest list of subscribers by the first day of July next, in addition to the premiums you may be entitled to according to the above list, we will give \$10 in gold.

To the one who sends us the second largest list we will give \$5 in gold.  
And to the one sending the third largest list we will give \$2.50 in gold.  
And to the one sending us the fourth largest list we will give one subscription to the ALABAMA BAPTIST.

## Our Foreign Letter.

### DEIR BAPTIST.

To those who like novelty and live nature, nothing can be more interesting than "tent life in the East." Here one is introduced into a world of novelties. True, the country is old, but its very age becomes a novelty. The mountains, though shorn of their pristine beauty, though "rock-ribbed and ancient as the sun," have an interest all their own. If the valleys were lakes and the hills clothed with verdure, Syria would be only a repetition of the highlands of Scotland. If the purple hills of Judea towered to the skies, if they were covered with snow and studded with waving forest trees, the Palestine would be another Switzerland. If these people were Christianized, civilized and cultivated they would differ but little from Europeans and Americans.

But such is not the case. The lakes were never here, and the primeval forests disappeared a thousand years ago. Here the snow scarcely ever falls, and the mountains are only hills. Hermon and Tabor being the only exceptions. As for the people, they are mostly Mohammedans and Jews. Many of them never heard of Christ, nor do they want to hear. Nineteen-twentieth of them never saw or heard of a daily paper, and if they were to see one printed in their own language they could not read it. Not one in fifty could write his name on paper if it would save his neck from the halber. Nor is this all. The following sentence is as applicable as if it had been written with special reference to this special community: "A land without ruins is a land without memories, a land without history." But twice a few sad cypresses leaves around the brow of any land, and be that land bleak, barren and beautiful, it becomes lovely in its consoling and sorrowful. Palestine is a land of "ruins." It is strewn with "ruins" from one end to the other. How could it be otherwise? Has it not been the battle ground of the nations? Did not Belshazzar come hither from Babylon and Cyrus from Persia? Did not Alexander come from Greece and Hannibal from Carthage? How often did the Ptolemies of Egypt and the Caesars of Rome march their devastating legions through this fair land? Think, too, of those brave knights of the 11th and 12th centuries, who fought as never met fought before, trying to wrench this Holy Land from the grasp of the Saracens and Moslems. That was the darkest and bloodiest period in this world's history. Every tree has heard the tramp of armies and felt the shock of battle. Every stone has a tale to tell. In every community there are stories many and legends not a few. Yes, Palestine is a "land of ruins." It has not a "few," but many "sad cypresses leaves twined around its brow." And truly it has become "lovely in its consecrated corner of sorrow."

And more. All history is interesting, yet "crosses and crucifixes take the deepest hold on the hearts of men." The word "Palestine" is inescapably associated with that "name which is above every name." Here Christ was born, here he lived, among the ancestors of these people he "went about doing good." In these waters the pulpit from which he preached his own everlasting gospel, while the stones of the valley, the birds of the air and the "lilies of the field" furnished him with apt illustrations to explain and enforce divine truth. So in this Holy Land there are "memories which make it holier and a cross which is even in itself an immortality."

Hence I ask, can any one who likes novelty and loves nature, who appreciates history and worships the Lord Jesus Christ, who has a head on him and a heart in him, fail to enjoy "tent life in the East?"

There were five in the original party. I will gladly welcome the reader into our midst, saying to him, "Come thou and go with us and be as eyes unto us, and we will do thee good." Yes, "be as eyes unto us." We need one, one to point out the foad, as much so as Moses did when he addressed this language to his gray-headed father-in-law. Indeed, there are no roads in this part of Asia, only dim bridge-paths, such as have been worn in the rock by constant use for ages. Very few of these people ever saw a wheeled vehicle of any kind. Expecting four towns, there is not a buggy, or a wagon, or a wheelbarrow, in all Palestine and Syria. There are no roads for them nor for us. Hence we must travel on horseback. Now that the reader has joined us we are six in number. Making calculations for the new comer, we have eight tents, eighteen servants and mules and thirty-six head of horses, mules and donkeys, of course, the mules and donkeys are laden with tents and trunks and beds and baggage, and other things for our comfort and convenience and their own board besides. They look like young elephants with all this luggage on their backs. Each of us has a riding suit, a broad brim hat and a white umbrella.

While we eat breakfast in the morning the mules "fold the tents" and "get things ready for the road." Now Tolhamy, our Syrian dragoman, mounts his Arabian steed and cries out, "Yalla, yalla," which means come on, come on. We follow suit, and soon all are on their feet.

country like a band of wild Indians. The procession is half a mile long. For a while the pilgrims ride up and down the line, singing and talking with the natives. Then playing the whip they leave the caravan behind. At noon Abdo, our Arab waiter, stretches the lunch tent or spreads the carpet under the grateful shade of an olive grove. Lunch being over, we sit for an hour or two, reading the Bible and history, talking about the battles fought in this neighborhood, about what Christ and his apostles did here, about the confusion their miracles and teaching must have caused among these people. And whether we lunched on Mt. Tabor, whose heights are crowned with the ruins of a crusader's church, and at whose base Barak and Deborah met Sisera in battle, (Ju. 4:14, 15,) or at Endor, where Saul called up the witch, (1 Sam. 28,) or at Joseph's pit, from which he was sold into Egypt, (Gen. 27:24-28,) or at the spring where Gideon's brave band of 300 lapped before going against the Midianites, (Ju. 7,) or at Cana, where our blessed Lord "turned water into wine," (John 2:1-11,) or at Nain, where he raised the man who was the only son of a widowed mother, (Luke 7:11-17,) or at Jacob's well, where he sat and told the woman "all things that ever she did," (John 4:6-26,) whether we lunched at one of these places or the other, or wherever we slept, we have a Bible in one hand and a history in the other, and always find enough to interest and instruct us.

While we are resting, reading and talking the caravan passes by, so when we come to the camp in the evening, our tents are up ready to receive us. We usually camp near a village so as to get water and to place ourselves under the protection of the Sheriff of the village. As soon as our tents are pitched the village is deserted, its half naked filthy and ignorant population having gathered round our camp.

Supper being over, the ministers together with the villagers, give some kind of an entertainment, such as the customs of the country. One night they have a marriage ceremony, an assessment and collection of taxes, an Arabic table or a musical concert, without the music. There is no music in an Arab.

By this time we are on good terms with the natives, we go home with them, go into their houses, talk with them, find out how they live, what they think about and so on. It is very seldom we find a family of five or eight occupying more than one room, and often the goats, dogs and donkeys live in the same room with the other part of the family. To say they are all of the same family is rather hard on the dogs and donkeys. The people have no tables, no chairs, no bedsteads. They sit on mats and sleep on pallets of straw. Whole families, some times ten or twelve in number, eat out of the same bowl or pan. Knives and forks are unknown. They live chiefly on bread and fruits. Olives, figs and grapes are the salvation of this country.

## Reminiscences.

NO. IX.

Of the teachers who successively conducted our Academy at Cheraw, there were two or three who did not practice much of the inactive, persuasive methods which characterize later normal training. Sometimes they seemed to act like breakers of wild mules or mustang ponies. Their discipline reminds me of a school advertisement, in the long past, perhaps in a Tuscaloosa paper, in which the teacher announced that his "thrashing machine would be opened on" such a day. One of our teachers was a large-bodied Scotchman of quite advanced age, educated in the "old country," and preserving in his temper a sting of the inextinguishable "Thistle." He would hurl the class book at the head of a pupil of unusual size, or of a boy, once in five minutes. I'll furnish the knife if he wouldn't. And he would energetically stick his little alligator-handled penknife in the desk. "Ye stupidly blocky dunces," he would storm out, "go along and get that lesson by heart, or I'll give you a good heavy lickin' positively." And when he would now and then jerk a boy face downward across his lap, and rain blows of ferule or hickory upon convenient portions of his youthful corporation, there suddenly arose a rapid demand, at highest quotations, for "leather breeches" of the thickest material known to the trade. Penknives were essential in those good old days of Byron's "gray goose quill," and one good, large, tough quill pen would outlast and write better than a double-handled, probably, of some of the improved steel nuisances. But our teacher, notwithstanding his rough style in exhibiting zeal for mental improvement, was a pious man, in his way. He had the time honored habit of morning prayer in opening his school. He prayed standing, and with his eyes wide open. Perhaps he thought it his duty to "watch (the byss) as well as pray."

At another time we had a teacher, who was trying one day to make a stout boy learn to practice the "falling inflexion" in reading, but at every attempt the pupil ended the period with his voice up, as if he was going on with the sentence. At length the teacher resorted to colloquy. "William," said he, pointing to a chair, "what is that?" expecting him to drop his voice at the end of his answer. But William looked up, as if wondering why he asked, and with voice up, suddenly said, "It's a cheer." "A cheer!" spasmodically mimicked the despairing teacher, and grabbing William, hustled him down and despatched him, pulled and shoved him horizontally, hoisted him altitudinally, slammed him nadwardly, and left him sprawling on the floor. I presume this was the only falling inflexion that William ever learned at that school.

We had once a gentleman fresh from Boston, duly cultured, and wide awake. One morning the pupils wondered why he kept admiring himself at a looking glass he had placed on the mantelpiece—standing there with his back to the school. But when he turned suddenly and uttered a sharp rebuke to one of the boys who was misbehaving, we understood that he was watching us by means of the glass.

One kind of school exercise observed in those days, I think is now too much neglected. We had daily spelling classes, for larger as well as smaller pupils. On one occasion as I was appropriately near the foot of the long Dictionary class, the word "circumstance," was given out to one of the boys near the head, who belonged also to a class in Latin. After spelling it, the teacher asked him from what the word was derived. He answered, "circum," and "he hesitated. The teacher waited a little. I was not then in a Latin class, but it seemed that I could hardly help saying out, as I did, "sto." There was a sensation, and I felt, "How smart I am!" and the ailment became chronic.

I might here volunteer a sage remark to young gentlemen of ten to fourteen years, that it would be well to nip some sprouts of vanity in the bud; but it is scarcely worth while to offer this advice, for those most afflicted with "bigness" seem generally the last to make the discovery.

The Presbyterians sometimes held special meetings in our town. We had Baptist meetings, Methodist meetings, and without any parade of "Union" all would go, when they chose, to one another's prayer meetings. I think the great majority of the Presbyterians in the South had taken the appellation of "New School," and for convenience in distinction, the greater body of that denomination, who were mostly in the North, were in the South called "Old School," but they called themselves simply their same old name.

The Presbyterian Church. Years afterwards this distinction was obliterated, there were no longer any "New School Presbyterians," but all were re-enbodied in one brotherhood, and called, as now, "The Presbyterian Church," of the whole United States. The origin of the difference was, as I have understood, partly personal, among some of the prominent leaders, and their variance on doctrinal points was, I believe, of only minor import.

These remarks have no reference whatever to the "Cumberland Presbyterian Church," a totally separate organization, which originated in the withdrawal of members of the old body, in the "Cumberland country" of western Kentucky,

in the early part of this century. For interesting items pertaining to this body, see "Lives of the Leaders of our Church Universal," sold by Funk & Wagnalls, 18 & 20, Astor Place, New York.

It is not my recollection that the Presbyterians were in the habit of holding "protracted" meetings of indefinite duration, but that their meetings were announced for a certain number of days, and closed at the day stated. I remember one occasion on which the preacher announced, with marked emphasis, that the meeting would close at such a time, and exhorting sinners to prompt action in seeking conversion. "Inquiry meetings" were held at convenient hours in parlors of private residences, and conversation was had with "inquirers" in the intervals of singing and prayer at their church, one day, at the residence of a brother of the present pastor, and younger, preach from the text: "It is appointed unto men once to die." Heb. 9:27. He said: "The irrevocable decree has gone forth," &c. His remarks were brief, to the point, and well made. He was immediately followed by Mr. McKen, a veteran of the cross, who impressively uttered the remainder of the verse: "But after this the judgment. I was solemnly affected by his discourse. My most serious early convictions, of a lasting character, were from those Presbyterian meetings.

MAT. LYON.  
Moulton, Ala.

**Kentucky Letter.**  
The present month has been marked by a series of blizzards, rains and storms in this section. March is never peaceful but this year, the changes have been of unusual frequency and severity.

Just now, after nearly a week of rainfall, we are rejoicing in the vision of unclouded skies, bright sunshine, and rejoicing landscapes once more.

The 3rd Sunday in this month was observed by the church in Henderson as the fourth anniversary of the pastorate of its present pastor, Rev. J. Phillips. The services, both morning and night, were largely attended and were marked by unusual interest. The sermon in the morning was based on Rev. 2:9, the subject being "The elements of a live church." In applying the subject to the history of the church during the following years the speaker presented the following summary: "From the beginning there has been a steady and healthful growth in every department of the work. The Sunday-school has grown in attendance from 30 to 200 pupils. The church has grown in membership from 100 to 345. The salary of the pastor, which was in part assumed by the Board of State Missions, has for the past two years been wholly paid by the church, and there is to day not a cent of indebtedness of any kind resting on the church. About \$5,000 has been raised and expended in enlarging, improving, and remodeling the parsonage and house of worship. The church has also given liberally to all outside objects of benevolence, her benevolent contributions leading all others in the association with which we are connected.

The growth and prosperity of this church is a matter of congratulation to the brethren of the entire State. It seems to be in a state of continuous revival, additions being made at almost every service. Through there have been no special meetings this year yet about thirty in all have been received to date.

The church at Zion, six miles from Henderson, where the junior editor of the BAPTIST labored so efficiently until laid aside by ill health, is again pastored, Dr. Solomon having resigned. This is a good church and the brethren there deserve and will sustain a good man. Can you not send them another Alabamian?

OVER THE STATE.  
It can seem to be in a healthy condition all over the State. The Mt. Sterling church has called Rev. Green Clay Smith to its pastorate for a second time. The Russellville church has called Rev. J. G. Bard, and he has entered on his labors. Kentucky is behind in her mission contributions. The past has been a hard year, owing to the prevalence of the disastrous drought of last summer, which cut off the crops, notably the tobacco crop, upon which our farmers largely rely. The result is, that we have unprecedented hard times, and our contributions suffer per consequence. We hope, however, to make good use of our time between this and the time of the meeting of the Convention in Richmond, so that when the balance sheet is spread Kentucky's credits will exceed her debts.

I am rejoiced to hear a good report from Howard College. Every friend of the institution should come to its help now in this crucial period of its history. Especially should its Birmingham friends prove their faith by their works. Time is doubt not, will soon demonstrate the wisdom of its removal.

**TRIBUTE OF RESPECT.**  
Died, at his home, near Madison Station, Ala., Bro. John Landers. He was born May 21st, 1820, departed this life March 25th, 1888, aged 67 years, 10 months and 3 days. Funeral services were conducted at the house by the writer, Bro. Landers joined the Baptist church at Madison, of which he lived a consistent member till death. Dear sister, carry your troubles and lay them down at the feet of Jesus. Dear children, be religious. Be prepared for death, for judgment, and for the boundless joys that await the righteous. Dear relatives, weep not for him who is doubtless, rejoicing to-day in the triumph of a living faith.

We must give up all our idols, else we are undone.—James Gough.

## Some Questions.

Eds. Ala. Baptist: Once, last year, I went to hear an old friend preach who is a Primitive Baptist minister. In the course of his sermon he took occasion to say: "We (Primitive Baptists) are accused of preaching infants into hell. I deny it. We are the only ones who do not damn them, for others say that faith is necessary to salvation. Now, it is evident that the infant cannot exercise faith, and it faith be necessary then the infant, dying in infancy, is lost."

I heard another Primitive Baptist minister express himself as "thankful that we (Primitive Baptists) preach a salvation not dependent upon faith."

Now, will you, or some one learned in these things answer, for my satisfaction and for the satisfaction of others, the following questions:

1st. Is faith necessary to salvation?

2nd. Is there a way of salvation for the infant and a different one for the adult?

3rd. If a special way of salvation for the infant, is it limited to the infant of Christendom, or does it extend to the heathen infant?

4th. If salvation be conditioned upon faith is election conditional?

These questions are not asked in idleness. A prayerful investigation and an honest and candid reply is desired.

Davenport, Ala.

**Trip Notes.**  
TALLASSEE.

How ignorant people may be about things only a few miles away. I have heard of this place, but little did I dream of the immense factory, the hundreds of people, and the magnificent scenery at the falls of the Tallapoosa. It is worth a trip to see the nice town. Six miles away, across the river from Cowles, these mills are quietly contributing their part towards clothing the world, while the mighty water power, not the least weakened by its service here, rolls on rejoicing in its ability to serve man in thousands of other ways. We have a large church here, plenty able, I am told, to have a local pastor and service every Sunday, but Baptist-like they are content with half time by a good brother from a distance. Much to my regret I failed to see Bro. Norton, their pastor, on my trip.

On short notice I had a fine congregation and received a good contribution, and now the brethren are going regularly into the business of taking mission collections, for they have just written for mission envelopes.

Bro. J. Gideon Harris has this for second headquarters, having a daughter here, he frequently talks, lectures or preaches, (call it what you will), for them, and they believe in him too. I had a royal time at Tallassee and am going back again.

NOTASULGA.

Bro. Baber can tell you what the word means, he was raised here and knows all the Indian names. We ought to write an article for the paper about them.

Our missionary meeting did not bring together as many brethren as I hoped, but we had the three days meeting just the same. The pastor has marshalled his forces and is doing a good work in his childhoods home. The ladies here, as everywhere I go, are taking hold, and improvement follows. They have bought a nice organ, furnished the church with lamps and are fixing to paint the house. Bro. Saunders has a fine school, which is the pride of the town. Bro. Cox, another preacher, has his home here, and has a church in the country.

If the Notasulga saints are wise they will not allow their names to change his home for several years.

SALEM.

In the afternoon of Sunday I met a good congregation at this church, five miles from Notasulga. They live in a fine agricultural section, have a flourishing Sunday-school and good congregations. Bro. Uphaw, W. J. D. Uphaw, (what a name for a poor man to carry!) is the preaching brother at this point. These brethren told me of Uphaw's talks about missions, and they will be regular contributors.

There are some preachers who introduce themselves to a new charge with a talk about the enterprises of the denomination, then they lead them on into brighter fields, and almost before the people know it they are doing handsomely in the way of supporting our enterprises.

**A WORD TO THE CHURCHES.**  
Bro. Uphaw tells me he is compelled this year to work in his little farm and preach to four churches. Here is one of the rising young ministers of this section, whose influence

## Eds. Ala. Baptist: Once, last year,

I went to hear an old friend preach who is a Primitive Baptist minister. In the course of his sermon he took occasion to say: "We (Primitive Baptists) are accused of preaching infants into hell. I deny it. We are the only ones who do not damn them, for others say that faith is necessary to salvation. Now, it is evident that the infant cannot exercise faith, and it faith be necessary then the infant, dying in infancy, is lost."

I heard another Primitive Baptist minister express himself as "thankful that we (Primitive Baptists) preach a salvation not dependent upon faith."

Now, will you, or some one learned in these things answer, for my satisfaction and for the satisfaction of others, the following questions:

1st. Is faith necessary to salvation?

2nd. Is there a way of salvation for the infant and a different one for the adult?

3rd. If a special way of salvation for the infant, is it limited to the infant of Christendom, or does it extend to the heathen infant?

4th. If salvation be conditioned upon faith is election conditional?

These questions are not asked in idleness. A prayerful investigation and an honest and candid reply is desired.

Davenport, Ala.

**Trip Notes.**  
TALLASSEE.

How ignorant people may be about things only a few miles away. I have heard of this place, but little did I dream of the immense factory, the hundreds of people, and the magnificent scenery at the falls of the Tallapoosa. It is worth a trip to see the nice town. Six miles away, across the river from Cowles, these mills are quietly contributing their part towards clothing the world, while the mighty water power, not the least weakened by its service here, rolls on rejoicing in its ability to serve man in thousands of other ways. We have a large church here, plenty able, I am told, to have a local pastor and service every Sunday, but Baptist-like they are content with half time by a good brother from a distance. Much to my regret I failed to see Bro. Norton, their pastor, on my trip.

On short notice I had a fine congregation and received a good contribution, and now the brethren are going regularly into the business of taking mission collections, for they have just written for mission envelopes.

Bro. J. Gideon Harris has this for second headquarters, having a daughter here, he frequently talks, lectures or preaches, (call it what you will), for them, and they believe in him too. I had a royal time at Tallassee and am going back again.

NOTASULGA.

Bro. Baber can tell you what the word means, he was raised here and knows all the Indian names. We ought to write an article for the paper about them.

Our missionary meeting did not bring together as many brethren as I hoped, but we had the three days meeting just the same. The pastor has marshalled his forces and is doing a good work in his childhoods home. The ladies here, as everywhere I go, are taking hold, and improvement follows. They have bought a nice organ, furnished the church with lamps and are fixing to paint the house. Bro. Saunders has a fine school, which is the pride of the town. Bro. Cox, another preacher, has his home here, and has a church in the country.

If the Notasulga saints are wise they will not allow their names to change his home for several years.

SALEM.

In the afternoon of Sunday I met a good congregation at this church, five miles from Notasulga. They live in a fine agricultural section, have a flourishing Sunday-school and good congregations. Bro. Uphaw, W. J. D. Uphaw, (what a name for a poor man to carry!) is the preaching brother at this point. These brethren told me of Uphaw's talks about missions, and they will be regular contributors.

There are some preachers who introduce themselves to a new charge with a talk about the enterprises of the denomination, then they lead them on into brighter fields, and almost before the people know it they are doing handsomely in the way of supporting our enterprises.

**A WORD TO THE CHURCHES.**  
Bro. Uphaw tells me he is compelled this year to work in his little farm and preach to four churches. Here is one of the rising young ministers of this section, whose influence

## Eds. Ala. Baptist: Once, last year,

I went to hear an old friend preach who is a Primitive Baptist minister. In the course of his sermon he took occasion to say: "We (Primitive Baptists) are accused of preaching infants into hell. I deny it. We are the only ones who do not damn them, for others say that faith is necessary to salvation. Now, it is evident that the infant cannot exercise faith, and it faith be necessary then the infant, dying in infancy, is lost."

I heard another Primitive Baptist minister express himself as "thankful that we (Primitive Baptists) preach a salvation not dependent upon faith."

Now, will you, or some one learned in these things answer, for my satisfaction and for the satisfaction of others, the following questions:

1st. Is faith necessary to salvation?

2nd. Is there a way of salvation for the infant and a different one for the adult?

3rd. If a special way of salvation for the infant, is it limited to the infant of Christendom, or does it extend to the heathen infant?

4th. If salvation be conditioned upon faith is election conditional?

These questions are not asked in idleness. A prayerful investigation and an honest and candid reply is desired.

Davenport, Ala.

**Trip Notes.**  
TALLASSEE.

How ignorant people may be about things only a few miles away. I have heard of this place, but little did I dream of the immense factory, the hundreds of people, and the magnificent scenery at the falls of the Tallapoosa. It is worth a trip to see the nice town. Six miles away, across the river from Cowles, these mills are quietly contributing their part towards clothing the world, while the mighty water power, not the least weakened by its service here, rolls on rejoicing in its ability to serve man in thousands of other ways. We have a large church here, plenty able, I am told, to have a local pastor and service every Sunday, but Baptist-like they are content with half time by a good brother from a distance. Much to my regret I failed to see Bro. Norton, their pastor, on my trip.

On short notice I had a fine congregation and received a good contribution, and now the brethren are going regularly into the business of taking mission collections, for they have just written for mission envelopes.

Bro. J. Gideon Harris has this for second headquarters, having a daughter here, he frequently talks, lectures or preaches, (call it what you will), for them, and they believe in him too. I had a royal time at Tallassee and am going back again.

NOTASULGA.

Bro. Baber can tell you what the word means, he was raised here and knows all the Indian names. We ought to write an article for the paper about them.

Our missionary meeting did not bring together as many brethren as I hoped, but we had the three days meeting just the same. The pastor has marshalled his forces and is doing a good work in his childhoods home. The ladies here, as everywhere I go, are taking hold, and improvement follows. They have bought a nice organ, furnished the church with lamps and are fixing to paint the house. Bro. Saunders has a fine school, which is the pride of the town. Bro. Cox, another preacher, has his home here, and has a church in the country.

If the Notasulga saints are wise they will not allow their names to change his home for several years.

SALEM.

In the afternoon of Sunday I met a good congregation at this church, five miles from Notasulga. They live in a fine agricultural section, have a flourishing Sunday-school and good congregations. Bro. Uphaw, W. J. D. Uphaw, (what a name for a poor man to carry!) is the preaching brother at this point. These brethren told me of Uphaw's talks about missions, and they will be regular contributors.

There are some preachers who introduce themselves to a new charge with a talk about the enterprises of the denomination, then they lead them on into brighter fields, and almost before the people know it they are doing handsomely in the way of supporting our enterprises.

**A WORD TO THE CHURCHES.**  
Bro. Uphaw tells me he is compelled this year to work in his little farm and preach to four churches. Here is one of the rising young ministers of this section, whose influence

## Eds. Ala. Baptist: Once, last year,

I went to hear an old friend preach who is a Primitive Baptist minister. In the course of his sermon he took occasion to say: "We (Primitive Baptists) are accused of preaching infants into hell. I deny it. We are the only ones who do not damn them, for others say that faith is necessary to salvation. Now, it is evident that the infant cannot exercise faith, and it faith be necessary then the infant, dying in infancy, is lost."

I heard another Primitive Baptist minister express himself as "thankful that we (Primitive Baptists) preach a salvation not dependent upon faith."

Now, will you, or some one learned in these things answer, for my satisfaction and for the satisfaction of others, the following questions:

1st. Is faith necessary to salvation?

2nd. Is there a way of salvation for the infant and a different one for the adult?

3rd. If a special way of salvation for the infant, is it limited to the infant of Christendom, or does it extend to the heathen infant?

4th. If salvation be conditioned upon faith is election conditional?

These questions are not asked in idleness. A prayerful investigation and an honest and candid reply is desired.

Davenport, Ala.

**Trip Notes.**  
TALLASSEE.

How ignorant people may be about things



# Alabama Baptist.

MONTGOMERY, ALA., APRIL 19, 1888.

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

**BUSINESS ANNOUNCEMENTS.**  
Terms: \$5.00 per year in advance.  
Special rates will be made with agents soliciting subscriptions.  
Extra copies of a single issue, which can be ordered in advance, are worth five cents each; if more than ten are ordered, five cents each. Remit with order.

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.

The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and a request for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send express notice to the contrary, will be regarded as wishing to continue their subscriptions. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and the old post office should be given when the date is changed.

Quintaries of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see just what the bill will be, also, include money for extra copies at five cents each more than ten are wanted, otherwise six cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

Advertising rates quoted on application. You will confer a favor by mentioning this paper when you answer an advertisement. Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

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

All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

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

## THE BEST PREMIUM OF ALL.

For two new subscribers we will send a valuable book, written by Rev. J. M. Frost, D. D., of Selma. The title is "Pedobaptism, is it from Heaven or men?" Don't fail to put this book in your family.

The Women's International Council has recently been held at Washington.

There are computed to be 30,000,000 of people in India who do not belong either to Mohammedanism or Hinduism.

REV. MR. MARTIN, of Texas, is aiding Bro. D. I. Purser, in a meeting at Birmingham.

MR. DANIEL S. FORD, of Boston, editor of the *Youth's Companion*, is a most liberal Baptist.

Sam Wolfe, a Jew, committed suicide by hanging last Sabbath evening. Without Christ in the world how natural such an end.

There were those who have portrayed the character of selfish, grasping people when he says,—"Creation's bill, creation's blank. Whom none can love and none can thank."

ALL those who can attend the fifth Sunday meeting at Jacksonville on the 27th will have a rich time. Send your name to Capt. P. D. Ross for entertainment.

ONE question at one of the next fifth Sunday meetings is how to enlist the women in the Master's work. The great question in this State really is, how to get the men to work.

SOLOMON, the wise man, tells us of the insufficiency of riches to satisfy the heart. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." Jesus tells us of their deceitfulness, and Paul impresses their uncertainty.

BRO. FARNHAM means to accomplish something permanent and helpful, in his laymen's movement, if the brethren will help him. His suggestion for a week of consecration and prayer is timely. Won't pastors and churches take up this work and let us arouse a missionary spirit in each other.

BRO. C. C. BITTING, D. D., missionary secretary of the American Baptist Publication Society, Philadelphia, authorizes us to announce that half the quarterly papers, &c., needed for three months will be furnished April 1st and July 1st, 1888. They must be absolutely new.

NEXT Sunday is the day Bro. Farnham suggests to begin the consecration week. Let every church and Christian observe it. Don't put off making your arrangements. Prayer is the key to the present situation in Alabama, and when prayer, work and giving go together great things will be accomplished.

It is stated that while more than a million of Jews perished in the siege and sack of Jerusalem, yet there was not a single Christian killed. This thought carries us back to the time when Jesus told his disciples of the coming of the Roman armies, and how he warned them to flee at the first approach of the murderous band. What a comfort we get from this fact. Jesus tells us of troubles and dangers, but he also tells us how he will watch over us, and we remember how he prayed his Father not to take us out of the world, but to keep us from the evil of the world. Yes, we must have trials, but our Savior will be with us to the end.

## THE BEST ROUTE TO RICHMOND

For all points south of Birmingham is to go by way of Mr. Gabbett's delightful line, the Western, via Atlanta and over the Piedmont Air Line. For cost and schedule write to R. H. Hudson, General Passenger Agent, Montgomery, Ala. This is the quickest route, and from Montgomery and return the cost will be about twenty-five cents.

A LARGO and influential number of physicians assembled in this city last week in Convention. Many of our Baptist doctors were present. This body of men were deeply interested in their work. Their reports showed an increasing interest all over the State towards raising the standard of the practice of medicine. Diseases and remedies were freely discussed. Of course the citizens of Montgomery did the handsome thing by them in the way of entertaining.

THE *Vermont Baptist* tells of a Baptist of that State who, with his wife, came by the cars to the city, staid one night at a high-priced hotel, attended both performances of the circus, paid his bills, and then went home. Yet he was refusing at the same time to contribute to the cause of Christ, complaining of his poverty. Do any of our Alabama Christians recognize themselves in this picture.

EVERY church holds within its membership men and women of great weight. But there are two kinds of weights. One is a live weight, the other a dead weight. The member who is always doing the things which make for the peace and prosperity of the church is a living, moving, helpful weight, but the grumbler, the slothful, the obstinate, the covetous is the dead weight which paralyzes the entire body. Of what weight are you?

A TERRIBLE explosion occurred in the yards of the L. & N. railroad on Saturday last. Twenty-seven hundred pounds of powder from some cause exploded, blowing into atoms the car, wrecking some small buildings near by, badly jarring several men who were asleep in a caboose and killing a negro brakeman. Only twenty minutes prior the conductor on the south bound accommodation train had turned this car over to the yard master. It was according to God's great mercy that more lives were not lost.

THE *Christian Secretary* says that Islamism was a revolt from Roman Catholicism. At the time of Mohammed's book temporal and spiritual power were one in the minds of the Catholics, and the abominations of this church were what stirred the young Muhammad to start forth on his wonderfully successful undertaking. The sins and sins of Rome have caused others besides Mohammed to protest, and so it will continue to be until the woman clothed in scarlet shall be cast into hell.

REV. DAN'L G. CORY has been pastor of the Bleech Street Baptist church at Utica, New York, for nearly forty-seven years. And still it seems he has never "run out." Dr. Bright says he has ever preached the "old gospel" to a large congregation, and the church now numbers nearly 500 members. The key to his continued success has been the proclamation of the "old gospel." Many much more brilliant men than himself have long since "gone to seed," and been "laid on the shelf." The younger ministry can gain a valuable lesson from this man's life. Preach the "old gospel," for that is the only thing that God has promised to bless.

## "MUST WE STAY AT HOME FOR LACK OF FUNDS?"

This was the cry of several young preachers whose hearts were burning for the salvation of the heathen. They had offered themselves to their respective boards, and were rejected because there was no money to spare for them. There are cries coming from almost every land, begging that missionaries be sent at once to give them the gospel, and our boards are not hard-hearted, but they see no way to pay the salaries of those who would answer the cry. Let us remove the obstacle. Let us say to them, go, here are the funds.

## IS YOUR PASTOR GOING TO THE SOUTHERN BAPTIST CONVENTION?

Your pastor is anxious to grow in usefulness all the time. He has little opportunity to meet the Master's workmen and hear them talk of the great trials and triumphs of the gospel on their fields. Now here is a splendid opportunity to see and hear the most honored of our brethren, but your pastor is a poor man, he has the care of a large family, his salary is small, and no matter how cheap the trip may be, he feels that he must deny himself the pleasure. Won't you go to work at once? Your church has 100 members, see that each one contributes half a dollar, and the pastor will go with gladness and return with rich blessings for his people. Try it for your good and for God's glory. We mean send him to Richmond to the Southern Baptist Convention.

## ROMAN CATHOLICS IN THE UNITED STATES.

Here and there a Protestant more thoughtful than others sees in the work of the Catholic church something calculated to spread alarm throughout the nation. Dr. Cox, Episcopal bishop of western New York, has some ringing words in the *Independent* on "Jesuitism." This, most people will remember, is a secret society of the Roman Catholics, whose business it is to get control of political and secular affairs to such an extent as to be able to put Catholics in power. These secret priests are specially at work in the United States. There is not a State exempt from their presence. "Jesuitism is a sword whose hilt is at Rome, but whose point is everywhere." The writer above mentioned says: "Grave senators from States where there are not 1,000 Catholics do not hesitate to vote large concessions of land and money to these societies. The Pope and his Jesuits are the controlling factors in New York City elections. They use their power with unblinking effrontery, and do not hesitate to levy a heavy tax on all candidates for office who need or ask their ballots. The man who runs for State Senator must pay \$20,000; for mayor \$25,000; for a judgeship \$100,000; and this has been done until the words alderman and 'boodle' are about synonymous terms in that city's vocabulary. By this influence the Romanists have gained possession of millions of dollars worth of New York real estate, and can at almost any hour name the man who may be elected President of these United States. Washington is to be their head quarters, the great storehouse for their American wealth, and they will use many a congressman and representative for their gain. Let us watch closely the public treasury, and we can see how often our representatives betray the common interest to the profit of Rome. The *Independent* tells us that the Government paid, for the education of Indian youths, in contract schools, the sum of \$318,147.25; of which \$176,592.15 went to Catholic schools, and \$141,555.20 to all other schools. That means that the Catholics, working through their agents, open and secret, get control of as many of the schools as possible, and that they have so far succeeded in controlling more than half the schools. It is only within the last four years that they have made such rapid marches into the treasury. In 1884 the Government expended on Catholic schools \$35,263; in 1885, \$90,142; in 1886, it was \$133,197; but in 1887 it was more than five times as much as in 1884, viz. \$176,592.

This is sufficient to make the thoughtful ask, where will all this end? Will our American statesmen continue to pay into the hands of this foreign ecclesiastical tyrant the money of our citizens until she shall have become so powerful as to make our laws and to bind us as subjects and slaves to the Pope, who sits enthroned in splendor at Rome? The Protestant world must awake. We have been in past years so disgusted with the fawning of the Romish and Episcopal churches upon the Government that we have gone to the other extreme, not only not asking any help, but have been unmindful of the fact that in every city and town of free America we were paying tribute to sustain this murderous power. We are anxious for information from every town in the State on the following points:

1. How many policemen have you, and how many of them are Catholics?
2. How many of the political bosses, the men who arrange delegates to conventions, &c., of your county are Catholics?
3. Is your mayor a Catholic?
4. Have there ever been any donations to a Catholic church or school from the city or county treasury?

Thank you for this or other information touching this question.

## TIME TO CALL A HALT.

That is in the way of receiving members. In olden times when one found the Lord he was ready and anxious to tell others what "a dear Savior he had found." In the days of the apostles, as ready to hear the story of how pardon was sought and peace found. It was often the same old story, but it was the "sweet old story of Jesus and his love," of how the inquirer being in the way the Lord met him and blessed him, and it did their souls good every time they heard a Christian experience. Alas! now, in many churches, without more than a half dozen hurried questions whispered in the ears of the candidate the pastor makes a speech for the applicant. There is about his statement little or nothing to electrify and gladden the hearts of the children of God, who are waiting to learn how the Lord brought them along, for his statement of each experience is about the same.

In the first place a committee of discreet brethren should, before any one presents himself, or herself, for membership, take the applicant privately and make a careful examination of the state of his mind and heart, and learn all the difficulties that have been encountered by each one, and what led them to seek Christ. In this case, if any doubt is had of the conversion of the candidate, he can be recommended to wait and pray for more light. Having taken this first step this committee can decide which will be best, to let the candidate relate before the church his experience, or who her more good could be gained by their relation of it. It is a positive conviction of our soul that the churches are losing much good for themselves, and doing the cause of Christ incalculable harm, by their loose way of taking in members. The churches excuse themselves by saying "that is our pastor's style." Such a pastor, in many cases, is here for a season and expects to hunt greener fields when this charge makes him a reputation, but the church is to remain, and must look to the future, besides, the pastor is only the servant, and should show some deference to the wishes of the church.

Of late several thoughtful brethren have spoken to us concerning the low stage in which many of our churches are, and have added, "the preachers are to blame for it." It is not our policy to abuse preachers, God bless them, they are the truest, best, and we have, do more sacrifice and work for Jesus and the brethren than any of us, and we would not add any to their burdens, but, brethren, our desire is to lighten your work, by suggestions that may help you in the way. Many preachers, fearful lest they be counted bigoted, "stuck up," or smart, underrate the importance of their calling, they hesitate about leading off in the great enterprises which make to the glory of God. No false modesty should deter a man of God from following out his convictions of right. God has called you to be a leader of the people, he saw in you a fitness for this office, or never would he have made choice of you. If you are thoughtful as well as prayerful you will see the necessity for doing certain things long before the mass of your members do. They look to you as a leader, and their minds are filled with many cares, and their eyes are often hidden so that they do not see as you do. Brethren, you feel too modest to be a leader, but that is the honor your members, by common consent, give you, and you must lead them on in God's work or they will not go. For years you have been satisfied that a new church house should be built, you feel that more money should and can be raised for missionary purposes, but you are timid and doubtful about the course to pursue. Brother, God is laying it upon your heart and he bids you go forward, and he says "speak unto the children of Israel that they go forward." An honest, faithful, and loving pastor can lead his flock into all good works. The more work he leads them to do the better will they love him.

version of the candidate, he can be recommended to wait and pray for more light. Having taken this first step this committee can decide which will be best, to let the candidate relate before the church his experience, or who her more good could be gained by their relation of it. It is a positive conviction of our soul that the churches are losing much good for themselves, and doing the cause of Christ incalculable harm, by their loose way of taking in members. The churches excuse themselves by saying "that is our pastor's style." Such a pastor, in many cases, is here for a season and expects to hunt greener fields when this charge makes him a reputation, but the church is to remain, and must look to the future, besides, the pastor is only the servant, and should show some deference to the wishes of the church.

## THE PREACHER AS A LEADER.

Of late several thoughtful brethren have spoken to us concerning the low stage in which many of our churches are, and have added, "the preachers are to blame for it." It is not our policy to abuse preachers, God bless them, they are the truest, best, and we have, do more sacrifice and work for Jesus and the brethren than any of us, and we would not add any to their burdens, but, brethren, our desire is to lighten your work, by suggestions that may help you in the way. Many preachers, fearful lest they be counted bigoted, "stuck up," or smart, underrate the importance of their calling, they hesitate about leading off in the great enterprises which make to the glory of God. No false modesty should deter a man of God from following out his convictions of right. God has called you to be a leader of the people, he saw in you a fitness for this office, or never would he have made choice of you. If you are thoughtful as well as prayerful you will see the necessity for doing certain things long before the mass of your members do. They look to you as a leader, and their minds are filled with many cares, and their eyes are often hidden so that they do not see as you do. Brethren, you feel too modest to be a leader, but that is the honor your members, by common consent, give you, and you must lead them on in God's work or they will not go. For years you have been satisfied that a new church house should be built, you feel that more money should and can be raised for missionary purposes, but you are timid and doubtful about the course to pursue. Brother, God is laying it upon your heart and he bids you go forward, and he says "speak unto the children of Israel that they go forward." An honest, faithful, and loving pastor can lead his flock into all good works. The more work he leads them to do the better will they love him.

The annual convention of the Y. M. C. A. of Alabama met in Montgomery Thursday night. The organization was perfected by the election Maj. J. G. Harris president; P. B. McKenzie, of Eufaula, first vice-president; C. P. Taliaferro, of Huntsville, second vice-president; W. G. Chamberlain, of Birmingham, secretary, and F. P. Culver, of Greensboro, assistant secretary. Several distinguished visitors from other States were present and added much interest to the exercises. Mr. Williams, who has charge of the work for railroad men gave delightful singing, and several talks, which went home to the hearts of the listeners. Mr. Ober is in charge of the work among colleges. He addressed a crowded house in the First Baptist church Sabbath morning on "Soul winning."

Mr. Reid, State Secretary of Tennessee, was a helpful visitor. Bro. Gates, now State Secretary of Alabama, was felt throughout the work. Bro. Frater, secretary of the Montgomery Association, made every delegate feel at home. Maj. Harris gave admirable satisfaction as president. His plea for the young men to fit themselves for lay preaching was timely. He argued that the pastor needs an active brother who will lead in meetings, lecture in the absence of the pastor, and so on.

Delegates present, mostly young men, and we were pleased to see so great a degree of earnestness manifest itself in all their work. Their aim seems to be to have somebody, especially young men. A number of conversions were reported. Among the old members we noticed Messrs. W. B. Gill and J. H. Franklin, of Selma, and C. W. Lovelace, of Marion. These have always done their best to help forward this move. Sorry we lack space for a further account of this important meeting. It is evident that God is blessing the work of these associations to the salvation of many souls.

A CORRESPONDENT to the *Indiana Baptist* asks if it is right to grant a letter of dismission to a member who is dissatisfied with the church yet does not intend moving away. The editor promptly replies, it is not. The very fact of his dissatisfaction proves him to be out of fellowship with the church. This is a common error committed by many of our churches, and we ought to call a halt.

## A DELIGHTFUL DAY.

We remained in Montgomery Sunday, and attended Sabbath school and preaching at Dr. Wharton's church. Bro. W. B. Davidson is the live superintendent, and next to his wife and baby he is proudest of this school. The main body of the lecture room is full of classes, then there are two large classes in small rooms on the stair steps, and the biggest batch of little fellows we ever saw is in the rear room, presided over by sister Offutt, and two or three other ladies. Bro. Besson, the secretary, told us that two weeks since there were over ninety children, babes, in this room. Every teacher and pupil seems to have caught the enthusiasm of their leader, and work with a purpose. The music is under the direction of Prof. Thomas, who makes it as much his business to look after the songs as the pastor does to select his text. Everybody sings, and our heart was made glad by the melody. A beautiful coincidence occurred in connection with the singing, a great favorite in the long ago of Prof. Thomas, of a certain song. It was a new piece, and he was having the pupils try it, when Bro. Wharton came in, immediately arose and said he believed the singing of song was providential, for only a few days before, at his home, he had been singing it, and remarked that he wished the school would learn it, for it was so sweet to him, the congregation sang it when he was received into the church. One more verse was sung, when Bro. Besson, who was busy at his secretary's work, and who, being deaf, had not heard his pastor's remarks, arose and told how forty-five or fifty years ago God had found him a sinner and saved him, and that this song was one of the first hymns he ever sung in the spirit. It is said that there were at least two more who had similar experiences. It was indeed a sweetly sacred time that drew our heart nearer to God and nearer to the brethren. Allow us to say we have never seen a better Sunday school secretary than Bro. J. A. B. Besson. He is our bookkeeper and associate business manager, or we would say a great deal about him. Everything is neatly and correctly kept, and so full of love to God is he that some thought of gratitude, or prayer or praise finds record on every page. Some day when he shall lay down his burden and take up his crown, and other hands turn the pages of the minute book it will be found that he has sown, silently now, and which will bring forth much fruit to God's glory. He used to be a good talker, but he has little use of his throat, and is also hard of hearing, and he like many men he would say, there is no work for me, and would sit idly by, but no, his motto is, "I must work while it is day."

The door of the church was opened just before the sermon, and seven members received by experience, let us state. Bro. Wharton and his older members are laboring hard to put the younger ones to work. It is greatly gratifying to see so many signs of a healthy growth in this church.

## Howard College.

A few days since a Methodist brother, not rich either, sent me \$10 for the endowment of Howard College. He believes that our Christian colleges should be preserved, and that just now, it will require special effort to do it. He is right. The denomination of Christians which fails to recognize this fact, and preserve its schools will make a blunder from which it will never recover.

There are many thousands of Baptist men and women, in Alabama, who are better able to give me \$10 for Howard than this Methodist brother was; and are under a thousand times more obligation to do so. Suppose you send me \$10 by the next mail? Brother, how can you afford not to do it.

Fraternally,  
JNO. P. SHAFER,  
Financial Sec'y,  
Box 840, Birmingham, Ala.

## Appointments of Eld. Jos. Shackelford, Editor Ala. Baptist.

I will preach at the following places at the times mentioned. At the same time will be glad to receive renewals of the *Alabama Baptist*. Brethren seeing these appointments will please give them as much publicity as possible.

JOS. SHACKLEFORD.  
Moulton, Lawrence county, Saturday and Sunday, April 21st, 22d.  
Tusculum, Colbert county, Tuesday night, 24th.  
Sheffield, Colbert county, Wednesday, 25th.  
Florence, Lauderdale county, Thursday, 26th.  
Pleasant Hill, Morgan county, Fifth Sunday Meeting 27th, 28th, 29th.  
Hartsell, Morgan county, Tuesday night, May 1st.  
Cullman, Cullman county, Wednesday, 2d.  
Hanceville, Cullman Co., Thurs. 3d.  
Warrior, Jefferson Co., Friday 4th.  
Trussville, " Sat. & Sun. 5th, 6th.  
Springville, St. Clair Co., Monday night, 7th.  
Ashville, St. Clair Co., Wednesday, 9th.  
Avada, Etowah Co., Friday, 11th.  
Gadsden, Etowah county, Saturday and Sunday, 12th, 13th.  
Greenwood, Etowah county, Monday night, 14th.  
Fort Payne, DeKalb county, Tuesday, 15th.  
Jasper, Walker Co., Thurs. night, 17th.  
Fayette Co. H. Fayette county Friday night, 18th.

## FIELD NOTES.

Elder George A. Lofton is in Atlanta aiding pastor McCall.

The 19,829 church members of Japan gave \$40,000 during 1887.

Half interest in the *Texas Baptist and Herald* has been sold to Rev. A. J. Holt for \$1,500.

Elder J. J. Taylor is aiding pastor Hamberlin in a meeting at Palmetto street church, Mobile.

Rev. W. H. Smith, of Huntsville, is aiding Bro. Renfro in a meeting at Southside, Birmingham.

We can't attend every 5th Sunday meeting. Please represent us. We need help from our brethren.

Birmingham's new public building will call for three officers at \$3,000 each. So says the *Chronicle*.

The young ladies of Eutaw are raising money to buy an organ for their church. God bless the ladies.

The total gifts of Chinese Christians for 1887 were \$38,236, almost \$200,000 increase over the year previous.

A community in need of a competent Christian physician can learn of one by writing to the ALABAMA BAPTIST.

A lady of East Lake sent the first dollar to help defray the Secretary's way to the Southern Baptist Convention.

Rev. T. H. Stout, of Eufaula, is said to have preached a mighty sermon against whiskey at Enon, Ga., on the 1st.

Pastor Bass is holding a protracted meeting with his Greenville church. Trust a great gathering of the saved may be theirs.

Shiloh church, Marengo county, has repaired and repainted their house; they will give a warm welcome to the Bethel Association.

Don't fail to read Bro. Shackelford's list of appointments. He will do good preaching. Help him secure all the subscribers you can.

Bro. Diaz told us of the conversion of a priest in Havana. Whenever he is baptized and begins his work we will have more to say.

Rev. J. I. Ayers, brother of Prof. Ayers of the Judon, delivered a lecture on "Romanism in America," in the Union Springs church on the 8th.

I like the ring of the "G. S. A's" article in the ALABAMA BAPTIST of the 12th inst., on "Mexican Missionary Compromises Fatal."—J. D. Cook.

Sister Helena R. Long, of Farmerville, a devoted Baptist, died on the 25th of March, in the 23rd year of her age. May God bless the bereaved ones.

Bro. Wm. East, one of our right hand men of Russellville, Ala., stopped to see us last week while en route to Greenville to attend the meeting of the Knights of Pythias.

Our good friend, Dr. Wilkeron, of Marion, dropped in on us last week. He was attending the Medical Society. His wife remained several days, visiting her son's family.

Judge Bentley of our church in Rockford, paralyzed a month ago, is rapidly improving.—W. H. W. We are glad to hear of the improvement in Bro. Bentley's condition.

Only eight years have elapsed since the New Testament was translated into the Japanese language, during which time 150,000 copies of the complete work have been sold.

Bro. Miles, one of the faithful veterans of the cross, has been spending some time visiting friends in this city. He is anxious for his brethren to be firm and true in their work for Christ.

Sorry our attendance upon the Press Convention will prohibit our presence at East Lake when the 27th anniversary of the Franklin Society will be celebrated. Thanks for an invitation.

The Bigbee river was on such a bender that Bro. W. B. Crumpton decided not to try to fill his mission engagements in Marengo and Clark counties. He is now in North Alabama.

Commissioner Kolb is making a fine impression on the Northern people. Many inquiries are pouring in on him. More knowledge of the resources of Alabama are being disseminated by his trip than by all our other advertising.

Fayette Court House is having a big revival begun by Brethren Jud Dunaway and J. B. Huckabee. Service conducted by evangelist Woodson of North Carolina aided by Bro. Cox and the Methodist pastor.

Tusculum has a warm welcome in store for her new pastor Rev. David M. Ramsey. He is a South Carolinian, his wife is a Kentuckian and they can very happily unite on Alabama. Our hearts are open to receive them.

Bro. Skipper had quite a revival in his Prattville church last service. Four additions by experience and 25 up for prayer. Who knows but what the missionary efforts the members and pastor have been making are having a large share in stirring up the revival spirit.

DIED.—In Coosa county, Ala., April 6, Mrs. Susie A. Wosham, aged 26 years, lacking one day. Our sister was a member of Wayside Baptist church and well beloved. She leaves a husband and little children to mourn her loss, and other tender relations.—W. H. W.

The junior had a pleasant visit from his cousin, Dr. Hardy, of Newton, Miss., during the meeting of the State Medical Association. He has just recently graduated from the Louisville Medical College. Some community would do a good thing to capture him before he settles in his native State.

A pleasant visit was had last week from Mr. Peebles, of Greentree. He is warmly interested in building the Alabama Teacher's Home, at Mont. Eagle. The committee have about \$1,600 in hand, and will give the contract to that extent. This enterprise ought to succeed.

## Right Here in Alabama.

What Your Friends and Neighbors Say on a Matter of Vital Importance.

Below will be found a sample of the multitude of letters of encouragement Messrs. H. H. Warner & Co., of Rochester, N. Y., daily receive. The subjoined unsolicited testimonials are from your friends and neighbors, ladies and gentlemen you know and esteem for their honor and straightforwardness, and who would scorn to be a party to any deception. What has been done for others can be done for you, and it is folly, nay suicidal, to longer suffer when the means of recovery lie at your very door:

FAIRBANKS, Ala., Dec. 23rd, 1887.—I can speak a good word for "Warner's Safe Cure." My wife was in very feeble health for nearly a year. Two bottles of "Warner's Safe Cure" made her a well woman. She cannot say too much for it.

CLUTTSVILLE, Ala., Dec. 20th, 1887.—I use a few bottles of "Warner's Safe Cure" and "Warner's Safe Pills" every year and find them very beneficial.

J. S. Sanderson  
CENTRAL INSTITUTE, P. O. Ala., Feb. 25th, 1888.—Over a year ago I lived in Birmingham, and suffered from chronic diarrhoea and neuralgia. I tried four doctors but all failed to relieve me. I then moved here where I tried two doctors. They also could not cure me. I heard of "Warner's Safe Cure," and sent and got a bottle. I commenced to mend, and soon after taking two bottles I was up. I can safely say that "Warner's Safe Cure" saved my life. One bottle of it cured my sister of female weakness. I told a friend who was suffering from neuralgia and kidney troubles of "Warner's Safe Cure," he used it and was cured. I do not expect to be without "Warner's Safe Cure" as long as I live.

M. A. B. Goais  
MOBILE, Ala., (N. W. Corner New Jersey and Wash. Aves.) March 25th, 1887.—I was a great sufferer for more than 20 months. My food passed away without digestion. I was in constant pain and wasted away to a mere skeleton. I used two bottles of "Warner's Safe Cure" and I was entirely relieved. Two months ago I weighed 135 pounds. I now weigh 139 pounds solid flesh.

Minnie L. Blunt  
Endorsed by J. B. HAMBLETON.

## MARRIED.

At the residence of Mr. D. T. Phillips, near Yandley Creek, Ala., by Rev. J. D. Cook, on March 29th, 1888, at 8 p. m., Mr. J. A. Granberry, of Choctaw, High School, to Miss Lizzie J. Phillips.

## A Letter from Mexico.

Dear Baptist: I was somewhat amused at your earnest strictures on the action of our Mexican Evangelical Assembly, as I was at the way the *Western Recorder* pitched into a perfectly innocent Presbyterian brother about some words he playfully uttered about organic union of the different denominations. The humor in the *Recorder's* criticism is, that every one who knows anything of the Mr. Beale, would smile at the idea of his being an apostle of the Union idea, for he is one of the stiffest of orthodox blue stocking Presbyterians.

In regard to your criticism, Dear BAPTIST, upon the "Division of Territory Rule," and upon the action of Bro. Wilson and myself in this, allow me a word. First, you must excuse me. I myself, advocated in committee and on the floor of the Assembly, this measure. But please to note, that this rule was only a recommendation, the Assembly having no authority whatever to control the action of any denomination, and that my vote was purely personal; for I publicly explained more than once, that in no wise, even should I so wish to do, could I bind the Baptist churches of Mexico by any action or vote of my own. This article was passed as a rule of general government in questions of occupation of territory. As such it will, I am confident, receive the endorsement of any missionary worker who knows why and wherefore such a subject was brought before the Assembly. Whist, heartily adopting the rule, I beg to say that each case is expected to stand upon its own merits; and where there are clearly reasons why it should not be abided by each party has the privilege of presenting his views to a committee of arbitration, whose decisions can, of course, have only moral force. I believe, possibly, as strongly in preaching of the truth as does the editor, and our common sense, and common love of the truth should make us agree, dear BAPTIST, that as a rule, it were wiser for our missionaries representing different denominations to occupy four small towns, than for the four to be jostling each other in one small town, as has sometimes happened.

I had a pleasant visit from Brother Powell last week, and am now in the State of Durango, awaiting him, when we shall together go to visit some of the frontier churches in Coahuila. Our work in Zacatecas is progressing with great success for encouragement. Some are awaiting baptism, and the outlook is broadening. I look for this year to be rather more one of sowing and preparing than of ingathering, but souls are being gathered in regularly. I have completed one year in my Zacatecas field, and have now two Sunday-schools, two preaching stations, some 300 baptized members, and a day school with some 400 matriculates. We need very much a church building and school room. Can't you stir up your people to our needs? The Lord is doing great things for us whereof we are glad. Shall we not "arise and build" in Zacatecas, and then go forward into new places?

Mrs. McCormick is now on a visit to her family in Birmingham. Bro. Powell expects to be at the Convention. Could not get off from my work myself, so shall look eagerly to your interesting columns for reports from Richmond and Washington.

H.







