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PROHIBITORY LAW AND PERSONAL LIBERTY.

In the August number of the *North American Review* we find the opinions of some of the leading temperance men of the United States on the above subject. We submit a few extracts from their articles for the construction of our readers.

President Seelye has this to say, together with a number of other good things:

"There is no single channel through which such depths of misery flow over the human race as through this (the liquor traffic). No ravages of disease, no devastation of nature, no kinds of vice or crime work so much woe as this. Such a statement no intelligent person will be slow to accept, and no honest one to deny. The liquor traffic is responsible for four-fifths of our poverty, seven-eighths of our crime, and for a proportion of our disease, and vice, and wrong—to say nothing of taxation, which makes every other evil almost insignificant. Now, it is undoubtedly true that all these evils have a moral source. They root themselves in the choices of a free will. They would all disappear if the moral purpose of every man's life were set upon virtue, and it is equally true that a virtuous purpose must be free. No man is made virtuous by compulsion. His virtue is not put upon him or placed within him, save as he himself originates it in his own choice. I have no dispute, therefore, with one who tells me that law is not sufficient for virtue. I know very well that good laws do not make goodness. Evil remains in the human heart and in society under the best laws. *** While I do not believe that prohibition alone will stop the sale of strong drink any more than it will stop the continuance of gambling, or of theft, or of any other crime, I would make it clear by statute that it is a crime, believing, with Mr. Gladstone, that it is the duty of the government to make it as hard as possible for a man to go wrong, and as easy as possible for him to go right."

From another article (Rev. I. K. Funk's) these extracts are taken:

"It is evident that the flowing tide is at last with the temperance reform. The solution of the very great and complex problem in this reform is next in order; it stands next on the calendar of time. *** There was a time back in the twilight of civilization, in almost every country, when stealing was common and little thought of; that theft, in one way or another, was licensed. *** To the vast majority the law is the one visible, concrete form of right and wrong. It is a frightful blunder to place the educative power of the law on the side of a wrong. Let the thunder of the legal code be like that of Sinai, 'Thou shalt not.' Back yonder, in that distant twilight, Moses might have said, 'O Lord, the people are not ready for the prohibitory law. Public sentiment is not educated sufficiently. They will lie and steal and worship idols. Let us go to the reform gradually. Give them license laws, low license for worshipping a calf; high license for worshipping a full grown cow.' No, 'thou shalt not' has thundered down the ages, educating all the time upward its level. *** It is the duty of government to make the path upward as plain as possible and easy as possible, and the way to wrong dark and difficult. *** An unenforced righteous law is infinitely better than enforced law that gives half sanction to the wrong. It is never wise to legalize a fragment of wrong in order to suppress the remainder. In the end the experiment will be found always disastrous."

Senator Blair writes with equal force:

"Shall we teach total or partial abstinence? Is it not common knowledge that moderate drinking is the highway to the drunkard's grave? *** No, it is proved beyond all cavil that the only safe rule for the individual is total abstinence. *** Better moderate drinking than ebriety. So murder is worse than arson or theft. But all are bad. Of two evils choose the least. But why choose either, when you have at hand a policy of absolute wisdom? What good is there in a drunken stupor? If there be none, why then go silly over a single glass? It is all poison, and if total abstinence be the wisest policy or law for the individual, why is it not the wisest policy for society to lay down for the good of each and of all, under the sanctions of the law?"

Hon. Neal Dow thus writes:

"Looking the ground over carefully we find that the temperance men and women have come to the conclusion, unanimously and irrevocably, that under no circumstances nor for any consideration will we consent to any policy giving legal status to the saloon. *** Protection to the labor of the country from foreign competition, to that our people may have larger wages, looks only to this point, that our homes may be peaceful, prosperous, thrifty, happy, from a larger expenditure upon the necessities, comforts and refinements of life. The suppression of the liquor traffic, which produces the wildest dreams of the warmest imagination, since it would involve a saving to our firesides of more than fifteen hundred million dollars annually—a sum so vast as to be incomprehensible—now spent, lost, far worse than wasted in drink."

"The latest enumeration lies before me," writes President Bacon; "60,000 lives annually; hundreds of thousands of wretched homes, the

darkened future of millions of children; 35 per cent., according to Dr. Willard Parker, of all idiots, 45 per cent. of the insane, 90 per cent., according to Judge Noah Davis, of all paupers, and 80 per cent. of crime. These statements will bear large reduction, and the motives to action remain unaltered. The desire for human happiness, the labor for collective progress, the willingness to do and to suffer for righteousness, gather with overwhelming force in this one effort to defeat the avarice and appetite that are setting at naught the general welfare."

Hon. G. F. Stewart writes that "prohibition is a wise policy because it is the only successful one ever pursued by civilized governments for the suppression of crime. Whether in a military despotism or in a free republic, prohibition always prohibits the criminal customs of society when backed by rulers ready and willing to enforce it."

Closing his article which begins with the question, "Is prohibition a wise policy?" Rev. Chas. F. Deems says:

"There exists, then, a business in this country which can be carried on only by men whose moral character is at least so low that they cannot be expected to obey the law; a business which injures the country more than the most stringent prohibition of imports, or the most unrestricted free trade could; a business which produces more distress, destroys more property, happiness, and life, than all other things known, a business which injures the country every year more than our civil war did in four years; a business that produces four-fifths of all the robberies, thefts, murders, and other crimes in the land; a business which does the nation and the world more harm than war, famine, and pestilence combined; a business which stands against all material, intellectual and spiritual progress."

"THE HEIGHT OF COOL IMPERTINENCE."

In reply to a correspondent's question touching the American Bible Society, the *Western Recorder* talks to the point and teaches no unsound doctrine. The following article from its columns we heartily endorse, feeling as we do that it is in season and deserves a careful reading from Alabama Baptists. The question is raised, "By what authority does he (the agent) in small towns and rural districts in Kentucky, claim the co-operation and contributions of Baptist churches?" to which the editor thus replies:

"The only 'societies' with which Kentucky Baptists have any connection whatever are their own state boards and the Southern Baptist Convention with its two boards."

So far as we know, the agents of no society under the sun, with the exception of these, are allowed to take up collections in the Louisville churches. And the only authority which the agent for any outside society can have for asking for contributions in any Baptist church, is that the church, by a vote of the church, has granted him permission to do so. Baptist churches being independent can take up collections to send handkerchiefs to the man in the moon, if they vote to do so.

But in view of the many claims pressing upon us from all sides, the need of three times as much money for our Baptist work as the churches have ever yet raised, we hope none of our Kentucky churches will be drawn in to take collections for any outside societies whatever. All the money we can raise and more is needed in the Sunday-school and colportage work of our own state. As we are Kentucky Baptists let us send our collections for Bibles to our State Board, for the colporteurs which it employs. That board can buy its Bibles wherever it can get them to the best advantage in the open market, and its colporteurs know much better than the rest of us can, how much money ought to go for Bibles and how much for tracts, Sunday-school books and denominational literature.

Of course, we are Kentuckians as well as Baptists, citizens as well as Christians. It is well then to join in with our neighbors in the county Bible societies whose object is to put a Bible into every family in the county. But let these county societies be distinct bodies, co-operating with no society, but buying their Bibles wherever they can get them to the best advantage.

There is a cool impertinence in the agents of the American Bible Society going to Baptist churches to take up collections which is refreshing on an August day. They must think that Baptists are very ignorant or very mean-spirited. We do not complain that the Society never makes "donations" to Baptist churches. A man is a sorry creature who complains because, forsooth, he does not receive a present. High-spirited, self-respecting people are not on the lookout for donations. And donations coming from outside societies look, too often, suspiciously like bribes.

We have not forgotten, nor ceased to be grateful for the fact that before the war the American Bible Society never beneamed itself to insult the South, nor during the war did it ever offend, forget its business as a religious body and say one word upon political subjects. We honor it for its noble course in this thing. But we do not forget, also, its treatment of us as Baptists. As a denomination we have been insulted and snubbed

and discriminated against on the foreign field by the American Bible Society, time and again. It has refused to publish translations made by our missionaries, whose accuracy it dare not question, and has done all in its power to prevent the circulation of such translations, even when they were the only ones in the language, and the heathen must use them or do without the Bible. Therefore, it is the height of cool impertinence for the agents of this Society to approach Baptists and ask for collections.

Select Sayings from a Pulpit.

[From the note book of a constant hearer of Mr. Thew, a refined and highly cultured man, the successor of the late Rev. J. P. Russell in the charge at Leicester, Mass., historic by Robert Hall.]

Christ always saw the best in man. He saw the true manhood in the publican, beneath all his sins, and to that he appealed.

All theism, all creeds, all religion, yea all civilization, all hopes for the future, all love to man and human life hangs upon the answer to this question—"What think ye of Christ?"

If there is a doctrine which would make you think one unworthy thought of God, cast it from you. If there is a hymn which leads you to think unworthily of him, don't sing that hymn.

Is it not a very selfish thing, if it not mean and contemptible to take up religion to escape punishment? It is like the trading in the market place, merely giving up something here to gain something hereafter.

Do you know God has no fairer sight to look upon than a truly good man? No dewy morning dappled the east with gray, no evening sunset gilding the heavens with its glory, is half as beautiful as a good man. God is proud of a good man.

God does not look at what a man succeeds or fails in doing; he looks into the heart of him, at the desire to do, at what he yearns to do. I can think of nothing more encouraging when we try to do a good deed and fail than the thought that God judges not as man, but according to our best yearnings and strivings.

Suppose we had to stand before the judgment seat to-night, before the throne of God, and we had to make the open confession that if there had been no hell we should not be there. Would it not be enough to break the Divine Father's heart to have to tell him we were not there because we loved him, but because we were afraid of hell?

I have noticed, and noticed with gratitude to God, how at a political meeting, men of the coarsest type have smiled with joy at the utterance of a warm, glowing, true-hearted sentiment. Anything that has appealed to their highest nature has lit up their faces with admiration. It has taught me that to appeal to the highest in man is the way to win him.

There are men who are being sacrificed to day upon red-hot altars; are they sacrificing? Why, themselves. The business is no longer part of the life, but it has crept into the life, and it is the life. There is nothing so sure a man of any interest but his business. He has forgotten him to whom the business should have been consecrated.

Young men full of enthusiasm and noble intellect often think they can get God the Father from nature. Take my experience. No rosy dawn, however beautiful, will reveal the Fatherhood until you have first found it in Jesus Christ. It may be a beautiful sight that fair morning, but I have seen mornings so stormy that great ships have been torn asunder. I have seen women wringing their hands and breaking their hearts, and where is your God in nature then?

I do not believe that money, which is a necessity we cannot do without in this life of ours, should be spoken of as a curse. It cannot possibly be a curse, when our Heavenly Father has ordered that we should find it a necessity in our life. There is no more devil in a piece of yellow money than there is in a bunch of roses. When Paul speaks of all evil, he does not say the money itself is the root of all evil, but the love of it; and, besides, the men to whom Paul said that had been trying to sell spiritual instruction for money, that which no money can pay for, and no gold can gain; it was the meanest piece of business Paul had ever heard of; it was enough to pollute the devil and his angels.

What a Death.

Since the convention it looks as if the churches have quit giving. Just before the convention letters poured in, bringing remittances from a few cents up to fifty dollars. And that was in one of the months when there was no money in the country."

Bro. Roly wrote a letter to the Alabama Baptist which stirred the brethren, and not less than \$200 was sent because of that one letter. But, brethren, don't wait for another letter, don't wait for the association, take up your collections and let them flow in a steady stream. No fits and starts unless you can keep the fits on all the time. We have increased the amount asked for the Home and Foreign Boards; we want Alabama to give to each of these boards \$6,000. Nearly four months of the year have passed, and we have probably given them not \$1,000 each. We must have for state missions \$15,000; for indigent ministers we ought to have \$1,000, and for the Publication Society's Bible work, and our own colportage work we ought to have \$500 each—\$28,000 in all. We can raise it without trouble if the time of this present dearth don't last too long.

FIELD NOTES.

Dr. J. W. Ford has resigned his charge in Charleston, S. C., and will go to St. Louis, Mo.

Rev. Dr. Ellis, pastor of Eutaw Place church, Baltimore, has returned from a visit to England.

Bro. V. G. Hart, who is assisting Major Penn in his great revival meetings in Texas, is a native of Tuscaloosa, Ala.

Dr. J. B. English, who has been pastor of Grace Baptist church, Baltimore, has resigned and will go to Newark.

Dr. Broadus says if you find me a pastor who does not sometimes rest, he ought to go or he don't work hard enough to make rest necessary.

Contributions to the various enterprises fostered by the Baptist State Convention of Georgia from June 30 to July 31, amounted to \$2,787.80.

Twelfth Street Baptist church is about ready for the roof. The stone work will be completed within the next three or four days. *Amosiah Watchman.*

God permits no man to examine the book of life to see his name written there; but he permits the humblest soul to look in his own soul and see the spirit of Christ there.—*Selected.*

Major Penn calls such behavior as holding church letters "embezzlement," very properly holding that church letters are committed in trust to those holding them and addressed to sister churches.

Have had quite a revival at Center Ridge church. Baptized eighteen, and others are inquiring the way. The church was very much strengthened, and the good work seems to be abiding.—*Z. T. Weaver, Harris, Ala.*

At the late meeting of the Moody Bible school in Northfield, Mass., ninety persons pledged themselves to foreign missionary work, twenty of them having formed a band since the school opened. Several will begin work abroad this year.

Rev. R. R. Williams, D. D., a returned missionary from India, has located in Wyandotte, where he will make his home for the present at least. His return was for health. Few if any missionaries have accomplished more than he, and he will not be idle long.—*Central Baptist.*

In reply to a letter enclosing a postal note recently sent by us to Mr. Millard Ford, the afflicted Christian boy, he informs us that he suffers intense pain, but hopes some day God will take him home where he will be free from all pain and suffering. He asks the prayers of God's people.

A correspondent of the *Whig and Observer* says: "The Baptists of the 4th district of the Union association held their annual meeting with Bethel church, near Houston, Ala., on Friday, Saturday and Sunday last. Several queries were discussed by the brethren, much to the edification of the church."

"Cast all your care on him for he careth for you," are beautiful words, and how often are they quoted in addresses at funerals and in circumstances of trouble. They are infinitely more beautiful in practical experience. It is the experience of them that has made them sweet to so many hearts.—*Indiana Baptist.*

The *Eutaw Whig and Observer* says: "Rev. J. G. Apsey is protracting a meeting at the Clinton Baptist church. We hope that his efforts may be crowned with success. On Sunday, the 26th inst., he will begin a series of meetings in the Baptist church at this place. He will have able ministerial assistance."

Those who take for the burden of their song, "Respect religion but despise theology," seem to me just as rational as if a person were to say, "Admire the trees, the plants, the flowers, the sun, moon, or stars, but despise botany and despise astronomy." Theology is ordered knowledge, representing, in the region of the intellect, what religion represents in the heart and life of man.—*Gladstone.*

The *Baptist Record* says that Rev. Thos. P. Dudley and his father, Rev. Ambrose Dudley have been the only pastors of Bryan's Station church, in Kentucky, serving the church ninety-three years. Can another such instance be found in Baptist history? To which the *Baltimore Baptist* replies: "The two Garnetts rounded out a full century as pastors at Crook Run church, Colpeper Co., Va."

"There is nothing that shows a man's ignorance more completely than for him to say he cannot understand why a paper like the *Reflector* cannot be published as cheaply as some other paper he knows of." Please substitute *Central Baptist* in place of *Reflector*, and you will have our sentiments." Now then let the Alabama Baptist take the place of the above papers and you have our sentiments.

Want of reverence is the curse of this age. Reverence for parents, superiors, God's day, God's word, God's house and God himself, is everywhere wanting. It is said that an old painter of the fifteenth century, Fra Angelico, used to paint the head of Christ on bent knees. What a happy state of things would there be if there was a corresponding reverence in our land everywhere to day for all things divine! Not until there is a holy reverence for God and things pertaining to him can it be expected that there will be any reverence on the part of children to their parents or of young men to their elders.—*Christian Inquirer.*

The high-license law in Philadelphia has had beneficial effects. The consumption of substantial food has increased as the consumption of whiskey has decreased. The grocers and butchers report an unprecedented demand for flour and meat. This prompts the question if what we are told of partial prohibition produces so great an increase in business, how much greater would be the good wrought by total prohibition. The saloon is the foe of healthy business.

From the *Walnut Street Baptist*, (Philadelphia), Bro. F. D. Hale's church, we gather the following: During the three years work the hand of the church has been given to 920 at the church, and to more than that at the various churches with which the pastor has held meetings, making the total accessions, as the result of his ministry, nearly 2,000. The prospect is brighter and the congregations are larger and steadier than at any time during his connection with the church.

Dr. J. M. Frost, of Selma, Ala., recently visited Raleigh, N. C., and preached for the first church. Bro. Bailey says that every one was pleased who heard him. Bro. Frost has a habit of doing that, and we suggest to the Selma people the wisdom of keeping Bro. F. closer at home. Those North Carolina saints believe in covering the best gifts.—*Baltimore Baptist.* We think with the Baptist, that it would do well to watch our much beloved brother. The denomination in Alabama cannot afford to lose him.

I have just closed a good meeting with the church at this place. God has dealt graciously with us. Twenty-four accessions to the church—ten by experience, fourteen by letter. Bro. I. G. Skipper, of Wetumpka, labored with us nearly two weeks, preaching every night. I never heard the gospel presented with more force and simplicity. Bro. Skipper has won a strong hold on this people. The church is now in good condition and doing good work. The Lord be praised.—*H. H. Shell, Avondale, August 13th.*

A great hindrance to all religious work is the want of a definite purpose. It is said of some people that "they aim at nothing and hit it." The same might be said of much of the Christian work of to-day. The very first thing to do is to have a definite idea of what we desire to accomplish. The true object of the church is to Christianize the race, to lead men and women to accept Christ as their Savior, and to cultivate in them the Christian graces. The danger is that we will lose sight of this great purpose.—*Christian Secretary.*

Writing from Kansas City to the *Central Baptist*, the associate editor says: "Our saloon keepers have issued a platform. They resolve to support no man for office who does not agree to stand by them in favor of plenty of whiskey and Sunday opening. They have openly invaded conventions with this on their banner, and propose to do the dictating. The whiskey question is in politics. The saloons have put it there. What the temperance people of Alabama want is to keep whiskey out of politics. This is the wisest, safest rule."

What is true of Missouri Baptists is equally true of Baptists in Alabama. The *Central Baptist* says: "The selection of delegates to an association is not an unimportant matter, yet many of our churches seem to regard it as such. Some candidates do good and candor requires us to say that some do more harm than good. Pick out men who are pious, discreet, and who have the good of the Master at heart. We are satisfied that in this matter and the meetings of many an association have been ruined by some ill-selected delegate."

The passage in Swinton's history on account of which it was expelled from the Boston schools, is this: "These indulgences were, in the early ages of the church, remissions of penance imposed on persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of an indulgence was said to be delivered from all his sins." The only question now is—"Is that a correct historical statement?" Are Roman Catholics willing to enter jointly with Protestants into an impartial investigation of that question? If so, we can promise there will be no shirking on the part of Protestants, either of the investigation or its results.—*Christian Statesman.*

Rev. D. C. Culbreth, of Vance's, was ordained by a presbytery consisting of Revs. J. T. Verby, N. H. Williams and W. A. Hobson on Sunday, August 12th. The ordination sermon was preached by Rev. J. T. Verby from 1 Timothy 3: 6: "This is a true saying, if a man desire the office of a bishop, he desireth a good work." The candidate stood a satisfactory examination, and, after the laying on of hands, the charge was given by W. A. Hobson. Bro. Culbreth came to our state from North Carolina highly recommended by some of the most prominent Baptist ministers of that state. He established, and was for some time editor of the *Avondale Enterprise*. He was licensed to preach in his native state, and would have been ordained had his health not failed. Bro. Culbreth has done some very acceptable preaching since coming to Alabama. The church at Scottsville calls for his services. We hope the Lord may abundantly bless his labors.—*W. A. Hobson.*

From Bro. Pickard.

Dear Baptist: Bro. Stakely is spending his vacation in Boston and New York. He has done a great work here since he came, and the First Baptist church is rapidly becoming a great church under his leadership. Results of his work are phenomenal.

Dr. Broadus is supplying the Calvary Baptist church of this city during August. What a privilege to hear him! Dr. Broadus! What a name! He is a grand part of Baptist history. He is, and must be for years to come, in the warp and woof of Baptist thought. Great beyond description, yet gentle as a model woman, profound in the deepest knowledge of the Bible, yet in his writing and in his preaching he is simplicity itself. Last night as I heard him, and saw hundreds leaning to catch each word, as his great brain and heart carried us back to Palestine and made us all present witnesses and sympathizers at the grave of Lazarus; as we saw Lazarus come forth from the grave; as we saw Martha rush forward and embrace her risen brother, and Mary fall in tears of gratitude at the Master's feet, I said in my soul: We have but one Dr. Broadus; God has given him to us; he is the property of Southern Baptists—he is our great scholar, teacher, preacher. Illustrations name! He will not be with us very much longer! He is ours; let us not wait till he is gone to tell him that we love him! Let us love him and let him know it while we have him!

Fraternally, W. L. PICKARD.

1235 N. Y. Ave., Washington, D. C.

To the Members of the Judson Alumnae.

Lamenting the fact that of late years we have drifted somewhat apart, and desiring to participate once more in one of those glorious old-time reunions, we feel that it can be brought about in no better manner than to arouse your joy and pride by a recital of the past success and future prospects of our alma mater. Doubtless that which will interest you most will be the part our society has taken in this work. Were you to visit the old Judson and gaze upon our handsome concert hall, realizing that our society furnished \$2,000 towards its erection, you would see that our exertions to promote the welfare of the old school have not been all in vain.

Many improvements have been added, chief of which is a spacious north building three stories high, containing the study hall, recitation rooms, practice rooms, and large, convenient art rooms. Then, too, the grand pipe organ, the handsome school organ in the South. Besides these, the pupils enjoy the advantages of gas and water works. We hope soon to have the building heated by steam.

With its able faculty and many conveniences, what more could be desired? Through the benevolence of one of our members, Miss C. Snow, the society received \$200 for the purpose of educating, at the Judson, some worthy child, who, otherwise, might be denied such privileges. For the past three sessions we have had a very bright little girl at school, who gives promise of being an intellectual and useful woman.

One thing especially to which we wish to call your attention, and of which many of our members are ignorant, is to the fact that some time ago a resolution was passed by the society that each member should be taxed one dollar (\$1.00) annually. This is to defray the expenses of the society and add to the educational fund.

From the few subscriptions received, we feel sure that the members have not been notified of this lately adopted plan; for it cannot be for lack of interest in so noble a cause that this seeming negligence has occurred. One dollar a year is but a small amount when we consider the vast good to result from such an education as the Judson affords.

We are sure no one who has reaped the benefit of such a privilege can refuse to send us this small sum each year. MARGIE E. LEWIS, Pres.

MARY HURT, Secretary.

How we Should Live.

However miserable and despicable even one may be, make him your friend, if possible. The friendship of a dog is better than his enmity. There may be a great future ahead of the most unpromising hearer when your message reaches, and he may be one of the brightest stars in your crown of rejoicing. I love to think how grand and glorious the miserable objects around us, whom we lead to Christ, are going to be in the next life. The law of compensation holds every where, and many a man who has very little here will have much there. If you had been Lazarus' pastor, and had sat by him and held his hand in yours as the dogs licked his sores, you would probably have been quite ready to decline his invitation to dine with him on the crumbs which fell from the rich man's table, and to have slipped over to the rich man's palace and taken the first chance at his sumptuous dinings. But what a change came to the poor beggar! And it will be just that way with all Christ's poor. Besides, they and we belong to the same family, redeemed with the same precious blood, and begotten by the same Almighty Spirit. In other families, special tenderness and more abundant love is the portion of the little cripple; and it should be just that way in the royal family. Too often we fail to deal as gently as we ought with our brethren and sisters whose weaknesses make them conspicuous.

uous. We call them cranks and make them the objects of ridicule. That should never be done. Their infirmity may be as much from God as would be a stroke of paralysis or downright insanity. The weaker they are the more tenderly we should deal with them. They may be a worry to us now, but it may be that they have been eminent in other days as Christian workers. Sometimes the very infirmity under which they suffer was brought on by labors and sacrifices for God, which have weakened mind and body. Bear with them and help them as you would if they were your brothers or sisters in the flesh.

One reason preachers have such a hard time is that there are so many class excuses for not doing the Lord's work. If they can only get a point against their pastor, it saves them any amount of work and money. They can keep away from Sunday-school, prayer meeting and every other kind of church meeting—can get clear of all the poundings and surprise parties given in the interest of the pastor. They can say: "Get another pastor and I will go liberally;" and in the meantime they can hold their own and lead their way to glory (or to somewhere else).

If you do your duty, you will make enemies in the church and out of it. You must tell people their faults. Lovingly, but plainly and firmly, you must do it. You must look in the eye the baptized miser, who is shaving his brother's paper at a ruinous discount, cutting to the bone and scraping the bone, and tell him what you think of him. He will probably interrupt you and ask about the little girl whom he wants turned out of the church for dancing; but don't let him draw you off on that side issue. That dancing girl is an angel compared to him.

Then there is the whiskey man—the one who drinks and the one who sells it (often the same man does both). He knows what he is doing. He knows that nine-tenths of the crimes and wretchedness of the country flow from this giant evil. He is expecting you to speak to him, and in his heart he will think better of you if you do it. Still, he may pretend to be offended and may ask you why you don't preach against the Mormons and let him alone.

One need not go into particulars. There are any number of mean things people do and you must set your face against them all. The sister who goes around serving up dishes of gossip—thus serving the devil in the best way possible; the man who praises justice and chews his brother, who is trying to see how much he can imperil the well-being of his child for time and for eternity, by heaping up money for him—these and many more must each have from you his and her portion in due season; but to do the subject justice, you will be sure to gain the ill-will of some whom you would be happy to count among your friends, and, unless you keep your eyes open, some of them will give you trouble. You must think as well as watch and pray. You should heed the advice of Lord Bacon when he says: "It is good discretion not to make too much of any man at first."

And his lordship might have added that, when you find one can't be trusted, you had better have as little to do with him as possible. Christ did not commit himself to everybody. He did not always tell all he knew. He sometimes answered a question by asking another. The best way to be on friendly terms with some people, is to have as little to do with them as possible. That does not mean that you don't love them, and wish them well; it only means that you have some common sense (by the way, the most uncommon thing in the world). You can't keep in with some men without all the time praising them. The only subject they talk about is themselves, and that is the only subject in which they feel any special interest. No man with becoming self-respect would cultivate the acquaintance of such a person. Tell him that you have the kindest feelings for him, but that it has dawned upon you that there is something else in the universe besides himself, and that life is too short to listen to him tell more than fifty times the same joke, in which he is (as everything) the hero. The sooner you shake him off as a man of that sort, the better for you.

But the meanest man on earth is the man who carries on the largest business in impugning motives. As certain who runs the largest trade in the line, and who will have, beyond doubt, the vilest man or woman on earth. You have some way to meet every other charge; but when one assails your motives, you are helpless. From the nature of the case, you can't disprove the accusation. After disclaiming an evil intent, there is nothing else you can do. You know that your motive was good, and God knows it; but, as none other can search the heart, there can be no other witness. There is nothing left for you to do when your motives are impugned but to do the best you can—which is most generally to do nothing.

Of late years, much of bitterness has been eliminated from political and religious discussions. Bad as it is, now with the politicians, it was formerly much worse. And the change is far greater in the contests waged by the rival sects of Christendom. The day for fierce denunciations of those who chance to differ from us in our interpretation of the teachings of the sacred Scriptures about the ordinances and the order of God's word has passed, never to come again, let us hope. The extreme Baptist fighter, who has hurled his anathemas against every man who dared to question his

teaching or his way of maintaining his dogma—is as truly a thing of the past as is the Confederate bond into which he put his hard-earned wages. He had his day, and he made things quite lively while it lasted; but, thank God, it is sunset with him now. He may try to work up an excitement about non-intercommunion among Baptists, Baptist succession, Landmarkism and feet-washing, but he will find that Christian people, however much they may differ as to feet-washing, are agreed in washing their hands of all such disputings.

A like improvement may be seen in the personal kindly relations of Christian workers to each other—editors, pastors, deacons, and even the lady members of the Dorcas Society. It was not always thus. You need not go back many years to find in great Baptist States the Baptist kingdom broken to pieces and led by rival leaders. How often has the alienation of prominent brethren well nigh wrecked the denomination in a whole city or State even. But no such thing as that is possible now. We have gone some distance beyond that milestone, and it is now generally understood that the easiest and quickest way for a man to dig his own grave is for him to worry his fellow-church members with his personal grievances.—*Mother Grimes, in Religious Herald.*

Pine Barren Association.

The Pine Barren Association meets this year with the church at Montecorey on Wednesday before the third Sunday in September. Those who expect to come from a distance will send their names to J. G. Little at Montecorey, and he will have conveyances at Pine Apple on Tuesday evening for all who come by rail. Brethren within the bounds of the association are expected to attend, and those without are cordially invited to attend.

W. J. ELLIOTT.

Attend the Meeting.

In a few weeks the day set for the contribution to Howard College by all the Baptist churches in the state will be observed. The *Chronicle* would like to offer a suggestion to the ministry, clergy and priesthood and the laity of Birmingham. The Baptists have located this college near our city and it was done largely because Birmingham wanted it done. Money has been very close since its location, and many who were able then to give are not able now to give any but small amounts.

The college is a great addition to Birmingham, and Birmingham should do something for it. All cannot give a subscription list, but all can give something towards the immediate needs of the college.

Our suggestion is that on the Sunday designated, of which more notice will be given in due time, everybody attend the Baptist churches and give something, small or large, to the fund. Let the other churches give up their service on that day so that the congregations may attend the Baptist churches. If that is not deemed advisable, let it be announced that the contribution that day will be presented to Howard College.

People who do not attend church regularly might go that one day and help a good cause and do something to help Birmingham redeem her promises. This college will add to the value of our property. It brings people to our city. It adorns a suburb and we, should all do something and do it now.—*Chronicle.*

Cosco River Baptist Association

Alabama Baptist

MONTGOMERY, ALA., AUGUST 30, 1889.

Rev. C. W. HARRIS, Editors.
JAN. C. POPE, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.
Trinity Station, Ala., Editor.

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Montgomery, Ala.

Office upstairs, 17 1/2 South Perry Street.

A SUPPOSED case of yellow fever has occurred in a Philadelphia hospital.

We regret to learn of the death of Bro. Autry, of Sumter county, which occurred very recently.

WE REJOICE with our brother, Major J. G. Harris, that his entire family now belong to the church.

THE total number of cases of yellow fever at Jacksonville up to Monday was 100 and still the cases increase.

A BROTHER says they dropped their preacher because he was too dictatorial. Preachers should not try to lord it over the church.

COL. JOHN SNODGRASS, of Scottsboro, has passed away. He was a man of great usefulness, and leaves behind a good name and many friends.

SEVERAL of the good men of Marion rightly protest against our representatives of the Kolb party spending their Sabbaths in exhibiting the resources of Alabama. Correct, brother Advertiser, let them show how Alabamians keep the Sabbath.

IT GIVES us pleasure to introduce to the denomination Dr. B. H. Crumpton. The honorary degree of doctor of divinity was conferred upon him by the Trustees of Howard College recently. The doctor has our hearty congratulations.

WE are sorry to see Bro. W. D. Fordville suffering with his eyes. He recently had the misfortune to have a cartridge explode while placing it in a gun, and the powder fly in his eyes. He had an operation performed on them in Montgomery last week.

BRO. THOMPSON, of Adams Street Baptist church, is doing a great work. He is thoroughly organizing his members and will soon have the church in a condition to do great things for the Master. He is a hard worker, and we pray the Lord to prosper his cause through his efforts.

OUR congratulations to Prof. W. M. Webb, Principal of Perdue Hill High School, who was married to Miss Nettie Lucile Erwin, in Opelika, Ala., on Tuesday evening last at 6 o'clock. May their lives be full of happiness, and may joy and prosperity attend them all the journey of life.

WE'll say one of our exchanges: "The preacher who allows his congregation to look upon him as a pauper is entitled to no better treatment than he will receive." The churches, as well as the world, admire a man of spirit and independence. Show yourself a man in every particular, and the world will treat you better.

WHILE the government of Baptist churches is democratic, and each church regulates its own affairs, and is independent of every other church, yet there is a unity between the churches that makes it necessary for each church to respect the action of her sister churches in all matters of discipline, unless it is a clear violation of scriptural teachings. Therefore it is wrong for one Baptist church to receive the excluded members of another Baptist church. This destroys the fellowship which should exist between the churches. It is also wrong for members who have been excluded from a Baptist church rightfully and scripturally to set themselves up as a church. If it is wrong for them to set themselves up as a church, it is certainly wrong for other churches to recognize such a body as a church of Jesus Christ. Such action produces confusion and disorder.

LAFAYETTE is to be congratulated on having secured the services of Prof. J. M. Mill as president of her high school. He is a teacher of fine character and a noble Christian worker.

ELDER W. C. BLEDSOE has been selected vice president of the foreign mission board for Alabama. Our readers will remember that Bro. J. J. D. Renfro held this position for many years, and filled it with credit. The appointment of Bro. Bledsoe is a good one, and we are sure the interests of that board will not be neglected in our state. Our columns are open to his pen regarding that great work.

Let every preacher feel himself an agent not only for the ALABAMA BAPTIST, but also for Howard College and the Judson Institute. Talk for these interests and work for them and you will be surprised to find how much good you can do. Tell your people now and then, what is being done in a Baptist way, and they will be stimulated to help in the general work. You cannot expect your flock to advance in liberality without they are informed regarding the interests fostered by their denomination.

It was our pleasure to spend a few hours last Saturday and again on Monday in Opelika. We met brother Roby and several of his noble brethren. They are moving on harmoniously with all their church work. The Sabbath-school, led by brother Collier, is full of interest. The Baptist school, presided over by brother Sutton, promises even a fuller attendance next session than the past. The business men of Opelika are hopeful, and seem already to be doing a good business. This is a splendid town and has a superior class of citizens.

IT WILL be remembered by a great many how the papers alluded to Gen. Sheridan as the great Christian warrior. If the following is true, and we are told that it is, then where was his Christianity? He is reported as saying about a year ago:

"If I only had the simple faith of my wife, but I have not. To me the future seems oblivion. If we have a future beyond the grave, then we must have had an existence before this life. These are mysteries which I have often thought over, but I can not fathom them. How much comfort the great mass of mankind get out of that little and yet potential instinct summed up in the word faith. I was born into the Catholic church and cannot get out of it. But I have my own views. We must do our duty in life. We are here and must make the best of it."

The sickness of our mother prevented attendance on the Conecuh county association at Georgiana until the last day. When we reached the church Bro. B. H. Crumpton, D. D., was speaking on woman's work. Following this brother Rev. G. A. Anderson made a most earnest and sensible speech for Howard College and ministerial education. At 11 o'clock Bro. L. D. Bass preached to the sisters a good sermon, showing how many things woman can do. The afternoon session was devoted to talking about religious literature, temperance and other important matters pertaining to the welfare of Christ's cause.

This association, in its early session, had been favored with the presence of brother Riley, president of Howard College, Prof. Averett, president of the Judson, and W. B. Crumpton, Corresponding secretary of the state mission board. They all made good speeches for the interest of our schools and missions. The general impression seemed that much good had been accomplished by this meeting. Pastor Waite protracted the meeting after the close of the association.

Bro. Bell made a good moderator, as did Bro. Brooks a clerk. The next session meets at Evergreen in October, 1889.

DEDICATION OF THE CHURCH AT HILLSBORO.

On Sunday, the 19th inst., the Baptist church house at Hillsboro, Ala., was dedicated. Rev. D. W. Gwin, of Decatur, preached the dedicatory sermon and Rev. Mat. Lyon, of Moulton, made the prayer, after which Dr. Gwin dedicated the house to the worship of God in a few but most appropriate remarks. The congregation was large and very attentive. Before the house was dedicated the pastor made a statement as to the cost of the building and the amount due on it. The house cost something over \$2,000. There was a balance due on it of \$665.60. This amount was necessary to be paid to pay the church out of debt. The pastor then appealed to the congregation for help. In a short time the sum of \$752.60 was raised; more than enough to pay the debt. There was general rejoicing at this result. The people of Hillsboro are a noble people. Members of the Methodist church responded liberally and are entitled to the thanks of the Baptists for their help. In fact, the entire community assisted in the erection of this house, and are entitled to the thanks of our church at Hillsboro. We are also glad to say that brethren and friends outside of Hillsboro who were present at the dedication con-

tributed liberally. Some brethren from Moulton did nobly, and will not be forgotten by the Baptists of Hillsboro, but brethren William Irvin and Thos. and Charles Lynch are always on hand where good is to be done. The Baptists of Hillsboro have now a most elegant and commodious house of worship. It is 60x40 feet, with a baptistry in it. It is an ornament to the town, and we are proud of it. A meeting is now progressing. The pastor is assisted by Dr. Gwin, who has been preaching most ably and acceptably. The people are greatly pleased; the congregations are good and seem to be very much interested. We trust we shall have a glorious meeting and that many souls will be converted to God.

STATISTICS OF CHURCHES IN THE UNITED STATES.

The New York Independent has published a very full statistical exhibit of the various denominations of Christians in the United States. These statistics are derived from the official reports, and we suppose they are very nearly correct. We give that of the leading denominations:

Baptists of all kinds—Churches, 45,434; ministers, 30,998; members, 3,971,685. Of this number, regular Baptists have 31,831 churches, 20,477 ministers, and 2,913,215 members.

Methodists of all kinds—Churches, 48,258; ministers, 28,313; members, 4,699,529.

Presbyterians of all kinds—Churches, 13,057; ministers, 9,585; members, 1,136,685.

Episcopalians—Churches, 4,766; ministers, 3,331; members, 446,785.

Congregationalists—Churches, 4,404; ministers, 4,090; members, 457,584.

Roman Catholics—Churches, 6,829; priests, 7,596; population, 7,200,000.

Net gain over 1887:

Baptists—Churches, 4,587; ministers, 3,100; members, 244,478.

Methodists—Churches, 956; ministers, 820; members, 166,871.

Presbyterians—Churches, 189; ministers, 156; members, 54,249.

Episcopalians—Churches, 242; ministers, 66; members, 20,254.

It will be seen from these figures that the Methodist stand first in numbers—enumerating the fifteen different Methodist sects. The Baptists stand next—counting about thirteen different divisions of them. But the regular Baptists compose about two-thirds of the whole number, while the Episcopal Methodists, North and South, compose about three-fourths of the whole. The Roman Catholics count all who sympathize with that church, or have been sprinkled by its priests.

So far as increase of numbers is concerned, during the past year, Baptists stand first. They have increased over 6 1/2 per cent., while the Methodists have increased something over 3 1/2 per cent. This gives a very gratifying exhibit of Baptist growth during the past year. We look for a still larger growth during the present year. We think the next year book will show that we number 3,250,000 instead of 2,913,215.

As a denomination we ought to be greatly encouraged. We are not falling behind, but we are making a very considerable advance. Moreover the doctrines which characterize us as a denomination are growing among other denominations of Christians. The Methodists immerse a large number of their converts who demand it. Infant sprinkling is declining. The necessity of a converted church membership is insisted upon by many of the ministers of Pseudo-baptist churches, and thus Baptist leaven is working among Methodists, Presbyterians, and Congregationalists.

Let us, as Baptists, stand firm in the defence of the truth, and make no compromise with error in any form, and we have nothing to fear. God will continue to bless his truth.

LA FAYETTE, the "city set on a hill," was visited last Saturday and Sunday by our senior. It was his pleasure to spend the time at the home of Rev. W. C. Bledsoe, the pastor of the Baptist church. Dr. J. E. Chambliss was there aiding in a protracted meeting. The three sermons your scribe heard were very strong and practical discourses. The saint and sinner were clearly shown their standing before God. It is hoped and believed that such faithful preaching will accomplish great good.

The town of La Fayette is one of the choicest communities in our State. It has always been blessed with good schools and churches, hence the citizenship is intelligent. It is noted for fine health, chills being unknown by the people.

The Baptist church has a fine body of members, most of the families read the ALABAMA BAPTIST. The Sunday-school superintendents Bro. Denison, a wide awake lawyer. The ladies' aid society is a true enough working circle. They have bought an eligible site for a new church, and are working to make money enough for a new building. Bro. Bledsoe is deeply loved by his members, and has the pleasure of seeing development constantly going on.

JNO. P. SHAFER, Financial Secretary.
Box 840, Birmingham, Ala.

DR. RILEY.

Every body is enthusiastic for President Riley and Howard College. The old students say he is the man, and our best workers and thinkers agree that the trustees have acted wisely in his election. He is going to do grand things for the college if we will just help him. Now, everybody to the front! We can be assured that the college will be run on no narrow policy. The best of order will be had, and the college has a president in fact.

The Eutaw Whig and Observer says: Rev. B. F. Riley has been elected President of Howard College and has accepted the important position. A man of sterling integrity, pronounced opinions, practical sense and earnest piety, he will discharge well the duties of his office, and we anticipate good results to the college from his election.

The Tuscaloosa Gazette says: Dr. Riley is a prominent minister of the Baptist church, and is a scholarly, Christian gentleman. He is in the vigor of manhood, probably being under forty years of age, and will no doubt enter upon the discharge of the responsible duties imposed upon him with all the earnestness and ability that he possesses. He is the author of Riley's Hand Book of Alabama, a work which is regarded as authority on Alabama affairs.

Among other things the Birmingham Herald tells us:

The gentleman who has been selected to the responsible trust is Rev. Dr. B. F. Riley, a distinguished minister of the Baptist denomination who has for some years past resided at Livingston, Ala. * * * The Herald congratulates the management of the Howard on their good fortune in securing the valuable services of so able a man as Dr. Riley, for, in addition to his ability as a preacher, his extensive acquaintance and popularity throughout the state, will be a means of securing a large attendance of young men.

Our Mountain Home has this to say: Dr. Riley is one of the foremost ministers of the state and the trustees of the college did their work well in making the selection.

DR. DOWLING RESIGNS.

Dr. Dowling, of Cleveland, Ohio, who recently expressed himself as in favor of open communion, has resigned as pastor of Euclid Avenue Baptist church of that city. In his letter of resignation he says:

"The only tribulation of appeal of which I know in our denomination, is that which is composed of the presidents of our colleges and theological seminaries, and the editors of our denominational press. When, after careful study and prayer, I reached the conclusion that certain interpretations of Scripture, which in times past had formed a doctrine of the Baptist church, were opposed both to the spirit and the letter of the Great Oath of Baptism, I said frankly to that tribunal: 'If there is room in our denomination for a pronounced open communionist, then I will stay; if not, my home, but if there is not, there need be no harsh words; good men have differed before this, and surely the last place for bitterness is in the presence of our Lord's broken body and poured out blood. Say so, and I will go away.'"

"In a spirit of perfect kindness, but of unmistakable meaning, the answer has come back; you have read it in editorial utterances from the Atlantic to the Pacific. There is now left to me only one honest course, and accordingly I present to you to-day, my beloved people, to take effect on the first day of October next, my resignation as pastor of this church."

We think this was the proper course for Dr. Dowling to pursue. We can only say to him, Go in peace. He does not say what denomination he will join, but we risk nothing in saying that if he is a Baptist in all other respects, except close communion, he will find no denomination whose doctrines suit him so well as that which he is about to leave. If he connects himself with any Pseudo-baptist church he has to practice sprinkling and infant baptism, which, as a Baptist, he must look upon as errors and practices not countenanced by the word of God.

We wish to say a word for the quarantine officer. Persons in traveling for the next two months will sometimes be troubled with these protectors of the health of the country. We see some who treat them rudely, others who make a jest of their work, some get vexed at little inconveniences to which they are subjected, but all should remember that they are officers of the law, and are worthy of respect.

Howard College.

Will the moderators of associations in Alabama, when no one appears to represent Howard College, please appoint some one to do so?

Please instruct the brother appointed to take a collection for the purpose of erecting a dormitory building as per the recommendation of the state convention at Talladega last July. Send the amount to me, or through W. B. Crumpton, at Marion, if more convenient. Also instruct the party representing us to collect endowment notes, and remit the collections to me and I will return the notes properly cancelled. Let us do this work promptly and gladly. We must rally around our college, at once, and build the dormitory. The main building is in progress of construction, and when finished will be one of the finest college buildings in the state.

The attendance last session was larger than for years, (157) and a larger attendance is expected this fall. God bless our college.

JNO. P. SHAFER, Financial Secretary.
Box 840, Birmingham, Ala.

FIELD NOTES.

Dr. Stratton has returned to Marion from his summer vacation.

Bro. Carlisle, of Opelika, is rapidly recovering from his late illness.

Dr. T. C. Teasdale is in a low state of health. He is quite old.

Rev. Catt Smith has been with pastor Elliot at Pine Apple in a meeting.

Elder W. C. Bledsoe will be with Bro. Chambliss in his meeting at Furman.

We appreciate the kind offer of Dr. W. C. Cleveland to help us all he can in our work.

Rev. W. B. Carter, of Hartsville, has been called to the care of Brownville church.

Gov. Seay has appointed ex-Gov. Rufus W. Cobb probate judge of Shelby county.

Our prayers go out to Bro. Ryan in his affliction. May the Lord bless him and restore him to health.

Rev. S. M. Provence was so badly afflicted with rheumatism in Missouri that he was compelled to come south. He is in New Orleans.

Funds are being raised for the establishment of a high school for girls in Eutaw. We wish the undertaking a grand success.

Rev. J. B. Moody, one of the editors of the Tennessee Baptist, has moved to Nashville, and will open a branch office of that paper in that city.

Have just attended the young association, Conecuh. It is a fine body. They took time to discuss every subject thoroughly. No haste, no waste of time. —B. F. Riley.

Dr. Riley is one of the most eminent young divines in the Baptist denomination of this state, and is well fitted for the position he has been called to fill. —Troy Messenger.

We have received a lengthy letter from Bro. J. K. Mason telling of the kind treatment recently shown him while on a visit in Monroe county. He is deeply grateful for the attention he received.

We are glad to know that our dear brother, Judge Bentley, of Rockford, is improving from his terrible stroke of paralysis. He is said to be cheerful and happy even in his affliction. May God's blessings be with him.

The Baptist church of this city has extended a unanimous call to Rev. Marshall D. Early, of Little Rock, Ark., to accept the pastorate of the church. —Talladega Mountain Home.

Bro. W. B. Riley, one of our Howard theologians, who has been on a visit of days to relatives in Montgomery, returned to Birmingham last week. We are glad to state that he has recovered from a recent spell of sickness.

We would again remind the brethren that we have blank forms of church letters and associational letters, for which we charge 25c a dozen. Send us your orders and they shall be promptly attended to.

Rev. Jno. G. Apey announces through the Eutaw Mirror that he would begin a series of meetings at that place on Sunday last, assisted by Rev. L. E. Hall, of Mississippi, and Prof. J. H. Bassett, of Alabama.

Richmond College has an advertisement in another column. Don't fail to read it; this is one of the finest colleges in the state of Virginia, and we take great pleasure in calling our readers' attention to the announcement.

Bro. Barbour preached to a large congregation to-day. The people of this village are being aroused. With God's blessing we hope to build up the cause in this town and vicinity. —Daniel W. Campbell, Cottondale, August 20th.

Send us all your news notes, brethren. Don't be afraid you'll send too many. If we get two items about the same thing, all's well, we'll tell the brethren what you are doing, whether we publish both items or no. Let us hear from you.

A letter from Bro. G. D. Benton, Farmersville, Texas, dated August 18th, says that he anticipates leaving that place at the close of the present associational year. Come over into Alabama, brother; we have room for you and work enough to do.

Our brother, Rev. Z. T. Weaver, at Harris, does not fail to remember us, and every now and then we are in receipt of a new subscriber or renewal from him. Send us all you can, brother, we are duly thankful, and need all we can get right now.

The Anniston & Atlantic Railroad Co. will sell delegates attending the association from all regular stations on this road, round trip tickets for one fare, good for seven days from September 7th. —Aner Williams, moderator Coosa River Baptist association.

In this issue will be found the announcement of the West Point Female Seminary, Va., Mrs. Broadbudd, Principal, situated in one of the most charming localities in old Virginia. Send and get her catalogues and see her very liberal terms and excellent endorsements.

The Bethlehem association meets at this church (Philadelphia) the last week in September, beginning on Tuesday after the fourth Sunday, which day will be the 15th, instead of 18th, as you have it in your paper. —J. F. Nettler, church clerk, Kempville, Aug. 20.

Have been in quite a number of protracted meetings. Was with Bro. Baber at Antioch, Bro. Burden at Sandy Creek and at Liberty, Bro. Colley at New Hope, Bro. McCarty at Lebanon, and have been here at Liberty since Sunday night. —Thos. B. Ferguson.

While the Woodlawn Baptist church is proud of the honor conferred on her pastor, Dr. B. F. Riley, in being elected president of Howard College, she is equally as sorry to lose him as pastor, and cannot afford to make a mistake in the selection of a new pastor to follow such men as Drs. Cleveland and Riley, her former pastors. —F. M. W., Woodlawn.

Dr. Riley is hard at work canvassing the state for Howard College and reports the prospect a most encouraging one for enlarged patronage next year. Brethren are meeting him everywhere with pledges of aid. Profs. Giles, Smith and Waldrop are also in the field.

A brother writes that we were in error in stating that there had been considerable sickness in Notasulga of late. We made the item from the statement of a correspondent to an exchange. We gladly make the correction and now put it this way: We are told that the health of Notasulga is very good indeed.

Sister B. Bailey, of Brundidge, sends us an account of their meeting. So does a good brother. We are glad to know that their church and Sunday school is in such excellent working condition. They have a good officered school within classes. Earnest, zealous teachers is a part of the blessing the church enjoys.

A good brother from Furman writes us: "Your suggestion of Dr. Riley for the Presidency of Howard College was eminently proper, and I would be delighted to see the Dr. elected to that honorable position." Well, brother, your best wishes are realized and we take great pleasure in introducing to you President Riley.

Leaving out name, we get the following note from a post master: "It becomes my official duty to inform you that I refuse to take his paper out of the office. * * * As a Baptist he should take it, but he has his own guardian." The brother is only a few months in arrears, but we look for him to pay us soon, as all should do who say stop.

Bro. W. B. Carter has tendered his resignation of the care of the Cullman church, to take effect at the September meeting. This is a good field for a good man, a good church of true hearted brethren and sisters. Bro. Carter writes: "I leave them because I am called to other work and feel that the Lord is directing me. God bless the Cullman church."

Dr. Riley is self-reliant and brilliant, with fine literary attainments. He has good practical business gifts combined with enthusiasm. Above all his feelings are embedded in the interests of the institution. No man in our ranks is better fitted for the position. I cheerfully concede the wisdom of the board in its action, and earnestly commend him as the right man in the right place. —G. S. Anderson.

A brother writes: "I feel that now is the time to offer special prayer to God that he may send us more laborers into the field, and that he may open the hearts of the brethren to more liberal contributions for the support of the gospel." We think with you, brother. We want an advance movement all along the line. Now is the time to do good work for the Master and render our best service to his cause.

Rev. Rufus Figh, who was born in Tuscaloosa, Alabama, and educated in Greenville, S. C., died in Laveria, Texas, on the 17th inst. He entered upon his first pastorate at a mission station near Montgomery, and was pastor at Wetumpka, Montevallo, West Point and other places until his removal to Texas. He was engaged in Sunday-school work for a time, and had been in ill health quite a while previous to his death.

The world and the things of the world satisfy the needs of the body only. Nothing but God and the things of God can satisfy the needs of the soul. The atmosphere does not give the breath of life to the soul. Wine does not refresh the soul. Gold does not make the soul rich. For these things, and for all, the soul must look to God. The soul finds all in God, or finds them not at all. —Christian Index.

The management of the state fair have been having a tussle with the whisky question as to whether they would let it be sold on the ground or not. Last year they received \$800 for the privilege and no disturbance was caused thereby. —Birmingham Age. And it is safe to say that in the tussle the management will come out on top. They are right in keeping whisky off the grounds. An eight hundred dollar license to encourage drinking—what a procedure!

On the second Sunday Rev. W. B. Crumpton assisted us at Pine Flat church. Perry county, in setting apart W. B. Alexander and J. M. McCullough to the office of deacon. Bro. Crumpton preached us four capital sermons, and did the best work that was ever done in this church for the Lord. The meeting continued eight days. Rev. J. W. McCollum came on Monday and did some good work. The church enjoyed quite a revival. —L. M. Bradley, Felix, Ala.

Bro. J. A. Davison, of Yantley Creek, writes us that the Zion Baptist church has recently had a very interesting meeting. Bro. J. C. Foster, of Mississippi, conducted the services. Seven converts joined the church, five ladies and two young men. Bro. J. K. Ryan, who has been their pastor for thirty-four years, resigned on account of sickness. The church unanimously elected Bro. Foster pastor, but he asked for two or three weeks in which to decide.

The ordination of Bro. R. B. Devine to the work of the gospel ministry took place at Cool Spring church on the 5th Sabbath in July, 1888. The brethren who assisted in the ordination were: N. A. Hood, G. W. Tavel, and the writer. The ordination sermon was preached by N. A. Hood, G. W. Tavel offered the ordination prayer, and the writer delivered the charge. Bro. Devine is one of our Howard boys, is an excellent young man, and bids fair to make his mark. We are pleased with the election of Dr. B. F. Riley to the presidency of Howard College. We think the trustees made a good selection. God bless him and the dear old Howard. We have had some revival meetings. Bro. R. B. Devine baptized seven into the fellowship of Bethany. Two others await baptism. —P. S. Montgomery.

Rev. J. Green, the evangelist, has been with us eight days and preached to us the gospel with great acceptability. God's people were made to sit together in heavenly places in Christ Jesus. Many hearts were revived with a refreshing from the Lord's presence. Many souls are enquiring the way of life. Some have professed conversion, several have joined the church and others are expected to follow. One of my own children belongs to the number. The Lord be thanked. —G. S. Anderson, Aug. 20.

We have just closed a meeting of days at Bear Creek church, which resulted in the conversion of many souls. I baptized twelve converts and think more will follow shortly. One of the number I baptized was from the Methodist church. Bro. Finney was with us four days and did some good preaching; so did Bro. A. W. Gilbert. Will get some subscribers for the paper soon. —J. M. Douthitt, Tusculuma, Aug. 20th. Let us hear from you again, brother.

The meeting just closed at the Newbern Baptist church, conducted by Rev. L. E. Hall, of Mississippi, and the pastor, Rev. T. W. Hart, has been a great blessing to our people. The membership has been greatly revived under the earnest and able preaching of Bro. Hall. We had five additions to the church, and several inquiring the way of life at the close of the meeting. May God bless our dear and able Bro. Hart with a long life to preach the gospel truths with such clearness from the pulpit stand. —J. W. Edmonds, Lenoireville, Aug. 22.

Bro. E. R. Quatebaum organized a Sabbath-school on the 12th, at Wheelerville, eleven miles from Mobile, with sixty-four scholars, and he thinks that it will soon increase to one hundred. He thought he would only find twenty present. How the Lord blesses us beyond our expectations when we discharge our duties. Bro. Quatebaum is an earnest worker, a member of St. Francis street church, and a self-sacrificing Christian, therefore we can expect the Lord to do great things at that place. I ask your prayers for the church. —H. R. Schramm.

Some men succeed where others fail, and from no lack of zeal or industry. Last year our best agent turned in over one hundred subscribers, and the way he begins this season we may hope for him that he will do just as well, although he is way up in the northwestern part of the vineyard. He sent us recently seven dollars and four names, and adds: "I would tell you about a good meeting, but you didn't pay any attention to my other report." When we next hear from you, brother, we will tell about your meeting and give your full name. "By their fruit ye shall know them."

I am glad to report that the Lord is doing a great work in this city. I arrived here last Tuesday and found the work going on under the direction of that good young man, pastor J. M. Thomas. There have been many happy conversions. Fourteen joined by letter and experience, and the good work is going on. The congregations are large at night. Tusculuma is one of the coming towns in North Alabama, and the Baptists in the state, and the state board, should not lose sight of the fact. I think Bro. Crumpton has his eye on the place. Send us another Thomas, Bro. C. —W. B. Carter, Tusculuma, Aug. 24th.

A meeting was commenced with New Prospect church on Saturday before the 4th Sabbath in July and continued five days, was conducted by Rev. J. V. Stringer, pastor, assisted by Rev. C. J. Miles. It was a success in point of members, twenty-eight applicants for membership, twenty-four of whom received by examination, one by letter, and three by experience. We hope that those who have just enlisted under the banner of Christ will continue in the path of love and duty, and we hope that those who extended them the right hand of fellowship will help them to battle with trials and temptations. —J. C. W., Coffeyville, Aug. 12th.

Archdeacon Farrar says: It is not enough when you have been guilty of a sin "merely to wet it with a tear and breathe upon it with a sigh" and then go and do the same again. Unless a man has at least so far conquered that sin, that the sin has ceased to have the dominion over him; until his reason and his conscience, not pride and his lusts, have the upper hand in the governance of life—he can not be saved. A man who is wholly mastered by, who is entirely helpless against, the perpetual recurrence of a bes

