

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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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 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 Easy Organ, style 5, catalogue price \$160, for 110 new subscribers and \$200.
2. A New Sewing Machine, No. 4, List price \$55, for 50 subscribers, and \$100.
3. A copy of Webster's Unabridged Dictionary, price \$12, and a copy of the Story of Baptist Missions, price \$2.50, for 25 subscribers, and \$50.
4. A copy of Armstrong's History of the Baptists, price \$6, and a copy of Broadus' Commentary on Matthew, price \$2.25, and a copy of Broadus' Sermons and Addresses, price \$1.50, for 15 subscribers, and \$30.
5. One Annotated Paragraph Bible, price \$6, and a copy of Grace Truman, price \$1.25, and a copy of Theology, price \$1.25, for 15 subscribers, and \$30.
6. A copy of Dyer'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 \$20.
7. A copy of Boyce's Systematic Theology, 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, 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 \$3.
10. Baptism of the Ages and of the Nations, by W. C. Catechetical, D.D., price \$1, for 2 subscribers, and \$2.

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. Agents may be secure these splendid premiums. If your church wants an organ or you want one for yourself, now is the time to get it at a small expense to yourself. Perhaps you may be entitled to a good Sewing Machine, a few days work in getting subscribers to the ALABAMA BAPTIST will enable you to get it for her.

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 are 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.

To the one sending the third largest list, we will give \$2.50 in gold.

To the one sending us the fourth largest list, we will give one subscription to the ALABAMA BAPTIST.

DO CHURCHES OWN THEIR PASTORS?

Some church members appear to think that the pastor and his family are in a peculiar sense their property. His household management, his business arrangements, the exact outside and inside condition of all his worldly affairs is to them a subject of legitimate scrutiny, and if in all respects he fail to conform to their arbitrary standard, the matter is made the subject of gossip or disparaging criticism. If the real secret of many of the pastoral changes which take place could be ascertained, it would be found that their starting point was right here in this meddling spirit. Ministers are, after all, human beings, men of like passions with other people, and impertinent curiosity is not one of the less dishonorable and impertinent when exhibited toward one who is comparatively defenseless against it.

THE PASTOR'S WIFE.

We have seen preachers who seem to have become hardened to this sort of thing. They probably begin their ministry with as much sensitive attention as others, but the incessant attention of the petty gossip of small people about the small affairs of their minister has brought about a kind of epidermic atrophy. They rather take pride in reading what other people prefer to conceal. We never yet knew a minister's wife, however, who achieved that fortunate or unfortunate condition of insensibility. So that even in their feelings of ministers that in their self-protection they cease to feel, or at least to give evidence of feeling, there are likely to be others of the pastor's family who are not beyond the stings of gossip and impertinent curiosity.

IT SHOULD NEVER BE FORGOTTEN THAT A PASTOR IS A MAN, AND THAT IN BECOMING A PASTOR HE SURRENDERS SO MANLY FEELING OR ATTRIBUTE, FEELING, OR RIGHT. ONE OF THEM IS THE RIGHT TO MANAGE PRIVATELY.

An honorable church will see to it that its pastor has a support, and that that support is promptly paid. Here within certain limits, the responsibility of the church ends. It has no business to go chasing after every dollar that the pastor receives to see whether it is expended according to some fanciful standard of economy, than it has to institute an inquisition into the private affairs of the humblest person. Whether the minister's wife wear a new bonnet or an old one, whether she come to church in silk or calico, it is absolutely nobody's business but her own. She has precisely the same right to regulate her household economy without the impertinent interference that any church member may claim. No one has any proprietorship in her or her husband, and the man who morally because he contributes a few dol-

lars to the support of a pastor, attempts to exercise such a proprietor's right or to interfere with his right of disposal about that pastor on account of such a contribution, exhibits an exceedingly narrow view of the ministerial office, or an exceedingly narrow soul.

The truth is, that a more frequent application of the homely rule—"mind your own business"—would save a great deal of trouble, not only in the relations between pastor and people, but would cure, or rather prevent, a host of church troubles, that now so sorely tax the patience and interfere with the prosperity of Zion. Untamed and meddlesome tongues seem to have been not unknown in the apostolic days; and if James could declare of them that they were "set on fire of hell," certainly no language that we can use in condemnation of the sultry flame of gossip which such impertinent and meddlesome tongues kindle, can be considered extravagant or severe.

When a preacher decides "to know nothing" among his people "save Jesus Christ and him crucified," and when his people are equally decided to "know nothing" and "guess nothing" in regard to his private and family affairs, save as that knowledge will contribute to the one great object of his mission; we may look to find a permanent and successful pastorate. Other things being equal, the measure of ministerial success will be largely proportionate to the fidelity with which these simple rules of gospel preaching and gospel courtesy are honored and observed.

"THE LOVE OF CHRIST COMETH STRAINEETH US."

This note from the Western Recorder shows how Christ's love in a weak woman's heart can make her brave any danger.

"MODERN PERSECUTION."

Rev. H. A. Tupper, Jr., of the Broadway church, has received ten or twelve persons from Catholic families into his church during the last three months; and the vindictive spirit shown by certain Catholic priests and the persecution in the Catholic home circle of several of these young converts, reminds us of the days of the Reformation. Two weeks ago an intelligent young woman, who graduates in one of our schools this year, came to Bro. Tupper's study, and after stating her Christian experience, asked whether she could not make application for baptism and church membership in the Broadway church. The pastor was satisfied that she had given her heart to Christ and was sincere in her desire to obey him. She stated that the members of her family were Roman Catholic, and although she well knew that they would bitterly oppose the step that she was about to take, she had calmly considered her duty in the matter and would follow her Savior despite all opposition. The following Sunday morning she was received for baptism, and arrangements were made for her baptism that night. She did not appear in the church at the evening service; and the next day it was learned that, after receiving brutal treatment from her father, mother and brother, she declared her determination to follow Christ in baptism at all hazards; and then she was locked up in a room and not allowed to leave the house from six o'clock in the afternoon until next morning. Knowing that the same thing would occur last Sunday night, the brave young Christian came to the Broadway church at ten o'clock in the morning, and requested the pastor to baptize her after the morning sermon. Of course, the sister entered church looking for the "heretic" sister who was fed into the baptismal waters. After the services were concluded quite a disgraceful scene took place upon the street. The ill-tempered sister struck the newly baptized convert several severe blows, and Bro. Tupper found it necessary to reprimand and even to threaten both the brother and sister in the name of the law before they desisted their persecutions. On Monday it was learned that the young woman was punished unmercifully on her arrival at home; her Bible was snatched from her and thrown into the fire; and she was closely guarded all the afternoon and night. It was thought necessary on Monday to have a "peace warrant" issued against the members of the family for the protection of the girl, but this will be done only as a last resort. Our feeling of indignation against the persecuting spirit manifested toward this young heroine is only exceeded by our feeling of admiration for her bravery and the Christ-like manner in which she has borne herself.

GOD HAS SAID HIS WORD SHOULD NOT RETURN INTO HIM VOID. HOW TRUE IT IS PROVEN IN THIS LETTER FROM BRO. WOOD.

Cienfuegos, Cuba, April 14, '88.

C. B. BITTING, D.D.

Dear Baptist: The four boxes of Bibles and Testaments have come safely to hand. I cannot express my sense of gratitude to you and the Society for its many gracious favors.

How true the words of God are! A few days ago three men came to my door, at evening time. They were on horseback, and covered with dust; they looked weary. When they had fastened their horses I invited them in, gave them water to drink, and inquired their business. They came from two little villages (Pueblo) in the mountains. Two of them were fifty leagues away, one of them forty. About two months ago one of our colorists went up there, giving away Testaments and tracts, and talking to the people about Christ's religion. It seems that one of these men, while reading the third chapter of John, was much impressed with the passage, "Except a man be born again he cannot see the kingdom of God." For days he pondered in his heart what this meant; then he confided his thoughts to another man who also had obtained a New Testament, and who also had been impressed with its teachings. For weeks they read and studied together, until convinced of their own ignorance, they determined to seek guidance and direction from other sources. They had heard from the colorists and others of the work in Cienfuegos, and together started to hear and see for themselves.

Stopping at a little village on the way, they found another man who, from reading the Scriptures, had been troubled in like manner. The three found themselves after two days' journey at my house; they had inquired the way to the man's house who gave away the "Santo Biblia," and with joy I bade them welcome to "mi casa."

You may know that it was with gladness I pointed them to the Lord Jesus Christ as the propitiation for our sins, telling them to cast aside their belief in the Virgin Mary and all the saints, and trust alone in Jesus Christ as the only and the complete Savior; that "Life eternal is to know God and Jesus Christ, whom thou has sent." One of the men accepted the truth at once, and with a bright countenance began to explain his new experience to his companions.

After prayer the three went away to seek lodging for the night. Next morning all three returned, rejoicing in the truth and the love of it. The next day they were baptized, and shortly after departed to their mountain homes, carrying a full supply of Bibles and gospel tracts with them. God has said "My word shall not return void." The Lord's name be praised! Again I thank you for the word of God so abundantly supplied to us. Your Brother in Christ, Wm. F. Wood, Missionary.

God's Everlasting Love.

"And we know that all things work together for good to them that love God, to them who are called according to his purpose."—Rom. 8:28.

I read in a religious paper, a short time ago, a discourse delivered from the above text, from which I learned that it is as easy to know whether we love God as it is for a child to know whether it loves its parents, and we may give the same reason that a child might give, if asked "How do you know you love your mother?" If we love God we love to do what he has commanded us to do. We may not love the work, but we do it cheerfully and willingly for the love we have for the one who commands, and we are very sorry if we have displeased him. We are glad to hear his name praised and revered, and very sorry and much grieved to hear him spoken evil of. Now, judging from this standpoint, we may easily tell whether we love God or not, and if we know we love him we also know we are "called according to his purpose." For God loves and calls us before we can love him. Then how consoling, in the midst of troubles and afflictions, to know that all work for our good, that is, for our souls' good, for our spiritual good. And it may be that our Father knows that these trials, affliction and grief are essential to the salvation of our souls, and we know he makes no mistakes. Then we should not murmur nor despise the chastenings of the Lord, knowing that "whom the Lord loveth he chasteneth." Indeed, our book teems with promises and consolations for every trial and trouble of life for each and every Christian, but there are some timid ones who will not claim them, giving all the promises to others more worthy, as they imagine, living forever under a cloud of sorrow themselves, ever desiring, but fearing to accept the promises held out to them by their Lord and Savior.

I am loth to believe that the preacher stopped at the hotel because the hearts of his people were not large enough to receive him. Were it not presuming for one of the least, even I, should have been happy to have had the privilege of entertaining him as my guest. Like Lydia, I would say, "If ye have judged me to be faithful to the Lord, come into my house and abide there."

A. E. M.

Greenville, Ala.

From Attalla, Alabama.

Dear Baptist: We have been holding a series of meetings in our church here for the past two weeks. Five have united with the church and the interest increases. Many are asking for prayer. Bro. J. Gunn of Decatur, preached for us the first week of the meeting. His preaching was well received, and we feel assured that much good was accomplished. We have received fifteen new members since the meeting of the Association, or during the present pastoral year. Our Sabbath-school and prayer meetings are well attended. We have recently organized a Ladies Aid Society.

Miss Lilly Appleton, of Collinsville, was the first to respond to our appeal through the ALABAMA BAPTIST for aid in building our church. She sends us one dollar and kind words. The Lord will reward her.

H. E. HARRIS.

True Relations of the Sunday-School to the Church.

An Essay Read by O. J. Burson Before the District Meeting of the Pine Barren Association, Held With Concord Church, April 25th.

In all that I shall say concerning the relation of the Sunday-school to the church, please understand that I believe the church to be the institution ordained by God for the evangelization of the world; that I believe the church is the channel through which God in his infinite wisdom designed that the waters of salvation should flow to the ends of the earth; that I believe the preaching of the gospel of Christ to be the most important, the most dignified and the most glorious work to which man has ever been called. Yet the Sunday-school is so divine in spirit, and the Sunday-school teacher has a mission so noble and so grand, that I shall endeavor to show that there is a relation existing between the church and the Sunday-school that constitutes unity of spirit, and almost oneness of character, so that they may be regarded as inseparable—the Sunday-school dependent upon the church, and the church responsible for the work of the Sunday-school.

The church was founded by the Lord himself; the spirit of the Sunday-school was inculcated by the same matchless teacher. The church takes the Bible as its supreme guide, and decides all questions by that high standard; the Sunday-school proposes to do the same. The church takes a broad view of the work before it; the Sunday-school is confined within no narrow limits. The church aspires to spread the truth of God over the whole creation, to send the saving knowledge of Christ to the uttermost parts of the earth; the Sunday-school has a like aspiration. In a word, the highest aim of the church is to save the souls of men; the Sunday-school aims at nothing less. The highest type of practical work in the church is the development of Christian character; the Sunday-school looks forward to results no less important, no less gratifying. Thus we see the unity of these heaven-born institutions, and the one broad field of operation. Therefore I find no reason why they must be separated, although I must insist upon the supremacy of the church.

All agencies for good, everything that has for its end the spread of gospel truth, ought to originate within the church, and should acknowledge loyalty to the church. The Sunday-school is indeed a grand institution, and is truly a power in the land; but in all its phases, it should be regarded as an instrumentality within the church, and should be controlled by the church to do certain peculiar work in the matter of extending Christ's kingdom.

I noticed a short time since a clipping from the Pilgrim Teacher, in which this subject was under consideration. The opinion was then expressed that the church and Sunday-school should be considered as "one church at work," teaching and training its membership and its children. This editor thinks the biggest blunder a Sunday-school can make is an attempt at independence of the church. And he exclaims, "what a mistake is made by the church which considers that it has no responsibilities concerning the management and work of the Sunday-school!" There should be much prayer, and thought and love for the Sunday-school on the part of the church; and likewise there should be due recognition, and respect and love for the church on the part of the Sunday-school. Under these circumstances the hearts of the children are most easily drawn to the church, and they are constrained to enter the church through the door the church has thrown open to them by its timely interest and loving care. How few of our churches and Sunday-schools that fully appreciate the relation they bear to each other! I fear we have not thought and prayed over this relation as seriously and as earnestly as we should.

It is thought by some of our wisest and best men that the church should organize the Sunday-school, elect its superintendents, appoint its teachers and provide for all its needs just as it does for the needs of the pastor. Where is the church that thus tenderly cares for its Sunday-school? As a rule the church in this country never makes it a matter of business even to know whether it has a Sunday-school or not; neither does the average Sunday-school ever express a desire to know whether or not it has the approval of the church. The work is conducted in both as if they were separate, distinct and independent institutions. Now, I don't believe this is in any case the result of any antagonism between the church and the Sunday-school, but it simply grows out of indifference produced by a want of proper thought upon the subject. I can't believe a Christian man or woman would intentionally set his influence against so important an institution as the Sunday-school. But what shall we say of the conduct of those people who claim to be Christians, and yet can't be induced to take any part in the work of the Sunday-school, and others who will not even give it the benefit of their presence, and yet others who will hardly give it respectful attention when by chance they are thrown into the house during the hour for school exercise? I hope every professing Christian who hears me to-day will think seriously and prayerfully of this question, and decide whether or not there are resting upon him any unmet responsibilities as a Christian, as a member of

Christ's church.

Again there is a sense in which the Sunday-school does in fact, and very properly, come before the church. I mean in the matter of first active operation on the child mind. Of course I believe there is a silent indefinite influence constantly going out from the church that effects the heart of every child reared in this Christian land. I believe, with Dr. Renfroe, that the serious look and reverent bowing of the head in God's house make a marked impression upon the minds of children at a very early age. And I also believe that it is a thing of considerable importance that the children be required to attend the public services of the sanctuary even before they are expected to understand the meaning of Christian observances and church ordinances. But I mean to say the Sunday-school makes its impression tangible, and brings about activity in the child mind first. As regards the matter of explaining the principles of Christianity, of representing all mankind as sinners, and holding up the Lord Jesus Christ as the only Savior of sinners, these impressions are made in the Sunday-school more readily than in the church. Not because the teaching in the Sunday-school is superior, or even equal, to that from the pulpit, but because the manner of teaching in the Sunday-school is better adapted to the capacity of children.

With what solicitude the church ought to watch over the interest of the Sunday-school which it has commissioned to undertake so great a work! What care should be taken in the selection of teachers! Oh! what a field of labor for the Sunday-school teacher! The teacher occupies a position of great importance in the school, and bears a very tender relation to the church as its commissioned servant. My brother, or sister, you should consider that you are set to prepare material for future use in the church. As you take your stand before your class, you should endeavor to realize that you are looking into the faces of those who are soon to control the affairs of your church, and that you have a divine message for them. You should enter upon your work with a purpose, with an end in view, that of bringing every member of your class to a knowledge of the Savior, and of bringing them all into the church. And, my brother, be assured that their future influence and efficiency as members of the church will depend very largely upon the work you are now doing.

A good brother once said in a lecture to teachers: "When you stand before your class, you are not simply facing a Sunday-school class, you are reading the destiny of the boys and girls composing his class. Though they may promise little now, by and by they may eclipse their teachers and astonish the world. 'Tis said, 'the grace of God can transform the humblest child into a Christian hero.' Then strive to bring them to a proper understanding of the principles of Christianity; only strive to make them Christians."

The boys and girls now before us will soon go forth into the activities of the world. The boys and girls of to-day will be the men and women of a few years hence. From among the boys and girls of to-day must come the members of our churches, the superintendents and teachers of our Sunday-schools. We must look among them for future preachers and missionaries. So, my fellow teachers, even in your small class of boys and girls you may set in motion a wave of influence that shall wash every shore under the sun; that shall compass the whole earth. Oh! the fruit, the fruit that shall be gathered up by and by! Oh! what honors shall be laid upon the heads of the humble Sunday-school teachers of to-day. The teachers will gladly accept the offered reward, and will with joy point to the church that commissioned them to do this grand work, thus indicating that honor should rest there. Then the church may exclaim: "Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts," so shall the glory of all the work be given to God, through the church, in the name of the Lord Jesus.

Again, I believe it a matter of some importance that the Sunday-school should go before the church in training the children, for these young sons and daughters of the church grow up under the influence of the Sunday-school generally come into the church at a very early age; second, because those members that come in through the Sunday-school make the most active, zealous, and useful Christians. I have said in this house before, and I repeat to-day, that I believe many of the inconsistencies of young members grow out of improper conceptions of the duties and responsibilities of church membership. They come into the church without knowing just what the church is; they are disappointed, because discouraged, and give the church trouble. But be it said to the honor of the Sunday-school, and to the credit of the Sunday-school teacher, that in those instances where the church is forced to the exercise of rigid discipline, a very small proportion of the difficulties originate among those members who have come into the church through the Sunday-school.

How carefully, then, ought we to gather our children into the Sunday-school, and there teach them the very things we expect to require of them when they become members of the church. While we should teach them that the Christian life is one of joy,

peace and happiness—happy from a sense of our acceptance and approval before God, at the same time we should teach them that the Christian's life is not free from trials; that it is a life of warfare, a life of work, a life of sacrifice. Reared under this instruction, after they are brought into the church and we approach them on the subject of Christian work, they are ready to help with all their might. They are not surprised at the approach. On the contrary, the thing that would be a matter of surprise to them would be that they should not be asked to do something, because they came into the church expecting and desiring that they might find something to do for the Lord and for the church.

How close this relation! We can not separate these two institutions, neither can we merge them into one. For the highest interest of both these should be co-operative work.

Then brethren, give the church, love the Sunday-school, give it your aid, pray for it and work for it as your own. Superintendents, teachers, and members of the Sunday-school, love the church, acknowledge supreme loyalty to its authority; pray and work for its prosperity, and we shall all together march forward to a grand victory for Christ the Lord.

Reminiscences.

No. XII.

In my last number I mentioned some singular facts in reference to Christian experience and church membership. I will add one other instance. There was an intelligent, active-minded gentleman from the North, who was a good while a resident of our town. He was a man of leisure, and he was a regular church member, (not a Baptist) and if there was anything whatever against him, it was, so far as I knew or heard, only that which I am about to state. I could not help noticing that, during the long days of summer, week after week, he would sit in some public business house, or on the shady sidewalk, with one or another as partner, and play constantly at backgammon. It seemed to be, day in and day out, a tireless rattle, rattle with the dice box, and a moving of the "men" on the board. To say nothing of the bad gambling look of the thing—though of course there was no betting—what a trifling, miserable waste of time, ability and opportunity to be doing something or other that was useful and good; and what an injurious example to the young! But this dice throwing church member was regularly at the Wednesday night prayer meeting, and was so ready and eloquent in words of prayer that we all admired him. And yet, somehow, his prayers, every week, seemed to me have an uninteresting uniformity, and to lack a seasoning of grace. Did he die in that way? I am afraid he did. Habit is master, and often a cruel tyrant.

In thinking of this specimen of religious character, I am reminded of a similar habit of quite a number of leading citizens in a little old town in Mississippi, where I lived a year or two, long afterwards. Pretty much the day sitting about the store doors, playing at cards. I don't suppose there was any gambling there either, but what a senseless and harmful feature of society did it appear to be! When Sunday came the church was commonly well attended, and orderly and respectful attention was given to preaching; but on Monday morning the shuffling and dealing began again, and another week was spent in doing nothing, or worse than nothing. One Sunday there happened to be but few at meeting, the preacher not being very entertaining, and a staid old gentleman, an elder in the Presbyterian church, went home with me to dinner. In talking about religious affairs, he came to this remarkable conclusion: "I believe it is a sin to preach the gospel any longer in this place." I understood him, of course, to mean, until there should be much greater encouragement to do so. His proposition might have admitted of argument. I do not remember that anybody joined our church, or any other, while I preached there. There seems to have been a limit fixed by the Savior to the sojourning of the apostles in some places, where the people refused to receive the message of salvation; but no doubt they preached more faithfully, and labored and prayed more earnestly than the great majority of preachers of this generation.

There was a prevailing and fatal sickness from meningitis that year, in that little Mississippi town. Among the deaths was that of a prominent young lady who, if I remember rightly, attended a dancing party one night, and the next night wore "the bridal wreath of death," a corpse in her father's house.

I wonder if it would be worth while to say a word about the present fashion of substituting the draught-board for cards and dice. Is it any less irreligious to sit about the store doors, or elsewhere, and play at draughts the half day? Does it look just a little bit bad for church members to seem to have nothing else to do? Have they already got the Bible "by heart," and have they got it in their hearts? Are they doing any good; and if not, do they remember that the Bible says, "To him that knoweth to do good, and doeth it not, to him it is sin?" James 4:17. Are they doing good, by doing nothing except wasting time, and setting bad examples to younger people?

Going back to the days of my boyhood—there was much sickness in

our part of South Carolina. The wide, rich river bottoms, and other swamps, were the home of malaria. A brother and a sister died at Society Hill; a sister next at Cheraw; then my next younger brother, my dear playmate. I shall never forget the shock to my feelings at the grave, when I heard the first clouds rumbling heavily upon the covering of his coffin. It struck an appalling blow upon my grieving heart. How often since have I thought, how cautious men ought to be,—and some of them are tenderly thoughtful,—how gently the first shovelfuls of earth ought to be let down upon the casements of the casket of the dear departed, the loved and lost to earth. The year that this last brother died, it was a time of scourging from fever. It was said there were 50,000 cases and 40,000 deaths in that little town of about 1000 inhabitants, during that summer of 1849. One boy perhaps 13 years old had the best physician promptly, but died in about 48 hours. We did not know the name of congestive fever then; it was called rapid bilious fever.

The custom of preaching funeral sermons was much more prevalent then than it seems to be now; and what struck me as inappropriate, many months would frequently elapse before this sacred "duty" would be discharged. The negroes, always imitative, would often delay still longer, and preach a funeral perhaps a year or more after the death. One old negro preacher was said always to have a funeral on hand to preach, for some one long ago dead. This reminds me of something said of a celebrated English poet, who wrote an elegy on the death of the wife of one of his particular friends. He was exceedingly careful in writing and re-writing his composition, and when at length he sent the mournful tribute for the consolation of his bereaved friend, his missile found that unfortunate gentleman enjoying the honeymoon of a second marriage.

I think there were no funerals in our family, except what took place at the house or at the grave, before burial.

MAT. LYON.

Moulton, Ala., 1888.

Extracts from the Secretary's Correspondence.

"ROUGHING IT."

From one of the nicest towns in this State comes this word: "We can not just now pay or promise much to a pastor, hence we have to ask for a young man who can rough it with us for a season." Now, young man, if you have education and pretty good preaching ability here is your chance. These people are cultivated, and have been used to good preaching. If you are the man of the kind, I will give you to write give him the names of some brethren to whom he may write to find out about you.

"READING IT OUT."

A Sunday-school superintendent sends a contribution from his school and writes: "Much obliged for the nice things you said about our church and town. I read it out in our Sunday-school yesterday, and of course it made everybody feel pleasant." Several brethren have written me lately about their "reading out" my circulars and trip notes to their churches and schools, and every time they report collections. Brethren, that is the only way for our people to become posted and in sympathy with our work. "Read it out to them;" not one in ten will see it in the paper. I say this not because it is my writing, but this remark applies to anything of importance which strikes you, from anybody.

A GOOD SISTER WHO LOVES THE PAPER.

"I followed you through your 'weary wanderings,' yes, through the paper. The paper has done much for me, and I often hand it to others. We, too, would be glad to give you our best bed and last chicken cooked for us but have you with us. You are doing much for us, and may God ever take care of you. *** I send fifty cents for the tract fund."

WHAT FIFTY CENTS WILL DO.

More than fifty little tracts will be sent out with that small sum, and maybe they will be read by hundreds of people. Many of them will be preserved, no doubt, and be read twenty years hence. Only "two small fishes," but under the blessing of the Savior see the multitude it fed. The "Busy Bees" the Sunbeams, "The Workers" and the "Mission Bands" are very much taken with the entertainment given by the "Sunday-school workers at this place, of which I wrote some time since. Some are writing to me about the programmes, some are ordering barrels. It is all right to order the barrels from the programmes.

FROM THE SEMINARY.

One of our Alabama boys writes: "Our boys have pledged themselves to prove to Alabama that we prefer returning home, if she will only show that she wants us." Now what does Alabama say? The brother who wrote this will be through in June. He is a first class man, not a boy. Any church would do well to get him.

THE SISTERS ORGANIZING.

"We have just organized a Mission Society; will send you our collections quarterly." I am getting dozens of letters like that from the Christian women and children of Alabama. Sometimes the brethren are not fully

in sympathy with these organizations, but if the churches, as such, will not move up in the cause of missions, who will raise a finger to keep these women from this good work? In the present emergency it seems to me "If these should keep silent the rocks would cry out."

GOING TO THE SOUTHERN BAPTIST CONVENTION.

"I think I shall attend the next session of the Southern Baptist Convention at Richmond. If you will help me in securing reduced rates I will appreciate it."

Yes, brother, you can get the reduced rates without doubt. Your churches could not do a better thing than to send you. You will come back to do them better service. If we could have several hundred of our preachers sent to the Convention by their churches it would help on the cause in Alabama. Brethren and sisters, begin to think about this now, and get up the money. Better tell the preacher you are going to send him so—that he can fix up for it. If you will make him a present of a new suit he will not have any fixing to do.

"HER OWN EARNINGS."

"Enclosed find \$2.50 sent by my wife out of her own earnings for missions." Thousands of women and children are asking the question, "How can I earn something to give my Savior?" And there are so many ways. Now, if we would all—men, women and children—ask "How can I save something to give my Savior?" we would find a much shorter road to the Lord's treasury. And they are beginning to do that. One young woman said her rings, and many are saying "I can't afford this luxury while the heathen are perishing."

A GLOOMY VIEW OF IT.

"I am forced to say the outlook is gloomy at this time. Sixty-five per cent of our people are gone into winter quarters. Seven-tenths of our preachers are gone likewise; one third of our sisters are cumbered about much serving, and very many are wandering about as sheep without a shepherd."

I KNOW THE REGION THIS BROTHER WRITES ABOUT, AND I KNOW HIS PICTURE OF THE CONDITION OF AFFAIRS IS NOT OVERDRAWN. ALL THIS IN A COUNTRY WHERE THERE ARE PLENTY OF PREACHERS, AND HARDLY A NEIGHBORHOOD WHERE THEY HAVE NEED OF ANOTHER CHURCH. SOME BRETHREN WILL NOT BE PLEASED IF I ADD THAT MORE THAN HALF OF ALABAMA IS ACCURATELY DESERTED BY THAT LETTER.

A NICE LETTER.

"We have a little society called the Busy Bees. We have existed for two years. We are little girls, but we want to do all the good we can. We have now on hand some money and year after year we are doing more about the little barrels used in Marion by the little girls society." And please let us know for what we had better use our money. They have their barrels now and will raise their fifty dollars without a doubt. "What to do with the money?" that's the question with the little ones everywhere. I confess I do not know a better way than to give it for missions, and let the Boards send it where they think best.

ANOTHER LETTER.

"I send you ten dollars, a contribution from the 'Willing Workers,' a society of children of the Baptist church at F—. Also, one dollar and fifty-seven cents from the infant class, as a Christmas gift to missions. The children's society have studied for the last eight months the mission fields of Italy and Brazil."

Studying the mission fields is the way for children and grown people too to become more deeply interested in our Foreign work. I have applications frequently for maps showing our work in Foreign fields, but our Board at Richmond has no such map.

These words suggested by the letters received, I do hope will stimulate other of the Master's servants to more diligent and earnest work.

W. B. CRUMPTON.

Marion, Ala.

The reason why some church members think the world is growing worse is that they take only secular papers which tell all the devil's doings in minute detail. If they could only be induced to take and read regularly a religious paper they would see that God is still at the helm of affairs managing and overruling all things for good. That his ministers are now doing more to overturn the devil's dynasty than at any former period of the world's history; that all the hermit nations are now opened, and we have no foreign countries since we are in speaking distance of every capital on the globe; that missionaries have translated the Bible into nearly every language and dialect upon earth.—A. B. C., Western Recorder.

In the art of conversion, woman, if not the queen and victor, is the law giver. If every one recalled his experience he might find the best in the speech of superior women, which was better than song, and carried ingenuity, character, wise counsel, and affection, as easily as the wit with which it was indorsed.—[Emerson.]

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Alabama Baptist

MONTGOMERY, ALA., MAY 17, 1888.

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BUSINESS AND CIRCULATION

Terms: \$2.00 per year in advance.

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THE ALABAMA BAPTIST,

Montgomery, Ala.

Office upstairs, 174 South Perry Street.

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 of men?" Don't fail to

put this book in your family.

Dr. Lofton preached last Sabbath

his farewell sermon to Talladega.

The sermon was tender and powerful.

Everybody was filled with sorrow at

his leaving-taking, and gave their pray-

ers for his yet greater success in Ten-

nessee's beautiful capital.

Five years ago Mr. Walter T. Che-

ney, of Rome, Ga., on account of in-

firmities, resigned the care of Cas-

ter Street church, Augusta, Ga., and

requested his dismissal from the

church. The world of infidelity

found great cause for rejoicing at this

supposed evidence of this weakness

of Christianity. But after five years

weary wanderings to and fro in mis-

take and unbelief he comes back to follow

Christ as a little child.

Rev. Mr. Bell, of Quaker

ham, and he frequently visits

churches. He tells the people that

his church repudiates the two ordi-

nances, that is Baptism and the

Lord's Supper. In a certain place

the presiding elder and Methodist

ministers both bade him God speed.

Care ought to be taken in endorsing

floating preachers.

BIG EDUCATIONAL MEETING AT

BIRMINGHAM.

While in the Magic City, Monday,

visiting Howard College Dr. Shaffer

informed us that, on invitation of Bro.

D. I. Purser, a mass meeting will be

held in the First Baptist church on the

fourth Sabbath in this month, to raise

money for the purpose of beginning

work at once on the main building of

Howard College. If the Baptists and

other liberal citizens of the Iron City

will do their duty on that day the en-

tire State will be aroused to come up

and rapidly endow the college.

The college has enrolled 157 boys

this present session; Dr. Dill is satis-

fied the college has never done a bet-

ter year's work. The boys are in

good health, so far as we could tell,

and apparently in good spirits.

We expect to attend this mass meet-

ing, and hope to report to our read-

ers a glorious success.

Mr. Meriman, of Birmingham,

was in to see us last week. He says

he is a member of the First Baptist

church of that city, and that his life is

now being spent in providing homes

for orphan children. In addition to

this work he is interested in building

a home for fallen women. Mr. Mer-

The Democratic State Convention

was held in this city May 9th and

10th. Col. Thompson made an elo-

quent speech and called Gaylord B.

Clark, of Mobile, to the chair. Mr.

Taliferro, of Birmingham, was selected

as permanent chairman. His open-

ing speech was quite brilliant. His

speeches were correct, and his entire

manner showed him a master of as-

semblies. The election of officers re-

sulted in Gov. Thos. Sear's re-elec-

tion. After a heated race Jno. L.

Cobbs, of Montgomery, won the

Treasurership. C. C. Langdon, pres-

ent incumbent, was chosen as Secre-

tary of State. C. D. Hogue for Audi-

tor. Thos. N. McEllan was re-elected

for Attorney General, and Major So-

mon Palmer for State Superintendent

of Education. These elections were

very hotly contested. Our friend J.

Craig Smith is quite a young man, but

at one time he had a majority of the

votes for Treasurer. Perry county's

delegation defeated him; they simply

traded. In political parlance, that

action will be remembered. Col.

James Stanley made a splendid race

for Secretary of State; but sympathy

for "the old war horse" defeated him.

He can afford to wait. Hon. T. J.

Carle, of Pike, made a brilliant

race against Superintendent Palmer.

He will yet be called for a man of

his ability and true worth is always in

demand.

The personnel of this Convention

was very fine, embracing the picked

men of every county. President

Cleveland and his message were swa-

lowed whole. It is our opinion that

there is greater unity among the De-

mocrats of Alabama now than for sev-

eral years past. If this party, now

so strong, shall fairly deal with our

country's interest, and be brave for

duty, a long and glorious career

awaits her. Let her be careful to

choose pure minded and upright offi-

cers and uphold them in their work,

and she shall beat down every enemy

to good government and progress.

THE PEOPLE'S PARTY.

The Pope and the Catholic Church

may be winning in some quarters, but

such utterances as are recorded below

are fast being adopted by the Romish

church. Freedom of conscience will

yet break up the power of the

"Beggars."

"What shall we do to be saved?"

was the question propounded by Dr.

McGlynn at the meeting of the Anti-

Poverty Society at Cooper Union yester-

day afternoon to a large audience.

The chairman, George Smith, first

made an address, in which he referred

to the fact that it looked as if

their plan of campaign was going to

be interfered with, and if so, they

were prepared for it. "I don't know

how the Irish people are going to take

this interference," he said, "but if

those who have the dominion of our

in our politics we say, hands off!"

[Applause.]

Dr. McGlynn, referring to the

Pope's interference with the plan of

campaign, said: "If the Irish people

can stand it, I think I can manage to

worry along somehow. These wret-

ched, starving people of Ireland are

sending thousands of dollars every

year to Rome as Peter's pence.

[Hisses.] If they can tolerate their

Bishops and priests who have had the

courage to speak, being clubbed into

silence by the Pope—if they can stand

that, I can. But now I come to think

of it, I can't stand it. Something

risks up and tells me that I should be

unworthy of my manhood and un-

worthy of my priesthood if I did. [Ap-

plause.] The Vice-General of New

York, who is part and parcel of the

"ecclesiastical body in this district, has

recently preached a political sermon

in which he made the astonishing an-

ouncement that we must take our

politics as well as our religion from

Peter. What means Leo XIII., Car-

dinal Simoni, [hisses] and a little

clique of priests? When they under-

take to give you your politics as well

as your religion, you had better take

care to see what you are getting.

[Laughter.]

"The works of Copernicus on the

solar system were on the list of for-

bidden books for years. The inter-

dict was finally taken off, and now the

little boys and girls are being taught

his works in the parochial schools of

the Catholic church, and not a word

said about Copernicus having been

branded as a heretic. If the Ameri-

can people can stand taking their po-

litics from Rome as well as their reli-

gion, I can stand it. But something

comes up and says no. I love my

country, and this is my country. [Ap-

plause.] I can't stand it, and I give

over the degeneracy of my country,

that the old love of liberty and justice

has been lost from our people. [His-

ses.] What shall we do to be saved?

The salvation which we seek is the

restoration of perfect order, and the

emancipation of the man from the

brute. [Applause.]

EDITORIAL CORRESPONDENCE.

The Editor of the ALABAMA

BAPTIST, writes me, that he has

been told that you have been in

his travels among the churches, which,

perhaps, may be of interest to some

of our readers.

On the 30th ult. he reached Hart-

well, and preached at night in the

Presbyterian house of worship to a

small congregation. The weather

was bad and the streets were muddy,

which, I suppose, kept some away.

The Baptist church here is

about to fall down, owing to the

spreading of the walls. The brethren

think that they can make it safe

by running iron rods through the

building. Hartwell is a growing town

on the Louisville and Nashville railway

thirteen miles south of Decatur. Con-

siderable business is done here. Two

weekly newspapers are published

here, the Hartwell Index and the Al-

abama Inquirer. There are four church

houses.

We hope the churches will grow in

numbers and strength under the pas-

torate of Bro. Gunn.

CULLMAN.

Our next appointment was at Cull-

man for Tuesday night, the first of

May. Eld. P. M. Mangrove met us

at the train and took us to his house.

We preached to a fair congregation,

and secured a few subscribers. Our

cause in Cullman is not making much

progress, from what we could learn.

The Sunday school is small, no pray-

er meeting for some time, and irregu-

lar preaching. Eld. W. B. Carter is

pastor. The Baptists have some good

material at Cullman, if it can only be

organized and united for work. Cull-

man is a growing town, and our in-

terest there should be cultivated. Bro.

Charles Brown, a young lawyer, and

clerk of the chancery court, is a Bat-

tist, and is competent to do much

good if he will exert himself. Elder

Misgrove is perhaps the oldest preach-

er in this section of the State. He

still preaches with vigor and earnest-

ness, and promises many years yet of

usefulness in the Master's vineyard.

Cullman has two large wholesale

houses which sell a large amount of

goods to merchants of the neighbor-

ing counties. It also has a large fur-

niture factory, and the town authori-

