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## Mormonism.

BY JNO. F. PURSER, TROY, ALA.

And many shall follow their lascivious doings.—2 Peter 2: 2.

On the afternoon of July 12, 1888, I, with my fellow travelers, entered "Echo Canyon." For days we had howled along across the endless plains of the Red desert; till our Palman cars seemed like ships, and the rolling stretches of arid sands, heaving ocean billows. At last the landscape changed. Afar off we saw a huge boulder rearing its head; then another, and another; a long line of low hills drew near, and at length the slopes of the Rocky Mountains appeared, a sudden curve in the road shut out the hot sands, the blinding glare of the July sun, the dust and fatigue of the desert. A cool breeze whistled through the mountain dells, a restful shade enveloped us, and we were fairly on our way through Echo Canyon. "Like the shadow of a great rock in a weary land," was the thought which came into my mind, to be dispelled by the shout of our conductor, "Look out for 'The Devil's Slide' and 'Brigham Young's Pulley'." Five minutes later we stopped to look at those wonders in stone. A way up, 75 or 100 feet from the mountain base, was a rock-hewn pulpit, carved and shaped by nature's own hand. In it Brigham Young stood forty years ago and preached hope to the fainting hearts of a band who had crossed the trackless desert in search of new homes in the far west. We too, had entered the land of the Mormons, and everything was clothed with interest as giving us revelations in regard to these strange, misguided people.

In the thriving Mormon city of Ogden, we rested for supper; then continued our journey to Salt Lake City. To the north and west, dark and sombre towered the mountains, their bald heads wrapped in veils of blue-gray mists, and glittering with the silver arrows of the shimmering moonlight. On the east glimmered the fast receding lights of Ogden, and southward stretched the fertile valley, fringed with the shining waters of the great Salt Lake. The topography of this valley is peculiar. In shape it greatly resembles the valley of the Jordan. The resemblance is further intensified by the water system. Utah Lake in size and position is much like the sea of Galilee. This opens into a rushing river, which in turn pours into the great Salt Lake, just as does the Jordan into the Dead Sea. Some distance from the lake, environed by hills, is Salt Lake City, the New Jerusalem, the home of the Latter Day saints. This city, the queen of the Rockies, sits in beauty at their feet. Its inhabitants number 35,000 or 40,000, mostly Mormons. So great, however, is the interest attached to this queer people, so delightful the climate, so profitable the mining, farming and commercial interests, that since the completion of the railroad, thousands of visitors constantly throng its splendid hotels, or frequent the wonderful bathing waters of Garfield beach. The business houses and residences are tasteful in architecture, and are built apparently of grey or buff stone. The material is in reality machine-pressed adobe. On either side of the wide streets are limpid streams of running water, overshadowed by long rows of Eucalyptus trees and Lombardy poplars. Every enclosure is gay with foliage and flowers, and whatever may be the festering corruption of its people, the moral tone, they have builded for themselves fair mansions, and surrounded them with all that is loveliest. The Tabernacle is a vast circular dome, capable of seating 15,000 people; its acoustics so perfect that the ticking of a watch or falling of a pin can be heard its entire length. A magnificent organ occupies the space immediately before the pulpit or pulpits, for there are three. In them the President, Apostles and Bishops of the Seventies sit. The finest compositions of Handel and Mozart and other great musicians are rendered daily by a master hand. The exterior looks like a great turtle and the resemblance is rendered more striking by two pairs of steps, projecting like feet on either side. The temple, not yet completed, stands quite near the Tabernacle. It is of veined granite; its foundation will sixteen feet in thickness, and the structure will be finished at a cost of over \$11,000,000. This building is designed not so much as a place of worship, as for the celebration of the secret rites of their order. Here, in the temple, they claim that Christ, according to promise, will come and take up his abode at the millennium.

I propose this morning to give to you the history of Mormonism; some

information touching its present power, and to draw a lesson therefrom.

In 1730, John Glass was deposed from the Presbyterian church of Scotland, for teaching what the established church called heresy. He denied the necessity of a personal faith in Christ, and taught others harmful doctrines; practiced foot-washing, celebrated the Lord's Supper, weekly, greeted with "a holy kiss," held all property in common, &c., &c.

Alexander Campbell, before coming to America was intimately associated with Glass and his son-in-law, Samuelman, and from them learned many of the peculiar doctrines which he afterward held and propagated. Campbell at this time was a Baptist and associated himself with the Red Stone association of Virginia. He was shortly after ejected by the Baptists because he did not hold to Baptist doctrines. He then met Sidney Rigdon, another Baptist preacher, of Ohio, and together they discussed their peculiar views in apparent harmony. Rigdon, however, soon overreached the doctrines held by Campbell; and being admonished by him, without effect, they severed their connection. About this time Rigdon found a manuscript which had been written by Solomon Spaulding, and this same MS. afterward became the book of Mormon. He became acquainted with Joseph Smith, a thrifless dissolute character of Palmyra, N. Y. Taking this manuscript of Spaulding's together, Smith and Rigdon appended or added the theological portions, calling it the book of Mormon, claiming that it was given to Joseph Smith by an angel of God, having been written on golden plates. I will here add that these same plates were never exhibited, Smith claiming that they mysteriously disappeared. He began, about 1830, to preach the doctrines of Mormonism, proclaimed himself a seer, translator and apostle of Christ Jesus. His followers lived successively at Kirtland, O., then in Missisquoi, afterward in Illinois. Their obnoxious doctrines, the loose life of Smith, and their unreliable business habits, caused them to move from place to place, sometimes driven by the indignation of the surrounding community. At Kirtland, Smith established a bank, possessed himself of vast sums of money and then the bank failed. After going to Illinois the Mormons resisted the authorities, and their leaders, Smith and his brother, were imprisoned by the United States troops, to await trial. An armed mob took the two men from jail and shot them. Previous to his death Smith, to justify the licentiousness of his life, claimed to have received another revelation instituting polygamy. Led by Brigham Young, the Mormons migrated to the west and established themselves in Utah. When Utah was admitted into the Union as a territory, Brigham Young was appointed its first governor. Frequent disturbances arose between the Mormons and the other inhabitants of the territory, troops were called in to protect the lives of citizens from the violence of the infuriated Mormons, and finally Young became so obnoxious and antagonistic to the government that he was deposed and another governor appointed to succeed him. Not long after this time the Mountain Meadow massacre, so familiar to you all, occurred, in which one hundred and fifty men, women and little children, all emigrants to the west, were most brutally murdered by authority of the Mormons. This spirit of cruelty and intolerance has characterized them throughout their existence. Their whole line of march has been stained with the blood of good citizens and God-fearing men. As a financial incorporation, fraud, robbery and theft is written all over their history. As a church, their president, their elders, their bishops, their missionaries, are polluting the earth wherever they go. As to their doctrines they are not worthy to be classed as Christians; for along with Jesus Christ they claim that Joseph Smith and Brigham Young are also divine. They claim that the business of their duties is to propagate souls to people the bodies begotten on earth. They hold that the man having the greatest plurality of wives and the largest number of children will rule over the largest kingdom and attain to highest honors in the hereafter. This doctrine they teach with so much zeal that their deluded women yield an assent to polygamy and become the victims of their unholiness.

Their church claims now the power of healing; the power of prophecy; the power of speaking in tongues; the power of casting out devils. They profess also to receive constantly direct revelations from God, as binding and holy as our Testaments. At present the church property has been seized and is held by the United States government. This does not trouble them to any extent. I talked with one of their prophets, who said that the law could never put down polygamy "and," added he, "every true Mormon will rot in jail before he will give up one of his wives." This feature of their religion is a disgraceful one, but not the most dangerous. This is what now attracts the notice of all America to this blot on its civilization. Why shall the people who claim to honor or woman most suffer others to inflict on her this foul wrong? Polygamy is the issue between the United States and Utah; and it is polygamy which hinders Utah from becoming a state. It is polygamy which arrays the Mormons against the government and classes them with law-breakers. This is, as I said, not the most dangerous feature. "They have no affinity," says Strong, "for America's religion or America's government." They are to-day stronger than ever before. They have settled on fertile soil, and own 350,000 square miles of the best land between the Rocky and the Sierra Nevada mountains. They practice the tithing system, which brings annually millions into the treasury of the church; and the Mormon congressman who carries a hundred thousand votes in one hand and thousands of corruption money in the other, will be no mean factor in politics. Nor has the Mormon influence come to a standstill. The question is asked, "Why this rapid growth of so great an evil?" Its answer is found in the loose and abandoned lives of its members. Were every man faithful to his wife divorce courts and Mormonism would cease. Christ's teachings on this subject are plain. He taught that a man should be the husband of one wife, and for no cause, save one, could he put her away. Yet all over our land divorces are granted on the most frivolous pretenses, while the Mormon church teaches polygamy as a cardinal doctrine, and their leaders spend their lives in trying to make men and women adulterers.

Some will ask, "Why this sermon?" First, we are discussing no foreign question. It is one of the perils of our land. It is the shame and disgrace of law-abiding, liberty-loving America. It is not a question of Utah and Wyoming and Nevada and New Mexico. It is of vital importance to Alabama and Pike county. Let it be understood, just here, that I believe with all my heart in religious freedom. I thank God that the Baptists, through all their history, have claimed and allowed perfect freedom. We have been steadfast in our own faith, we have attempted to coerce no one. But there is a vast difference between religious liberty and religious license. I preach this sermon because these leprous men are in our own state and county and town, disseminating their hellish and God-dishonoring views. Your sons and your daughters are being deluded, whole families are adopting this fearful belief. I have been to headquarters and have learned from the lips of their leaders that Mormonism in Utah is not the mild-mannered Mormonism propagated by their missionaries. It is the old story of the spider and the fly. Anything to win men and women to Mormonism, but alas! once in its clutches there is no escape. I would be untrue to my God and false to my people were I not to raise the alarm. Within the last week I have talked with ministers of the gospel who had entertained these men at their homes. Within the last ten days I have visited communities where entire families numbering five or six have embraced the Mormon religion and are preparing to go to Salt Lake City. Less than a month ago two Mormon missionaries walked the streets of Troy, and their damnable literature have been scattered broadcast through all south Alabama. I warn you this day against Mormons and Mormonism; I warn you against a sect which had its origin in robbery and lies, which has lied in opposition to all law and decency, which has stained its hands with innocent blood, which will brutalize and degrade your sons, which will drag your daughters down to the shame of all shames, the horror of all horrors, the death of deaths, which will blast your happiness here and cost you your souls in the world to come. Will you remain quiet while these men whose lives are pledged to just this work are busily engaged in their devilry at your very door? Have you no consciences, no religion? Have you no love for your homes and for the virtue of your children? No regard for your welfare here and hereafter? Oh! my brethren, arouse ye, awake to miseries which will know no limit, and to judgments which will make you miserable. God will help you to awake!

## Letter from Birmingham.

Howard College—Need of a Baptist Union—Dr. Purser—New Church Meetings.

Dear Baptist: It was my intention to write to you earlier, but have been busier than ever before in my pastoral work, but see no end of being busy in the future.

I am happy in being back in my native State, and am encouraged in my field. The South Side church of Birmingham has had grand men in their two former pastors—Drs. Cleveland and Kentroe—and we are reaping the fruits of their sowing. Their names are spoken with affectionate remembrance by this people. They feel that Dr. Kentroe gave his life for his church.

This field is important and difficult. Will not my old friends and acquaintances, will not every Baptist who reads this, send up a prayer to God that he will remember his people here and graciously visit them?

Yesterday was the day appointed by our state convention to take up a collection for Howard College. Our paying brethren had not finished meeting their notes for some \$3,000; our new church is sorely needed and money very scarce; but we concluded to do the best we could, for present incidental expenses, the support of our ministerial students at the college, etc. We wanted at least fifty dollars as our share of the present necessities of the college, but the collection netted \$303.15; this has been made \$200, and will be made more. Every church in the state will do its best the college will be grandly sustained.

We need in Birmingham a Baptist union, and especially a Baptist preachers' conference. If the Baptist pastors in the place, those of the First, Second, Third, and Fourth churches connected by dummy lines with the city, like Avondale, Woodlawn, East Lake, North Birmingham, Dolomite and Pratt Mines, will work together, what a power they will be, together with the college and theological students there. Look what the Baptists have done in Louisville by unity in the last five years. They have more than doubled the number of our churches. The college has opened auspiciously with 110 students matriculated. After the yellow fever subsides 200 are expected. Dr. Riley has made a fine impression. With his abilities and enthusiasm he will make us proud of our state institution if he has the support he should have.

Dr. Purser is still away with his gifted and invalid wife. May the Lord grant her a speedy restoration to health. Dr. Purser has done a grand work in Birmingham, of which not only Baptists here, but all over the state, should be proud. The First church is the mother of our other churches here. We hope the time will come when she shall also have grandchildren to rise up and call her blessed.

At present we are sorely suffering for a new church, but are not able to build now. When we get able, we want to build upon avenue F, and Twentieth street an edifice that will be an honor to the denomination. There is one noble brother who is considering the question as to whether he will not defer the building of his own new residence until we can get a new church. And we understand he has a wife in hearty sympathy with him in his consecrated plans. Not only matched but mated. How few men would think of building the Lord a house before building one for themselves. Will not such have a joyful welcome into heavenly mansions? Our present house is an old frame structure, and although large will soon be inefficient if our congregations continue to grow. Last night we were so full the ushers had to put a number of the children in the pulpit with me. Yesterday was a happy day in our history. The Lord was with us in a blessed communion service. We received thirteen members, four of whom were upon a profession of faith—two noble young men and two young ladies. One of those who joined by letter was the son of Dr. Cleveland; may the mantle of his father fall upon him. Last Sunday we began a meeting with no ministerial help. Some twenty-five have joined so far, and we look for still greater blessings this present week.

The "Renfroe Sunbeams," of which Mrs. Thos. A. Hamilton, a worthy daughter of Dr. H. A. Tupper, of Virginia, and who has her father's missionary spirit, is president, gave a missionary entertainment yesterday. Bro. M. G. Hudson, our energetic Sunday school superintendent, made a stirring speech on Mexico, and Zacatecas was chosen as the place that the society will aid, and its collections

will be sent to Mrs. McCormick.

There are grand men and women in the South Side church, who will do great things for the Lord.

May a great outpouring of the Holy Spirit be graciously given all of our churches, that our beloved state may be among the first in the sisterhood of our convention. P. T. HAYS.

Regulate the Regulator with Warner's Log Cabin Sarsaparilla, manufactured by proprietors of Warner's Safe Cure. Largest bottle in the market. Sold by all druggists.

## A Trip Up the Country.

Recently, on the invitation of Bro. J. H. Smith, in which he was seconded by other Baptists, I made a trip in the Master's service up to Hollins, in the lower corner of Clay county, on the Columbus and West Georgia railway.

When the train reached Dadeville on the way up, Bro. Arnold Smith, one of our promising young preachers, and six other young men from Chambers and Tallapoosa, came on board, bound for Howard College, at East Lake. I was interested in them, and observed their manner, and tried to read their faces, wondering what manner of men each will be when his character is formed and he has settled down to his life work.

Bro. Smith appeared to be the leader, as he had been to Howard before, and the others looked upon him as the wise man of the party. I hope they will follow him into the Master's vineyard and make as good a preacher as he. Before the hour of twelve two of the young men opened some boxes which they had been carefully nursing, and the quantity and quality of the chicken, the bread and the cake disclosed told at once of loving hearts and skillful hands at home. I did not accept the invitation to join them in the meal, but looked on and wished that I had a boy's appetite, and also thought how differently the food prepared by stranger hands would taste to them. It would have excited the envy of a Methodist preacher to see how those young men, under the lead of Bro. Smith, could strip the flesh from a chicken bone in one time and two motions. I hope they will all be good boys, and keep out of mischief.

Hollins is the name given to the locality of the immense saw mill of the Simple Lumber Company, of Columbus, Ga. Nearly all the present inhabitants are in some way connected with the mill. I obtained from official sources some information that will attract the attention of the readers of this paper who are interested in the kind of development that is going on in that part of our state. This is a new enterprise, having begun to make lumber in January last. The company own about 4,000 acres of land, most of which is covered with good pine timber, and it is confidently believed also contains valuable minerals and metals. The mill is the largest I ever saw. It cuts about 200 logs per day, thus making a daily average of 40,000 feet of lumber. A complete planing mill and large drying kiln of latest improvement enable the company to turn out about 25,000 feet per day of lumber ready dried and dressed. Most of their product is sent to Tennessee, Kentucky, and the Northwest, but they also ship to points South. They have about 125 men employed, and the daily expenses foot up fully \$150. The company had just started a large coal yard, in which all the slabs and waste trimmings will be turned into charcoal, and sold to the charcoal iron makers. The intention is to draw one kiln of 1,500 bushels every day.

There are great possibilities before this enterprising company, and the intention is to establish other manufacturing, principally in wood, and also to develop the mineral product of their lands.

Mr. J. B. Sample, whose name the company bears, is a stock holder and general manager, and he comes about as near to seeing and "managing" everything as any one you could find. I was impressed by the quiet, pleasant manner in which he spoke to every one, whether in answering questions or giving orders. He is a well-grounded Baptist, and his excellent wife is of the "same faith and order." She knows something about the mill; too. I went to Hollins to preach, and to consider with the brethren the advisability of organizing a Baptist church there. I preached five times in the school house to good and attentive congregations. There are quite a number of Baptists connected with the mill, and others living near by, and all of them, so far as learned, are in favor of having a church there. Maj. Blanchard, of Columbus, president of the company, who came up

on a visit, told me they would give the lot, and also make a donation for the church building. Our conclusion was to begin at once to take steps to organize a church, and then to erect a meeting house as soon as practicable. The prospect appears inviting. In accordance with the wishes of the brethren, I expect to go again as soon as my work will allow. The people there are warm-hearted and kind, and it was pleasant to be with them.

This locality is 68 miles from Opelika, 60 from Montgomery and 8 from Goodwater. While at Hollins I was the guest of Bro. Neighbors and his warm-hearted wife, who keep the hotel. They are members of my flock at Farmville church, near Auburn. Besides having a kind feeling for their pastor, they know how to keep a hotel, and it was a pleasure to be with them.

Prof. McIntosh, of Dadeville, an educated gentleman, and a Baptist, is chief in the school room, and appeared to have made a fine impression in the short time he had been there.

Some other notes of this trip must be reserved for the future.

Notasulga. E. F. BAKER.

Mrs. Martha Amanda Thigpen, daughter of Wiley T. and Mary M. Watts, was born May 11th, 1844, and died Aug. 27th, 1888, married Aug. 14th, 1859.

There is no death! An angel form walks o'er the earth with silent tread; He bears our best loved things away, And then we call them "dead!"

An angel form came and took from among us the loyal wife, the tender mother, the helpful friend, the kind and obliging neighbor, the meek and gentle Christian, and in every way a model woman; and then we said, "Mrs. Thigpen is dead." To her, the "pure in heart," it was to "see God." Untiringly, the tender, loving hands of husband, children, friends and physician ministered all that love could dictate and skill suggest, and when earthly power failed, the tired hands, "growing cold as they felt for the spirit land," were meekly folded, the sweet lips became mute and unresponsive to the agonized kisses of her loved ones, the brave heart was still forever. He had given his beloved sleep.

To her husband, Dr. Job Thigpen, she has been, since her young girlhood, a devoted, helpful wife, a comfort to him in all the varied trials that come to a doctor's life, a help-met indeed. In all the charities and benevolent enterprises of her church, her helpful hands were ever ready and willing to do a noble part. A noble mother in Israel has fallen. Her church mourns and is desolate. Her sickness was of several weeks' duration, but she bore her sufferings with fortitude and resignation. She was a woman of strong force of character and sterling qualities, which readily commended themselves to all who knew her. She was not excessively communicative, but in social life was exceedingly pleasant, and all whose privilege it was to enjoy her hospitality, were made to feel at home. She had a nature for the formation of strong friendship, and all those whose privilege it was to enjoy it, knew that it was sincere.

Our hearts go out in tender sympathy to her husband and five noble children whose "hearts are left all desolate;" and we most earnestly pray that her whose grace was ever sufficient for her, may be a "very present help to them in their time of trouble." May they feel that even as a father pitieth his children, He pitieth them that his everlasting arms are about. And may they and we be "born unto that undying life" which is hers now in her Father's house, where many mansions are, where there is no more sickness, no more pain and partings and where all tears shall be wiped away. Her work on earth is done; she is at rest. We are poorer, but she is richer.

"Well done! Praise be thy new employ! And while the eternal ages run, Rest in thy savior's joy!"

L. D. BASS.

## Obituary.

Little Mary, daughter of brother and sister Miles Hardy, Jr., died on the 8th day of September, 1888. She was born on the 10th day of May, 1880. She was a remarkable child. During the whole of last year she did not miss attending Sabbath-school a single time, as the many presents she received from her teacher attest. She loved her books and all kinds of knowledge came to her by intuition. Her parents, who are both members of Shiloh church, and who are consistent Christians, do not weep as those without hope, for they await "the grand reunion" above. All their friends sympathize with them in their sorrow. SIDNEY CATTS.

## Reminiscences.

NO. XV.

During the trial of the impeachment of Judge Peck, Lund Washington, (a descendant of a branch connected with the immortal George,) a veteran reporter, vexed his soul one morning with what he seemed to think an inexcusable blunder of the "typos." In his report of the proceedings of the senate as a court, Lund had reported the usual proclamation of the marshal, announcing the opening of the court. The next morning he read in the paper that the marshal had proclaimed something to this effect:

"O yes! O yes! the honorable senate of the United States, sitting as a court of impeachment, is now in session."

Lund Washington strided into the composing room, ruffled with the signs of a little tempest. "What in the name of what did you—what did you print that thing in that way for? 'O yes! O yes!'" and there were some trimmings to his choleric utterances. "Why," inquired the bewildered proof reader, "isn't that right?" "No!" snapped Lund.

"What is it, then?"

"It is o-y-e-z," replied the wrathful reporter; "it is a French word, meaning, Hear ye! and it is pronounced, O-y-a! O-y-a!" and he shuffled out, grumbling, "O-y-e-z, O-y-e-z."

During the summer of 1830, I was walking, one Sunday, towards Centre Market, on Pennsylvania avenue, and seeing quite a crowd of people, I inquired what the attraction was.

"Why, it is Lorenzo Dow, and he has been preaching."

"Oh, I wish I could have heard him!"

"Well, you can hear him, he is going to the navy yard now."

And sure enough, there he was, beard and all, in the long, dark, homespun-looking, gown-like coat, and his long, slender walking stick, trudging away, with a miscellaneous gang around and behind him, for a mile and a half, more or less, down to the little "Navy Yard Baptist church" southeast of the capitol. And now I was to be gratified. A harmless little dog barked a little at the eccentric preacher, or the crowd; remembering, no doubt, the injunction, "beware of dogs." Mr. Dow veered a step or two from his track. Perhaps it was part of his religion not to hurt even a dog, if he could help it. Arrived at the place with his crowd, another assemblage was awaiting him. He got into the house, and made his way up into the pulpit, and lay down and rested a while on the long seat. He then got up, picked up a chair, stepped down and raised it over his head.

"O look! look! what is he going to do now?"

Slowly he worked his way thus to the middle of the house, then turned and went to a side door, put the chair down, and directly he was standing up in it.

"O what a strange man! What next?"

"But, on reflection, it was all plain enough, and all right. He raised the chair over his head, to keep from striking some of the dense crowd in their faces; he went to the side door outside as well as in the house; and he got up in the chair, as he ought to have done, that the preacher might see and be seen. A bunch of excited urchins was close round about, and some seemed almost under him. Turning himself and swinging his long coat tails about, the first thing I remember to have heard him say was: "Little boys, when I was in Canada last year, I preached to four hundred little Indians; and there wasn't one of those little Indians but behaved better than you do now."

He may have taken a text; I remember nothing about that. He preached a sermon, or gave a good religious talk. He used no affected or crank expressions, no *Doinisms*, nothing to make people laugh, but my impression was and is, that it was all sensible and solid. I cannot now remember anything he said, nor more than that I was favorably impressed. If he had said some odd things that were not fit to have been said, probably I should have remembered them. Malicious criticism has a good memory. Sometimes I forget, in a few days, or in one day, my text and everything about my sermon. I do not remember whether, on that occasion, there was any singing or praying, nor how we were dismissed. The most that I remember is, that I heard Lorenzo Dow preach, and that he was an earnest, practical, religious man. This was the only time that I ever saw him; he died about four years afterwards, in 1834. It is a recorded historical fact, that Lorenzo Dow preached on the "Tomblibbee"—Tomblibby—river as early as 1803.

On one occasion, I took a long walk south-east of the capitol, to the new lunatic asylum, a huge brick construction, containing the keeper and his family, but "nary" lunatic, though it looked large enough to hold all congress, and a horde of crazy place and society hunters besides. But I suppose congress soon made an appropriation for the support of many other unfortunates, within the walls of that magnificent charity.

Washington was an exceedingly dull place in the dead of summer, especially to one whose chief earthly possession was an abundance of leisure. Sometimes I used to take a long western trip, tramping through the outskirts, across the little creek, and through the village of Georgetown, a place of perhaps 2,000 inhabitants, and on, up "the Heights" beyond, where I had another elevated view of Alexandria, some ten miles down the river. Here I would sit or lie down and spend hours in reading "Lalla Rookh," or something else; and return to the city in the evening.

One pleasant day,—perhaps it was the 24th of June,—there was a masonic visitation to Mount Vernon, sixteen miles down the Potomac, and to the tomb of Washington. I made one of a steamboat load to that point. I saw Washington's home, a massive building of ample height. In the wide hall, near the door opening into the large room to the left, hung a glass case like a large thermometer. It enclosed a long, heavy key; I was told that it was the key of the French prison, "the Bastille," where so many political prisoners had been so long and cruelly incarcerated, on account of kingly dread or hate. After the riotous populace had torn the detested building down, during the old French Revolution, Gen. Lafayette transmitted the key, a trophy of freedom, to President Washington. We strolled through long glass houses, among groves of oranges and lemons, growing and bearing somewhat as in the tropics.

And I saw the tomb of Washington! Stupendous and magnificent, was it not? I presume it is now, since the ladies of the nation, with filial devotion, took the patriotic enterprise in hand. But then, when I saw it,—well, it was a structure built of brick, I believe, of about a one-room size, and with no pretensions to height; and it had a door of coarse, rough bits of plank, with just about the square look and position of a common country crib door.

In the Masonic procession, I saw the Hall, mainly form of General Samuel Houston, the youthful fighter under Jackson, in the "Horseshoe" and other Indian battles, the world-renowned hero of San Jacinto, the matured president of Texas, the lone star republic. I thought him one of the finest specimens of humanity I ever looked upon. I met him in Tennessee some years afterwards, when, in conversation, he referred to some connection between his relatives and mine, in west Tennessee. As I unfortunately had no acquaintances in that region, I was obliged to confess ignorance on that point. A number of years afterwards, in Memphis, I learned that a sister of my grandfather and her husband had removed from Ireland to Liverpool, thence to America, and that their descendants resided in Memphis, one of whom had married a near relative of Gen. Houston. MAT. LYON.

Moulton, Ala.

## Abbie Browning Haralson

Was born in Verbena, Sept. 3rd, 1846, and died Sept. 1st, 1888. Our precious dew-drop sparkled, was exhaled and went to heaven, but not until she had so entwined herself around our hearts as to be a strong tie to lead us heavenward. In less than two years the summons came, "The Lord hath need," and our darling was transplanted to the paradise above, and into companionship with the little brother who preceded her. In the anguish of our hearts let us not murmur, or question, but console ourselves with the assurance that "what I do thou knowest not now, but thou shalt know hereafter."

"Bear her out softly To her last rest. Safe with her Savior Darling is blest. Jesus hath called her Pure, undeliled, Take comfort, sad weeper, 'Tis well with the child!"

AUNT ABBIE.

Heath will not last, the honor of the world will not last, wealth will not last—nothing will last but the love of Jesus Christ. This will endure through time and through eternity. "He is the same yesterday, to-day and forever."



# Alabama Baptist.

MONTGOMERY, ALA., OCT. 18, 1888.

Rev. C. W. HARRIS, Editor.

## BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.

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Extra copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

Remittances should be made in money or order on Montgomery or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

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

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Write only on one side of the paper. Always give your name, address, and business communications go to the waste basket.

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

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

Montgomery, Ala.

Office upstairs, 17 1/2 South Perry Street.

WE HAVE for sale associational and church letters, the best forms now in use, for 25 cents per dozen, postage paid.

He who would expect much of God must be willing to risk much in his service.

MONTGOMERY has raised her quarantine against all Alabama towns, except Decatur.

OUR Baptist missionaries have completed the work of translating the Bible into the Assamese language.

The big scare about yellow fever at Elm Bluff on the Alabama River, last week, proved to be a false report.

PREACHERS who circulate their church paper are better paid, wear better clothes, and look better generally than those who do not.

THE senior is just in from the Alabama association and must leave right away for the Cahaba, so his report of that meeting must be deferred.

A COPY of Gospel Talks, by Rev. H. M. Wharton, has been mailed us by R. H. Woodward, of Baltimore. Price, paper 50 cents, cloth \$1.50.

THE faithful Geo. T. Packard has no admiration for the man who humorously handles the word of God. Ministerial jokes about the Bible ought to cease.

As the ALABAMA BAPTIST goes down so goes all of our denominational interests in this state. As you love the general cause, help us sustain a good paper.

We acknowledge a new book from E. B. Treat, Publisher, 771 Broadway, N. Y. "Paul's Ideal Church and People," by Alfred Rowland, L.L. B. Price \$1.50.

CAPT. J. W. WOOLFE, who has labored so faithfully to secure the building of the Alabama Midland railroad, was given a splendid reception in Montgomery last week.

To THE man who says, "Oh, I am a missionary to the bottom of my heart," the Mississippi Record says: "Yes, that is very well, but are you missionary in your pocketbook?"

THE Southern Baptist Theological Seminary opened with ninety-eight matriculates the first day, with seven other students in the city. Don't let us forget to help the student's fund.

BOZEMAN church is strengthened by having Bro. T. L. Jones and family unite with them. Bro. Jones has long been one of the liveliest Baptists of Montgomery and will be felt in his new home.

EMPEROR WILLIAM has visited the Pope. Temporal power is what the Pope asks to have restored to him. Temporal power is what they all want, and that means a vast deal. But the entire world says no.

OUR ministers and the older church members should not overlook the importance of organizing the young converts into the service of the Master. Put them to work immediately and they will soon be felt in the regular church services.

AN Australian Baptist is said to have offered to give \$125,000 in case a like amount could be raised for denominational work in that island. Dr. McLaren, of Manchester, England, has gone to Australia to try and raise the needed \$125,000.

EVERY Baptist of Ft. Deposit that we have met say they have a fine school in their Bethel Academy. They are standing by Prof. Downer and propose to build the school until it shall be the school of South Alabama. It is now far ahead of anything it ever was, and still grows.

BROTHER, now that you have begun to market your crop, will you not forward your renewal at once? We are in need of the money and would like to have it, so we may be able to visit you, improved, from week to week.

Did you ever meet a Methodist, a Presbyterian, or any body else, who had been immersed that was dissatisfied with their baptism? No; but you have met many a sprinkled Christian who never could be satisfied that he or she had obeyed their Master.

A HARDSELL (Primitive Baptist) writing us, said he thought until Baptists got to giving more than six or eight cents per head they should cease to say much of anti-missionaries. What do you think of that? Do you give more than eight cents for Christ's cause in foreign lands.

"We need more \$500 preachers for our small town and country fields," so says Bro. Crumpton. We grant this need, but also remark that one of our greatest needs is that more of these \$500 churches, ought to rise up and become \$1,000 churches. They can do this if they would try.

MR. E. M. COOK, the newly elected general secretary of the Young Men's Christian Association, has entered upon his work in Montgomery. Mr. C. comes from Columbus, Ga., and is a most excellent young man. The association is to be congratulated in securing his services, and is stronger for his coming.

OUR heart goes out in deepest sorrow for our friend and brother, C. C. Jones, of Troy. Only a few months since and he was happily married to Miss Mary Frank Whitsett, of Columbia, Tenn., and now he is weeping over the death of his beloved partner. May the strength and grace of God sustain him in his dark trial.

On one occasion our mother visited a church of which we were pastor, and said it made her feel very sad to see no men nor women in the "amen corners." This absence impressed her that the pastor had not the prayers of his people. Reader, get up close to your pastor and let him feel that the "corner posts" are not wanting.

OWING to the lateness of the hour of his return, and the pressure of work upon him, the junior reserves his report of the glorious time at the Selma church on last Sabbath. In our next issue we will tell the brethren where the prettiest church in the State is located, who the pastor is and show some figures that for this time are laid away.

A GIVING preacher will make a giving church, and the reverse is equally true. Rev. J. W. King, of Forney, told one of his churches that he did not propose to go to the association without some mission money and seconded his remark by putting a dollar on the table; soon it was covered by twenty dollars. Do likewise, brother.

THE wisest men have generally been the strongest believers in God, as an intelligent creator. A little fellow, raised in ignorance, who happens to go to college and gets a smattering of knowledge, comes home and says, "It isn't reasonable to suppose there is a God." Galileo said, pointing to a straw on the floor of his cell, that from that trifling thing he would infer with certainty the existence of an intelligent Creator.

PREACHERS never know the good they are doing. They, of all men, should never cease to sow by all waters and trust God for the increase. Several years since Bro. Shaffer visited an association which was largely anti-missionary and earnestly plead for Christ's cause. A young brother arose in the Central association two weeks ago and stated that since he heard Bro. S. speak he had been alive to mission work.

THE members of the party who have been with Commissioner Kolb on his trip with Alabama on wheels, while at Grand Rapids, Mich., heartily endorsed, by resolutions, Capt. Kolb as a suitable man to occupy the position of commissioner of agriculture should the bill now before congress become a law. These gentlemen have been with Commissioner Kolb all these weeks and are fully satisfied of his abilities.

OUR churches need more of go-ahead-activeness about them, and a number of pastors are in need of no small amount of the same kind of thing. We too often sit idly by while other denominations are pressing to the front and occupying the best ground and building the best houses of worship for the Lord. What we need is to wake up, and stay waked up. We have no patience with a "sleepy Christian," one who is always afraid to undertake anything for the Master, because "it might not succeed." Verily, it seems that one-half of our denomination is asleep while the other half must "keep eyes open" and work for the sluggards. If we have a correct idea of Christ's church it is the busiest place under the sun—or should be.

READ the appeal of the corresponding secretary of the state mission board for money to meet the demands that are now being made upon it, and forward your contributions; read about the appeals being made by your young men at college for what is due their great distress by the bedside of his sick wife, pleading for his just dues, and reach far down in your pocket and remember them all with a liberal contribution.

A SEVERE rebuke was given the sleeping part of his congregation by a noted preacher many years ago. Seeing that several parties were asleep, the preacher took from his pocket a shuttle cock and began playing with it. Those who were awake jugged the others until with wide open eyes everybody gazed upon the pastor. Then solemnly he said, "When I tell you sacred and important truths you are not ashamed to go to sleep, but when I play the fool you are all eye and ear!"

BROTHER, or sister, whoever you may be that reads this article and has thought in your mind that the ALABAMA BAPTIST costs too much money for you to take, hear us when we say the reading of this paper in your family may lead to the conversion of your child. While at the Tallahassee association a brother came, to us and said: "We love your paper at our house, because we believe it led one of our sons to Christ." Our constant prayer is that God will make the ALABAMA BAPTIST a powerful preacher wherever it goes.

THE Record hears that Congress has been or is to be asked for \$18,000 to pay for masses that Catholic priests have said for the repose of the soul of Gen. Sheridan in purgatory, and for his early release. Those familiar with Roman Catholics have little reason to doubt that they would ask for more than that if there was any show to get it. The Record thinks that Gen. Sheridan's soul is in purgatory the Catholics must have put it there, consequently they should get it out and receive no pay therefor.

A FEW selfish, narrow-minded preachers in an association have it in their power to keep the association back for many years. You may send your good preachers into their midst, and for the time their passionate and intelligent appeals will get hold of the better nature of the people and they will resolve to do something, but when their visitors have departed, these men, who will neither go forward nor allow their members to do so, get a new grip on them and here they rest. God save us from leaders who are incompetent to lead.

BRO. LAW LAMAR, of Selma, on whom it seems the mantle of the lamented R. C. Keeble has fallen, finds it no difficult matter to run his subscription of \$250 to \$500. And it is not the first time that this good brother has done this. He is too modest to talk about the matter, but the church record will show for itself. And there are brethren Welch, Keith, the Haralsons (Hugh and Jonathan), Mallory, Lanford, Keeble (H. C.), Thompson, Burns, Goodwin, Johnson, Colly and Hare. T. J. Pennington, a live layman, read the Sunday-school report. Eld. C. S. Johnson supported it by a speech. We left before the conclusion of the services.

ELDER Colly is one of the oldest ministers of the Central. He is ever watchful of his Master's interest. He is a great lover of the ALABAMA BAPTIST. Judge Bentley was not well enough to be present, and was missed by every one. But he was represented by a son, daughter and son-in-law. Brethren Wilkes and Lane have recently held a meeting at Rockford and Bro. Bentley attended on six days and greatly enjoyed the services.

Our home was with brother and sister Cheney, whose hospitality is unsurpassed. Prof. C. W. Simmons, our friend and brother, has taken strong hold already on the school folks of Goodwater. Miss Sallie Crumpton, daughter of Eld. B. H. Crumpton, teaches the music school of this town, and is useful in the church and Sabbath-school.

Judge Cumbe is pastor of the church and has a noble band of brethren. We were so pressed for time that we could meet only a few people. But we shall meet them again.

## HO, FOR RABBIT TOWN.

En route to the Tallahassee and Ten Island association, we stopped at Childersburg. Bro. Shaffer and the writer spent the night at the parsonage, with Eld. Catt Smith and family. Under the lead of the pastor, the Baptists have here built a good preacher's home and a substantial and neat church. Childersburg is growing and the Baptist cause seems also to be keeping up. Dr. Shaffer gave the saints a good sermon, and then we visited the literary circle of the town. A good programme of music, recitations, readings, etc., was given the public. This certainly is improving, socially and intellectually, to the community.

For many days we had vainly inquired where and what is Rabbit Town? Nobody could tell us, and we could only imagine that in past

## "POOR PREACH, POOR PAY."

It seems impossible to keep this thought from crowding our mind as we hear a church letter read in which the writer says, "Pastor's salary, \$25." Surely if a preacher gives the bread of life freely, the whole counsel of God, it won't be long until his people will know it is their duty to support the pastor.

At an association when letters were being read we noted that where the missionary of that body had worked there were no mission contributions reported. This state of affairs shows that something is out of gear. No matter how poor a people may be, if the missionary will give them an opportunity they will return something to God for all his benefits to them. It will do people good to give to God's cause and it will help you, brother preacher, to remember that fact.

## CENTRAL ASSOCIATION.

We were a day late getting to Good water to visit the Central association, owing to irregular trains over the Columbus and Western railroad, but a splendid time was had when we did reach that town of sparkling water and clever people. Bro. I. H. Hastie was in the chair as moderator, and Bro. D. S. Martin as clerk. Their respective duties were correctly and pleasantly done. Elder S. C. Johnson, from the East Liberty, preached the introductory sermon, and Eld. Geo. E. Brewer the missionary sermon.

This was a deliberative body in the true sense of the word. Nobody was in a hurry and questions were well discussed, and great good must necessarily result therefrom. Brethren Cumbe, Upshaw and Martin read the mission reports, and then we took all the evening to speak about it and stir up one another. Noble speeches were made by Eld. Upshaw and Martin, brethren present. This young brother is an ardent missionary, and has done and is doing much to help the cause in his association. Eld. R. A. J. Cumbe is being felt in this body. He is greatly loved. Bro. Martin is a modest brother and did but little speaking, but is nevertheless a useful man and rejoices at the progress his people are making. Eld. Hastie is a splendid brother whose acquaintance we had not made before. Bro. Brewer's presence in an association is worth a great deal. He told us how a Christian whom he had induced to habitually contribute to the cause of Christ said: "Bro. Brewer, I do thank you so much that you have taught me to give."

A FEW years ago one of his churches gave \$4 for missions; this year their contributions amounted to \$159.75. The association decided to raise \$500 next year for missions, and we think they will do it. It was nice in the association to set apart one night for the discussion of education and the ALABAMA BAPTIST, but next time we'll speak first and let Bro. Shaffer have the balance of the time. Some of the brethren subscribed for the dormitory. The temperance report was read next morning by Bro. Stewman. He also made a good speech. So did brethren Cumbe, Shaffer, Wilkes, Johnson, Colly and Hare. T. J. Pennington, a live layman, read the Sunday-school report. Eld. C. S. Johnson supported it by a speech. We left before the conclusion of the services.

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years the rabbits, in huge droves, roamed the woods, and thus the name. The iron horse bore us onward until it stood panting at Jacksonville. On alighting, at first no one could tell where the place was, but we insisted that it was not more than eight miles over towards the east. A hack was hired and, with Bro. Shaffer, the trip was made. We are too busy to write much, or we would bother you with trying to picture the grandeur of our mountain journey. The early morning air was bracing, and we opened our mouths wide to take it all in. Slowly we wound around the huge mountain until a pass was found, and then down into one of the prettiest valleys of Alabama we went. This was Rabbit Town valley, extending for twenty miles in length and varying from one to three miles in width. Much of this land is worth \$50 per acre. Cozy cottages nestle all along the front of the mountain on either side and the people till the rich valley farms. Good farmers they are, as indicated by well kept homes, pastures, fine cattle, colts and hogs. At their stables they feed like they are used to it. Among our first questions was, How did your community get its name? It was so called because, sixty years ago, an old Indian named Rabbit owned all of this beautiful valley. We spent our nights at the homes of old sister Andrews, with whom Eld. J. F. Potter and wife reside, and of Bro. Whitesides. They recollect much of the early history of this country while the Indians inhabited it, and we found it interesting to converse with them.

At ten o'clock Saturday the association was organized by the re-election of Elds. J. A. Scott moderator, and W. H. Burton clerk. By request Dr. Shaffer preached the sermon. Saturday evening was given to permanent organization and the discussion of missions. Your scribe, brethren Lloyd, Shaffer, Read, Graham, Burton, Keoce, West, King, and a few others, spoke on this topic. Sunday, brethren J. E. Smith, J. P. Shaffer, E. T. Smythe and W. H. Moon preached to good congregations. Monday morning the discussion of missions was resumed. Several brethren, Bro. E. T. Smythe among the number, made remarks. It was voted that the body try to raise more money for missions. As it was determined that every thing should be completed that day, "whip and spur" was put on, and away we went. Eld. Kolbert read the Bible report. Eld. Potter presented one of the best temperance reports we have heard this year. Bro. Martin said there were three hundred Baptists in Cherokee county who voted for whisky in a late election. Ringing addresses were presented by brethren C. W. Hare, E. T. Smythe, J. R. Graham, J. P. Shaffer and J. W. King. Bro. King amended the report by dropping from the association churches that retain members who sell whisky or sign whisky petitions. The report on education was read by Eld. Burton and spoken to by Bro. Shaffer. A small collection was raised for the dormitory. Deacon J. R. Graham read the report on prayer meetings. Several speeches, telling the practical benefits of said exercises, were made. Report on documents was read by Eld. Potter. After the finance committee, executive committee and treasurer made their reports the parting hand was given.

We were never among a kinder people in our lives, and we only wish we had room to tell about everybody we saw. Eleven of the preachers subscribed for the BAPTIST, and they all promised to circulate it among their churches. Great good will come of this. Thirty-two new homes will be visited by the paper in that association which have hitherto not had it. We trust to know more of these people whom we hope to see leading other bodies in good works before many years.

Eld. E. T. Smythe used to live in this association, and everybody loves him and delights to tell how much he has done for the Baptist cause in the past years in their midst. Leaving the church we went to Piedmont, formerly Cross Plains, where we took tea with Bro. C. A. Sharp and family, and later to the hotel of Bro. Geo. Harris, where we waited for the midnight train, and then for home, the sweetest place beneath the skies.

Every day is a little life and our whole life is but a day repeated. 'Tis not best to suffer pain for even one little day, when one application of Warner's Log Cabin Extract will drive it quickly away. Nothing better for external or internal application. It is impossible to make people understand their ignorance of it; it required knowledge to perceive it, and therefore he that can perceive it hath it.—Taylor.

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## FIELD NOTES.

Rev. Thos. Henderson is missionary for the Coosa River association.

Who of the many liberal souls in the Selma Baptist church was the happiest last Sabbath?

"Short and sweet." A brother sends it: "I send \$2.00. Like the paper splendidly."

Elder Jno. Prestridge, formerly of this state, is winning many sheaves for the Master in Kentucky.

We received two into our church last Sunday week and three on yesterday.—L. D. Bass, Greenville, Oct. 8.

Dr. Henry McDonald, of Atlanta, remained with Dr. Frost until Wednesday morning and assisted in the meeting.

A lady ninety-five years old was baptized this summer by one of the preachers of the Tallahassee association.

We thank Elder F. C. Plaster for his valuable aid rendered us at the Salem Association. Glad to hear a pleasant session was held.

We acknowledge receipt of invitation to be present at the 25th anniversary of Dr. and Mrs. Gwin's marriage, at Decatur, Ala., Oct. 13th.

We are glad to learn of the large attendance of pupils at Bro. Lynch's school at Moulton. He is a worthy brother and we wish him much success.

The church at Whistler is nearly out of debt—owes about \$83. "It is the finest property in town," a brother writes, "is of brick, 38x78 feet inside."

Nearly all this congregation are readers and lovers of the ALABAMA BAPTIST and are easily led in the right direction.—E. R. Vaughan, McIntosh Bluff.

Our congregations continue to grow and the interest is not abated. Services this week the same as last. Pray for us and praise with us.—Jno. W. Stewart, Oct. 15th.

It is a man "cannot even see the kingdom of God except he be born again," how can he expect ever to live in this kingdom by any good he may do of himself?

Our congratulations to Bro. Louis Womack, of Greenville, and his bride, nee Miss Rallie Farrior, of Furman, who were married on the 3rd. Success attends the brave.

Bro. J. Q. Lipscomb, of Jefferson, has been a subscriber to this paper since its first issue, and is so well pleased with it that he has been paying for two copies for three years.

Bro. H. R. Schramm, Mobile, writes, Oct. 8th: "I have a fine meeting; large congregations; much interest manifested. Dr. Taylor has preached some good gospel sermons for us."

Wherever Dr. Frost preaches it would be well for the people to get him to relate his "black horse story," as he terms it. The scene was in Kentucky, and the doctor paints it well in words.

Lawrence and Lacy, who so cowardly attempted the life of editor Edmonds, of Ansonia, tried to commit suicide one night last week. They evidently feel the halter drawing about their necks.

Don't fail to respond to the earnest appeal of our secretary printed in another column. The faithful men who have done the work should be paid at once. Let's give the \$2,000 asked for in twenty days.

A dear brother at Loachapoka sends his renewal for two years and says he is "ashamed that he has kept us waiting so long." Well, brother, we are all right now. Glad to have you continue with us.

Married, at the residence of the bride, Mrs. Pittman, 524 south Twentieth street, Birmingham, Oct. 14, by Rev. J. W. Stewart, Mr. Charles T. Ivey, of Rome, Ga., and Mrs. Ida Pittman, of Birmingham.

We are glad to know that the South Alabama Institute opened with a large number of pupils (130) and that the number will reach two hundred before long. Prof. Little has our best wishes for the success of his school.

The Selma church were disappointed at not having Dr. Wharton with them at one service on Sunday last. But the Doctor's home church could not spare him, since he has just returned from a vacation of two months.

A number of brethren have written us that the paper has greatly helped them in many ways, always admitting that it has made them better Baptists. Send on your renewal, subscriber. We are endeavoring to make the same of every one of you.

Rev. J. R. Stockman, formerly a Methodist preacher, joined Bro. Smythe's church at Ansonia some weeks ago and was two weeks since ordained to the full work of the ministry. It is believed he will do good work among our churches.

We have a number of subscribers who have paid up till 1891. How that, brethren? It shows that some men and women appreciate our efforts and are willing to pay far enough in advance to keep us from presenting statements every now and then.

A brother writes that he hopes "his subscription will never expire again." Well, brother, the only way for you not to let it expire is to invest \$2.00 in this business each year, just before your time is out. We will see to it that your name is moved up.

One of the interesting things that transpired at Dr. Frost's church on Sunday was the contribution of a good Methodist brother of \$50. The best of feeling prevailed and the large collection was raised with very little effort. Dr. Frost is the king of collectors.

A letter from Bro. H. N. Smith tells us of the meeting of the Macedonia Baptist association, which convened with Washington church, Washington county. Much good was done throughout the association the past year and the cause is prospering in its bounds.

A zealous preacher, who loved smoking as well as he ought, in a heated discussion exclaimed, aiming at some of his hearers: "Brethren, there is no sleeping car on the train to glory." One of the party whom he aimed to hit responded: "No, brother—nor a smoking car either."—Exchange.

Bro. J. D. Foster, of Huntsville, says: "Continue the paper, as I don't intend to do without it as long as I can raise the money." That's the way to talk, brethren. Once set your head to a thing and it is as good (almost) as done. You see the lesson this brother teaches? Then go and do likewise.

A brother writes: "You have been kind enough to send the paper since last March and I have been careless enough to read it till now and not pay for it. Excuse me," etc.—but he sends that goodly part. We have hundreds of similar cases on our books, and think it's time to hear from them.

I have just closed a good meeting with the Red Bud church. Received four by baptism and one by letter. To God be all the praise. The spirituality of our church is good, and nearly all the material has been worked up for the Lord. Bro. D. R. Cooper, from Bethany church, assisted me and did good and earnest preaching.—E. R. Vaughan.

In his sermon on Sunday night last Dr. McDonald said that we too often count the success of a meeting by the number that join the church on that occasion. He said the meeting would never be reported to the ALABAMA BAPTIST if only one joined the church. "We should remember," said he, "that there is rejoicing in heaven over one sinner that repenteth."

Bro. Jno. C. Foster writes that he hopes we will soon double the subscription of the paper, "thereby helping the editors and more especially the subscribers." We hope so, too, brother, but we need the co-operation of every subscriber in the work. Will not every one endeavor to send a new name by the 1st of January, 1889. It can be done. Try it.

Rev. J. B. Kilpatrick, of Onatchie, was ordained to the full work of the gospel ministry at Oak Bowery church a few weeks since. Elders Potter, James Henderson, Wm. Griffin, and J. Q. Stockman, were the presbytery. Bro. Potter says he never knew a minister to stand a better examination. Bro. Kilpatrick will serve some churches that may desire his services.

Attention is called to the change in the advertisement of Messrs. Butler & Gatchell, of Selma. These young men are doing a splendid business, as is evidenced by the patronage received by their wholesale and retail stores in Selma and Marion. They are on the high road to success and we wish them continued prosperity. They are now at their new quarters in Selma.

How about the five hundred dollar and the two hundred and fifty dollar subscribers in your church, Bro. Frost? At one time you seemed to think they had become exhausted, but what an agreeable surprise awaited you! By the way, brother, can't you let us have your "black horse story" in your Kentucky style of telling? The people of Alabama, and especially the Baptist people, are anxious to have you tell it.

The Eufaula Baptist association will hold its thirty fifth annual session with Center Ridge church, Barbour county, Ala., beginning on Thursday, October 25th, at 11 o'clock a. m. Those coming from the west will leave the train at Midway, Ala. Rev. W. H. Patterson will deliver the introductory sermon at 11 o'clock on Thursday. Confine in time to hear it.—T. H. Stout, clerk, Eufaula, Oct. 11th.

We notice in the Selma papers that Mr. W. A. Butler, who has been the worthy and efficient agent of Messrs. Welch & Bro., lumbermen, for so long a time, has retired from that position. Mr. Butler is well known to us and we do not hesitate to recommend him as one of the best lumbermen in the state. He is a thorough business man, and we hope that some firm in need of a first-class man of good business sense, will secure his services. Write him at Selma.

Any church or churches anxious to secure an earnest, self-sacrificing and experienced pastor, a full English graduate of the Southern Baptist Theological Seminary, will do well to address Dr. T. T. Eaton, editor Western Recorder, Louisville, Ky., who will take pleasure in recommending an excellent and efficient young, but experienced, married man, that would bring with him the best endorsement from the faculty of the seminary.

At one of the associations, attention was called to the (alleged) fact that some of the pastors whose churches did least were men who were very successful farmers. A visiting brother said: "I can explain that. The reason they succeed as farmers and fail as pastors is that they give their thought and toil to their farms. If they would serve their churches as well, the churches would be quite as prosperous." "That's so," cried out a dozen knowing ones.—Religious Herald.

To-day was collection day with us. Our pastor for the year



# Alabama Baptist

MONTGOMERY, ALA., OCT. 18, 1888.

Rev. C. W. HARRIS, Editor.  
JAN. C. POPE, Publisher.

## BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.  
Special terms will be made with agents soliciting subscriptions.

Extra copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

Remittances should be made in money or on Montgomery or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

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

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

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

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

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

Office upstairs, 17 1/2 South Perry Street.

WE HAVE for sale associational and church letters,—the best forms now in use,—for 25 cents per dozen, post-age paid.

He who would expect much of God must be willing to risk much in his service.

MONTGOMERY has raised her quarantine against all Alabama towns, except Decatur.

OUR Baptist missionaries have completed the work of translating the Bible into the Assamese language.

THE big scare about yellow fever at Elm Bluff on the Alabama River, last week, proved to be a false report.

PREACHERS who circulate their church paper are better paid wear better clothes, and look better generally than those who do not.

THE senior is just in from the Alabama association and must leave right away for the Cahaba, so his report of that meeting must be deferred.

A COPY of Gospel Talks, by Rev. H. M. Wharton, has been mailed by R. H. Woodward, of Baltimore. Price, paper 50 cents; cloth \$1.50.

THE faithful Geo. T. Packard has no admiration for the man who humorously handles the word of God. Ministerial jokes about the Bible ought to cease.

As the ALABAMA BAPTIST goes down so goes all of our denominational interests in this state. As you love, the general cause, help us sustain a good paper.

We acknowledge a new book from E. B. Treat, Publisher, 771 Broadway, N. Y. "Paul's Ideal Church and People," by Alfred Rowland, L. L. B. price \$1.50.

CAPT. J. W. WOOLFOLK, who has labored so faithfully to secure the building of the Alabama Midland railroad, was given a splendid reception in Montgomery last week.

TO THE man who says, "Oh, I am a missionary to the bottom of my heart," the Mississippi Record says: "Yes, that is very well, but are you missionary in your pocketbook?"

THE Southern Baptist Theological Seminary opened with ninety-eight matriculates the first day, with seven other students in the city. Don't let us forget to help the student's fund.

BOZEMAN church is strengthened by having Bro. T. L. Jones and family unite with them. Bro. Jones has long been one of the liveliest Baptists of Montgomery and will be felt in his new home.

EMPEROR WILLIAM has visited the Pope. Temporal power is what the Pope asks to have restored to him. Temporal power is what they all want, and that means a vast deal. But the entire world says no.

OUR ministers and the older church members should not overlook the importance of organizing the young converts into the service of the Master. Put them to work immediately and they will soon be felt in the regular church services.

AN Australian Baptist is said to have offered to give \$125,000 in case a like amount could be raised for denominational work in that island. Dr. MacLaren, of Manchester, England, has gone to Australia to try and raise the needed \$125,000.

EVERY Baptist of Ft. Deposit that we have met say they have a fine school in their Bethel Academy. They are standing by Prof. Downer and propose to build the school until it shall be the school of South Alabama. It is now far ahead of anything it ever was, and still grows.

BROTHER, now that you have begun to market your crop, will you not forward your renewal at once? We are in need of the money and would like to have it, so we may be able to visit you, improved, from week to week.

Did you ever meet a Methodist, a Presbyterian, or any body else, who had been immersed that was dissatisfied with their baptism? No; but you have met many a sprinkled Christian who never could be satisfied that he or she had obeyed their Master.

A HARD SHELL (Primitive Baptist) writing us, said he thought until Baptists got to giving more than six or eight cents per head they should cease to say much of anti-missionaries. What do you think of that? Do you give more than eight cents for Christ's cause in foreign lands.

"We need more \$500 preachers for our small town and country fields," so says Bro. Crumpton. We grant this need, but also remark that one of our greatest needs is that more of these \$500 churches, ought to rise up and become \$1,000 churches. They can do this if they would try.

MR. E. M. COOK, the newly elected general secretary of the Young Men's Christian Association, has entered upon his work in Montgomery. Mr. C. comes from Columbus, Ga., and is a most excellent young man. The association is to be congratulated in securing his services, and is stronger for his coming.

OUR heart goes out in deepest sorrow for our friend and brother, C. C. Jones, of Troy. Only a few months since he was happily married to Miss May Frank Whitsett, of Columbia, Tenn., and now he is weeping over the death of his beloved partner. May the strength and grace of God sustain him in his dark trial.

ON one occasion our mother visited a church of which we were pastor, and said it made her feel very sad to see no men nor women in the "amen corners." This absence impressed her that the pastor had not the prayers of his people. Reader, get up close to your pastor and let him feel that the "corner posts" are not wanting.

OWING to the lateness of the hour of his return, and the pressure of work upon him, the junior reserves his report of the glorious time at the Selma church on last Sabbath. In our next issue we will tell the brethren where the prettiest church in the State is located, who the pastor is and show some figures that for this time are laid away.

A GIVING preacher will make a giving church, and the reverse is equally true. Rev. J. W. King, of Forney, told one of his churches that he did not propose to go to the association without some mission money and seconded his remark by putting a dollar on the table; soon it was covered by twenty dollars. Do likewise, brother.

THE wisest men have generally been the strongest believers in God, as an intelligent creator. A little fellow, raised in ignorance, who happens to go to college and gets a smattering of knowledge, comes home and says, "It isn't reasonable to suppose there is a God." Galileo said, pointing to a straw on the floor of his cell, that if from that trifling thing he would infer with certainty the existence of an intelligent Creator.

PREACHERS never know the good they are doing. They, of all men, should never cease to sow by all waters and trust God for the increase. Several years since Bro. Shaffer visited an association which was largely anti-missionary and earnestly pleaded for Christ's cause. A young brother arose in the Central association two weeks ago and stated that since he heard Bro. S. speak he had been alive to mission work.

THE members of the party who have been with Commissioner Kolb on his trip with Alabama on wheels, while at Grand Rapids, Mich., heartily endorsed, by resolutions, Capt. Kolb as a suitable man to occupy the position of commissioner of agriculture should the bill now before congress become a law. These gentlemen have been with Commissioner Kolb all these weeks and are fully satisfied of his abilities.

OUR churches need more of go-aheadiveness about them, and a number of pastors are in need of no small amount of the same kind of thing. We too often sit idly by while other denominations are pressing to the front and occupying the best ground and building the best houses of worship for the Lord. What we need is to wake up, and stay waked up. We have no patience with a "sleepy Christian," one who is always afraid to undertake anything for the Master, because "it might not succeed." Verily, it seems that one-half of our denomination is asleep while the other half must "keep eyes open" and work for the sluggards. If we have a correct idea of Christ's church it is the busiest place under the sun—or should be.

READ the appeal of the corresponding secretary of the state mission board for money to meet the demands that are now being made upon it, and forward your contributions; read about the appeals being made by your young men at college for what is due them; read about the missionary in great distress by the bedside of his sick wife, pleading for his just dues, and reach far down in your pocket and remember them all with a liberal contribution.

A SEVERE rebuke was given the sleeping part of his congregation by a noted preacher many years ago. Seeing that several parties were asleep, the preacher took from his pocket a shuttle cock and began playing with it. Those who were awake joggled the others until with wide open eyes everybody gazed upon the pastor. Then solemnly he said, "When I tell you sacred and important truths you are not ashamed to go to sleep, but when I play the fool you are all eye and ear!"

BROTHER, or sister, whoever you may be that reads this article and has thought in your mind that the ALABAMA BAPTIST costs too much money for you to take, hear us when we say the reading of this paper in your family may lead to the conversion of your child. While at the Tallahassee association a brother came to us and said: "We love your paper at our house, because we believe it led one of our sons to Christ." Our constant prayer is that God will make the ALABAMA BAPTIST a powerful preacher wherever it goes.

THE Record hears that Congress has been or is to be asked for \$18,000 to pay for masses that Catholic priests have said for the repose of the soul of Gen. Sheridan in purgatory, and for his early release. Those familiar with Roman Catholics have little reason to doubt that they would ask for more than that if there was any show to get it. The Record thinks if Gen. Sheridan's soul is in purgatory the Catholics must have put it there, consequently they should get it out and receive no pay therefor.

A FEW selfish, narrow-minded preachers in an association have it in their power to keep the association back for many years. You may send your good preachers into their midst, and for the time their passionate and intelligent appeals will get hold of the better nature of the people and they will resolve to do something, but when their visitors have departed, these men, who will neither go forward nor allow their members to do so, get a new grip on them and here they rest. God save us from leaders who are incompetent to lead.

BRO. LAW LAMAR, of Selma, on whom it seems the mantle of the lamented R. C. Keeble has fallen, finds it no difficult matter to run his subscription of \$250 to \$500. And it is not the first time that this good brother has done this. He is too modest to talk about the matter, but the church record will show for itself. And there are brethren Welch, Keith, the Haralsons (Hugh and Jonathan), Mallory, Lanford, Keeble (H. C.), Thompson, Burns, Goodwin, Johns, and a number of others, besides a number of liberal-hearted sisters. Dr. Frost has never yet found out how much his church could give. He places his figures high, but they always go over them.

THERE should be no place in Christ's church for "dancing men and dancing women." It seems that a large number of our churches, and our ministers as well, have forgotten that a damsel's dancing caused a shallow-minded man to have the fore-runner of our Lord beheaded. And many a man and woman have lost their heads since that time in the whirl and excitement of the mazy waltz. There is no good in dancing, but much harm, and the man or woman who finds greater delight in the ball-room than in the service of our Lord, and persists in serving Satan, should find it not difficult what he or she should do, and the church ought to know something about discipline and exercise the same.

DR. JNO. A. BROADUS, in a letter to the Western Recorder tells how girls attending Catholic schools become Catholics. He found on moving into Kentucky that it was a common practice for Baptists to send to Catholic schools, and he assumed the reasons for so doing were,

1. That it would be perfectly easy for Baptists promising not to influence girls to join their church to keep their promise, and hence they think Catholics as honest in their pledges. But they forget that every consideration imaginable binds Catholics to get people into that body.

2. The other reason is the comparative cheapness. He is not sure of the prices for education in the convents, but supposes since the teachers are usually nuns or sisters of charity, who get nothing but food and clothing, that it may cost only a small sum of money, but then he reminds his readers of what it may cost finally to the home. The girl in nearly every case goes into the Romish fold, and finds the parent's hard earnings are claimed and used by the Catholics.

## "POOR PREACH, POOR PAY."

It seems impossible to keep this thought from crowding our mind as we hear a church letter read in which the writer says, "Pastor's salary, \$25." Surely if a preacher gives the bread of life freely, the whole counsel of God, it won't be long until his people will know it is their duty to support the pastor.

At an association when letters were being read we noted that where the missionary of that body had worked there were no mission contributions reported. This state of affairs shows that something is out of gear. No matter how poor a people may be, if the missionary will give them an opportunity they will return something to God for all his benefits to them. It will do people good to give to God's cause and it will help you, brother preacher, to remember that fact.

## CENTRAL ASSOCIATION.

We were a day late getting to Goodwater to visit the Central association, owing to irregular trains over the Columbus & Western railroad, but a splendid time was had when we did reach that town of sparkling water and clever people. Bro. L. H. Hastie was in the chair as moderator, and Bro. D. S. Martin as clerk. Their respective duties were correctly and pleasantly done. Elder S. C. Johnson, from the East Liberty, preached the introductory sermon, and Eld. Geo. E. Brewer the missionary sermon.

This was a deliberative body in the true sense of the word. Nobody was in a hurry and questions were well discussed, and great good must necessarily result therefrom. Brethren Cumble, Uphaw and Martin read the mission reports, and then we took all the evening to speak about it and stir up one another. Noble speeches were made by Eld. Uphaw and other brethren present. This young brother is an ardent missionary, and has done and is doing much to help the cause in his association. Eld. R. A. J. Cumble is being felt in this body. He is greatly loved. Bro. Martin is a modest brother and did but little speaking, but is nevertheless a useful man and rejoices at the progress his people are making. Eld. Hastie is a splendid brother whose acquaintance we had not made before. Bro. Brewer's presence in an association is worth a great deal. He told us how a Christian whom he had induced to habitually contribute to the cause of Christ said: "Bro. Brewer, I do thank you so much that you have taught me to give."

A few years ago one of his churches gave \$4 for missions, this year their contributions amounted to \$159.75. The association decided to raise \$500 next year for missions, and we think they will do it. It was nice in the association to set apart one night for the discussion of education and the ALABAMA BAPTIST, but next time we'll speak first and let Bro. Shaffer have the balance of the time. Some of the brethren subscribed for the dormitory. The temperance report was read next morning by Bro. Stewman. He also made a good speech. Sodid brethren Cumble, Shaffer, Wilkes, Johnson, Colly and Hare. T. J. Pennington, a live layman, read the Sunday school report. Eld. C. S. Johnson supported it by a speech. We left before the conclusion of the services.

Eld. Colly is one of the oldest ministers of the Central. He is ever watchful of his Master's interest. He is a great lover of the ALABAMA BAPTIST. Judge Bentley was not well enough to be present, and was missed by every one. But he was represented by a son, daughter and son-in-law. Brethren Wilkes and Lane have recently held a meeting at Rockford and Bro. Bentley attended on six days and greatly enjoyed the services.

Our home was with brother and sister Cheney, whose hospitality is unsurpassed. Prof. C. W. Simmons, our friend and brother, has taken strong hold already on the school folks of Goodwater. Miss Sallie Crumpton, daughter of Eld. B. H. Crumpton, teaches the music school of this town, and is useful in the church and Sabbath school.

Judge Cumble is pastor of the church and has a noble band of brethren. We were so pressed for time that we could meet only a few people. But we shall meet them again.

## HO, FOR RABBIT TOWN.

En route to the Tallahassee and Ten Islands association, we stopped at Childersburg. Bro. Shaffer and the writer spent the night at the parsonage, with Eld. C. Smith and family. Under the lead of the pastor, the Baptists have here built a good preacher's home and a substantial and neat church. Childersburg is growing and the Baptist cause seems also to be keeping up. Dr. Shaffer gave the saints a good sermon, and then we visited the literary circle of the town. A good programme of music, recitations, readings, etc., was given the public. This certainly is improving, socially and intellectually, to the community.

For many days we had vainly inquired where and what is Rabbit Town? Nobody could tell us, and we could only imagine that in past years the rabbits, in huge droves, roamed the woods, and thus the name. The iron horse bore us onward until it stood panting at Jacksonville. On alighting, at first no one could tell where the place was, but we insisted that it was not more than eight miles over towards the east. A hack was hired and, with Bro. Shaffer, the trip was made. We were too busy to write much, or we would bother you with trying to picture the grandeur of our mountain journey. The early morning air was bracing, and we opened our mouths wide to take it all in. Slowly we wound around the huge mountain until a pass was found, and then down into one of the prettiest valleys of Alabama we went. This was Rabbit Town valley, extending for twenty miles in length and varying from one to three miles in width. Much of this land is worth \$50 per acre. Cozy cottages nestle all along the front of the mountain on either side and the people till the rich valley farms. Good farmers they are, as indicated by well kept homes, pastures, fine cattle, colts and hogs. At their stables they feed like they are used to it. Among our first questions was, How did your community get its name? It was so called because, sixty years ago, an old Indian named Rabbit owned all of this beautiful valley. We spent our nights at the homes of old sister Andrews, with whom Eld. J. F. Potter and wife reside, and of Bro. Whitesides. They recollect much of the early history of this country while the Indians inhabited it, and we found it interesting to converse with them.

At ten o'clock Saturday the association was organized by the reelection of Elds. J. A. Scott moderator, and W. H. Burton clerk. By request Dr. Shaffer preached the sermon. Saturday evening was given to permanent organization and the discussion of missions. Your scribe, brethren Lloyd, Shaffer, Read, Graham, Burton, Keece, West, King, and a few others, spoke on this topic.

Sunday, brethren J. E. Smith, J. P. Shaffer, E. T. Smythe and W. H. Moon preached to good congregations. Monday morning the discussion of missions was resumed. Several brethren, Bro. E. T. Smith among the number, made remarks. It was voted that the body try to raise more money for missions. As it was determined that every thing should be completed that day, "whip and spur" was put on and away we went. Eld. Robinet read the Bible report. Eld. Potter presented one of the best temperance reports we have heard this year. Bro. Norton said there were three hundred Baptists in Cherokee county who voted for whisky in a late election. Ringing addresses were presented by brethren C. W. Hare, E. T. Smythe, J. K. Graham, J. P. Shaffer and J. W. King. Bro. King amended the report by dropping from the association churches that retain members who sell whisky or sign whisky petitions. The report on education was read by Eld. Burton and spoken to by Bro. Shaffer. A small collection was raised for the dormitory. Deacon J. R. Graham read the report on prayer meetings. Several speeches, telling the practical benefits of said exercises, were made. Report on documents was read by Eld. Potter. After the finance committee, executive committee and treasurer made their reports the parting hand was given.

We were never among a kinder people in our lives, and we only wish we had room to tell about everybody we saw. Eleven of the preachers subscribed for the Baptist, and they all promised to circulate it among their churches. Great good will come of this. Thirty-two new homes will be visited by the paper in that association that have hitherto not had it. We trust to know more of these people whom we hope to see leading other bodies in good works before many years.

Eld. E. T. Smythe used to live in this association, and everybody loves him and delights to tell how much he has done for the Baptist cause in the past years in their midst.

Leaving the church we went to Piedmont, formerly Cross Plains, where we took tea with Bro. C. A. Sharp and family, and later to the hotel of Bro. Geo. Harris, where we waited for the midnight train, and then for home, the sweetest place beneath the skies.

## Eufaula Association.

All delegates and visiting ministers by rail, will be met at Midway with conveyances as follows: From the east at 5 o'clock a. m., from the west at 6 o'clock a. m., on Thursday, Oct. 25th. Introductory sermon at 11 o'clock. W. E. HARRISON, Chairman Com.

Every day is a little life and our whole life is but a day repeated. 'Tis not best to suffer pain for even one little day, when one application of Warner's Log Cabin Extract will drive it quick away. Nothing better for external or internal application.

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it, and therefore he that can perceive it hath it.—Taylor.

## FIELD NOTES.

Rev. Thos. Henderson is missionary for the Coosa River association.

Who of the many liberal souls in the Selma Baptist church was the happiest last Sabbath?

"Short and sweet." A brother sends it "I send \$2.00. Like the paper splendidly."

Elder Jno. Prestridge, formerly of this state, is winning many sheaves for the Master in Kentucky.

We received two into our church last Sunday week and three on yesterday.—L. D. Bass, Greenville, Oct. 8.

Dr. Henry McDonald, of Atlanta, remained with Dr. Frost until Wednesday morning and assisted in the meeting.

A lady ninety-five years old was baptized this summer by one of the preachers of the Tallahassee association.

We thank Elder F. C. Plaster for his valuable aid rendered us at the Salem Association. Glad to hear a pleasant session was held.

We acknowledge receipt of invitation to be present at the 25th anniversary of Dr. and Mrs. Gwin's marriage, at Decatur, Ala., Oct. 13th.

We are glad to learn of the large attendance of pupils at Bro. Lynch's school at Moulton. He is a worthy brother and we wish him much success.

The church at Whistler is nearly out of debt—owes about \$83. "It is the finest property in town," a brother writes, "is of brick, 38x78 feet inside."

Nearly all this congregation are readers and lovers of the ALABAMA BAPTIST and are easily led in the right direction.—E. R. Vaughan, McIntosh Bluff.

Our congregations continue to grow and the interest is not abated. Services this week the same as last. Pray for us and praise with us.—Jno. W. Stewart, Oct. 15th.

If a man "cannot even see the kingdom of God except he be born again," how can he expect ever to live in this kingdom by any good he may do of himself?

Our congratulations to Bro. Louis Womack, of Greenville, and his bride, nee Miss Rallie Farnior, of Furman, who were married on the 3rd. Success attends the brave.

Bro. J. Q. Lipscomb, of Jefferson, has been a subscriber to this paper since its first issue, and is so well pleased with it that he has been paying for two copies for three years.

Bro. H. R. Schiamp, of Mobile, writes, Oct. 8th: "I have a fine meeting, large congregations, much interest manifested. Dr. Taylor has preached some good gospel sermons for us."

Wherever Dr. Frost preaches it would be well for the people to get him to relate his "black horse story," as he terms it. The scene was in Kentucky, and the doctor paints it well in words.

Lawrence and Lacy, who so cowardly attempted the life of editor Edmonds, of Annapolis, tried to commit suicide one night last week. They evidently feel the halter drawing about their necks.

Don't fail to respond to the earnest appeal of our secretary printed in another column. The faithful men who have done the work should be paid at once. Let's give the \$2,000 asked for in twenty days.

A dear brother at Loachapoka sends his renewal for two years and says he is "ashamed that he has kept us waiting so long." Well, brother, we are all right now. Glad to have you continue with us.

Married, at the residence of the bride, Mrs. Pittman, 524 south Twentieth street, Birmingham, Oct. 14, by Rev. J. W. Stewart, Mr. Charles T. Ivey, of Rome, Ga., and Mrs. Ida Pittman, of Birmingham.

We are glad to know that the South Alabama Institute opened with a large number of pupils (130) and that the number will reach two hundred before long. Prof. Little has our best wishes for the success of his school.

The Selma church were disappointed at not having Dr. Wharton with them at one service on Sunday last. But the Doctor's home church could not spare him, since he has just returned from a vacation of two months.

A number of brethren have written us that the paper has greatly helped them in many ways, always admitting that it has made them better Baptists. Send on your renewal, subscriber. We are endeavoring to make the same of every one of you.

Rev. J. R. Stockman, formerly a Methodist preacher, joined Bro. Smythe's church at Aniston some weeks ago and was two weeks since ordained to the full work of the ministry. It is believed he will do good work among our churches.

We have a number of subscribers who have paid up till 1891. How is that, brethren? It shows that some men and women appreciate our efforts and are willing to pay far enough in advance to keep us from presenting statements every now and then.

A brother writes that he hopes "his subscription will never expire again." Well, brother, the only way for you not to let it expire is to invest \$2.00 in this business each year, just before your time is out. We will see to it that your name is moved up.

One of the interesting things that transpired at Dr. Frost's church on Sunday was the contribution of a good Methodist brother of \$50. The best of feeling prevailed and the large collection was raised with very little effort. Dr. Frost is the king of collectors.

A letter from Bro. H. N. Smith tells us of the meeting of the Macedonia Baptist association, which convened with Washington church, Washington county. Much good was done throughout the association the past year and the cause is prospering in its bounds.

A zealous preacher, who loved smoking as well as he ought, in a heated discussion exclaimed, aiming at some of his hearers: "Brethren, there is no sleeping car on the train to glory." One of the party whom he aimed to hit responded: "No, brother—not a smoking-car either."—Exchange.

Bro. J. D. Foster, of Huntsville, says: "Continue the paper, as I don't intend to do without it as long as I can raise the money." That's the way to talk, brethren. Once set your head to a thing and it is as good (almost) as done. You see the lesson this brother teaches? Then go and do likewise.

A brother writes: "You have been kind enough to send the paper since last March and I have been careless enough to read it till now and not pay for it. Excuse me," etc.—but he sends that goodly part. We have hundreds of similar cases on our books, and think it's time to hear from them.

I have just closed a good meeting with the Red Bud church. Received four by baptism and one by letter. To God be all the praise. The spirituality of our church is good, and nearly all the material has been worked up for the Lord. Bro. D. C. Cooper, from Bethany church, assisted me and did good and earnest preaching.—E. R. Vaughan.

In his sermon on Sunday night last Dr. McDonald said that we too often count the success of a meeting by the number that join the church on that occasion. He said the meeting would never be reported to the ALABAMA BAPTIST if only one joined the church. "We should remember," said he, "that there is rejoicing in heaven over one sinner that repenteth."

Bro. Jno. C. Foster writes that he hopes we will soon double the subscription of the paper, "thereby helping the editors and more especially the subscribers." We hope so, too, brother, but we need the co-operation of every subscriber in the work. Will not every one endeavor to send a new name by the 1st of January, 1889. It can be done. Try it.

Rev. J. B. Kilpatrick, of Onatchie, was ordained to the full work of the gospel ministry at Oak Bowery church a few weeks since. Elders Potter, James Henderson, Wm. Griffin, and J. Q. Stockman, were the presbytery. Bro. Potter says he never knew a minister to stand a better examination. Bro. Kilpatrick will serve some churches that may desire his services.

Attention is called to the change in the advertisement of Messrs. Butler & Gatchell, of Selma. These young men are doing a splendid business, as is evidenced by the patronage received by their wholesale and retail stores in Selma and Marion. They are on the high road to success and we wish them continued prosperity. They are now at their new quarters in Selma.

How about the five hundred dollar and the two hundred and fifty dollar subscribers in your church, Bro. Frost? At one time you seemed to think they had become exhausted, but what an agreeable surprise awaited you! By the way, brother, can't you let us have your "black horse story" in your Kentucky style of telling? The people of Alabama, and especially the Baptist people, are anxious to have you tell it.

The Eufaula Baptist association will hold its thirty fifth annual session with Center Ridge church, Barbour county, Ala., beginning on Thursday, October 25th, at 11 o'clock a. m. Those coming from the west will leave the train at Midway, Ala. Rev. W. H. Patterson will deliver the introductory sermon at 11 o'clock on Thursday. Come in time to hear it.—T. H. Stout, clerk, Eufaula, Oct. 11th.

We notice in the Selma papers that Mr. W. A. Butler, who has been the worthy and efficient agent of Messrs. Welch & Bro., lumbermen, for so long a time, has retired from that position and Mr. Oscar Welch takes his stead. Mr. Butler is well known to us and we do not hesitate to recommend him as one of the best lumbermen in the state. He is a thorough business man, and we hope that some firm in need of a first-class man of good business sense, will secure his services. Write him at Selma.

Any church or churches anxious to secure an earnest, self-sacrificing and experienced pastor, a full English graduate of the Southern Baptist Theological Seminary, will do well to address Dr. T. T. Eaton, editor Western Recorder, Louisville, Ky., who will take pleasure in recommending an excellent and efficient young, but experienced, married man, that would bring with him the best endorsements from the faculty of the seminary.

At one of the associations, attention was called to the (alleged) fact that some of the pastors whose churches did least were men who were very successful farmers. A visiting brother said: "I can explain that. The reason they succeed as farmers and fail as pastors is that they give their thought and toil to their farms. If they would serve their churches as well, the churches would be quite as prosperous." "That's so," cried out a dozen knowing ones. Religious Herald.

Today was collection day with us. Our pastor for the year just passed has gone to the seminary, Louisville, Ky., so we collected his salary to day to send to him. We also collected mission money and money to pay for minutes. Bro. R. A. J. Cumble could not come last Sabbath, so brethren David Duffley and Dr. W. O. Jenkins preached for us. Our ladies aid society received two members yesterday, Misses Ida Bell and Daisy Barnhill.—Geo. W. Stewart, Lineville, Oct. 7th.

I have just closed a meeting of interest at Enterprise Baptist church, of nine days duration. I had no ministerial aid except Bro. N. H. Williams, who preached one day and night. God has greatly blessed our church. Many were brought under the influence of the gospel, and many souls were made happy. Ten accessions by baptism. Five years ago this church was constituted with seven members. Our present number is ninety-seven. May the Lord bless all our churches.—W. W. Martin, Pastor.

On last Sunday morning at the day-school of the First Baptist church of this city, Bro. T. L. Jones, who has moved to Bozeman, sent in his resignation as assistant superintendent; having been connected with the school for many years. Resolutions of respect and commendation, suitable to the occasion, were passed. Bro. John C. Cheney, was appointed to fill the unexpired time of Bro. Jones. The school is filling up its vacant classes, as preaching is again regularly resumed, after a long summer cessation.—B.

We are sorry that pressure of matter causes us to condense a well-written letter from Bro. J. R. Graham, of Ladigo. He visited the Tallahassee and Ten Islands association, and thinks he never saw a better people than the Rabbit Town brethren and friends. He was much gratified to meet brethren and sisters who for many years he had loved because they loved Jesus. This happy time reminded him of the meeting of the redeemed in heaven. He was saddened to think of the absence of some known in the years ago. A just tribute is paid to brethren DeFreese, Whitesides and Griffin, and sisters Andrews and Duke, noble cross bearers. He thinks brethren Shaffer and Hare made many friends by their visit. The reason Bro. Hare did not preach is that he has a lame throat.

Bro. Walter A. Whittle is meeting with great success in lecturing on his trip through the old world. He usually gives three lectures at a place and the audiences grow larger until the close. After he has spoken two hours the people cry out, "Go on." Great interest is awakened in the study of the Bible by his clear description of the ancient places. Brethren competent to judge say they have never heard better lectures, and highly commend him to the public. He lectures only on special invitations. He writes that several invitations from Alabama churches have reached him, and if a number sufficient to justify the expense of the trip he accepts he will visit our state during November. Schools, colleges, churches, missionary or ladies' aid societies that wish his help may write him immediately at Dallas, Texas, and he will give them his terms, which



## Alabama Baptist.

MONTGOMERY, ALA., OCT. 18, 1888.

LOG CABINS have mostly disappeared as human habitations. Many good people have lived happy lives in them, and many great men have been born in them. Warner's Log Cabin Stomach Tonic, made by Warner of Safe Cure fame, are reproductions of the best of the old time remedies, with which the pioneers of America maintained their rugged health.

Be patient in little things. Learn to bear the every-day trials and annoyances of life quietly and calmly, and then, when unforeseen trouble or calamity comes, your strength will not forsake you.

Smith (with smiling face)—What have you got the blues about?  
Jones—Nothing to do. Times are dull.  
Smith—Well, now, old fellow, I am glad I struck up with you. You sit right down and write to B. F. Johnson & Co., of Richmond, Va., and they will put you in a way to make money faster than you ever did before. I was out of work, too, but began a little correspondence with them and now I am growing fat and rich. Too busy to talk longer now.

I love to see all the flowers and fruits which God makes the earth to bring forth to please us, and then I think, "Oh, that I could bear more fruits of righteousness to please him."—Rowland Hall.

The prevalence of Malaria in large sections of country where, until recently, it has never been known, is not easy of explanation. If you are a sufferer, it will be more interesting to you to know how to get well. A few doses of Shallenberger's Antidote will do the work, and do it immediately. The medicine is prompt in destroying the poison, and always safe, even for young children. Sold by Druggists.

The beating of the surf along the shore of the ocean is not more incessant than is the call of God to you to give your heart and hand to him.

She could walk as well as ever.  
I have used Salivation Oil for rheumatism in the feet and after several applications was entirely relieved of pain and could walk as well as ever.  
Mrs. ANN R. WATKINS,  
30 Cumberland St., Baltimore, Md.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others.—L. Maria Child.

Calath is in the blood. No cure for this loathsome and dangerous disease is possible until the poison is thoroughly expelled from the system. For this purpose, Ayer's Sarsaparilla is the best and most economical medicine. Price \$1. Six bottles, \$5. Worth \$5 a bottle.

All human talent and possessions are but ciphers until you put the name of Jesus at the head of them. Then they make the owner a millionaire for heaven.

When the hair shows signs of falling, begin at once to use Ayer's Hair Vigor. This preparation strengthens the scalp, promotes the growth of new hair, restores the natural color to gray and faded hair, and renders it soft, pliant and glossy.

The buds may bloom and the fruits may grow. And the autumn leaves drop crisp and serene. But whether the sun, or the rain, or the snow, there is ever a song somewhere, my dear.

—J. W. Riley.

Tourists to Yellowstone: Park next season might encounter a Northwestern blizzard. If they are wise, they should have a supply of the famous Dr. Bull's Cough Syrup.

Unless Christ is Lord of all he is not Lord at all, to you, unless you acknowledge this right to everything.

**Lung Troubles and Wasting**  
Diseases can be cured, if properly treated in time, as shown by the following statement from D. C. FREEMAN, Sydney: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that Scott's Emulsion of God Liver Oil and Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

It is the middle-aged man whose increasing vigor tells him what the waste of time is.—Boston Bulletin.

**Hill's Chill Killer**, the best remedy known for chills and fever, cures up the most obstinate cases, and thoroughly cleanses the system of every vestige of malaria. Retail price, 50 cents per bottle. (One bottle generally effects a permanent cure.) For sale by all dealers.

J. D. BURKE, Proprietor,  
Montgomery, Ala.  
Free with each bottle of Chill Killer.

The book reviewer, unlike other literary men, can do his best work when in a critical condition.—Lith.

A PREVENTIVE as well as a cure! Hill's Chill Killer.

"Handsome is as handsome does," but it isn't always that handsome does as handsome is.—Rochester Post-Express.

**HILL'S CHILL KILLER** will drive out malaria.

Divorces would be unknown if there was as much counting after marriage as before.

**ADVICE TO MOTHERS.**  
MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

To do so no more is the truest repentance.—Luther.

**FITS:** All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits or Nervousness. Marvellous cures. Treatise and \$2.00 trial bottle free to fit cases. Send to Dr. Kline, 931 Arch St., Philadelphia, Pa.

The claims of habit are generally too small to be felt till they are too strong to be broken.

**Christmas Books!** Live Men and Women wanted in every town and country in the South, to sell our elegant new set of Christmas Books, (selling from 50 cents to \$3.50), we had last year made an average profit of \$7 a day from September until Christmas. This year we have cleared over \$200.00. Write for a copy of our necessary. Terms liberal.

—J. LUTHER,  
Southern Mail and Express Co.,  
68½ White St., Atlanta, Ga.

Plain, straightforward morality and every right and righteousness are better than all notion and dogmatism and all charism, says the world; and Christianity says much the same; but plain, straightforward righteousness and every day morality come most surely when a man is keeping close to Christ.—Maclaren.

"Charm and beautiful" was the exclamation of Superintendent Smiley, as he opened a package of January periodicals from the Baptist Publication Society. "Yes," replied Deacon Strong, "and I'm glad they have chased everything else out of our school." "They have not only beautiful, but wise, through. I don't see how they could be better."

If things be divine, they must exceed the capacity of any human mind.

**PARTIES having Plantation or Timber Lands to sell, can dispose of the same to emigrants by addressing the WESTERN LAND AND EMIGRATION CO., Indianapolis, Ind.**

Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dullness.—Bishop Hall.

**All Books at Wholesale to Members of the Book Buyer's Bureau.** *Membership free. Agents wanted to solicit members. Send 2c stamp for catalogue and information to R. H. WOODWARD & Co., Baltimore, Md.*

None have more pride than those that dream they have none. You may labor against vain glory till you conceive that you are humble, and the fond conceit of your humility will prove to be pride in full bloom.—Spurgeon.

**WARNER'S Log Cabin Remedies**—old-fashioned, simple compounds, used in the days of our hardy forefathers, the old timers' but "old reliable." They comprise a "Sarsaparilla," "Hops and Buchu Remedy," "Cough and Consumption Remedy," "Hair Tonic," "Extract for External and Internal Use," "Rose Cream," for Catarrh and "Liver Pills." They are put up by H. H. Warner & Co., proprietors of Warner's Safe Remedies, and promise to equal the standard value of those great preparations. All druggists keep them.

One may live a conqueror, a king, a magistrate, but he must die a man.

**Horsford's Acid Phosphate,** For Indigestion, Dyspepsia, and diseases incident thereto.

From Havana.

My good Bro. Tichenor: Your letter has been received and read with great interest. I thank you for the deep interest you take in our troubles.

**ABOUT OUR CEMETERY.**  
The government requires us to put a stone wall in place of our wooden fences around the cemetery. This will cost us about two thousand dollars. I commenced the work this week.

**ABOUT LOT.**  
The Board had authorized Bro. Diaz to conclude negotiations for a lot at the corner of Industria and San Josi streets, which he had recommended. Since then, he has found another lot in quite as eligible a place, larger, and about the same price, of which he writes as follows: "I have found another lot in a good place. I enclose you a little map which I have marked, showing its location. This lot is on Zulucena street, one square from the Prado, the widest street in Havana. It is 145 feet on one side, by 118 on the other. The price is twenty dollars per square metre, but by paying all cash, we can have it for considerably less. You will observe its position is on the breeze side, (a very important matter in Havana,) it has a very good foundation, (another very important matter.) The street cars pass before it both up town and down town. I suggest that we buy this one, what do you think about it?" (This lot lies on a corner, and considering its size, location, and price, we think it preferable to the other.)

**ABOUT WORK.**  
In a very good position and prospect. Molino is doing a good work. He is an evangelist, and goes every night and preaches at our different mission stations in the city. You will see his report and those of the others which I enclose. Diaz reports the total membership of the church in Havana at 1,035. This does not include the membership of the churches outside of the city.

**ABOUT TROUBLES.**  
We have a new one. On the twelfth of September, I opened a new mission in Marianao, and the aldermen and troops violate our rights again. (Here follows a petition to the Captain General detailing the particulars of the outrage, and concluding as follows.)

As I desire to trouble your excellency no more, I ask you to publish in the official newspaper of the government, so that all the aldermen may know their duties, the following:

1. Instruct them to recognize our right to open places of worship where we please, in conformity to the law.

2. That we have the right to worship without molestation, and that they must protect our congregations from acts of violence.

3. That they must distinguish between the church of God and the associations of men.

This grace I hope to have from your excellency.

Your obedient servant in the Lord Jesus Christ. A. J. DIAZ.

**ABOUT THE CONSUL GENERAL.**  
I wrote him a letter of which I sent him a copy several months ago. I spoke to him about the second violation of law in San Puentes. (The attempt made by the Catholic priest to seize the corpse of a Baptist girl and bury it in the Catholic cemetery.) Instead of asking information from the authorities in an official way, or asking me for the proof, the Consul General went to see an old friend of his, a member of the Roman Catholic church, and got all of his information

from him, saying that only thirty members of the Baptist church were displeased at the violence offered by the priest. The Consul General throughout all our troubles in Havana has shown himself a partisan of the Catholics.

Last night I did not sleep on account of another trouble over another corpse in Las Puentes. After many difficulties I put my Baptist people in its right place. The two cases we have in Las Puentes I have carried before the courts, and will let you know the result.

**THE WEATHER.**  
We have had a terrible cyclone, lasting for six hours. Over nine hundred people perished. We have great misery on the island. We have over twenty-five families among our church members that had been without provisions for two weeks, and at the same time we have a strike among the cigar makers. You will readily understand how this people are situated, when you consider that this is the principal trade here. On account of the terrible necessity I have taken thirty-four dollars from the cemetery fund and bought some provisions to distribute among them. I don't know whether you will approve this, but if you think I did wrong, I will pay the money back.

The best time for you to come to Cuba will be after the 15th of October. I wish you could be here on the first of November, so you might see the decoration day in our cemetery here.

A. J. DIAZ.  
Havana, Cuba, Sept. 14, 1888.

\*We are accustomed to put Bro. Diaz into more perfect English before sending him to the press. We give the phrase, "Put our Baptist people in its right place," in the exact language of his letter. We are in doubt whether he means to say that he secured the burial of the corpse in the Baptist cemetery, or whether he has secured such a recognition of the rights of the Baptist people as to terminate the trouble. We are inclined to the latter interpretation, but do not feel justified in committing him to it without fully understanding his meaning.

**Meeting of the State Mission Board on Tuesday, Nov. 13, at 7 p. m.**

The board will meet on the above date in the Baptist church at Selma. It is the most important meeting of the year.

Every member should be present if possible. Send your name to T. S. Bowen and he will provide a home for you.

At this meeting appointments will be made for the coming year.

Applications for aid should reach the secretary by Nov. 6th at the latest. Below will be found the regulations of the board in regard to appropriations. Applications will not be regarded unless conformed to these rules.

W. B. CRUMPTON,  
Cor. Secretary.

Marion, Oct. 10th.

**RULES RESPECTING APPROPRIATIONS, ADOPTED BY THE STATE MISSION BOARD, NOV. 8, 1887.**

1. Applications for appropriations must be addressed to the state mission board, through the secretary, giving information upon the following points:

Name of church and pastor; amount asked; for number of male members; number of female members; financial ability of members; character and condition of house of worship; usual number of congregation; number of inhabitants in the vicinity; distance from any other Baptist church; how many churches of other denominations in the place; value of house of worship; is there a debt on the property? and if so, how much? how much time does the pastor devote to the church? what about the church proposes to pay the pastor in addition to the amount asked from the board; statistics of the Sunday-school; the church and Sunday-school take quarterly collections for missions? is there a prospect that help now will soon enable you to sustain yourselves without aid from the convention?

It is required that applications be made by official act of the church, and to secure attention they must be forwarded to the secretary in time to reach him at least one week before the meeting of the board.

2. CONDITIONS OF APPROPRIATIONS.

Resolved, 1st, That in future the board will make no appropriation to aid a church without receiving satisfactory evidence of the condition of the church, its need of assistance, and its willingness to contribute, according to its ability, to the support of its pastor and to the missionary enterprises of the convention; nor without requiring from the minister receiving the benefit of the appropriation a detailed report of his labors and the results.

Resolved, 2nd, That the Board will, in no case, make any payment until satisfied that the foregoing requirements have been complied with.

Resolved, 3rd, That hereafter all beneficiary churches shall meet their obligations to their pastors and the convention before they receive further aid from the board.

The first of the family "circle"—the wedding ring.

### Where Log Cabins Flourish.

A party of American gentlemen, who had been camping out on an island in the great Lake Nipissing, Canada, last summer, were returning in a sail-boat, and were yet seven miles from port when the sun went down, and with it the sailing breeze. A discouraging situation, truly.

"Never mind, I can row you there inside of two hours," said the guide who had charge of the party, as their murmurs arose.

"Why, man, it is seven miles, there are four of us in this heavy boat—it is a big job you undertake," said one.

"No matter I have done the like before and can do it again," cheerfully replied the broad shouldered Irishman, as he stowed away the sail and bent to the oars. He was a splendid oarsman and the boat was soon under headway again.

"What would I not give to enjoy your health and strength," remarked the Professor.

"Yes, I am pretty healthy, and though I am past sixty I feel as strong as ever," replied the guide.

"But only three years ago I stood at death's door, and never thought to pull an oar again. You see, I was in the woods all winter logging, and I got into the water one day and caught cold. It settled on my lungs and I had a bad cough which hung on until I ran down almost to a skeleton."

"Call in a physician?"

"Yes, I went twenty miles through the bush to see a doctor; he gave me some medicine but it didn't help me."

"How was the cure effected?"

"An old Scotch lady who had come over from the States, gave me a preparation of balsam and herbs, which she said the early settlers in America used, and it soon stopped my cough and put me on my feet again."

One has but to travel along the frontier to learn how easy it is to get along without doctors, and how effective are the natural remedies which the old grandmothers know how to prepare. They often cure where the best physicians fail.

Every mother of a family knows how coughs and colds are quickly and radically cured with syrups and teas made from balsams and herbs which "grandmother taught us how to make."

Warner's Log Cabin cough and consumption remedy was, after long investigation into the merits and comparison with other old time preparations, selected from them because it proved to be the very best of them all. It has brought back the roses to many a pallid cheek—there is no known remedy its equal as a cure for coughs and colds.

**The Last Quarter.**  
The State Board's Missionaries in Pressing Need.

For the first time in a long while the board has failed to pay its missionaries. We need \$2,000 at once. Our Bro. Gwin, so nobly standing at his post in Decatur, where the yellow fever rages, has to wait for half of what is due him. His scattered church cannot help him.

Our young brethren, who have been at work all summer, depending upon what they expected to get from the board, are in pressing need. Some of them write that they cannot continue at college without it.

A brother writes from the sick bed of his wife, telling of his distress.

The board's promises were based on contributions which usually come in at this time of the year, but the floods in August cut off the crops, the yellow fever excitement has prevented the early marketing of cotton, and the treasurers of associations are unusually slow about forwarding funds.

Brethren, help us now. Forward at once your individual gift. Don't wait for your church to meet. I beg churches, Sunday-schools, mission societies, and others having funds in hand, to send them forward at once for State missions. "Men of Israel, help" in this, the time of the Board's great need. W. B. CRUMPTON, Cor. Secretary.

Marion, Ala.

**Sunday-School Convention.**

The Sunday-school convention of the Union Baptist association was held with the Grant's Creek church, Tuscaloosa county, on July 27th, 28th, 29th. A large attendance of delegates from the Sunday-schools and of spectators were present all the time. The introductory sermon was preached the first day by Eld. H. B. Chappelle.

The hearts of the delegates felt sad at the absence of the president, Bro. Clarke Richy, who has gone up to his reward since the last session of the convention. He was a man of sterling worth, an earnest, zealous worker in church and Sunday-school, and in all that pertained to the interest of the Redeemer's kingdom—he was ready for every good word and work.

The convention was organized by the election of Bro. John H. Stinson as president, and the re-election of Bro. W. G. Robertson as secretary. We consider ourselves very much blessed by having such a faithful, untiring worker in our midst as our brother secretary. We are indebted to him and his faithful work, to a very great extent, for being the banner association in the state for Sunday-schools having a school in nearly every church and in some more than one.

Discussed the queries: 1. "What are the moral and religious influences of a Sabbath-school?" 2. "How may a Sabbath-school be killed?" 3. "The Sabbath-school—its influence and relationship to the church."

A good deal of interest was manifested in these discussions. Sister C. A. Parker read a very interesting essay on "Woman's Work," which was adopted and voted to be published in the ALABAMA BAPTIST. Very interesting Sunday-school exercises were conducted on Lord's day morning by Bro. W. G. Robertson. The missionary sermon was preached by Eld. M. G. Lofton and a collection of about \$30 taken up, and the exercises of the convention closed. We consider that we had one of the most profitable and interesting sessions of the convention, and pray that God may add his blessings.

**MEETING OF DAYS WITH GRANT'S CREEK CHURCH.**  
At the close of the Sunday-school convention Eld. John H. Curry, of Carrollton, very kindly consented to remain and conduct a meeting with our church. He preached on Lord's day night, July 29th, and every day and night from that time until Lord's day night, August 5th, except one sermon preached by Eld. W. M. B. Welder, of Northport, on Wednesday, August 1st, at 11 a. m. Bro. Curry preached with much earnestness and zeal. The congregations some days were not very large, but every night they were fine and attention good. The church were generally revived, many sinners asked for the prayers of God's people; sinners were led to put their trust in Christ, by exercising faith in his name, backsliders were reclaimed, and Christians built up and established in the faith. There were added to the church two by letter, two by restoration and eleven by experience and baptism. The interest seemed greater at the close of the meeting than at any time. The pastor was sick part of the time, but Bro. Curry carried on the meeting. He has much endeared himself to the people here. To God be all the praise. JOHN C. FOSTER.

**What is Needed in Our Churches.**

There is needed a more elevated standard of faith and piety in our churches. If the standard of Christian morality was elevated, our churches would have a much greater influence for good than they have at the present time. One trouble is, we have so many professors among us whose life, spirit and conversation are not such as would recommend the ways of religion to others. There are many soldiers in our camp who entirely neglect family religion, seldom attend the church on the Sabbath, and are constantly living immorally, and yet they are suffered to remain in the church. When discipline is neglected or loosely executed, stagnation and death must follow.

Wicked men, tolerated in our churches, will seek their own level, and, like old leaven, will corrupt the whole body. "Know ye not that a little leaven leaveneth the whole lump?" The principles, the spirit, the example of such men will grieve and discourage the good and animate and strengthen the evil until, by their influence, the churches will become mere worldly sanctuaries. It behooves us as Christians to inquire with great earnestness the cause of so much ungodliness on the part of professors.

One great reason is, a want of carefulness on our part in receiving members into our churches.

By reviewing the New Testament churches it will be seen that they were all constituted of believers in Christ alone, such as were called to be saints, all of one heart and one soul, and it seems that the first churches were patterns for all others that were to follow. Hence the church in Thessalonica was commended for becoming a follower of those which were in Judea. They kept a close guard at the door of admission, whose watchfulness the underserving had to evade and creep in unexpectedly; but they soon found that they were in the wrong place and went out of their own accord. Such would have been the effect until now if the standard had been kept up equally as high. Now, these things were written for our good, showing us that we should be careful to admit into the church none but such as give good evidence of being born of the Spirit of God.

When discipline is everywhere duly executed in the right spirit, then the standard of holiness to the Lord will be elevated, and not until then.

W. J. ELLIOTT.

A brother writes: "Times have been hard with us. I have lost two horses, traveled fifteen hundred miles, preached one hundred and forty-five times, and received \$80; and yet the Lord has provided for us and six children. Cannot do without the paper."

Rev. L. E. Hall, of Mississippi, is holding a meeting at Woodlawn. Good interest, I learn. Pastor Hale, at Southside, held meetings all last week and is still continuing. A number have been baptized, and a much larger number have been received by letter. He is taking hold of his work in a manly way. We began a meeting at the Second church Sunday, which has been very interesting, and a great blessing. Congregations at night much larger than have been in the house before this year. Ten have professed faith in the Savior, five from the Sunday-school.—Jno. W. Stewart.

relationship to the church." A good deal of interest was manifested in these discussions. Sister C. A. Parker read a very interesting essay on "Woman's Work," which was adopted and voted to be published in the ALABAMA BAPTIST. Very interesting Sunday-school exercises were conducted on Lord's day morning by Bro. W. G. Robertson. The missionary sermon was preached by Eld. M. G. Lofton and a collection of about \$30 taken up, and the exercises of the convention closed. We consider that we had one of the most profitable and interesting sessions of the convention, and pray that God may add his blessings.

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**What is Needed in Our Churches.**

There is needed a more elevated standard of faith and piety in our churches. If the standard of Christian morality was elevated, our churches would have a much greater influence for good than they have at the present time. One trouble is, we have so many professors among us whose life, spirit and conversation are not such as would recommend the ways of religion to others. There are many soldiers in our camp who entirely neglect family religion, seldom attend the church on the Sabbath, and are constantly living immorally, and yet they are suffered to remain in the church. When discipline is neglected or loosely executed, stagnation and death must follow.

Wicked men, tolerated in our churches, will seek their own level, and, like old leaven, will corrupt the whole body. "Know ye not that a little leaven leaveneth the whole lump?" The principles, the spirit, the example of such men will grieve and discourage the good and animate and strengthen the evil until, by their influence, the churches will become mere worldly sanctuaries. It behooves us as Christians to inquire with great earnestness the cause of so much ungodliness on the part of professors.

One great reason is, a want of carefulness on our part in receiving members into our churches.

By reviewing the New Testament churches it will be seen that they were all constituted of believers in Christ alone, such as were called to be saints, all of one heart and one soul, and it seems that the first churches were patterns for all others that were to follow. Hence the church in Thessalonica was commended for becoming a follower of those which were in Judea. They kept a close guard at the door of admission, whose watchfulness the underserving had to evade and creep in unexpectedly; but they soon found that they were in the wrong place and went out of their own accord. Such would have been the effect until now if the standard had been kept up equally as high. Now, these things were written for our good, showing us that we should be careful to admit into the church none but such as give good evidence of being born of the Spirit of God.

When discipline is everywhere duly executed in the right spirit, then the standard of holiness to the Lord will be elevated, and not until then.

W. J. ELLIOTT.

A brother writes: "Times have been hard with us. I have lost two horses, traveled fifteen hundred miles, preached one hundred and forty-five times, and received \$80; and yet the Lord has provided for us and six children. Cannot do without the paper."

Rev. L. E. Hall, of Mississippi, is holding a meeting at Woodlawn. Good interest, I learn. Pastor Hale, at Southside, held meetings all last week and is still continuing. A number have been baptized, and a much larger number have been received by letter. He is taking hold of his work in a manly way. We began a meeting at the Second church Sunday, which has been very interesting, and a great blessing. Congregations at night much larger than have been in the house before this year. Ten have professed faith in the Savior, five from the Sunday-school.—Jno. W. Stewart.

## UNION IRON WORKS CO., SELMA, ALABAMA!

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DIED, at his mother's home in Union Springs, on the 19th ult., Henry Fitzpatrick, aged sixteen years and five months.

He was sick with typhoid fever for thirty days. With the bereaved family we most deeply sympathize. But they are comforted in the thought that their loss is his eternal gain. His life has left its impress upon his family and companions. Ever characterized by gentleness and manliness, he was loved by all who knew him. F.

Rev. Abner R. Scarborough.

The subject of this notice was born in Edgecomb county, North Carolina, Jan. 31st, 1815, and moved to Greene county, Ala., in 1833, where he lived two years, then came to Sumter in 1835, in which county he spent the balance of his life. He died July 10, 1888, at 8 o'clock p. m.

Bro. Scarborough professed religion and joined the Baptist church October 29th, 1848, and from the day of his conversion, began to talk of Christ's love for man.

He was ordained as a minister Oct. 28, 1850; then he began his life's work—that of teaching by precept and example the beauties of a consistent Christian walk.

Bro. Scarborough preached without intermission from his ordination up to 1886, when, prostrated by something similar to paralysis, which rendered him physically unable to continue in the work to which he had given the best years of his life. His mind, however, remained bright and clear, and he continued to preach occasionally to the churches he had served so faithfully for thirty-six years.

He was one of the organizers of the Bigbee association and, I think, never missed a session of that body; was its moderator for about fifteen years.

His life-long prayer was for an increase of faith, and that he might exert an influence for good. And God answered his prayer to the fullest, as his faith grew stronger day by day. Only a few days before he "fell asleep in Jesus," with a smile that evidenced perfect peace with God, he assured his family and friends that all was well.

As to his influence, I believe that every man and woman in this county will bear me out in saying that he exerted a wider influence for good than any man who ever lived in this county. The graces of a fully developed Christian were ever prominent in him. He was truly the friend of the widow and the orphan. He was a man who made duty the rule of his life. In his death the Bigbee association sustained a severe loss. While his friends naturally feel sad over his death, they are satisfied that his consecration to the service of God secures for him "an abundant entrance into that home not made with hands," and may those for whom he worked so long and faithfully so live as to meet him in heaven.

J. R. LARKIN.

Coatopa, Ala.

Songs without words—those which the mosquito sings.

**ALABAMA ASSOCIATIONS, '88.**



