

# THE ALABAMA BAPTIST.

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## HOWARD COLLEGE.

At the Convention at Union Springs last year, it was resolved to remove Howard College from Marion to some other point, and a committee of thirteen called a Prudential Committee, was appointed, who were authorized to receive bids from places that might desire to have the college, and determine the question as to where it should be located. Two places put in bids for it, East Lake and Anniston. After due examination the committee located the college at East Lake, upon the promise upon the part of East Lake that lands and money to the value of about \$200,000 would be given. These lands and money were given upon the condition that the trustees of said college would erect a building or buildings worth at least \$50,000 upon the grounds within eighteen months from the time of the acceptance of such gift and removal of the college.

It was the general understanding of the Baptists of the State that Birmingham or East Lake was to furnish the money to erect the building. After half of the time had elapsed within which the building was to be erected and no preparations seemed to be making upon the part of the Birmingham brethren to comply with their promise, some uneasiness began to be felt by the denomination at large that there would be a failure. Values had decreased at Birmingham and elsewhere. An effort to raise money for the object at Birmingham failed. There was considerable distrust felt by brethren throughout the State as to the ability of the Baptists of Birmingham and East Lake to meet their promises. Whispers were in the air that the \$200,000 in land and money, would be reduced very considerably, and that mistake or bad management on the part of some person or persons was quite evident.

When the Convention met at Talladega, the prospects were very dark. Things have not turned out as had been expected. There was very little light ahead. Many who attended the Convention expected an explosion that would perhaps produce disintegration of the denomination in the State and doom Howard College to destruction.

We thank God that prudence and wisdom characterized the conduct of the Convention. A Christian spirit prevailed. All ill feeling was subdued and charity and a spirit of forbearance was manifested.

Mistakes were overlooked, and a determination to save the college dominated every other feeling.

The only thing that could be done was done. The explanations of the brethren at East Lake and Birmingham were accepted and their assurances that give them time, and they would comply with every promise was also accepted, and more than this. The Convention instructs the Board of Trustees of Howard College to make an effort to raise \$60,000 to build a dormitory.

This is what is asked of our denomination outside of East Lake and Birmingham.

We trust that the Baptists of Alabama will respond most cheerfully to this appeal. We need the dormitory. The college building will be put up by Birmingham and East Lake. The work has already commenced, and we hope it will be pushed as fast as possible to completion. Howard College is a necessity to the Baptists of Alabama. We cannot do without it. It is definitely settled that East Lake is its home. There is no use of discussing the probabilities of its removal. It must live or die at East Lake. It is our college. It matters not what have been the mistakes of the past, it will do no good to talk of them now. The duty of the hour is to preserve what we have and to make it just such an institution as we need. The Baptists of Alabama are able to make it one of the grandest institutions in the State. Will they do it? Let us lay aside our prejudices. Let us cast from us every feeling of unkindness we may have entertained toward our brethren who differed from us, and let us all rally to the support of our beloved college. Whatever may have been our differences let us bury them all for the general good of the denomination. This is the spirit of Christ—and this spirit we all should have. The ALABAMA BAPTIST is for the college and will do all it can for its upbuilding. It may have contained some things some times to which brethren took exception, but we say now, its voice is ever for the good of the denomination and its various interests. It has no pet plan of its own to advocate. It is for the upbuilding of the cause of Christ in our State and throughout the world, and it knows of no better way to do this, than to

aid the instrumentalities we now have at work for the promotion of that cause. Education, Christian education, is one of the great instrumentalities by which our Master's kingdom is to be enlarged, hence we are for Howard College.

The Baptists of Alabama need it. They cannot well do without it. We must sustain it where it is located, by our money and patronage. Whatever has been said in these columns by the editors, has been said in the interest of the college and not for its detriment. Brethren may have construed certain utterances as injurious to the college, they were not so intended. While we were for the college, yet we felt that it was due the denomination throughout the State that they should know the exact state of affairs at East Lake and Birmingham.

We are glad that the Convention has settled the matter amicably. We were glad to see the Christian spirit manifested by our Birmingham brethren at the Convention, and now, throwing the past behind us, let us "go forward" and build up an institution that shall be the pride of Alabama Baptists.

Dr. Shaffer, as soon as he gets under good headway in erecting the main building of the college, will formulate a plan for raising \$60,000 from the Baptists of the State to erect a dormitory building. We hope the denomination will respond to his appeals with liberal gifts.

JOS. SHACKELFORD.

## THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

This is the name of a new society that has recently been formed, somewhat on the order of the Young Men's Christian Association, and composed of the young people of the churches. The *Journal and Messenger* has this to say about this society, which we think is worthy of serious consideration by our pastors and members. If all these various societies constituted outside of the church are a necessity, then the church is a failure.

The Young People's Society of Christian Endeavor has held its annual meeting in Chicago; and, if we may believe some of our exchanges, it is the Society for which Christianity and the world have been long waiting, and the question suggested is: How did our fathers manage to get along without it? How did they ever get their young people to engage in church work? How did those young people who came into the churches fifty years ago ever learn to take part in public meetings, to pray and speak and develop the Christian that was in them, without the Young People's Society of Christian Endeavor? The writer of this note has but a limited acquaintance with said society, and he would not speak disparagingly of that of which he knows nothing. By no means would he discourage those among our young people who find the society just the thing they need to strengthen them in the work to which it has called them. Some months ago we took occasion to put forth a *cautious* relative to the subject; but we learn that many Baptist pastors have, either from choice or of necessity, promoted the organization of such guilds in their own churches, and we trust that they are seeing large and blessed results from the work accomplished; but we have a slight misgiving. We do not understand that it is for the good of a church that its members should be encouraged to Christian duty by some organization outside of the church itself. We do not believe that there is any better Christian organization than the church of the Lord Jesus, and we are fearful of anything which makes the church secondary. And if it is said that the object of the Society is to make the young Christian more appreciative of his church and more active in his Christian duties in the church, we answer that we don't think it good policy to bring into a family any outside party to teach a child to love its mother. What a church with a pastor worthy of the title cannot do for its young people, we do not believe that any outside organization can do for them. The truth that we have great misgivings with regard to the new movement, and our misgivings are not lessened by what we hear from some who have had experience, and who have observed as well; and especially is it not diminished by such a passage as is found in the account of the Board meeting of W. B. E. M. Society. Already trouble of a serious nature has arisen, because in some instances the young people have claimed a right to appropriate money raised for missions to some other object than that approved by the church with which they stood connected. Besides, we do not understand that Dr. Wayland Hoyt, of Philadelphia, Dr. Dunn, of New York, Dr. Brooks, of St. Louis, and the majority of those who figured in the Chicago meeting are entitled to be called young people. On the whole, it looks to us, at this distance, as though the Y. P. S. C. E. was affording another occasion for the older men and women of the different denominations to get together in a "big lake talker" meeting, and making an exhibition of the unimportance of denominational lives

and principles, the outcome finally being a letting down, all along the lines. Bishop Fallows is reported as having said at the meetings in question, that, "next after the Young Men's Christian Association, no society had done so much as the Christian Endeavor Society, towards a union of Christian denominations." We are moved to ask Bishop Fallows: Is the Episcopal church losing its hold upon its young people, they becoming as most Presbyterians or Congregationalists as Episcopalians? Is the society in question effecting a union among Christians by making all, more sensitive as to the obedience to be practiced by those who profess faith in the Lord Jesus Christ, or is it teaching them that the best evidence of their faith is that they believe nothing, and love no truths which is not held by every other professor of religion? Indeed, the Rev. J. L. Sewall, of Vermont, in an address on the topic, "How the Society Aids the Church," is reported as saying, "Through the Society the weak country churches are able to put their small forces together and make one strong society. This may result in greater union among the denominations. In Vermont a large number of the Societies are nominally union organizations. That is, instead of helping the church the church helps the society by furnishing a number of zealous young men and young women who go out from their own churches to do the work set for them by the Society. It is evident enough that the Society can not exist without the church, but the question arises, how long can the church exist with the Society? We are open to conviction, and shall be glad to hear from those who can set us right. We may see this thing differently at some future time, but just now we have very serious misgivings as to the whole movement. It may die before it has done all the harm towards which it now seems to look."

## The Rich and the Poor.

Rev. Edward Everett Hale is a man who says a great many bright things that are well worth listening to. He has just been making an address before the Boston Society of Citizenship, in which he set forth, in a rather novel way, the fact that our people are, after all, rich in some possessions. He says that it is not fair to count up all the private property of the "rich," their houses, their horses and carriages, their costly pictures, and set off against it in gloomy contrast the absence of all property among the "poor." He says that in making any comparison it is only fair to count in the vast amount of property held in common, and owned alike by the rich and the poor.

It appears that in 1886 the value of property owned by private persons and by corporations in the city of Boston, where Mr. Hale lives, was something over \$710,000,000. That goes on one side of the account, although it includes a vast amount made up of small sums owned by members of the poorer classes. Off against this total is to be set the value of the real and personal property owned by the city itself, which was more than \$68,000,000. This all represents property owned by everybody who lives in the city. All the citizens have their "say" about the purchase, sale, or other distribution of it, and in every sense own it in common. Mr. Hale adds to this the value of the squares and pavements, the bridges and the parks, which are all property, all add to the general comfort, and all belong to the people at large. This addition, he thinks, will make the total more than \$158,000,000. He counts in, too, the property of the various charitable and public institutions, and that of some 200 churches, and computes that the people of the city own in common half as much property as is owned separately by individuals.

We are inclined to believe that if a similar computation were made for New York city the result would be equally favorable. We have here, to be sure, a disproportionate share of very wealthy men. But on the other hand we have a vast amount of valuable property that is practically common. Our pavements, perhaps, would not appear very prominently in the list, but our sewers, our parks, our hospitals, our museums, our great bridge, and, if it is proper to include them, our churches would surely run up a large total for the common property.

This is by no means a fallacious view of the facts. All this property is subject to the personal enjoyment of any one who chooses to avail himself of it. The sewers do their part in improving health and increasing convenience in the city. The parks do this work, and also afford an immense amount of innocent pleasure. The Federal, State and county buildings are open to all on equal terms, and so are the hospitals, the museums, and the bridges. Of course, none of these things will provide clothes for the naked and food for the starving. But it is no meaningless answer to give to the cry of the demagogue, that the rich are gathering all the wealth into their own hands, actually own a vast and rapidly increasing amount of both real and personal property.—*Examiner.*

He who steals a little, steals with the same wish as he who steals much, but with less power.—[Plato, B. C. 327.]

In the dark cloud of a great sorrow, the beautiful bow of God's promise is often seen, if we look up.—[Chaplin.]

## Our Foreign Letter.

ROME, Italy, January, 1888.

Dear Reader:

Cesar and Cicero, Horace and Hadrian, Claudine and Catiline have all passed away, but "the mother of empires" is still enthroned upon her seven hills. "Still enthroned?" Yes, but her regal brow is no longer crowned with glory. From her right hand, which once held the golden scepter which once ruled the world, and from her left the palm branch of victory, which she once proudly raised on high. The lustre has faded from her eyes. She sits to-day upon her seven hills, not as a queen, but as a mourner. She is as a widow in her weeds, as a mother broken hearted and sad. Like Rachel of old, she weeps for her children, and weeps, and will not be comforted for they are not.

No, they are not. In vain the traveler searches for Julius Caesar and Augustus. He finds where the one fell at the base of Pompey's statue and where the ashes of the other were laid to rest in that splendid mausoleum. Nothing more. Only enough of that precious metal was rescued from "Nero's golden palace" to guild one page of history—that is all!

Modern Rome, compared with the imperial city, is nothing but a confused mass of "ruined greatness" thrown into the deep, dark chasm lying between the past and the present. "If we consider the present city as at all connected with the famous one of old," says Hawthorne, "it is only because it is built over its grave." Imperial Rome was a corpse that no survivor was mighty enough to bury. But time, "the tomb builder," did not despair. Age after age passed by, each shaking the dust of his feet upon the ruins of the past, until now the "Rome of ancient days" is thirty feet below the surface. Time silently boasts of his triumphs, but the day is coming when even time himself will be swallowed up by eternity!

Gibbon can tell you more about ancient Rome than I can; I shall, therefore, deal with the past only so far as "the very dust of Rome is historic," and that dust inevitably settles down upon my page and mixes up with my ink.

Until seventeen years ago Rome was an independent city. It belonged to no government and formed a part of no country. It was "papal Rome," and in other words it wholly belonged to, and was entirely controlled by, the Pope of Rome—the spiritual head. I had almost said the "spiritless head," for the Catholic Church, so-called, Rome to protect the Pope and defend the city. When in 1870 the French-German war broke out Napoleon III. was compelled to recall his troops from Rome that they might join the army against Germany.

As soon as the French withdrew Victor Emanuel, king of Italy, marched an army against the papal city, saying, "Again I swear the eternal city shall be free."

Resistance was of short duration. The national flag was soon unfurled from the dome of the Pantheon, and from that day Rome became the home of the king, the capital of united Italy. The Rome of that period (1870) was described as a city of "sunless alleys," and "a thousand evil smells, mixed up with fragrance of rich incense, diffused from as many censers," everywhere a cross and nastiness at the foot of it—"the city is filled," the writer continues, "with a gloom and languor that depress it beyond any depth of melancholic sentiment that can be anywhere else known." One seventh of the city was occupied by convents and monasteries. Rome, at that time, had a population of about 216,000 souls, more than half of whom could neither read nor write. This is Catholicism, that is, ignorance, cloaked in rags, living in poverty, walking in filth, praying to saints and bowing to an ambitious pope!

If it be religion the less I have of it, the more I congratulate myself. For centuries the city belonged to the church, and it is natural to suppose that popery created for itself an atmosphere that was most congenial to its own spirit. Ignorance is the handmaid of popery. Indeed, a man to be a good Catholic must be ignorant. He may, perchance, be legally learned; he may be thoroughly versed in laws of logic and language, but to be a devout Romanist he must at least be ignorant of the Bible. As civilization advances, as the light of God's truth becomes more widely diffused, and the warmth of his spirit more generally felt, darkness will flee away, truth will be revealed in its purity, and Christ, Christ the Lord will be elevated to the position which the papal world of to-day assigns to Peter.

Great changes have been wrought in Rome within the last seventeen years. A number of the streets have been broadened and straightened, and others are being worked on. Most of them now, though still narrow, are well paved and clean. The population has increased to 350,000; 60 schools have been established, with 550 teachers and 25,000 pupils. Most of the improvements and inventions of the age have been introduced into the city; a healthy trade with the outside world has been established, and last and greatest, the gospel of Christ has again been brought to these people. The populace welcome these changes.

Victor Emanuel, who died ten years ago, is called the father of his country, and his son, the present king is the idol of Italy. The Pope and the King are at enmity. The King is fast gaining favor. *Pharyngus* will go. Now, turning from the moral, I must tell you something about the physical appearance of the city at

present. Of course every one knows that Rome is situated on seven hills, that it is divided into two parts by the river Tiber, and that it is surrounded by a massive wall 30 feet high and 16 miles long.

Let us now go into the midst of the city and take our stand on the Capitol Hill. From there we can easily "view the landscape o'er." Beneath us, as we stand on this elevation, the city spreads wide away in all directions. We look out over a sea of red-tiled roofs, above which rise hundreds of imposing palaces, of tall and stately mansions, of church spires, and cathedral towers there is no end. Yonder, to the south, is the mausoleum of Augustus, a huge circular building, with a low, flat dome of glass. A few steps from the emperor's tomb, the Colosseum Rome shall stand.

When falls the Colosseum, Rome shall fall And when Rome falls, with it shall fall the world."

Not far from the Colosseum we see two Triumphal Arches buried in the deep blue sky of Rome. One is the Arch of Titus, erected to commemorate his victory over the Jews and the destruction of Jerusalem in A. D. 70. The other, the Arch of Constantine the Great, was erected when that monarch defeated Maxentius and declared himself in favor of Christianity A. D. 311.

These Triumphal Arches, these Gateways of Glory, are still adorned with sculptured representations of the hard fought battles and dearly bought victories of the returning generals.

The proudest day in the life of Titus was the day he returned to the "Imperial City," after his glorious victories in Palestine. All Rome was out to greet him. From every window waved signals of welcome—from every housetop gay banners were unfurled to the breezes. The Gateway of Glory, which had been erected in his honor, was richly adorned with sculptured representations of his trials and triumphs, but also with the spoils of war, among which were the sacred vessels and the golden candlestick taken from the temple.

Now the conqueror comes in his war-chariot, waving the palm branch of victory, and followed by the Roman legions, who keep time to martial music.

The spirit of Caesar would rise up and condemn me should I close this letter without saying a word about the Roman Forum. It has recently been excavated. At present it is only a great opening or a huge hole in the ground, fifteen feet deep, 250 feet wide by 250 long. The bottom of this excavation is level and paved with stones; its sides are perpendicular and walled with stones. Descending from the summit to the base of the Capitol Hill, we find ourselves in a street on a level with the top of this wall. Bending over the parapet and looking down into the excavated forum, we see it studded here and there with marble columns—many of which are of exquisite mold—some broken off with their capitals strewn around their bases, others are still perfect and tower far above us. We see also the remains of a temple, the Tribune of Orators. This is where Mark Antony, standing over the dead body of Caesar pronounced the celebrated oration which wrought so powerfully upon the passions of the populace.

Excepting Jerusalem and Athens, Rome has greater attraction for me than any other city on earth. I can to some extent, though not fully, sympathize with Hilda, one of the characters in Hawthorne's "Marble Faun," when she says:

"I sometimes fancy that Rome—mere Rome, will crowd everything else out of my heart."

Shut your eyes, walk at random, go where you please in and around the city, yet in every public square, by every fountain, at every street corner you stumble over blocks of ancient history and mounds of hallowed recollections.

And as Father Ryan says: "The dust of the past some hearts higher prize Than the stars that flash out from the future's bright skies."

W. A. WHITTLE.

Bro. Taylor Explains.

Dear Bro. Hare: In your issue of July 12th, Bro. W. G. Robertson, Carrollton, Ala., asks "why Bro. Taylor, of Mobile, and others see proper to advertise and drum for the Philadelphia publications." Bro. R. has his preference in Sunday-school literature, and enjoys it with pleasure. I am glad he is pleased. The good work reported from Union Association is largely due to his zeal and wisdom. But as he takes me to task in so brotherly a way, courtesy to him, as well as justice to myself, demands that I give him an answer. What I say is not an assault upon Bro. Lawton's publications any more than what Bro. R. said is an assault on the Philadelphia publications. I rejoice in the success of all Baptist enterprises. But I do advertise and drum for the Philadelphia publications. Why?

Using Bro. Robertson's argument, I might say they have no superiors, have harmed nobody, are prepared by devout and scholarly men, are more widely endorsed than any other series, and are as cheap as others of the same grade. But there are other reasons for advertising and drumming for them.

1. Doctrine. These same Philadelphia publications are the work of Baptists, orthodox Baptists, conscientious Baptists, zealous Baptists, Baptists whose fidelity is unimpeached and unimpeachable. They are not the only Baptist publications, of course; for many of our brethren are

in the publishing business; but in the matter of doctrine they rank with the best. Why shouldn't I advertise them? 2. Spirit. The Society is prosecuting its noble work in every section of our great land, as well as in foreign countries. I am a Mobilian by birth, a Kentuckian by marriage, an Alabamian by adoption, a Southerner by all these ties. But I am an American, an American Baptist. What so reasonable, so appropriate, so inevitable, as that I should heartily support our only American Baptist Publication Society? Some brethren want a Sunday-school literature that will reach our children about Jefferson Davis, Sidney Johnson and other Confederate worthies. But I sincerely believe that the five school days of the week are amply sufficient to give our children all the instruction they need in regard to the lives and characters of our illustrious men living and dead. Surely we ought to devote the half hour of a Sunday-school lesson to the great work of leading our children to Jesus. To this all important work the publications of our great National Society are assiduously devoted.

3. Helpfulness. The A. B. P. Society is a denominational enterprise, and the profits of its business are devoted to the advancement of the denomination. It now has on hand a fund of \$87,676.49 for the enlargement of its work. Last year the actual gifts of the Society to our benevolent work amounted to \$23,546.30. Of this sum \$10,680.18 came into the territory of our Southern Convention; \$397.22 went to our work in Cuba, and \$273.58 to Mexico. Only a few months ago the Society offered to furnish papers free of charge for three months to every new school organized in Alabama. I have just written for a donation of tracts for gratuitous distribution by Rev. H. R. Schramm, our city missionary. Bro. Robertson, or any other zealous brother, can get some for a like purpose by applying to Dr. C. C. Bitting, Philadelphia. Such generosity on the part of the Society should be met by a proper spirit on our part. Common sense seems to demand that we stand by the people who stand so faithfully by us. That's the way I look at it. Am I not right?

4. Magnitude. I like large things, when they are not wrong things. I like the thunder of Niagara. I rejoice in the broad expanse of the sky. I thrill at the ceaseless swell of the sea. I thank God for the American Baptist Publication Society. It is the biggest institution he ever gave us. Last year it printed 29,307,797 copies of books, pamphlets, tracts, and periodicals! Its printing equalled 2,000,000 16 mo. pages for every working day in the year—2,007,143 volumes of 300 pages each. It used 11,815 reams of paper in preparing our Sunday School Publications. It is immense! It is not unreasonable to suppose that with years of experience and thousands of money it can do better work than the average private publishing house. It is a mighty helper. I may be a little proud, but I should be glad for the children of all our Sunday Schools to be familiar with its far reaching and increasing work.

Much more might be said, but this is probably enough to show Brother Robertson that my feeble efforts to advance the interests of our great National Society are not so utterly unaccountable.

J. J. TAYLOR.

Mobile, July 20.

Layman's Convention.

To the Baptist Laymen of Alabama.

Dear Brethren:—At our recent State Convention the "Laymen's Association of Alabama" was duly organized by the election of a president, three vice presidents, secretary treasurer and an executive committee; the full details of which will appear in the published proceedings of the convention. I deem it proper and expedient that I should give a brief outline of the objects and plans of this association, in order that we may, at the earliest practicable moment, begin the work and enlist as far as possible our entire membership in the movement. Its objects may be comprehended under the following heads, to wit:

First. More consecration in heart and life.

Second. More system in our giving and everyone to do something.

Third. More unity of action in all our denominational work.

Fourth. The world for Christ.

The membership will be composed of every lay member in good standing in his or her church, who from voluntary devotion and a spirit of obedience to God is willing to cultivate the grace of giving and working in every line of Christian endeavor recognized by our denomination, in a higher degree than we now possess.

We want men and women, young, middle aged and old, who realize that life is a grand mission, and that nothing is impossible with God and the true believer in his gracious promises. Our plan is as follows, to-wit:

An executive committee from each congressional district of the State, whose duty it shall be to appoint an assistant in each county of his district. These committee men and their assistants are expected, as speedily as possible, to organize the work in their immediate territory by stirring up the entire membership of each church to systematic work and giving according to each one's ability at least once each month. The money is to be forwarded monthly to our treasurer, and by him paid out at once as directed to the proper boards having control of our denominational work.

Nature and Revelation are alike God's books. Each may have mystics, but in each there are plain, practical lessons for every day duty.—Tryon Edwards.

These committee men and their assistants are expected to visit the associations and other meetings within their territory, and present the distinctive features and objects of this organization. In this way it is hoped that the organization will be set on foot and cover the entire State in the shortest possible time. It will be observed that much of the success of this work will depend upon the activity and faithfulness of these committee men and their assistants, and the co-operation of our ministerial brethren, which we most cordially and earnestly invite. We want to raise from each county in the State not less than \$50 per month, which is a modest request. Some will give more, and at first some may not give that much, but we hope to maintain that average for the first year of the work. To accomplish this we want one consecrated man or woman in each church who will collect the money each month and remit it to the treasurer. This gives, briefly an outline of the practical part of our work. There are other details which will appear in our constitution and by-laws not necessary to refer to here. Now, my dear brethren, there is nothing new or original in this. It is simply getting back to God's plan, and adopting his wisdom.

In collecting offerings for the tabernacle the Lord directed Moses to bring an offering "of every man that giveth it willingly with his heart." The gold, the silver and precious stones for the rich. The scarlet, the purple and the fine linen for the intermediate class. The goat's hair for the humble and poor. Men who were skilled in cunning work cut the stones, carved the wood and made the curtains. All the wise hearted women did spin with their hands. This is just what we are trying to do. Find each one's capacity to work and to give and incite them to a proper spirit and zeal in the exercise of these graces. We invite the noble women of our denomination to unite with us in this work. We recognize the fact that God has a place for them, and that to them as well as to men belongs the honor of working for him. We need their help, their prayers and the influence of their wise heartedness in every good work.

I invite especially the young ladies and young men to enter at once into this work, and I rejoice that many have already indicated their desire and purpose to do so. I would be glad for each one who wishes to enlist in this band of Christian workers to send me his or her name and postoffice address on a postal card so that I can have them enrolled. The editor of our paper has very kindly offered us space in which to set forth the work, and I cordially invite brethren to write up the work and make such practical suggestions as they deem proper.

I thank God and rejoice that we have the encouragement and active support and prayers of our most experienced and venerable ministerial brethren, in whose piety and good sense we have the highest confidence. In fact, we have no reason to doubt the cordial co-operation of all our ministerial brethren.

May the God of all grace help you to abound in every good work.

Yours in the work.

G. R. FARNHAM, President Laymen's Association.

Evergreen, Ala., July 21, 1888.

A Fast Young Man.

Ten years ago there was not more popular young man in New York than Fred May. He was bright, handsome, genial and happy. At the high-toned clubs he was a favorite, and society lavished its caresses upon him. He represented an old and honored family name, and while not wealthy in New York sense, he had a snug competency.

To-day Fred May, in the prime of life, is a ruined, broken down man, a common dead-beat, and a fugitive from justice. The transition from his estate of ten years ago is a logical sequence of events. It is an old story.

Young May "took life easy." He loved its pleasures and dissipations, while he shunned its duties and burdens. He was a fast young man. He lived beyond his income and had no thought of the morrow. First in the series of troubles came accumulated debts and the consequent compromise of honor.

He brought about such embarrassment was fastened by it on a nature that was too weak to break their bondage. The young man fell lower and lower in his habits and associations until he lost that life preserver of character—self-respect.

Former friends shunned him and he was pointed out as a dangerous companion. Last summer he was arrested at Newport for getting drunk and endeavoring to break up an entire hotel.

A few weeks ago he grossly insulted a lady on the streets and made an assault on the policeman who attempted to arrest him. He was taken into custody, but was released on bond. Before the case was called young May disappeared. It is said that he has forfeited his bond and fled to Demerara. He is an exile from home and has forfeited all claim on the few friends who the last tried to get him "on his feet" again and give him a chance.

The account of a wrecked life is not cheerful reading, and yet there are young men all over the country who are treading in the footsteps of Fred May.—*Macon Telegraph.*

Nature and Revelation are alike God's books. Each may have mystics, but in each there are plain, practical lessons for every day duty.—Tryon Edwards.



# Alabama Baptist

MONTGOMERY, ALA., AUGUST 2, 1888.

Rev. C. W. HARR, Editor and Manager.

Associate Editor: Rev. J. S. SHACKELFORD, D. D., Trinity Station, Alabama.

## BUSINESS ANNOUNCEMENTS.

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Montgomery, Ala.

Office upstairs, 17½ South Perry Street.

## PREMIUM OFFER.

1. For two new subscribers and four dollars we give a copy of Dr. Whittett's book, "Origin of the Disciples of Christ."

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"The man armed with the facts is a dangerous man."

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In writing communications please make them as pointed as possible. Give facts.

MONTGOMERY: has quarantined against Tampa, Manatee and Plant City, Fla.

A BROTHER of Commissioner Bragg was killed in Arkansas on night of 23rd July.

BRETHREN should see that their churches are kept open each Sabbath, whether they have a pastor or no.

WHILE the saloon element is constantly getting more closely banded, temperance people should be actively at work.

THE convicts at Pratt mines plotted an escape from the mines a week since, but were prevented by a discovery of their plans.

NEVER lose sight of the fact that every job of printing you send the BAPTIST Job Office is a financial help to the ALABAMA BAPTIST.

ONE of our exchanges says it has never heard of the Holy Spirit being manifested in a church which makes its largest sacrifices in coppers.

WE beg our exchanges to recollect that neither the Evening Star nor the Evening Capital are in existence, so cut them from your exchange list.

ANOTHER Alabamian in Texas whom men delight to honor, is Rev. A. T. Hawthorne, who has charge of the Foreign Mission interests of the Lone Star State.

REV. R. T. HANKS, a former Alabamian, has made a splendid record for himself and for the Master's cause in Texas. He is pastor of the First Baptist church of Dallas.

In this world it is common for people to want to "get something for nothing," even churches will use the most devoted pastor and then let him go with his salary unpaid.

THE trustees of our churches should be careful to see that the titles to the church property are all clear. We know some churches that have no idea where the deed to their property is.

ONE of the great needs of our times is that some rich man come up with a handsome contribution for Howard College. Nothing would so greatly inspire the masses as such a gift.

THE Voice says Mrs. Kells lost her position in the Mississippi State Industrial Institution and College because she criticized Gov. Lowery for vetoing the Scientific Temperance Instruction Bill.

REV. C. P. FOUNTAIN preached the introductory sermon before the late State Convention of Louisiana Baptists. Text: Rom. 1:16. It is gratifying to know of Bro. Fountain's success in his adopted State.

REV. W. W. LANDRUM says "if you love your pastor tell him so." Yes, generally pastors are sensible enough to appreciate the manifestations of love from their members, and the knowledge of this love makes them work better.

WHEN churches invite a minister to come and preach for them, even if it be only a single trip, they ought to see that his expenses are paid and that he has some remuneration besides. The laborer is worthy of his hire. Some preachers have felt awfully bad by such neglect.

We have received an essay written by Miss Minnie Hamberger and read before Bethany church, at Whistler, Ala. The subject of the essay is Mexican Missions. She shows great familiarity with Mexican history and the condition of our mission work in that promising field. We think similar essays should often be read before our churches.

Our heartfelt sympathies go out to Bro. N. J. Miles in his great sorrow. Only a few days since and he was called to bury his beloved wife, and on Sunday evening last he was called on to bury his infant by the mother's side. Surely the great floods are upon him. May he realize the presence of God in the midst of these terrible afflictions, and be able to feel that God knows best.

The Alabama Democrat is a new paper thrown to the breeze from Girard Alabama. Its motto is "Democracy, temperance, and economy. This is a good motto, but on its first original page he advises his readers when they go to a neighboring town to be sure and call at the "Alabama Bar for the best wines, liquors, and cigars." If you are for temperance, brother, be for it, straight out, regardless of the cash you lose.

A VIRGINIA brother wanted a resolution adopted by the Dover Association by which only such young ministers should be received as beneficiaries as would agree to spend two years after graduation on Virginia soil. The resolution was defeated. Christian people in their works of benevolence should leap over associational and State bounds and feel that the field is the world and should be happy to know they have a share in fitting workmen for the fields.

THE following is what the Advertiser says of our junior partner and business manager:

Mr. James C. Pope, of Selma, reached the city yesterday evening and will make Montgomery his home in future. Mr. Pope and Rev. C. W. Hare have entered into a copartnership for the publication of the ALABAMA BAPTIST and the business management of the BAPTIST job printing office. Mr. Pope is an excellent young business man and well equipped for journalism, having been connected with the Selma Times in the business and editorial departments. He is a young man of spotless character and will prove a valuable acquisition to the business and social circles of Montgomery.

The Baptists of Chicago are making an effort to resuscitate the University of Chicago with flattering prospects of success. It is probable that it will be located at Morgan Park where they have a Theological Seminary. Citizens of Morgan Park offer property and money to the amount of \$95,000, upon condition that a building worth from \$5,000 to \$30,000 be erected within one year and \$100,000 endowment fund be secured. A provisional committee has been appointed and an effort will be made to secure \$500,000 and the offer of Morgan Park accepted. Success to the enterprise.

EACH association in Alabama should appoint an educational committee at its next session whose business it shall be to urge the claims of Howard College, and to work up our people until they shall contribute as regularly to the support of the college as they do to missions. The entire Baptist brotherhood must rally to the support of the college as they never have done. We must give our little until, in the providence of God, some wealthy Christian shall see his opportunity of doing good and shall give the college a large gift. Christian colleges must be supported by Christian people, and the adoption of free tuition by our public schools and universities, make it the more needful that every Christian should contribute his money and influence to keep denominational schools from going to the wall.

SOME body told the editor of the Religious Herald that "there's not a copy of your paper that comes to my office. I would not make it public, but the truth is, our pastor does nothing to induce his people to take the Herald." The editor adds: "That hurts the pastor more than it hurts the paper. It always does."

An Alabama member said to us not long since that his pastor needed waking up on that line. Another brother said a pastor of a certain church was advising his members to quit taking the paper because he did not like the way it was managed. It needs no prophet to tell how soon this last mentioned preacher will be a dead fish in the market. Common sense Christian men and women know how to forgive and forget the failings of their brethren, and when their pastor shows a narrower mind they are not slow to perceive it.

Bro. Pastor, we are working to help you, and the more you people read the better advancement will your work make.

GOD bless the young men. The noblest sight amid earth's scenes is to see a young man step into the ranks of the workers and say I am ready to contribute my share in making the world better and happier. This thought is suggested by reading the salutary of R. H. Stanley as he comes to his father's side and announces himself as co-editor of the Greenville Advocate. May he be eminently useful in his chosen profession. The field of journalism has need for brave, pure and true young men.

WE PUBLISH in justice to brother Purser and his church the communication from his deacons.

It is exceedingly unpleasant for us to think that every thing we say or write about Birmingham, or Birmingham interests, is construed as offensive. Surely the majority of our readers will not think that our "Field Notes" meant to question the truthfulness of the brother's reason for resigning his charge. We had no question of it, for we knew his wife was in bad health. And we were sure he needed rest, for when at the Convention he had a weary look, as if the burdens of a large work and the anxieties concerning his afflicted wife were pressing hard upon him, so the use of the word "assigned," while it may have been ill-chosen, intended no reflection.

The second criticism the deacons make is to brand as an untruth the statement that Bro. Purser's resignation left "vacant one of the most important fields in the South." Of course if his resignation is withdrawn the pastorate is not vacant, and we see no reason why brethren should become offended and use bitter words about this affair at all. The unanimity with which the deacons and members of the church refused to accept the pastor's resignation is certainly high proof of the esteem and love in which he is held and should be a source of gratification to all Christian people, for all rejoice at the signs of harmony and love between a pastor and his people in any church. The granting of a three months leave of absence, it is sincerely hoped, will restore the health of sister Purser as to permit their continued presence and labor in Birmingham, where they are doing and have done so much good.

Now, dear brother deacons, we never hinted that you were unequal to the task of supplying your pulpit, far from it, and if you will just let us make friends, we promise never to try to help you with advice or assistance any more, if you think we ever have been guilty of the like. Let us quit looking for people to slight us, and we will get on much better. Let us believe that only kindness is meant and we will all be happier.

THE Evening Chronicle, of Birmingham, has this criticism on the editor of the ALABAMA BAPTIST:

"Howard College is evidently not on good terms with the editor of the ALABAMA BAPTIST. That paper writes a ridiculous editorial, which is also exceedingly funny to those who understand it. The writer says that 'we must put from us the idea of waiting for Birmingham to do anything.' The article is on a par with that sentence. The paper is presumably an exponent of Baptist thought, but by some mischance it is getting a long way from the sentiment of its denomination, in its fight on the prudential committee and Birmingham. The Baptists are sensible, but all its writers are not."

It seemed to us that anyone would understand why we said "we must put from us the idea of waiting for Birmingham to do anything." The Baptists of Alabama have, all along, since the college was taken to Birmingham said "we will give something to help endow the college whenever Birmingham shall have complied with her promises, and not until." Bro. W. C. Ward, in his speech before the Convention, plainly urged the Baptists not to wait for Birmingham. Other speakers urged that we must not wait for Birmingham. Now, is it a sign of unfriendliness to our college when we beg our people to forget the obligations of others and look to their own? We think not. Will the Chronicle be so kind as to turn to the first page of the BAPTIST and read the speech of Hon. W. C. Ward? When he says he "regrets that the Baptists think of waiting for Birmingham to do anything; that if they propose to wait until Birmingham does something they will wait until it is too late." Don't wait until Birmingham Go to work and endow your college."

What does he mean? Is he making a fight on the prudential committee and Birmingham? So far as the intimation from the Chronicle that we are fighting the prudential committee and Birmingham, is concerned, we say it is a false charge. Brethren from Birmingham know that we make our fights openly. We repeat what we have before said, our utmost help shall be given Howard College, regardless of criticisms from Birmingham papers or men. Every item of interest from the college, or communication concerning it, shall find prompt insertion. Last year we begged the professors and friends of the college to write us often of its condition, work, etc. We now publicly repeat the request.

## TRIBUTE OF RESPECT

TO THE MEMORY OF REV. J. J. D. RENFROE, D. D., BY TALLADEGA LODGE, No. 203, F. and A. M.

The committee to whom was assigned the duty of preparing a suitable tribute of respect to the memory of our late beloved brother Renfro, reported the following, which was unanimously adopted, viz:

Brother John Jefferson DeAmper Renfro was born in Montgomery county, Alabama, on the 30th day of Aug., 1830, and departed this life in the city of Birmingham on the 2nd day of June, A. D., 1888. The committee has been unable to ascertain the particular time and place our brother was made a Mason, but from the best evidence we are satisfied it was in his early manhood.

For a long number of years he was an active working member of this lodge; a large portion of the time its chaplain.

His zeal for the institution of Free Masonry and its exalted teachings never waned, but grew stronger as he advanced in life. His ear was never closed to the cry of the distressed, and he was ever ready to lend a helping hand to a falling brother.

The character of our departed brother stands out in bold relief as an embodiment of temperance, fortitude, prudence and justice, coupled with the true nobility of manhood and the genuine humility of Christian grace. The life of such a man reminds us of those invaluable beacon lights established on some inhospitable shore for the guidance of mariners seeking a haven of rest. Amid the storms of human experience it stands tranquil and serene, cheering the faint and giving hope to the discouraged, at all times sending its steady gleam out upon the troubled waters to show the way of safety.

In the prime of a noble and Christian manhood, and when "the sun was at meridian" he was called from labor to refreshment. Such a man is greatly missed, and words are inadequate to express our appreciation of his real worth, but we bow in humble submission to a fiat of inscrutable wisdom, and plant the ever blooming sprig of acacia on our brother's grave, and

Resolved, That in the death of our brother this lodge, and the Masonic Fraternity, have lost an active, useful and honored member; and that the usual badge of mourning be worn for thirty days, and a page in the minutes of this lodge be set apart to his memory.

Second, That the Secretary forward to the remaining members of his family a copy hereof, and request Our Mountain Home to publish the same.

Fraternally submitted, J. H. JOHNSON, B. F. WILSON, J. S. McCANTS, S. D. KYSER, Committee.

## Convention Notes.

We were glad to see such a pleasant and Christian feeling manifested by the brethren at the Convention. The great question which was to be settled, was a source of anxiety to all, but as became Christian men, it was discussed with candor and courtesy, and decided in a spirit of Christian love and forbearance. It was remarked by Dr. Whittett that a body of Christian men who could discuss and determine such a question as the Howard College affair, in the spirit exhibited by them, was capable of great possibilities.

We were in good company at the Convention. Bros. Whittett, Nunnally, Riley, and Bush, being at the same place. We return our thanks to the good sister for the kind hospitality extended to us.

The address of Rev. J. J. Taylor, D. D., of Mobile, on Foreign Missions, was a splendid one. We heard it praised on every side. It was just the thing and covered the whole ground. It was delivered in a clear and eloquent language and with such earnestness that impressed the hearer that the speaker felt what he was saying. He spoke first of the condition of the heathen, and the number of people in the world without the gospel.

2nd, The accessibility of these heathen lands. The doors of entrance were being opened everywhere. The barriers are thrown down and the people are willing to listen.

3rd, The large means into our hands to do the work of carrying the gospel to the heathen. It pays and pays largely to spread the gospel to the heathen. We are recompensed.

4th, The importance of sustaining and enlarging the work already commenced.

5th, The outlook encouraging.

We simply give the main points of the address. It made a good impression.

## THE FOREIGN MISSION BOARD.

The Foreign Mission Board asks \$6,000 from Alabama this year. Dr. Bell, the assistant secretary of the Board, stated to the Alabama Baptist Convention at Talladega, that the Board according to the instructions of the Southern Baptist Convention had enlarged its work.

It had appointed already eleven new missionaries and would perhaps appoint as many more; which would necessitate an increase of expenditure from forty to fifty per cent. It will want at least \$120,000 for this year. Alabama fell behind last year in raising the amount asked for. Will she do so this year? We trust not. Surely the \$5,000 white Baptists of Alabama ought to pay \$6,000 for foreign missions. This is just a little over seven cents per member. Let every pastor in the State take up a collection in his church for Foreign Missions and get every one of his members to give at least ten cents for this object and the amount will be more than raised.

## CHURCH BUILDING.

The Convention at its recent session did what we conceive to be a wise and good thing. It appointed a Church Building Board. The duties

of this Board will be to collect funds for church building purposes and expend the same where they will be most needed. In the past, perhaps, we did not need such a Board as this, but now it is needed. The rapid growth of towns and cities in the northern portion of the State, (and it will not be many years before we will see the same thing in the central and southern portions of the State,) demands the erection of houses of worship to meet the necessities of a growing population. In many of these towns our churches are too weak to build by themselves. They must get assistance from abroad.

Other denominations have recognized the importance of occupying these places, and some of them, notably our Methodist brethren, have shown their wisdom by providing a church extension fund, which they gather from all their churches, and with this fund they supplement what may be raised on the ground, and thus very soon have a house of worship erected wherever it is most needed. Baptists should pursue a like course, and this is just what our Convention has done. It has appointed a Board to attend to this work and located it at Anniston.

Before the churches appeals for help in this work. We trust that our churches will not pass these appeals for balance, but will respond by liberal contributions.

## FIELD NOTES.

Besmer still grows.

Arkansas has a taste of race war again.

Mrs. Cleveland is only twenty-four years old.

Mr. Moody's church was struck by lightning on 23rd.

Birmingham still builds railroads and iron furnaces.

The Baptists of Dadeville are holding a protracted meeting.

Bro. Tomlinson, of Lower Peach Tree, gave us a call last week.

Gen. Harrison is said to have refused to sign a W. C. T. U. petition.

Bro. Harris will deliver four lectures in the First Baptist church during the month of August.

Report has it that Christians are being murdered in Japan. We need to pray for our missionaries.

Atlanta's drunks are having a tight time. "Lock up," "stockade" and "rock pile" confront the third drunks.

Pleasant Ridge church, in Tallapoosa county, recently held a successful meeting. Sixteen additions to the membership.

Our congratulations go out to Bro. T. J. Miles, of Troy, He was happily wedded on the 8th inst., to Mrs. Jane Cosby of Jernigan.

The Y. M. C. A. in Selma has one of the finest pieces of property in the South. It is well officered and is in a prosperous condition.

A general teacher's institute will be held in Fort Deposit the last week in August, in which many educational leaders of the State will participate.

A good meeting is in progress at Indian Creek church, Lowndes county, conducted by Breth. Burt and Plaster. Souls are being converted and Christians strengthened.

Rev. L. O. Dawson spent one night in this city last week. He was just from Kentucky, enroute to visit his mother at Opelika. We are glad to state that he will supply for the St. Francis street church, Mobile, during the summer.

The minutes of the Talladega Convention are ready for distribution. A copy has been mailed direct to each delegate present by the Secretary. Others can be supplied by sending a two cent stamp to Rev. W. B. Crumpton, Marion, Ala.

By special request, in the absence of Dr. Burkhead, Maj. Harris delivered a lecture to the congregation of the Presbyterian church of this city on last Sabbath. Subject: The relation that Christian women sustain to society, and the influence they exert.

The Baptist church of Selma is undergoing some \$4,000 worth of improvements. Services are now being held in the basement. Rev. L. M. Bradley preached two excellent sermons at this church on Sunday last. Bro. Frost's people were well pleased with them.

Have just closed an interesting meeting of a few days at Summer Hill, Ga. Received four by experience. Organized the sisters into a "Ladies Missionary Society." The interest of the meeting just began to develop when duty demanded that it close to meet engagements at another church. That is one of the benefits (?) of having the care of more than one church. — G. E. B.

Fort Deposit church has been strengthened by thirty-six additions during the past year. She has a free school for the summer taught by Miss Nannie Weathers. Has recalled Rev. G. S. Anderson indefinitely to the care of her church and has employed a competent faculty to man Bethel Academy for next year. She, with Hayneville and Lowndesboro churches, have raised and expended \$2,900 in church building and in the erection of Pastors' Home.

A very pleasant district meeting has just been held at Mt. Carmel church, near Stanton. Elds. Andrews and Watson, two of our old veterans, were with us; also Elds. J. W. Mitchell and J. M. Selma, two of our young ministers, were present. The subjects discussed were of interest, and were well handled. As pastor of Mt. Carmel, I am thankful that such a meeting was held there, and I pray that much good may result. I have the promise of some new names for the BAPTIST. — W. J. Rudolph, Stanton.

The Harris Association meets with the church at Oswichee on Tuesday, before the 2nd Sunday in September, 1888. Visitors who come by rail will be met at Ft. Mitchell or Nickle's Crossing, and conveyed to the church. We want the brethren to come and

see us. Bro. Crumpton of the "State Board," Bro. Wharton of the "Board of Ministerial Education," Bro. Shaffer of "Howard College," Bro. Lane of the "Church Building Board," and representatives of the other denominational enterprises are especially invited. — Geo. E. Brewer, pastor, Jernigan, Ala.

A young lady, now in Connecticut, who is a close reader of the ALABAMA BAPTIST, and a native of Alabama, says, in writing home: "I want to say, the ALABAMA BAPTIST has improved so much; it used to be filled with conventional and personal notices, for which people outside cared nothing; but now it has some splendid articles in every week. I enjoy it these days. I noticed a very good and much needed article on 'lynching.' I think it is a perfect disgrace to our Southern people, that such things are allowed, and what an example to give the imitative people in their midst."

See advertisement of Marion Military Institute in another column under the beautiful wood cut of the splendid buildings. Send to Col. J. T. Murrell, Marion, Ala., for a copy of his catalogue, if you have a son to educate. The president of a college in another State says of this catalogue: "It is a treatise on education; has some strong points in it, and will arrest attention. One thing is certain, you have struck the public on the practical features of the school, the requirements to the capacities and aims of the pupils, and the unequivocal religious teaching."

I commenced a meeting at Shiloh church, Autauga county, Saturday July 21st, and closed Thursday 26th. Baptized eight, one other joined to be baptized next meeting. Bro. Burns, of Jernigan, did most of the preaching until Wednesday, when Bro. Curry, of Verbena, came and preached the remainder of the time. The master abundantly blessed the labors of these good brethren to the edifying of the church and the building up of its cause. The meeting closed with anxious ones still enquiring the way of salvation. THE ALABAMA BAPTIST was not forgotten, and the church clerk, Bro. W. Mullins, promised to send some subscribers. "The Lord hath done great things for us, whereof we are glad." — J. H. Ray, Dadeville, Ala.

I see in the "Convention Notes" your comment upon the election of Mr. R. W. Beck, of East Lake, a member of the board of trustees of Howard College, in which you spoke of the friendship he had manifested toward the boys, and the number of friends he had made among them during last session. Perhaps he will excuse me, as one of the students, for saying, through the paper, that he did win a place in our hearts that is not often gained during a whole college course, much less in one session. Where all were so kind, so hospitable, and mingled so constantly with us, sparing no pains to make us feel at home. Manifesting such an interest in our societies—which, you know, like us near to our hearts—that I cannot refrain from adding this to what you have said. I am sure all of the boys will be glad to know that he has been added to the board of trustees, though it cannot place him much nearer to them than he is already. The evacuation for the main building is going on rapidly. — Chas. D. Elliott, Birmingham.

## Ministerial Board.

The Board of Ministerial Education held an interesting meeting in the First Baptist church Thursday night of the past week. Present—M. B. Wharton, W. L. Picard, G. S. Anderson, J. G. Harris, and Geo. W. Ellis. From the applications on hand, and with those that are sure to come, the Board decided what you care for the most to what you care for the least, in addition to cash on hand, was the least amount that could supply our needs for the present year. Representatives were appointed to assemble, and a determination expressed for a vigorous prosecution of important work.

Applicants for aid must procure blanks from Geo. W. Ellis, Secretary, and make known their wants at once. The Board hopes to be able to aid every worthy young man who is in need of funds to prosecute his ministerial studies.

The following committees on examination were appointed: For South Alabama—B. H. Crumpton, J. E. Bell, L. D. Bass, for West Alabama—J. M. Frost, J. D. D. Stratton, B. F. Riley, for East Alabama—Z. D. Ro by, W. C. Bledsoe, Geo. E. Brewer, for North Alabama—D. I. Purser, E. B. Teague, W. C. Cleveland.

Students already under the patronage of the Board will be admitted on simple application.

M. B. WHARTON, President.

Geo. W. ELLIS, Sec'y and Treas.

## From Bro. Bell.

Eds. Ala. Baptist: The church at Brewton held a series of meetings, recently, conducted by Rev. L. D. Bass, of Greenville, which was a religious treat to all who attended. Eight members were added to the church during the meeting.

The church at Elm, Escambia county, Ala., had quite a religious feast, embracing third Sabbath in July. Services were conducted by Eld. A. T. Sims, aided in two services by Bro. J. E. Deer. Eight happy souls put on Christ in baptism at the close of the meeting. These two churches have large and well conducted Sabbath schools.

J. E. BELL, Pastor.

Melville W. Fuller, of Chicago, has been confirmed by the Senate as Chief Justice of the United States. The vote was 41 ayes to 20 noes. We wonder if those who voted no can give any other reason for their vote except a political one. If Mr. Fuller was competent, what has his politics to do with his fitness?

## D. I. Purser's Resignation Not Accepted.

To the Ed. Alabama Baptist:

DEAR SIR AND BROTHER—In the issue of your paper of 26th inst., and under the general heading of "Field Notes," we observe two paragraphs, which left unexplained or uncontroverted, are calculated to reflect upon the good faith and integrity of our beloved pastor, and also to embarrass and annoy both the officers and other membership of the First church.

In the first of these paragraphs, after stating the fact that Bro. Purser had resigned, it is added that "his reason assigned, is the ill health of his wife and needed rest for himself," instead of "assigned," if the statement had read, "his reasons are &c.," the paragraph would have contained the truth, the whole truth, and nothing but the truth.

The second paragraph referred to, is, in the light of the action of the church on Bro. Purser's resignation, so very far removed from truth, that we feel it to be our duty to correct it. Bro. Purser's resignation instead of leaving "vacant one of the most important pastorate in the South," leaves the pastorate filled as heretofore, by the one minister whom we believe most capable and best equipped for the difficult and laborious duties of the charge, and that minister is himself.

Bro. Purser's resignation was addressed to and delivered to the Deacons of the First church, and after giving the matter most careful consideration, the board of deacons were unanimously of the opinion that Bro. Purser's continued pastoral care was an absolute necessity to the well being of the church, and would conduce more largely to the glory and honor of the Master and the church's prosperity, than any possible change could secure; actuated by these considerations alone, the deacons recommended to the church, that in place of accepting Bro. Purser's resignation, he should be tendered a leave of absence for three months; the church at its conference held on the 26th inst., granted the leave of absence for three months, and by so doing has managed to retain our beloved pastor, who will, as we trust and as we pray, return at the expiration of his vacation, to the active duties of his charge over the people, whose respect and affection he has secured by his ability, piety and unselfish devotion, all which have preeminently characterized his long and satisfactory pastorate of the First church. We think we understand the necessities of the "Field" here, much better than even our brother who is the author of Field Notes, and should any change in our pastorate be desirable in coming years, we indulge the hope that our church will be found equal to the duty of making that change intelligently without either assistance or advice from any outside quarter. Asking that this communication may have a place in the next issue of your paper, we remain,

Yours for the truth,

B. L. HIBBARD, C. T. HARDEMAN, N. F. MILES, W. D. COOPER, W. T. HOOVER, D. W. PACE, Deacons First Baptist Church, Birmingham, Ala., July 28th.

## The Latest news from Cuba.

The following letters give the latest advices we have from our work in Cuba:

HAVANA, July 2, 1888.

Rev. Dr. J. T. Tichenor:

Dear Brother: I have finished the series of sermons I had in reply to the bishop. He was afraid, and the people are all in sympathy with our church. I have very large audiences as before. I read this morning the statement of one of the papers of the largest circulation here, and inclose you a slip from it that you may see what it says.

On the 20th of June I was in the city of Guines and preached to 600 people. I distributed 1,000 Bibles after the service. My text was, "God is Love."

We have opened a new way to go to our cemetery—the old road being still closed.

Last night at 7:30 was called on by Bro. O'Halloran, who came from Las Puentes, and reported that there was trouble there. I went immediately in my buggy and found over 1,500 people collected around the Catholic church, determined to burn it and lynch or kill the priest, who was inside. The majority of the people were Baptist in sentiment; but they were all so enraged that the police could do nothing with them, but had sent to Havana for 5,000 cavalry soldiers. When I saw that crowd of people, heard their yells and realized their number, I feared that I could not restrain them, but I tried to go as near as possible to the church and rose in the agony.

That I want to speak to them they all made silence, and then I supplicated them to have peace and I would try to present the case in







