

# THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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## Our Secretary Writes Again.

In the last two months many things have prevented my writing much for the paper. I have been to a number of associations and wanted to "write them up," but hadn't time, and now it is too late.

Bad weather, poor crops, yellow fever, quarantines, the haggard, and the hateful topics in flour and meat, these are the topics of the day. The newspapers are trying hard to discuss the tariff and the presidential election, but the people are paying no attention to them; the other things are too near home for them to consider the big questions of the day. With meat and flour at a high price and going higher every day, lagging at a ruinous price, and the quarantine seriously affecting the marketing of their crops, the crop cut off and a poor sample at a small price, the prospects are indeed gloomy with the farmer in many places. But they will live through it, and go to work next year with as brave hearts as ever before. Every body preys upon the farmer, but he will some day show that he is master of the situation.

Like the temperance movement, every attempt to organize the farmer comes nearer to success. The orange came and passed away, but the next decade brings the Farmers Alliance. I know but little of it, but everywhere I go in the hill country I see the good effects. Millions of dollars are being saved annually by the farmers in the purchase of their fertilizers alone. They have felt the power there is in organization, and some body is going to feel the weight of their strong hands. They will make mistakes, no doubt, but they are coming, and that is no mistake. God bless the farmers!

"But what has all that to do with missions?"

Why, bless your life! it has all to do with missions. This pressure on the farmer is simply crushing to all benevolent enterprises. True, we "missionary people" often say we get as much in a bad year as in a good one, and it is generally true, but that is because we put forth a greater effort in the bad year.

"But do you mean to say the farmer gives the bulk of your mission money?"

No, he does not give near all of it, but when he suffers every body else suffers. There is not a man in the city who does not feel the effects of bad crops. And this leads me right up to my hobby,

THE IMPORTANCE OF CHURCH ORGANIZATION.

Isn't it strange how a man who has a hobby to ride, will get there. He may begin on politics, society, religion or the moon, they all lead inevitably to the same point—that hobby.

Not long since I was at an association and "said my piece," which abounded in plans; when I took my seat a good brother, one of the first lawyers of the state, rose and began by requesting me to remain until he was through. Of course I stood, for I was sure he was going to say something nice about my speech. But he went for me and the Alabama Baptist, and all the preachers (in good humor of course), because we didn't talk about plans, about organization, about the law. Well, I was discouraged. Surely I have lived the last three years in vain. Plans have been my theme. I have talked of organization until I was ashamed of myself. Every report to the state convention and almost every article to the ALABAMA BAPTIST have abounded with the subject. This brother reads, but he is like the balance, he forgets, in the rush of business, what he reads. So I take a fresh grip on the subject, brethren; I can't afford to lose the teaching of the last three years, and will give line upon line, here a little and there a great deal. Now seriously, brethren:

If in the midst of the depressing circumstances by which we are now surrounded, our churches were fully organized, the times being appointed for collections, the committees arranged, the envelopes distributed, pastors and deacons determined that nothing should interfere with their regular work, the money would have been coming to the board every month, or every quarter. But with no plan policy everything hangs upon circumstances. The weather, the health of the neighborhood, the time of the year, the preacher's health or his family, any of these may seriously interfere or break up the program entirely.

I hear hundreds of letters read to associations which do not report one cent for any purpose except about fifty cents for minutes. And the pitiful excuses some of these letters do try to put up. Then hundreds of others with a large membership are

content to report an insignificant sum. Brethren, in the name of my Master, I beg you to be ashamed of such trifling. Adopt some plan and begin now to work it. I am constantly meeting with country pastors who tell me they have resolved not to serve churches where they refuse to give for missions. Better not do that till every means of reaching them has been exhausted. You can find brethren and sisters who will gladly join you in your efforts to move up.

## ENVELOPES AGAIN.

A pastor wrote me for 1,200 envelopes—he wanted to give each member one for every month. Passing through his place \$18 was handed me as the first collection and the envelopes were not all in. All are pleased and pronounce it a success.

This church wheels into line with the *ance month column* for missions. Try the little envelope brethren, not for one time, but adopt it as your plan, put it in the hands of a live person and call for them once a month, and at the next association your church will not have so many blanks in its letter.

## COLPORTAGE

"Why don't you have more colporters?" Simply because the profits on the books will not give a man a support and we are not able to pay men salaries to sell books. If the churches will give us something for colportage every year we can do a fine work. The people want books, some of our pastors are sending for supplies to furnish their people. I will send catalogues to all who write for them. Virginia proposes to raise \$10,000 this year for colportage work alone. Won't Alabama give \$1,000 for this purpose?

## AN EXPLANATION.

Attending an association not long since, I spoke of the Bible and Baptist book depository at this place.

A brother who reads the paper, and whose heart is in the cause, said to me, "I am sorry you didn't say where the profits of the book business, if any, went. These are funny folks in this community, and like as not they think you are running the thing for your own benefit." Yes, the "funny folks" are everywhere and it takes lots of explaining; but I love to do that, so here it is: Remember always, *Every cent of profit goes back into the colportage fund.*

I have just been reading a ten cent book, "The power of the press to do good." If our brethren would read that little book they would see the good there is in the work of colportage. Brethren, give to the Depository one good collection from your churches during the year. Its business is growing and we will all bless God for it before long.

W. B. CRUMPTON.

Marion, Ala.

ONE small particle in the eye pains the whole body. Use Warner's Log Cabin Extract. It will cure many a pain.

## Chapels for the Poor.

I have been thinking that there is a class in our state, and it is a large class—larger perhaps than many of us have thought—that has been sadly neglected by the church of God. I mean the poor in our country "poor houses." There are, doubtless, in Alabama several thousands of this class, and they are very largely, if not entirely, without church privileges. However convenient they might be to churches, they would, by reason of their surroundings, feel embarrassed. Besides many of them are crippled, and cannot get off the premises. There ought to be a small, neat chapel at each of these "poor houses," where the inmates, free from all embarrassment, could worship God. They could have their prayer meetings, and ministers of different denominations could preach to them on Sunday afternoons, and other hours not occupied. It would cost but a trifle to build such chapels. Let some minister, or layman, or Christian lady, bring the matter before the commissioners' court in each county; this court might appropriate the money, if not, then get permission and build it by private subscription. By all means let it be built. Remember, the Savior has said, "The poor ye have always with you," and, "inasmuch as ye do it unto one of the least of these my disciples, ye do it unto me." One evidence John gave of the divinity of Jesus Christ was that the "poor have the gospel preached unto them." Let it not be manifest any longer that the state cares more for the bodies of this class than the church does for their souls. The secular press could aid greatly in this matter. The influence of the press in this country is powerful.

S. P. WEST.

Anniston, Ala., Oct. 13th.

## The Mammoth Cave.

Dear Baptist: It lacks only a few days of being just one year since I visited the Mammoth Cave. I promised you some time ago to write a letter about "the great cave," but I have failed to do so till now.

I am at present teaching school, and as this is Saturday, I will give you a few things about the Mammoth Cave. Before doing so, however, let me say a few things about myself and this mountainous country.

While at the Seminary my health almost failed me; my physician advised me to go to Asheville, N. C., to spend a while, in order that I might rest and regain my health. I took his advice and soon began to improve. At the expiration of two and a quarter months, I left Asheville and came to Sylva (fifty miles west of Asheville) to teach the school here.

I am now enjoying tolerably good health, and may be able to return to my native state before a great while.

This climate is indeed healthful and invigorating. During the summer months, the days are only moderately warm and the nights are always cool and pleasant. The air is dry and pure and the water is excellent. It is quite a treat to spend a summer in such a delightful climate and among such good people. But the churches up here are not at all developed, though they appreciate preaching and would do much better than they do, could they be made to see their duties and obligations. But I am inclined to think that the ministers are largely to blame, and, like Paul, they should see their error, acknowledge it, and ask the brethren to forgive them. I wonder if this is true of some Alabama churches and preachers?

## THE MAMMOTH CAVE

is situated in Edmonson county, Ky., nine miles from Glasgow Junction, on the L. & N. railroad. There are several small caves in that section of country, but they are too small to be compared with the one about which we are writing. The Mammoth Cave seems to be among the foot-hills of some small mountains near the center of Kentucky. Among these foot-hills are numerous basins or sinks; the country is not attractive, nor the soil very fertile. There are trees and shrubs for many yards around the mouth of the cave. The railroad stops within a short distance of the hotel, which is quite commodious but not attractive. It is shaped somewhat like a horse-shoe, and is about one hundred yards from the mouth of the cave. One will be somewhat disappointed upon reaching the mouth of the cave, there being little or nothing to attract him. There is a small stream that falls from towards the western part of the entrance into the mouth. This water sinks immediately into the ground, and some have asked, "Where does the water go?" The guide knows no more than the one who asks the question.

On entering the cave each person is furnished with a small lantern, that he may see where to place his feet. The first or main avenue in the cave is Broadway, which is four miles long, with an average of forty feet high by sixty wide. There are signs of the "salt-peter miners" yet. They were there in 1812-14. Their object was to make saltpeter, which is used in making gunpowder, for the war of 1812-14.

There are two routes in the cave; the long one and the short one; the former is nine or ten miles going and seven and one-half returning. The short one is about seven miles. By the time a person walks for he can't ride, and here all people are on the same level, both routes in one day, he is anxious to rest.

In going the long way you first travel one mile and a quarter of the short route. The first avenue after leaving Broadway is the Valley of Humility. Here a person has to stoop a good deal to prevent head-bumping and back scratching. Then you reach "the fat man's misery," where the pass is very narrow and the rocks are sharp. "The Grecian Bend" is only a name, but the "Meat-house" seems more real. The rocks, which represent hams of meat, were hard, so we had to go farther to get hams to eat. Next came "the Dead Sea," where the water was many, many feet below us; it is so horrible in appearance that one thinks of "the fathomless pit." The guide threw some burning rags, which were saturated with oil, down below us that we might see the water. The waters of "the Styx River" and "Lake Lethe" are very shallow. The scenery of "Shakespeare's gallery and croquet yard" is very good, but bear in mind that one has to draw considerably on his imagination to see every thing the guide tells you it represents.

Remember, again, that while in the cave you are surrounded by rocks on all sides. Indeed, you see but little of anything else. You have to travel several miles in the cave before you reach "Echo River," which takes its name from the echoes that can be heard there. All of the above mentioned waters are part of the same stream. There is something grand about this "Echo River." The scenery is sublime, and the echoes and musical tones which can be heard are indeed surpassing. The river is only ten or fifteen feet wide and it is from four to twelve feet from the water to the rocks overhead. We rode on this river one half of a mile, entering it from towards the north-east and landed towards the south-west, where, is the supposed exit of the stream. The boats used are common bateaus with a plank on each side of the boat, rather than crosswise, on which the passengers sit. They have to bend low in some places in order to pass under the edges of the rocks. You have to return this way, and while we were gone the river rose about six inches, so we were compelled to get down in the boat. "Cascade Hall" and "Wellington's Gallery" were then reached. But the "Dripping Spring" was more attractive and picturesque. In that broad avenue, where the stillness is almost painful, the separate drops are easily counted. Now, no one speaks, all is calm, not even the chirp of a cricket is heard, but the drippings from the ceaseless fountain go on and on undisturbed, yet marking, as it were, the minutes and the hours in that lonely spot.

One is forcibly reminded of the midnight hour when a loved one is sick, and no noise to break the solemn stillness save the ticking of "grandfather's clock," which mark the seconds and the minutes as they slowly come and go. Again, one is reminded of "old father time" as he works on and on, rolling the years in and then rolling them out, solemnly doing his work, and just as surely bringing about God's eternal purposes.

What strange and wonderfully sublime things are in God's universe, and still more strange is it that some deny the existence of an all-wise Creator!

The "Infernal Regions," as the guide called them, had a gloomy appearance. Judging from the appearance of the place, were one to get lost in that part of the cave, he would tremble with fear from centre to circumference. The "Serpent Ball" is where the rock formations overhead have ridges winding and crossing each other. We then came to a large rock, shaped like the lower part of a boat, hence it is called "The Great West. ern Steam Ship."

The dark curtain of the cave is again raised and the valley of flowers lies before us. This is one of the prettiest scenes in the cave, and the most beautiful part yet reached.

Success to you; more anon.

A. E. PINCKARD.

The *Herald of Truth* quotes the following passages from an authorized school book issued by the Catholic Publication Society of this country:

"Question—Have protestants any faith in Christ?"

"Answer—They never had.

"Q.—Why not?"

"A.—Because there never lived such a Christ as they imagine and believe in.

"Q.—In what kind of a Christ do they believe?"

"A.—Of such a one whom they can make a liar, with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.

"Q.—Will such a faith in such a Christ save protestants?"

"A.—No sensible man will assert such an absurdity.

"Q.—What will Christ say to them on the day of judgment?"

"A.—I know you not, because you never knew me.

"Q.—Are protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive they are forgiven them?'"

"A.—No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"Q.—What follows from this?"

"A.—That they die in their sins and are damned."

The same paper adds:

"It is for the purpose of giving American children such instruction as this that they are withdrawn from the public schools. Bishop Cox is right in saying that 'no schools should be permitted to exist without government inspection,' but even that would not meet the difficulty when the government is administered by papists."

## A Word from Howard College.

Dear Baptist: Howard College grandly enters upon her 57th session with Dr. B. F. Riley at the helm. Quite a number of boys and young men have matriculated already, notwithstanding the yellow fever excitement and quarantine hindrances. The outlook is in every way much more favorable than was expected, owing to the epidemic which has just swept through many portions of the South. But the crisis is now past and Birmingham is to be congratulated on having passed it safely. She has not had one single case of yellow fever, though she is the concentrating point of nearly all the railroads in the South. Day by day this great city adds to her health record. The death rate of Birmingham will compare favorably with any city of the same number of inhabitants. If any one doubts it, let him refer to the figures in any reliable medical journal. But why should not Birmingham be noted for its healthfulness, when she has every natural and artificial advantage? Located among the mountains with as perfect sanitary system as possible for any city to enjoy, Birmingham is the garden spot of Canaan. Here is the present and eternal home of Howard College, and of this every Baptist may justly be proud. Whatever may concern the Baptists of Alabama, surely Howard College is their chief concern at present.

We are glad to see a disposition on the part of the young men and boys who are students to stand by the college. I do not think I would be exaggerating to say their determination in this direction amounts to enthusiasm. They talk and work and pray for the success of Howard College. They expect to stick to her in her times of adversity that they may rejoice with her in her days of prosperity. Among the closing words of the last appeal which he ever made to a public assembly, the sainted Renfro, whose memory we all worship, said: "Brethren, among the enterprises of our denomination Howard College is the idol of our hearts. Let us rally to her support in this, the crisis of her history."

It is encouraging to say that both the old and the new boys are perfectly delighted with Dr. Riley as president of the college, and are enthusiastic in their praise of Bro. McGaha, our new pastor, who has recently entered upon his new charge at this place.

Dr. Riley is pre-eminently fitted for a college president. More and more do we see the wisdom of this selection of one of Alabama's own noble sons to stand at the head of our college. In honoring him you have honored one who will in time bless the college and add new lustre to the educational interests of Alabama, by successfully conducting the affairs of Howard College through its present formative and critical period. Dr. Riley has a dignified, yet polite and easy bearing, and by his many excellencies of head and heart is fast gaining the affections and confidence of the boys. May God and the Baptists of Alabama stand by him as will the students and faculty of Howard College, and we shall succeed.

W. A. HOBSON.

## East Lake

## Further Notes of that Trip.

Returning from preaching one night, while at Hollins (as mentioned in a previous paper) one of our party was attacked and slightly bitten by an angry cat. It had also bitten some others in the community, including two children, and was at last killed on the following morning with a knife while its teeth were fastened in the flesh near the eye of a man whose house it had entered, and who attempted to fondle it. Whether it had rabies or was merely in a bad humor, was not known; but of course it caused a good deal of talk and anxiety. Its owner said it had always been cross.

It was also during my stay there that the fearful wreck of a freight train occurred seven miles distant, which was duly reported in the newspapers. A trestle forty-six feet high gave way, and the entire train fell to the ground. The cars were shattered to pieces. Very strange that only two or three lives were lost. It all occurred through the failure of some one whose duty it was to attend to that trestle. The wreck occurred on Saturday night, and I felt thankful that I had passed over safely on Friday morning.

On my return I stopped at Goodwater to attend the meeting of the Central association. Had visited the town once before, and did not feel like an entire stranger. But being in company with brethren L. H. Has-

tie and C. Smith, two prominent preachers of that territory, whom I found on the train, would have been sufficient introduction for even a stranger. Dr. Moon, one of the strong pillars of our church at Goodwater, took charge of Bro. Cooper and myself. This Bro. C. is not a preacher, but a farmer, and when a preacher goes to his house he lets him butter his bread on both sides—Jersey butter, at that. I hope to try it some of these days.

Bro. Hastie was re-elected moderator of the association, and the same honor was done to Bro. Martin, the clerk. The treasurer was also re-elected, but I don't remember whether it was Bro. Cranford or Bro. Pennington; but either would do very well.

I do not propose to give the proceedings of the body, as the traveling editor of the ALABAMA BAPTIST was present, and he is expected to give the salient points. But there are two or three things that I want to say. As a general thing the churches composing the Central association are comparatively strong in numbers, and taking the delegates as specimens, the material is good. But there is need of development. There are a number of young preachers within its bounds who may become powerful for good if they are brought under the inspiring influence of the spirit of progress that is abroad in the land. But in this, as in everything else, there must be a leader. Whom shall he be? Probably Bro. Hastie does not aspire to leadership, but from what I saw and heard, my judgment is that if he will take the lead and step off, the preachers and churches will all tighten their traces and quicken their step and march right up the line of duty in regard to all our denominational enterprises. Bro. Cumble would perhaps do just as well as Bro. Hastie, but for the fact that he lives and works on the border of the associational bounds; but surely those two brethren, pulling specially together, could do a work in the direction indicated, whose results could not be measured. The Central is too fine a body, not to be in the front rank.

Now, if anybody wishes to say that it is a little presumptuous in me to write thus, I can't keep him from saying it, and shall not dispute the assertion. But the moderator kindly gave me and the other visitors the privileges of the floor, and as I made only one little talk, I am sure these few remarks will not be objected to. Goodwater shows signs of life and growth. Our church there occupies a most responsible position, as it must give tone and color to Baptist progress in a large territory.

Notasulga. E. F. BAKER.

## The First Recital of the Judson Institute.

Last night (Oct. 12th) the splendid chapel of the Judson was thronged, to listen to an organ recital by Prof. A. A. Hadley, who makes his first appearance as musical director. He proved himself in every way worthy of the commendations which led to his appointment. He is a master of this difficult instrument, and his performances were received with the greatest enthusiasm by a very appreciative audience.

Miss Mary Withers, who has been engaged as instructor in elocution, made her first appearance also. Her graceful and modest, yet dignified manner commanded the attention and interest of the audience at once.

The first piece she recited was one of tender pathos, and the melting tones in which it was spoken drew tears from many eyes. She is graceful in her gestures, and seems to have a thorough and well disciplined knowledge of the many phases of her difficult department of study. The Judson may congratulate herself in securing the services of so excellent a teacher.

Miss Florida A. Smeallie, who is so great a favorite with the Marion people, sang three songs with her usual sweetness and power. She was received with rapturous applause, but would not respond to an encore. Miss Evelyn Westlake played the accompaniment. The recital in all respects was a grand success. President Averett and all the faculty were in fine spirits. The prospect for a large school is brightening every day. As the yellow fever panic subsides, the pupils begin to come more and more freely. They are coming to our venerable and beloved institution from Mississippi, Louisiana, Texas, Virginia, Maryland and Kentucky, and the patronage from our own state promises to be as large as ever before. There has been very little serious sickness in Marion this season; and a case of yellow fever has never, I believe, been known here. Let parents and guardians feel assured

ed that in sending their charges to this place for their education, there is no more healthful or beautiful location than Marion. Professor Murfee's Military Institute will soon be full to overflowing. The prospects are cheering in the extreme.

H. D. D. STRATTON.  
Marion, Ala., Oct. 13th.

## FIELD NOTES.

A correspondent of the *Recorder* tells how it is that "a twelve page weekly can be published at one dollar a year" from the forms of a daily newspaper, and adds: "It would be well to repeat the explanation often, or let it remain as standing matter, for the benefit of new subscribers who will now and then bring up the same question, or be troubled with the fear that the paper is getting rich too fast."

Rock Mills association met with Pleasant Grove church, near Roanoke, on October 6th, 1888. Introductory sermon preached by George E. Brewer. Rev. Wm. McCarter was made moderator, and G. F. Weaver, clerk. The visiting brethren were Brethren T. G. Layton, C. J. Burden, Brown of the Carey, and the writer. There was evidently an upward movement in the spirit of benevolence, and I look for increased contributions to denominational enterprises in the future. Nearly all the boards received some help from the body, and the churches promised to try and raise sums during the incoming year aggregating nearly twice the amount asked of them by the state board, and I will be disappointed if they do not fully double it. I was agreeably surprised at the spirit developed in the body. May God put it into the hearts of all our people to rise up to the measure of the demands upon us by his favoring providence and grace.—Geo. E. Brewer.

The friends of the great work of foreign missions, and especially the admirers of that eminent missionary, Adoniram Judson, will be interested in the announcement of a commemorative centennial poem by Prof. Wm. C. Richards, which Messrs. Lee and Shepard, Boston, have in press, and will publish at once. It is very appropriately entitled "The Apostle of Burma," and will embody his life and labors in the attractive poetical manner for which the author is noted. The religious public will welcome it as a valuable accessory to the cause of foreign missions, and many who are not avowedly religious may be deeply interested in and fascinated by its wonderful story. To give the poem a biographical and historical value, it is accompanied by copious notes upon points which might be otherwise obscure. It contains portraits of the great missionary and of the heroic wife who commenced with him the evangelization of Burma, and also a beautiful photograph of the pagoda at Rangoon.

I have had more than an ordinary desire to attend associations this fall. I greatly desired to be in attendance upon the Harris, East Liberty and North River associations, but was not allowed to attend either. I have been confined to my bed and room over seven months from a stroke of paralysis. Bro. Wilkes, our pastor, and Bro. Lane, from Jacksonville, Ala., have just closed a delightful eight days meeting at Rockford, at which good interest was manifested by the congregation. The church and Christian people of all denominations seemed greatly revived. Nine were baptized, mostly very young persons, except one, sister Ward, a married lady, and Dr. Julius Jones. I think they will all make good and useful members. I was enabled to attend our meeting seven times. Oh, the comfort and strengthening power of brotherly sympathy and kindness! I am a good part of the time suffering excruciating pain through my left side. I ask my brethren to pray for me, that I may live at the feet of my Savior and honor him.—John S. Bentley, Rockford, Oct. 9th.

We have just experienced a most gracious revival at this place. A series of meetings commenced here Saturday before the fifth Sunday in last month, and continued until last Sabbath. Owing to the failure of securing the services of some good brother, we thought the meeting would last a few days only, but the Spirit of the Lord seemed to be in our midst from the beginning of the meeting. So a few faithful Christians labored as best they could. About the middle of the week our hearts were made to rejoice in seeing those who had spent their lives in sin accepting Jesus Christ as their Savior. Old, grey headed men became concerned about the salvation of their souls, and several came out on the Lord's side. The church

has been cold and almost dead for several years, but the Lord has abundantly blessed us. If it is the Lord's will, on the third Sabbath in this month, we will meet together for the purpose of organizing a Sabbath school, and establishing a weekly prayer meeting in our church. Seventeen joined—seven by letter and ten by experience. There were several other professions, some of which, I think, will join us at our next preaching day. I will endeavor to preach for them one Sunday in the month. The ALABAMA BAPTIST shall not be forgotten. I am teaching school in this place and the outlook is very promising. I look forward to the coming of the ALABAMA BAPTIST each week with much interest.—J. E. Barber, Buellville, Oct. 8th.

## Right Good Advice.

My son, when you hear a man growling and scolding because Moody gets \$200 a week for preaching Christianity, you will perceive that he never worries a minute because Ingersoll gets \$200 a night for preaching atheism. You will observe that the man who is utterly shocked because F. Murphy gets \$150 a week for temperance work seems to think it is all right when the barkeeper takes in twice as much money in a single day. The laborer is worthy of his hire, my boy, and he is just as worthy of it in the pulpit as he is upon the stump. Is the man who is honestly trying to save your immortal soul worth less than the man who is only trying his level best to go to Congress? Isn't Moody doing as good work as Ingersoll? Isn't John B. Gough as much the friend of humanity and society as the bartender? Do you want to get all the good in the world for nothing, so that you may be able to pay a high price for the bad?

Remember, my boy, the good things in the world are always the cheapest. Spring water costs less than corn whisky; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a "full hand" at poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a state election costs more than a revival of religion; you can sleep in church every Sunday morning for nothing, if you're mean enough to dead-bait your lodging in that way, but a nap in a Pullman car costs you two dollars every time. Fifty cents for the circus and a penny for the little ones to put in the missionary box; one dollar for the theatre, and a pair of old trousers frayed at the end, and baggy as to the knee, for the Michigan sufferers; the race horse scoops in the \$2,000 the first day, and the church fair lasts a week, works twenty five or thirty of the best women in America nearly to death, and comes out \$50 in debt; why, my boy, if you ever find yourself sneering or scoffing because once in a while you hear of a preacher getting a living, or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and if you do not feel above kicking a mean man, kick yourself. Precious little does religion and charity cost the old world, my boy, and when the money it does is flung into its face, like a bone to a dog, the donor is not benefited by the gift, and the receiver is not, and certainly should not be grateful. It is insulted.—Burdette.

On catching the first sight of the Mamadukes drawn up in order of battle on the banks of the Nile, in view of the pyramids, Bonaparte, riding before the ranks, cried: "Soldiers! From the summits of yonder pyramids forty generations are watching you." Christians, the eternal God and all heaven is looking upon you. We must go to Central Africa; we must go to China; we must go to Japan; we must go everywhere. Christ has died for us. We owe him our life, and our money and everything.—Hughes.

To rebel against bereavements, misfortunes, and disease is like scourging one's self with thorns, but submission to the will of God, as expressed through such afflictions, is like bathing one's wounds with balm. Self-will is the sharpest sting in the sufferings incident to human life. There can be no relief to the mind of the sufferer until self-will surrenders to the sufferer. When the tortured mind kisses the rod, then Christ gives his kiss of peace to the sufferer, and permits him to taste "the joy of grief."

A hangman cannot be a teetotaler, because an occasional drop is necessary in his business.—Texas Sittings.

As water runs down from the swelling hills, and flows together in the lowly vale, so grace flows not but into humble hearts.—Augustine.



# Alabama Baptist

MONTGOMERY, ALA., OCT. 25, 1888.

Rev. C. W. HARRIS, Editors.  
JAS. C. POPE, Editors.

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Montgomery, Ala.  
Office upstairs, 174 South Perry Street.

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

PARTIES who owe us for job work must pay promptly as we need the cash at the end of each week.

SOME one says, "The tree falls the way it leans." Are you leaning toward evil? If so, be assured that unless the leaning is quickly changed, you will fall on that side.

"The king's business requires haste." Christians, we are attending to the work of our great King; we should lose no time in prosecuting the enterprises he has given into our care.

So long as preachers in this state neglect to take and read the ALABAMA BAPTIST, just so long will they remain indifferent to the interests of our denomination. Knowledge must precede intelligent and successful action.

BROTHER, or sister, when you order your paper discontinued, please accompany your notice with 5 cents for each copy you have received over your time. These small amounts run up into hundreds of dollars in a short while. Please remember this.

THE Episcopalians have one custom that Baptists might well afford to adopt, and that is the forming of classes in communities to study church history. Nothing would so tend to strengthen and ground our members in faith and renewed activity as a general and thorough acquaintance with the history of the Baptists through all ages.

It will rejoice the hearts of many Christians to learn that the Master's cause at Adams Street church is moving onward and upward. Brother Thompson is doing a good work among this people, and the church is hopeful of great results in the name of the Master. Good congregations were in attendance upon the services last Sabbath.

THE sympathies of our entire office are tendered Mr. Thos. Hamilton and wife in their affliction. Their three year old son died on Monday evening last. Mr. Hamilton is the faithful and competent foreman of our job office, and by his quiet demeanor has won the esteem of us all. We pray that the grace of God may be with them.

THE Alabama Churchmen well says, when speaking of how to fill the church: "If the church is to be filled, the people must talk about it more, invite to it more earnestly, and come to it more faithfully. There is not a family in attendance that could not (if in earnest) win a new family every twelve months." If you love your church, brother, work for it like you drum for your business.

BRO. WHARTON, of the First church, made an earnest appeal to his members on last Sabbath, asking them to use their influence in getting the young men of Montgomery to attend services on Sunday. "There are," said the speaker, "many men in this city who never attend religious services on the Sabbath, who spend their time on the train or driving into the country. We want to do a greater work than we have been doing, and every member of this church should exert his or her influence to induce those who do not now attend, to come to the sanctuary on the Lord's day." What is true of one pastor's experience in this direction is true of all of them, and the church going people of Montgomery should make an earnest effort to lead these indifferent ones into the Master's service.

The journal of the Episcopal convention of Alabama gives the following figures for the past year, and the present standing: Baptisms, 499; confirmations, 457; communicants, 4,874; Sunday-school scholars, 2,679; money expended, \$139,393.55; clergy, including the bishop, 31; deaconesses, 7; parishes and missions, 64; lay readers licensed, 14; churches consecrated, 3; candidates for holy orders received, 5.

BISHOP SPALDING, of Colorado, has the correct idea about church members taking their paper. Said he: "It is indispensable that you should be thoroughly conversant with religious needs, and missionary intelligence at home and abroad, with all the various operations of the church, and with the movements of thought and opinion in the church and in the world about us. For your own good, as well as the good you can do, you should acquire familiarity with all the facts and truths it behooves you to know in reference to Christianity and the church of Christ."

"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." This scripture came into our mind as we conversed a few months since with dear old brother Ray, of Deatsville, who but lately went to his reward. For over fifty years his pleasure had been to speak of the love of God to dying sinners, and through his labors many sheaves had been garnered. Even in his last year the Lord honored his services by giving him souls for his hire, making his old age fruitful. May our Master grant us all such a closing year as was his.

The church of Christ is suffering as much to-day for consecrated women as for any other one thing. The great majority of our young lady members who are fitted by education and refinement for great usefulness are frittering their time and talents away, trying to keep up with the world's society. They are the patrons of card parties, the leaders in the ball room and everything that the world claims as its special pleasure. It seems they have never heard the Scripture exhortation which says to Christians, "Come out from among them and be ye separate." Dear young sisters, remember that ye are not your own, but that ye have been bought with a price, even the precious blood of Jesus.

## THE CAHABA ASSOCIATION.

Ten years ago we claimed membership in this body, but until last week had not attended one of her annual sessions for twelve years. Wednesday, at 3 p. m., we entered the neat little church at Gallion and found the brethren hard at work. Bro. J. B. Harris was in the moderator's chair and deacon A. J. Ivie was wielding the clerk's pencil. Eld. L. M. Bradley preached the introductory sermon. Dr. Averett, of the Judson, had written a good report on education, which was read by Bro. Stratton. Bro. Pearson read the report on religious literature. These reports were laid over until the following day. At night Eld. Stratton, pastor of the church at Marion, preached a stirring sermon. Thursday morning Elds. Bradley, Hare and Stratton spoke to the report on education, in which they urged a liberal support for Howard College, the Seminary, Judson Institute and our high schools. At 11:30 a. m. Rev. T. W. Hart preached the missionary sermon. We were all much profited by this thoroughly prepared discourse. While the ladies were preparing dinner your reporter was allowed an opportunity to speak on religious reading in general and the ALABAMA BAPTIST in particular. After dinner brethren Stratton and Bradley offered a few words on the same subject. Bro. Bradley works for the Baptist, and whatever commission he gets is used to send the paper to poor people.

The subject of missions called forth several interesting addresses. Elder W. J. Elliott, of Pine Apple, preached to a good congregation on Thursday night. We were not able to remain during the last day, but feel sure a profitable season was spent. The members of the Cahaba are a noble brotherhood, and are making advancement in Christian benevolence. Gallion church gives over \$40 to the member. This is one of the finest communities in Alabama, settled for the greater part by Virginians. Every body entertains well, men, women and children visit with each other to see that the visitors were well cared for. As usual, ours was the choicest home of the town. In the family of Mr. Steel our surroundings were most pleasant. The lovely keepers of this home are Mrs. Dr. Turk and Miss Bertha Steel, two devoted daughters and affectionate sisters, the latter of whom we knew as a Judson girl. Like all Judson girls, she is an honor to her alma mater. These ladies, with their friend, Miss Dean, did much to enhance the pleasure of our visit to their community. Mrs. Steel during her life was a devoted Baptist, and Miss Bertha occupies her mother's seat in the little church, and is trying to carry on her mother's work.

## A DAY IN SELMA.

Boarding the train for Selma on the evening of the 13th inst., we found ourselves in company, shortly afterwards, with Mrs. John T. Ashcraft, nee Miss Annie Hendrick, formerly of Brundidge, who was on her way, accompanied by her brother, to Lowndesboro, to join her husband who has an interesting school at that point. Mrs. Ashcraft is, like so many others that have gone from the walls of the grand old Judson, a monument of her training and refining influence. She is a splendid conversationalist, and frequently spoke of the "dear times they had when school girls." Hundreds of those noble and true-hearted girls are now scattered over the state, whose influence is felt in many a home and in nearly every community. Wherever you find a graduate of the Judson Female Institute, there you find one who is trained in mind and in heart, and who is making the world brighter and better for her living in it.

On the train we found Dr. Henry McDonald, of Atlanta, Ga., who was on his way to Selma to assist Dr. Frost in the Sunday services. This brother—this tower of strength in the Master's kingdom—is one of the strongest, purest and most consecrated men we have ever met.

On Sunday morning, sometime before preaching hour, the church was well filled, and all the chairs in the aisles were taken by the time the services began. The audience room, with its elegantly frescoed walls and ceiling, rope mouldings, stained windows, and artistic blending of colors, presented a beautiful sight.

## THE WINDOWS.

To the left of the pulpit is the baptistry. On the inner door or window to the same are John and the Savior in the river Jordan; over which are these words: "Jesus said, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him."—Matt. 3: 15. On the other door are these words: "Buried with him in baptism, wherein also we are risen with him."—Col. 2: 12.

To the right of the pulpit is the Keeble memorial window, which represents the angel and the two Marys at the tomb of the Lord, with these quotations, Matt. 28: 2, Matt. 28: 5-7, above and below the window.

In the center of the church, on the right, is a memorial window to Jas. H. Burns, representing Christ walking on the sea and the disciples in a boat some distance out. And on the opposite side is a window in memory of Lucy A. Burns.

The other windows are beautifully stained and are extremely handsome.

## THE SERVICES.

The opening hymn, No. 222, was sung by the choir, composed of Miss Lovelace, of Marion, Miss Bill, Mrs. Cotman, Mrs. Ward, Capt. Nelson and Messrs. Hall, Peacock and Erhart. Miss Lovelace sang a solo at the morning, and Mrs. Cotman one at the evening, service.

Dr. McDonald read a part of the 8th chapter of 1st Kings, with appropriate remarks; also a portion of the 21st chapter of Revelations, following the reading with prayer.

Hymn 518 was then sung, after which Dr. McDonald announced as his text 1 Kings 8: 27: "But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"

Before proceeding with his sermon the speaker congratulated the church on their exquisite delicacy in fitting up the house of God. He extended his sincere congratulations. We give

## SOME EXTRACTS.

From the splendid sermon: It seems to me that Solomon was at his best in the temple of the Lord. One thing that impressed that wonderful man—that comes over all wonderful men—that was the goodness of God.

I desire to speak of the greatness of God's condescension in making his dwelling place on earth. Old lands and their grand temples impress you most. How different the temple of Christ: "Destroy this temple and I will raise it in three days!" He will dwell in the temple of his people. God is no far-off, unknown force, but in Christ Jesus we meet him. It is through the Lord Jesus Christ that we know God.

God makes his dwelling place in the hearts of his people. "Will God dwell upon earth with men?" The great and awful Being, will he dwell with you and me? Christ's assurance was, that his Spirit would dwell with men. Wonderful thing that God dwells in the hearts of his people! "I will never leave thee, nor forsake thee."

Another thought is this, that God dwells in the homes of his people, the poor, individual homes. He is the God of the family, the God of the home. We know what a home is. We wander sometimes about the old home. Our friends and loved ones have been scattered far and wide. But God lives in every dwelling place in Zion. He dwells with the father and with the mother. It may be a humble home; no carpet on the floor, no pictures on the wall; but Christ

has his dwelling place there. People go to Palestine to see where Mary and Martha and Lazarus lived, and where our Lord made his home. But I can make my home here his dwelling place. Make your home have its foundation in God. There will come times when the prattling will cease, and the bright form will go out from among us forever. Let us see to it that our Lord shall live there, that he shall dwell there. Leave this to a heritage to your children. It is better than bank stocks or cotton farms.

Another dwelling place is in his church. The church is the habitation of God. This is where God dwells, where God lives. The church has been a spark amid surging billows. Rejoice and take courage. He is more than those against us. Place the name of Jehovah upon your banner. The time will never come that God will not bring light and deliverance to his people. O members of the Selma church, see to it that this is God's dwelling place! The Master says: Where two or three are gathered together, there am I.

The other thought is the special dwelling place—Heaven. I have often read this chapter in Revelations and have read it in tears. Two homes—one on earth, and one in Heaven. We shall, after awhile, dwell with Christ in his home. I believe we shall awake up in heaven only from a dream. We enter, out of darkness into light. Our Father's home—blessed home!

Does God dwell in your heart? "I will dwell in the heart that is broken." The best sign that God dwells in your heart is to be concerned. May he abide with you and bless you.

## THE COLLECTION.

At the close of the sermon, Dr. Frost made a few remarks, saying that it was a joyous day for the Selma church. I am glad to see so many of our neighbors with us to-day. I hope you will rejoice in our rejoicing. There are two cases of gladness: God does great things for them (the church) and they do great things for him. I don't know which is the greater source of rejoicing.

Here he related his "black horse story" to the large audience, who greatly enjoyed it. After which he told the visiting portion of the audience that his people sometimes were like the child whose parent desires to "show it off before company and it's just sure not to do it." But he wanted \$2,000, and went about it in a business-like manner.

## SOME FIGURES.

On the 1st of January last Dr. Frost asked his church for \$2,500 for church improvement, and they gave him \$4,000; in April he asked them for \$1,000 for the endowment of the Broadus professorship at the Southern Baptist Theological Seminary, and they gave him \$1,500; and now when he comes before them again and tells them that he will be satisfied with \$2,000, they give him \$2,200.

The church that leads the Selma church in liberality has not been heard from lately. In addition to the above amounts the church has built a handsome, two-story parsonage and increased its real estate \$14,000, and all of this within the last eighteen months.

## SO YOU SEE.

the prettiest church in the state is this church, the happiest Baptists are over here, and the proudest preacher is Rev. J. M. Frost, D. D., of Selma, Ala.

## A SCHOOL HISTORY.

Mr. Thos. H. Clark is preparing to fill a much needed want—a school history of Alabama. No man is better equipped for the task, and we are almost prepared to commend it without having seen the proof sheets. Mr. Clark's fitness as a historian is amply illustrated by the breadth of view, accuracy and nice discrimination evinced in the sketch of Montgomery which adorns DeLand's recent history of the more important cities and towns in Alabama.—Montgomery Advertiser.

We know Mr. Clark well, having been associated with him at one period on the Selma Times. He is one of Alabama's most brilliant young men, a gentleman of high character, and possesses a literary education second to none among all Alabama's talented young men. He graduated with honors at Howard College a number of years ago, and is now living in Montgomery. When editor of the Times his editorials were not infrequently republished in the leading papers of the North and South and very favorably commented upon. He is one of the most chaste and interesting writers in the South, and the work of history making could not be committed to better hands.

The schools organized by Mr. Moody at Northfield and Mt. Hermon, Mass., illustrate the marvelous ability and energy of the man. The trustees met last Monday and made additional plans for the enlargement of the work. The Boys' School at Mt. Hermon has 318 students and over 300 had to be refused. About the same number are in the Girls' School and over 400 were turned away. There are about sixty teachers in these schools.—Christian Secretary.

## THE ALABAMA ASSOCIATION.

"As lucky as can be," was about our remark when reaching Greenville we found young Bro. Avant in a buggy by himself, ready to start for Honorville. He is a worthy young man, who, as a physician, will prove a blessing to his fellow men.

Reaching the association a day and a half late, much of the exercises were lost. But we learned that good speeches were made on the various branches of mission work, and religious literature. Not thinking we would be there, the association appointed Bro. Anderson to represent the BAPTIST. A hearty hand-shaking awaited us, as did also a good dinner. Brethren Plaster and J. C. Fonville were re-elected moderator and clerk.

Bro. Avant read the report on education, which was discussed by brethren Anderson and Hare. Pledges were taken for ministerial education, specially to aid brethren Pipkin, Sims and Dickens through Bethel Academy. Nearly \$200 were raised for this purpose. Bro. W. A. Cumble also made a talk on education. Holding up the picture of Dr. Renfro he told his hearers to see what education could do for a man.

Eld. G. W. McQueen made a very fine speech on missions pending the adoption of the report of the executive committee.

Eld. Cumble interested a large congregation by his Saturday night's sermon. At ten o'clock Sunday the editor of the BAPTIST delivered a brief address on Sunday-school work. At 11 o'clock Eld. Richard Burt thrilled our hearts with a sermon that must bear fruit. At 2 p. m. Eld. McQueen preached on the great love of God. At night we were benefited by a sermon from Bro. Plaster.

Monday was a busy day. There was a difference of opinion regarding the policy to be pursued by the executive committee, some being of the opinion that it would be better to supplement the salaries of pastors and not have a general evangelist, and others contrariwise. Several brethren made earnest and sensible speeches, but by vote it was decided to continue the evangelistic plan. Brethren and churches came up nobly and met, in a large degree, the deficiency in the salary of the evangelist for the past year. The clerk, Bro. Fonville, nobly contributed the sum usually paid him for his services to this fund. He has set a good example to other brethren. If our clerks would take a smaller fee in some instances and have more minutes printed they could do more good.

Dr. Lloyd read the temperance report, by invitation your reporter spoke to this question. Bro. Plaster followed in a sweet and earnest exhortation to Christians to be temperate in all things. Delegates pledged to support the mission enterprises for another year. All through the association the finest of feeling was manifested. Brotherly love reigned in every heart. There was not even a cutting remark to leave a sting. Eld. Burt looked thin, but he is good for much more work. Bro. Goldsmith has improved in health and will soon preach regularly. Bro. Davidson will help circulate the BAPTIST among his people. Eld. Avant was too happy for anything; his Union members had just fitted him out in a new suit of preacher clothes. He thinks reading this paper had something to do with the gift. Bro. T. E. Morgan is a true man who knows how to forgive an error. All the preachers and laymen of the Alabama are clever and ambitious, and next year expect to stand on higher ground than now. We thank them all for their friendship to us. Brother and sister Holloway endeared themselves to us all by their untiring attention. Bro. A. A. Barger brought us to Greenville in time for the train.

## AT THE HOWARD.

A delayed train in Birmingham gave us an opportunity to visit Howard College for a few minutes. The first house we reached was the dining hall. The boys were at dinner, and to see what they had to eat we went in and took dinner with them. Bro. S. J. Strock, the commissarian, saw that we got plenty to eat. The eating arrangements are much better than last year. The dining hall is 150 yards from the dormitory, and has every needed convenience. Dr. Riley has had four cow stalls built near the college and proposes to keep four good cows and give the boys sweet milk to drink. He also plans for a first class garden. This will be economical and healthful at the same time. Conversing with several young men, we learned that they were all well satisfied. They pronounce Bro. Riley a superb president, who already has the entire confidence and love of the students. One of the improvements Dr. Riley has made is his care of the college library. He has had shelves built in his own home, where he will keep the books until the main building is completed. One of his rules, which we think will be approved by everyone, is, to allow the ministerial students to leave college only on Sunday. They must spend Saturday preparing their lessons for

Monday the same as the secular students. In this way our young brethren keep up with their fellows. So many dummy lines traverse those hills that it is easy for the students to go to and from their churches the same day. There are 107 students enrolled, so we were informed, 45 of whom are boarding in the dormitory. Several of the old students returned this session and more expect to go. Signs of improvement are everywhere seen about East Lake. Property is not so high, but houses are being built all the same. The new church is a thing of beauty. Everybody is enthusiastic over Eld. McGaha. He is on the field hard at work. He and Bro. P. T. Hale will lend valuable aid to our young men in the college. They, with Bro. Riley, propose to give all the theological training they can to the preachers.

## FIELD NOTES.

Rev. Catt. Smith is aiding pastor in a meeting at Verbena.

Sister Taylor, of Daisy, reads the BAPTIST to her husband when he is too tired to read for himself.

We are getting along well at college, with a plenty of hard work to do.—W. R. Ivey, East Lake.

Bro. F. C. Waite, of Georgiana, graced our office with his presence a little while on last Thursday.

Bro. N. C. Underwood has our thanks for a nice list of subscribers. He is doing good work for the BAPTIST.

At Ryan's Creek I baptized Jeremiah Harris, who is in his 80th year. Has any one in Alabama beat this?—C. A. O.

Bro. Letcher, of Bibb county, was in to see us a few days ago. He attended services in Montgomery on Sunday last.

Some preachers use a call as they do an orange—squeeze it and make the most of it before they toss it aside.—Religious Herald.

Aided by brother Bishop, and Bro. Bassett, the singer, Bro. Lowery will begin a meeting at Blocton about the middle of November.

Deacon Geo. W. Ellis, of Montgomery is a valuable man. Several such men in every church would greatly help the cause.

"We have only five boys here from Alabama this year and they all get the BAPTIST," writes a brother at the Seminary in Louisville.

New York Baptists are considering the proposition to raise \$30,000,000 for a Baptist University; also to establish a home for Baptist orphans.

The Autauga county association (colored), which recently convened at Milton, heartily endorsed this paper and the American Baptist Publication Society.

Brother and sister Robertson, of Sandy Ridge, send the paper to their son while he is in college. Other parents would do well to follow this example.

Prof. Averett, of the Judson Female Institute, called in to see us a few minutes last Friday. He accompanied Mrs. Averett this far on her way to Virginia.

The senior hopes to be with the friends of the Muscle Shoals association the 2nd of November. This grand old body will meet with the Russellville church.

The Religious Herald has donated its new dress and comes forth in its last issue in larger type. We like you better, brother Herald, and wish you continued prosperity.

Bro. McGaha is doing admirably, and we are all delighted. We will get into our new church in about two weeks and then we will be happy.—R. W. Beck, Birmingham, Oct. 19th.

C. L. Ruth, the popular jeweler of Montgomery, has his card in this week's paper. He is well known for his business integrity and we direct our readers to his store for fine goods.

Eld. D. I. Purser and wife have returned to Birmingham from Niagara Falls. We, in common with all their friends, rejoice to know that sister Purser is greatly improved in health.

I'm engaged in a meeting at Pratt Mines; seven additions to the present. Just closed a glorious meeting at Trussville; ten baptized; church wonderfully strengthened.—S. R. C. Adams, Oct. 15th.

A sister sends in \$5.00 in gold for renewal. That amount speaks louder than words; it tells how she has paid up for two years and a half, and it will be a long time before we want any more money from her.

The church at Opelika has called Rev. J. A. Howard to succeed Dr. Roby. Bro. Howard is a fine preacher and we trust this union may be blessed of God in the conversion of many souls and the strengthening of the Christians.

I closed my meeting at Zion last Saturday night. The church was greatly revived, and one united by letter. Zion church has been much improved by the members. The ladies raised most of the money for repairing it and furnished it with a nice sofa and two chairs, and a nice covering for the pulpit, and now they want to put in new benches, and then we will have a neat, comfortable church.—H. R. Schramm, Mobile, Oct. 15.

The friends of Bro. J. W. McCollum will be pleased to know that he has been recently unanimously elected president of the boarding hall here—a position of great responsibility and therefore of honor.—L. O. D., Seminary, Louisville, Ky.

Bro. R. W. Beck, of Birmingham, kindly remembers the Baptist Printing Company with the minutes of the Canaan association. It is the first time we have had an opportunity to print the minutes of the Canaan and we are going to give him nice work.

"I never worked harder for the Master and enjoyed more of his blessings," writes a brother. Reader, reflect on these words, and ask yourself, What am I doing for the Redeemer? Time flies. A wasted life may be your cry when you come to cross the deep waters.

Bro. F. E. Tompkins sends us the minutes of the Central association; Bro. W. J. Ruddick, the Unity; Bro. J. C. Fonville, the Alabama; and Bro. W. B. Darby, the Salem. Keep it up, brethren; we are turning them out as fast as an office full of people can put them in type.

The Adams Street Baptist church has received several valuable additions of late. Prof. Dewberry and wife placed their letters last Sabbath, and a few weeks before sister Blakey and her son also united by letter. Others are joining by letter and experience nearly every week.

We assure Bro. Wm. B. Kemp that we would have been delighted to be with them at the Bethlehem association, but for other pressing duties. He writes that a most delightful session was held with Philadelphia church. The next meeting will be held with the church at Monroeville.

Our friends who wish to purchase fine or common shoes can always get satisfaction, both in quality of goods and prices, by dealing with J. P. Bullock & Bro., of Montgomery. They are in every way worthy your patronage, and since they help us we request our readers to make their acquaintance.

Subscriber, when you decide to discontinue your paper, please accompany your notice of same with the amount you are due. When you begin with us again, don't begin with the old account remaining open against you. "Pay as you go" is the rule to work by, and the one that we find ever before us.

Had a meeting last week at Pickensville; one addition by letter. Eld. M. M. Wood did nearly all the preaching. He is a faithful and good servant. The church and community enjoyed his sermons very much. Sickness in the community interfered some with the congregations.—J. H. Curry, Carrollton.

The Montgomery churches, and Anniston 12th street church have generously responded to the call of suffering humanity. I knew they would, and that others will minister to the afflicted and destitute. God bless all loving hearts who, by gifts or by prayer alone, help us now!—D. W. Gwin, Decatur, Oct. 18th.

When brethren receive renewals for the ALABAMA BAPTIST it would be well for them to forward the same as early as possible. We never move up their figures until the money is received in the office. This is business, and the only rule by which we can work and save ourselves much labor and avoid creating dissatisfaction among our subscribers.

A special to the Dispatch from Calera says that a movement is on foot at that place to have the next legislature repeal the prohibition law and allow whisky to be sold in beat number three, including Calera. The friends of law and order, of course, will have their petition ready when the next legislature meets, if such is the case. The law-abiding citizens will see to it that whisky is kept out of their limits, we do not doubt.

The apartments in the Bethel Academy for the different classes have been nicely arranged, and the music class began with ten pupils. Prof. Downer proves himself a master in the skill of school room duty. The exercises of the elocution class on Friday evening were entertaining and commendatory, led by the accomplished sister of the principal, who has had special training in this department in northern schools.—Fort Deposit, Oct. 19.

The ladies' missionary society of Evergreen church have added \$10 to their collection of \$40 for the Havana church, by means of the "brick cards," which makes a total of \$50. They have sent to the board in Atlanta. These noble Christian women have set an example worthy of emulation, and their efforts to promote the welfare of the Master's cause should be an incentive to other organizations of like character to do something not dissimilar.

Bro. R. A. J. Cumble didn't get here last Saturday and Sunday. It would have been his first visit to us. He had to attend to some baptismal services. Dr. W. O. Jenkins preaching on Saturday, Rev. David Duffey on Sunday, and Rev. G. Jenkins at night. Sunday was a fine day and

the house was full. Lineville needs a railroad. We have some hopes of the Talladega and Coosa Valley. Can you help us?—Geo. W. Stevens, Lineville, Ala., Oct. 10.

There is a good, reviving influence felt among our people in this city and across the river in Alabama. Prayer meetings are kept up all over the city and souls are being converted in them. I have just closed the best protracted meeting that I ever witnessed at the First Avenue Baptist church. Received five by letter, restored four, and baptized thirty-two. I was assisted by elders Marion Hendrix and J. C. Reedy.—J. W. Howard, Columbus, Ga., Oct. 16th.

The Arkansas Baptist to the Arkansas Methodist: "The editor is not sanctified. His pretences of superior piety are feigned. His holy innocence is a cheat. His superior editorial dignity is a farce." The Arkansas Methodist to the Arkansas Baptist: "In all our reading we have never yet seen their equals for bigotry, intolerance and abusive misrepresentation." The Religious Herald to both:

But, children, you should never let your angry passions rise. Your little hands were never made To tear each other's eyes.

The melancholy days have come, but Harper's Magazine for November brightens them perceptibly. There is no flavor of decay about it, and its leaves are as fresh and clean as in summer-time. The range of subjects is wide, and there is catering to many kinds of literary taste. Two articles, "Invalidism as a Fine Art," and "The New Orleans Bench and Bar in 1823," can hardly fail to charm every one who reads them. The illustrations all through are most artistic, and the departments show their usual sweetness, light, and common sense.

A card from Bro. Gwin, of Decatur, dated October 20th, says: "Many thanks to all churches now contributing. The situation is very gloomy. Supplies nearly gone. The number of yellow fever cases larger than at any time. O for frost, God's remedy! Other churches besides those I before mentioned are helping I knew they would. Sunday I spent most of the day in the cemetery." When such an appeal as this is made to the Christian people of the state it is not reasonable to think that the churches will turn a deaf ear to the cries of the afflicted and distressed. Let your contributions be liberal and constant.

At a regular meeting of Poplar Hill Baptist church, Giles county, Tenn., on the second Sabbath in October, 1888, a letter was received and read in conference from our former pastor, W. B. Carter, offering his resignation as pastor of this church for the next associational year. It was received with much regret and great disappointment to all the members of the church and the community. We do sincerely regret to give him up. We congratulate any community in securing such a pastor as Elder W. B. Carter. May God bless Bro. Carter in his efforts and in his work!—Carey Gilbert, F. L. Wallace, Charles Spence, committee.

We find a letter from Bro. G. D. Benton, who was recently at Eureka Springs, Ark. He writes from the home of Major Penn, whose guest he is. His health is improving. In Bro. Penn's library, he found many ancient and valuable books. One of the original copies of "Milton's Paradise Lost" printed in 1676 he found. Then Dick's Theology brought to him memories of other days. Among the best hymn books he classes Bro. P.'s "Harvest Bells." Sound in theology and set to first class music, he thinks our Sunday-schools and churches could not get a better book. Bro. Penn has been a superintendent of Sunday-schools and a leader of music for many years and knows the need of proper music.



# Alabama Baptist.

MONTGOMERY, ALA., OCT. 25, 1888.

**WARNER'S LOG CABIN REMEDIES.**—Sarsaparilla, "Cough and Consumption Remedy," "Hops and Buchu," "Extract," "Hair Tonic," "Liver Pills," "Plasters," (Porous Electrical), "Rose Cream," for Catarrh. They are, like Warner's "Tippecanoe," the simple, effective remedies of the old Log Cabin days.

The child is forgiven when the last thin film of mist between him and his father has faded away. And the heavenly Father seals his pardon to us when he declares, "I have blotted out as a cloud thy sins."—Alex. Leclaire, D.D.

"It is all over town," said the Arab. "What?" asked the old man, his eyebrows bristling with curiosity. "What," said the youngling, while his mouth was clear around his ears in a grin. "Right you are," said the old man. "With the mad comes colds and coughs, and you know the remedy. 'Dr. Bull's Cough Syrup,' rejoined the boy. "Right you are again!"

Search thine own heart. What paineth thee in others, in thyself may be. All dust is frail, all flesh is weak; Be thou the true man thou dost seek.

Shallenberg's Antidote for Malaria destroys the cause of disease, which Quinine does not prevent. It is a powerful tonic, and it effectively neutralizes the poison in the system and thus prevents the chill. It contains no arsenic or poisonous ingredient of any kind; and may safely be given to an infant. Sold by Druggists.

Satan always rocks the cradle when we sleep at our devotion. 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.

Success in life is the result of push and energy. If the blood is impure and sluggish, both body and mind lack vigor. To cleanse and vitalize the blood and impart new life to the system, nothing else has such a marvelous effect as Ayer's Sarsaparilla.

Jesus! Thou art the bridge that binds Earth's quickened clay to heaven. Standing thereon, man's spirit finds Its way to him a Way is given.

Save for him he vain had striven.—Anon.

Young men who need business experience, and at the same time to increase the cash on hand, will find it greatly to their interest to confer with B. F. Johnson & Co., Richmond, Va.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the heart. They shame him out of his sour, morose, unkind feeling. We have not yet begun to use kind words in such abundance as they ought to be used.—Pascal.

Ayer's Pills, being convenient, efficacious and safe, are the best cathartic, whether on land or sea, in city or country. For constipation, sick headache, indigestion, and torpid liver, they never fail. Try a box of them; they are sugar coated.

We do not shake off our yesterdays and sustain no further relation to them; they follow us, they constitute our life, and they give accent and force and meaning to our present deeds.—Joseph Parker.

It seems to us that there are less persons afflicted with rheumatism, since our druggists sell Salivation Oil. Price twenty-five cents a bottle.

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

**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 Cod Liver Oil and Line 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."

As water runs down from the swelling hill, and flows gently in the lowly vale, so grace flows not but into humble hearts.—Augustine.

**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. Sample package of Hill's Fever Pills free with each bottle of Chill Killer.

If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—Macdonald.

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

Three things too much and three things too little are pernicious to man. To speak much and know little; to spend much and have little; to presume much and be worth little.—Cicero.

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

A religion that is false is usually intricate. The only two rites that characterize the religion of Jesus are noted for their simple beauty. The Christian worship comes out of the soul, and not out of symbols.

**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.

It is a shame for a rich Christian man to be like a Christmas-box that receives all, and nothing can be got out of it till it is broken in pieces.—Dr. John Hall.

**FITZ'S** All Fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Marvelous cures. Treatise and \$3.00 trial bottle free to Fitz cases. Send to Dr. Kline, 931 Arch St., Philadelphia, Pa.

**For Tired Brain.** Use Dr. C. C. STOUT'S, Syracuse, N. Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit, and ultimate recovery followed."

**Howard College.** Dear Brethren: You remember that at the late session of the state convention at Talladega that the churches were requested to take a collection on the first Sunday in October to meet the deficit on the current expenses of Howard College for the school year 1888-9. If you have not done so, please do not neglect to take the collection at once, and forward to me.

JNO. P. SHAFER, Box 840, Birmingham, Ala. If a man cannot attain to the length of his wishes, he may have his remedy by cutting them shorter.—Covley.

Dr. JOHN A. BROADUS is to contribute five descriptive sketches to the *Baptist Teacher*, of Philadelphia, during the year 1889. These alone will be worth double the price of that admirable journal, which announces many important overtures for the coming year. Price, in clubs of five or more, only 50 cents each.

**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 conforming 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; will 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 conventions; 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.

**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.

**Lecturers for Howard College.**

The board of ministerial education has appointed the following brethren to deliver lectures to the ministerial students during the present session. They will please wait for no further notification, and in case nothing is heard from them to the contrary it will be taken for granted that they have accepted. The board regrets that the funds at its disposal will not authorize the paying of expenses. The work will be, as in the past, a free will offering to our young brethren in the ministry.

**NAMES OF APPOINTEDS.**

Nov. 2nd, G. A. Nunnally.

" 16th, J. J. Taylor.

" 30th, J. M. Frost.

Dec. 14th, P. T. Hale.

Jan. 14th, J. C. Wright.

" 25th, W. Wilkes.

Feb. 8th, B. J. Skinner.

" 22nd, W. B. Crumpton.

March 8th, A. W. McGaha.

April 5th, H. D. Stratton.

" 19th, D. M. Ramsey.

May 3rd, W. G. Curry.

" 17th, E. F. Baber.

By order of the board.

M. B. WHARTON, Pres't.

**Elder John L. West.**

The history of the man who devotes himself to the preaching of the gospel, is generally uniform. There are no exploits of valor to record. His conflicts and his victories are confined to his own bosom. His works are to be seen, not painted on the glowing canvas; not preserved in monuments of art; but in the abodes of domestic peace, in the holy lives and triumphant deaths of those who have enjoyed the benefits of his ministry.

Bro. West was born in Union district, S. C., Dec. 11, 1848, and when a boy came with his parents to Pickens county, Ala. He joined Oak Ridge Baptist church on the 11th, and was baptized by Eld. G. M. Lyle on the 13th of September, 1867. He was licensed to preach the gospel by this church Oct. 2, 1869, and ordained Feb. 1, 1871; G. M. Lyle, J. P. Lee and J. H. Cason forming the presbytery.

In relating his Christian experience to the presbytery, he stated that he was not regenerated when he joined, that he was young and was honestly deceived, but that he had been regenerated since, whereupon the presbytery deemed it best to rebaptize him, which was done by his uncle, Eld. J. P. Lee. He was sent to Howard College as a beneficiary of the Union association in the fall of 1871, but owing to failing health he quit college before he graduated. He proffered to refund all that the association had given him, but it was unanimously refused. Hopewell church, Perry county, Ala., called him to preach for them while a student in college, and he continued to serve this church until the day of his death. He served other churches, and was a faithful, conscientious minister. He was married to Miss Mary E. Holmes, an estimable and pious lady of Perry county, Ala., March 15, 1876, who with six children are living to mourn his departure. In 1877 Bro. West became connected with the ALABAMA BAPTIST, published then at Marion, Ala., as publisher, and as one of the editors. During that year it was burned, and was afterward moved to Selma, Ala., the first issue there bearing date of January, 1878. He was connected with the paper until July 4, 1885, when he sold it to Maj. J. G. Harris, then of Livingston, Ala. He spent several years hard labor on the paper for the Baptists of Alabama. While the enterprise was not such a financial success as it ought to have been, it was the means of great good to the denomination.

Bro. West had many strong friends in the Union association, who fondly hoped that his life would be preserved many years, and that in a good and vigorous old age, he would stand forth as the representative of a departed generation. But God decreed otherwise. Now his labor is ended—disease is sent to release him from the toils and sorrows of earth—medical skill is baffled—the affectionate sympathy of wife, and children, and friends, is unavailing—he sleeps in Jesus. His journey from the cradle to the grave, occupying a little more than thirty-nine years, closed peacefully on Friday, 8 a. m., Aug. 17, 1888.

My delineation of the character of this excellent man must be brief. He was a good man. His disposition was naturally frank, generous and disinterested. He was dignified, without ostentation; cheerful, without levity. His course through life was uniform and manly. He was a fond, devoted husband, a kind father, true and faithful in all the relations of life.

Bro. West was a *Chikitan*. His piety was not the stunted growth of sectarianism, but the product of enlarged and liberal views, cheerful candid and conciliating. Although an unyielding Baptist, he was remarkably free from bigotry. Let us, my Christian friends, thank God that he has blessed the church with so laborious and so useful a minister, and while we mourn his loss, let us emulate his exalted worth, and pray the Lord to send more laborers into the harvest.

To the heart-broken wife and weeping children, I would offer a word of consolation. If a great loss can justify great sorrow, your grief can find ample apology. Your loss is great. You have been deprived of the judicious counsels, tender sympathy, fervent prayers, and godly example of a venerated husband and father. I would not say to you, weep not, but let your tears be mingled with resignation and hope. You are called, not to indulge in unavailing grief, but to cherish the spirit, and to walk in the steps of your beloved, then at no distant day you will be reunited with him in a world where "sickness and sorrow, pain and death, are felt and feared no more." J. H. CURRY.

October 10th, 1888.

**RESOLUTIONS OF ALLENTON BAPTIST CHURCH.**

It is said that death loves a shining mark, and that he is no respecter of persons. He is an archer who spares neither old nor young, rich nor poor, ministry nor laity, sooner or later, must succumb to his merciless shafts.

This is verified in the death of our beloved pastor, Rev. John L. West,

which occurred at Scott's Station, Ala., Aug. 17th, 1888. In his death, his family, our church, the state, the community in which he lived, and the denomination to which he belonged, have sustained a great loss. As a pastor, there were none better; as a preacher, there were few his superior; as a husband, father, friend, brother and citizen, he was without a peer. He was modest and gentle; he was unyielding and uncompromising to error, in any of its forms. It was his meat and drink, as long as he was able, to preach "Christ and him crucified." He was a man of indomitable will and energy, which, no doubt, hastened his death. Our church and community esteemed him very highly indeed. He was loved as but few pastors are. His death, though not unexpected to our church, was a great shock, one from which it will be hard to recover; as we fear his place will be difficult to fill. As pastor, preacher, editor, or in whatever station in life he was placed, he did his work well. Though cut off while hardly yet in the middle of life, he was a well rounded life of Christian usefulness. As Christians, resolve to emulate his virtues; let us act well our part in life, by performing every duty that devolves upon us.

We extend our sympathies to the family of the deceased, and pray that God may sanctify their and our affliction to each other's good.

"Then let our sorrows cease to flow; God has recalled his own, Still say, 'Thy will be done.' Lord, send a messenger of peace, A pastor of thy choice, Bid all our sighs and sorrows cease And cause us to rejoice."

Resolved, That a copy of these resolutions be forwarded to the family of the deceased, that they be spread upon our church record, and that a copy be sent the ALABAMA BAPTIST for publication.

J. F. LEE, W. J. JONES, J. M. WALTHALL, Committee.

**Log Cabin Grandmothers.**

An Indiana doctor has recently discovered in a common weed whose medicinal qualities have never before been suspected, a valuable remedy for bowel disorders.

There is nothing particularly strange about this fact.

Nothing.

And yet the very simplicity of the new discovery would, with some, seem to throw just doubt upon its power. To make it one has only to pour hot water over the leaves of the plant. In its preparation no vast chemical works and appliances are required.

It is to be wondered at since such plainly prepared remedies are accounted as of such great merit in these days, that such wonderful results attended our grandmothers, whose teas and infusions of roots and herbs and balsams, have exerted so great an influence in the maintenance of health and life!

Certainly not!

The greatest pieces of machinery strike us most by their exceeding simplicity.

The secret of the success of grandmother's remedies was their freshness and simplicity. Every autumn found the little Log Cabin abundantly supplied with fresh leaves, roots, herbs and balsams, which were carefully dried and prepared and laid away for use. Dreading to call a doctor because of the expensiveness of his farm-made trips, they immediately gave attention to the disease and routed it before it had gained a foothold.

The old Log Cabin grandmother, in cap and high tucked gown, and perchance bespectacled in rough silver, her weary feet encased in "hum made" slippers, the dear sweet nurse who rises to the view of many a man and woman to-day as the early years of life pass in retrospect.

The secret of grandmother's medicines was rapidly being forgotten and the world was not growing in the grace of good health. To restore the lost art of log cabin healing has been for years the desire of a few well known philanthropists in whose ancestral line were eight "goodly physicians" of the old style, men who never saw a medical college save in the woods, nor a "medical diploma" except that inscribed on the faces of healthy and long lived patients. Much time and money was expended in securing the old formula, which to-day are put forth as "Log Cabin remedies,"—sarsaparilla, hops and buchu, cough and consumption, and several others, by Warner, whose name is famous all over the globe. These oldest and best preparations have been recognized as of such superexcellence that to day they can be found with all leading dealers.

When Col. Ethan Allen was making history along our frontier during the revolution, Col. Seth Warner, the fighting Sheridan of that army, who was a skillful natural doctor, used many such remedies, notably like the Log Cabin extract, sarsaparilla and cough and consumption remedy, among the soldiers with famous success.

They are a noble inheritance which we of to day may enjoy to the full, as did our forefathers, and using, reap, as did they, the harvest of a life full of days and full of usefulness.

**Obituary.**

Mrs. Lucretia H. Wimberly, wife of Dr. Robert S. Wimberly, died at her home in this city, Aug. 3, 1888, after a long spell of typhoid fever.

She was a native of Alabama, fifty-six years of age, and a consistent Baptist from childhood. She was married to Dr. Wimberly Nov. 24, 1875. She proved a faithful companion, and her

four step sons are unanimous in their blessings upon her for her ever tender and tireless devotion to them. She exhibited the devotion of an own mother, and surely no higher tribute could be paid her in her domestic relations. She was beautiful in her Christian character. For a long while her health has been declining. In all her sickness she was patient, trustful, resigned. In the last severe attack she had unusual assurance of her Savior's presence and love. Life grew brighter as death approached. She was conscious to the last, and experienced a triumphant death. She sank to rest as one who lies down to sleep. Her loved ones need not sorrow without hope, for she was a living and dying witness to the power of Christ to save. W. L. PICKARD.

**Christmas Books!** Live Men and Women wanted in every town and county in the South, to sell our elegant new set of Christmas Books, selling from 50 cents to \$3.50. One lady last year made an average profit of \$7 a day from September until Christmas. A young man cleared over \$200 in five weeks. All time not necessary. Terms liberal. Apply early for territory.

D. E. LUTHER, Southern Manager Cassell & Co., 68 1/2 Whitehall St., Atlanta, Ga.

**In Memoriam.**

Miss Mary Lura Farnell fell asleep in the arms of Jesus on the night of October 8th. She had been sick a long time and a great sufferer. She was a devoted Sabbath school scholar and a devoted Christian, consistent in her life and beloved by all who knew her. She was a member of Zion church. She was a devoted daughter. Her face was the very expression of peace. I preached her funeral at her home, four miles from Mobile, Ala., and she was buried at Zion church. H. R. SCHRAMM.

**WANTED:** District Managers for a profitable business. All time not necessary, but preferred. Small capital (controlled by himself) and best references required. Address, R. H. Woodward & Co., Baltimore, Md.

**From Decatur.**

Bro. Editors: The yellow fever has now been here about a month. Famine seems to chase the heels of pestilence. We have struggled hard to save our community from both. As oxygen feeds a flame, so effluvia and malaria (whatever that is,) feed the specific poison (whatever that is,) of yellow fever. The locality in which this fever (whatever it is) has prevailed, was undoubtedly charged with poison produced by gross neglect of sanitary laws—a neglect running through years.

We have been greatly hindered in the work of providing for the destitute. While we have not had so many cases open as we had in Montgomery in 1873, the death rate has been as great, and the destitution immeasurably greater. I can not now say anything of my work; am just up from the sick bed—but went out yesterday and visited fifteen cases of sickness.

No pastor can altogether relinquish any organization, other than his church, the care and help of his poor. How my heart has been touched by the words and gifts of brethren, especially from Virginia, Georgia and Kentucky, where I have labored. Two contributions have come to me from Alabama—one \$2 1/2 from the Montgomery First Baptist church Sunday school, and \$5 from a Christian brother in Montgomery belonging to another denomination. I shall never forget the Union Springs, Ala., Baptist church, which voluntarily sent me a good contribution (about \$28) during the epidemic in Montgomery—the only church in Alabama that then relieved our necessities. But for the strange and short-sighted policy of one man here who does not belong to this community, in opposing and controlling the asking for supplies, I am sure we would have received more from dear brethren in Alabama. As I and my family sat down to our meals of only bread and coffee, or water, for days, I could but be thankful when I remembered that so many did not have even these. Drawing a very poor man's needs, I will, I do, I shall plead for the hungry and destitute, whoever may chide.

D. W. GWIN.

Decatur, Ala., Oct. 15, 1888.

**In Memoriam.**

Died, near Franklin, Texas, on the 20th of September, in the twenty-third year of her age, Willie Lee Barron, daughter of Wm. O. Hobby, (deceased), of Bragg's Store, Ala.

It is seldom that we record the death of one possessed of so many amiable traits of character. Beautiful in person, elegant in manners, refined in taste, pure in heart, affectionate, benevolent and charitable, she exemplified in an eminent degree those virtues that adorn the best type of womanhood; and it is a consolation to the bereaved to know that none knew her but to esteem, and we have the blessed hope that we'll meet in "the land of the blessed." A FRIEND.

The interesting gospel meetings at the South Side Baptist church, conducted by Rev. P. T. Hale, are in increasing interest and proving very successful. There is a marked increase in the attendance every night.

**Items of Interest.**

Congress will re-assemble on December 3rd.

Congress has adjourned. It was the longest session on record.

Rabbi Strauss, of Cincinnati, shot and killed himself on the 15th.

Hon. Roger Q. Mills is in New York making campaign speeches.

The Butler county fair, held at Greenville, was a marked success.

There were twenty seven new cases of fever in Jacksonville on the 19th inst.

Dun & Co. report 224 failures in the United States and Canada during the last week.

President Cleveland vetoed one hundred and twenty bills during the last term of congress.

It is claimed that the prohibitionists will poll 75,000 votes in New York state at the next presidential election.

In the coming election New Hampshire, Illinois, Michigan, Minnesota, Iowa and Wisconsin are placed in the doubtful column.

The east Alabama fair, to be held at Opelika, beginning the 29th of October, promises to be a better success than ever before.

Hon. Hilary A. Herbert, congressman from this district, has returned to Montgomery and will engage in the campaign in his district until congress meets again.

# UNION IRON WORKS CO., SELMA, ALABAMA.

ED. G. GREGORY, President & Treasurer. C. C. TYLER, Superintendent. JOSEPH POLLOCK, Vice-President. WM. T. BROOKS, Secretary.

**Manufacturers and Dealers In Engines, Boilers, Cotton Presses, SHAFTING, PULLEYS, CASTINGS, IN IRON and BRASS.**

**AGENTS FOR GULLETT STEEL BRUSH GINS, COTTON BLOOM LUMMUS GINS,**

**Saw Mills, Corn Mills, Pumps, Governors, Injectors, Iron Fencing.**

We keep constantly in stock a large lot of Engines, Boilers, Cotton Presses, Pipe, Pipe Fittings and Brass Goods. Machinery repaired promptly and well done. We will be pleased to correspond with parties desiring outfits or work in our line. Send for our Catalogue.

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Mr. J. T. Wilson, of Birmingham, will petition the next legislature to drain the large pond near Decatur or abolish the town. He claims that the town cannot be healthy until the pond across the river is drained. He thinks it will be a good investment for the state to buy the town and move away the people.

The Troy Enquirer says: Mr. Harris Brannen was driving a young horse to a buggy, at Bullock, one day last week, accompanied by his wife. The horse became frightened and ran away. The buggy was overturned against a blacksmith shop, throwing the occupants violently against the wall. Mrs. Brannen was instantly killed and Mr. Brannen knocked insensible. Mr. Brannen is improving.

**Resolutions.**

Whereas, Death has visited our ranks and called to his reward our brother and fellow-laborer, W. L. Brooks, who departed this life at Columbia, Ala., Sunday, Sept. 2nd, 1888, therefore be it resolved,

1. That we, the members of the Philomathetic Literary Society of the Southern Baptist Theological Seminary, commemorate and cherish in memory his faithfulness as a regular attendant of our meetings, and as one who always exhibited a lively interest in the promotion of the Master's kingdom.

2. That while we mourn the loss of his cheering presence, his pleasant social jest, and his beneficent counsel, with implicit confidence in his preparation to meet "the judge of the quick and the dead," we console ourselves with the assurance that "our loss is his gain."

3. That we extend our heartfelt sympathy to his two little orphan boys and their bereaved mother, at the same time commending them to the care of him who makes no mistakes, but "doeth all things well."

4. That these resolutions be spread upon the journal of our society, that a copy of the same be sent to the family of our deceased brother, and that they be furnished the ALABAMA BAPTIST for publication.

C. F. J. TATE, N. B. WOOD, Committee.

We closed our meeting at Trussville last Sunday, the 14th. We had a very precious meeting indeed. Baptized ten; received one by letter. The church was quickened and greatly strengthened. Bro. Catt Smith, of Childersburg, did the preaching. I take occasion here to say that I never had a man to assist me that did better preaching. Bro. Smith is an earnest, consecrated minister of Christ. My people were delighted with him. We are now engaged in a meeting at Pratt Mines. The interest is good; edified received into the church. God is blessing us up here in these parts.—S. R. C. Adams, Woodlawn, Oct. 14th.

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