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The Whole-heartedness of God in Blessing His People.

BY REV. C. H. SPUROON.

"Yea, I will rejoice over them to do them good, and I will plant them in this land as surely with my whole heart and with my whole soul."—Jeremiah 32:41.

We cannot help looking for the restoration of the scattered Israelites to the land which God has given to them by a covenant of salt; we also look for the time when they shall believe in the Messiah whom they have rejected, and shall rejoice in Jesus of Nazareth, whom to-day they despise. There is great encouragement in prophecy to those who work among the seed of Israel; and it is greatly needed; for all mission fields it has been commonly represented to be one of the most barren, and upon the work the utmost ridicule has been poured. God has therefore supplied our faith with encouragements larger than we have in almost any other direction of service. Let those who believe work on! Those who believe not may give it up. They shall not have the honor of having helped to gather together the ancient nation to which our Lord himself belonged; for he it never forgotten that Jesus was a Jew. If we, who are branches of the wild olive, have been grafted into the good olive, how much more easy shall it be, when God wills it, that the natural branches, which for a while was cut off because of unbelief, should be again grafted into their own native stock! God send it speedily! Oh, that it were so now! May the house of Israel look on him whom they have pierced, and turn unto him with all their hearts.

I can only present to my hearers such as I am able to grasp with my own mind. May the Lord bless it.

I shall say, first, consider this text for instruction; secondly, consider it with evidence; and thirdly, consider the inferences which naturally flow from it. Oh, that the Holy Spirit may take of these deep things of God and show them unto you!

I. FIRST, CONSIDER OUR TEXT FOR INSTRUCTION. When you do so, the first thought is, God blesses his people heartily. "I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart." Notice, in passing the word "assuredly;" for it confirms the word as full of truth and certainty. There must be no doubt here; assuredly banishes it utterly. There are some works of God in which his heart does not go. He smites the guilty with his left hand, but he says, "As I live saith the Lord, I have no pleasure in the death of him that dieth, but that he may turn unto me and live." But when he is dealing with his right hand out of loving kindness, his heart goes out with his hand.

But then, next, he does his work of blessing his people thoughtfully, for it is added, "and with my whole soul." Not only the affections of God, speaking after the manner of man, but the great mind and life of God, is thrown into the work of saving and blessing his people. His essence, his soul, is here at home. The design argument, when brought to bear on nature, proves the existence of God. We see in nature clear marks of design, and a design argues a designer. Much more when that argument is brought to bear upon the works of grace do we see the Lord; for in the transaction of grace there is design in everything. There is no one act of grace but hath its design of perfecting the chosen, no one blessing of the covenant but hath its aim for their eternal blessedness. Salvation is full of God, which are as much higher than our thoughts as the heavens are above the earth. What a wonderful thought of God was the purpose to save his people at all.

We notice, next, that if that be so, he uses all his resources to bless his elect. When a man is doing a thing with his whole heart and with his whole soul, you know there is nothing in that man but what will come out if necessary; there is nothing the man has but what he will use it to accomplish his purpose. He counts all things cheap so that he may achieve the design which has absorbed him.

The Lord's subordinates all other works to that of his love. When a man is absorbed by a mighty purpose, he may be doing other things—it may be needful that he should; but you will see him bend all other matters toward his chief end. He will bring home the sheaves from all the fields he tills, and lay them up in the garner of his main purpose. Now see what God hath done. When he made the heavens and the earth, his infinite wisdom thought of his people; and when he came to order nations in providence "he set the bonds of the people according to the number of

the children of Israel." At this hour no king ascends the throne, no dynasty vacates it, without reference in God's mind to his ultimate object. Pestilence, famine, earthquake, wars, all have some relation to the church of God. All that happens, all that is yet to happen, whether it be the falling of the wormwood, or the pouring out of the vials, or whatever else we dimly see in the mystery of prophecy, all shall move toward the grand purpose of almighty love. These events are the bow, but his love purposes are arrows. Everything, from the first opening of the seals to the complete unfolding of the book, shall have to do with the calling, cleansing, training, preserving, and perfecting of those chosen ones whom he hath given unto his Son. In the end, the heavens and the earth that now are, shall be rolled up, like a worn-out vest, and pass away; but in that day the Lord will have respect unto his chosen, and for them shall be prepared a new heaven and a new earth wherein dwelleth righteousness; for the bride of Christ, who shall have made herself ready for the marriage supper, there shall be a fit dwelling. Everything, whether of creation or destruction, mercy or judgment, shall work, like the wheels of some vast machinery, to produce good to those who are the people of the living God.

I would add, next, that the Lord gives to his people without stint. He blesses them with his whole heart and with his whole soul. Some persons of a half-hearted nature, even if they entertain you kindly, yet betray their want of warmth. Others in every little act prove their intense heartiness. When God entertains his people, ah, sirs, he does not give them a measured portion of dry, hard bread, but he sets forth "fat things full of marrow, and wines on the lees well refined." The festivals of God are on a scale of splendor commensurate with his measureless dominion. When he feeds his children, though once they would have been thankful to eat the crumbs from his table, he sets them among princes, and gives them to eat of the king's meat. He lays eternity under contribution to provide for the needs, not for the desires, for the loves of his people. We are not straightened in our God.

Beloved, another point sets forth most plainly that the Lord blesses his people with his whole heart and with his whole soul, for he perseveres in it. Note also that God delights in all he does for his own. We are happy when God blesses us, but not so happy as God is. The Lord rejoices over his people, resting in his love, and joying over them with singing. Beloved, you think it impossible that God should delight in you, for you do not delight in yourselves. Yet it is true that he "taketh pleasure in them that fear him, in them that hope in his mercy." A little babe, if it had wit, and could look at itself, would say, "How inferior I am to my father! What feeble hands! What tottering feet! I am a poor, puny, dependent creature." Yes, but that is not the way in which the mother thinks of it. She spies out a loveliness in the weakness, and a beauty in the littleness of her babe. She looks at it until her eyes swim with tears lest anything should harm it. She thinks it the most beautiful thing that ever was, and doubtless it is so to her. Our God has all the instincts of motherhood and fatherhood blended in one and when he looks upon his church he calls her "Hephzibah"—"my delight is in her." I read not that he delights not in the works of nature alone, but he rejoices in the habitable parts of the earth. He does not rejoice in the works of his hands so much as in the works of his heart. The whole Godhead is at home in blessing those whom everlasting love has ordained to everlasting life.

II. Secondly, and I am sorry to say, briefly, CONSIDER THE TEXT WITH THE EVIDENCE. In order to prove that God does bless us with his whole heart and with his whole soul, I would remind you that the whole Trinity is engaged in the blessing of the chosen. Father, Son, and Holy Ghost are one in essence, and one in this loving object.

First comes the Father. It was he that chose us—chose us, not because he must choose us or none, but freely, with his "whole heart." He chose us when kings and great ones were passed by. With a deliberate, unchangeable choice, he made us his own. Having chosen us he planned for us. The great Father then entered into a divine covenant with his whole heart and his whole soul, pledging his royal word, and then adding his oath, that by two immutable things, wherein it was impossible for God to lie, we might have strong consolation. That covenant, ordered

in all things and sure, is proof of the whole-heartedness of God. Remember, also, the gift of his dear Son. Here are two wonders: the gift of Christ for the chosen, and the gift of the chosen to Christ. The more you think of these two mysteries, the more will your mind be overflowed with gratitude.

When all this was done for us before we were born, was it not a striking thing that the Father should resolve to give us of his own life? Seeing we were spiritually dead, "He hath begotten us again into lively hope." This is marvelous. Next, the Lord adopted us, for he does nothing by halves. Regeneration gives us the nature of children, but adoption gives us the status and rights of children. Surely I have proved that the Father has blessed us with his whole heart and with his whole soul.

In reference to the ever blessed Son of God, whom we worship as most truly God, we have the same truth to state, he loved us ages before he came to earth as man. Long before he came to earth to bleed and die, he visited his people in different forms and was seen by Abraham, Jacob, Moses, Joshua, and others. In all this he proved how his whole heart and his whole soul went out to men. But, lo! the fullness of time is come. What see I yonder? A babe in a manger! An infant at a woman's breast! This son of the highest condescends for our sakes. I see him further on, an humble man, despised as a Nazarene. With weary feet he traverses Galilee and Judea and Samaria, bearing our sicknesses, a man of sorrows and acquainted with grief. It is he, it is the Son of God! Start not as I lead you into the garden of agony, where his groans amaze the angels, and his bloody sweat dyes all his garments as if he had trodden the winepress. It is he whom all the heavens adore. Is he not serving us with his whole heart and with his whole soul? Lo! I see him bowing his head down to kiss his fallen humanity, and stretching out his hands on the cross to embrace the guilty, his feet meanwhile fast nailed as though he meant to await the latest comer. Yes, it is he; it is he who loved us with an everlasting love. Alas! His side was pierced, and blood flowed. Say, did he not bless us with his whole heart and with his whole soul? Was there ever one who lived so intensely as Christ did, or died with such whole-hearted self-sacrifice? Truly the zeal of God's house had eaten him up; his whole heart and his whole soul went out in our redemption. After he was dead he rose again and he was as intent to bless after his resurrection as when he fell asleep. He visited his disciples and comforted them. Then he went up to heaven and rejoined the Father's majesty, but he changed not his mind. Still with his whole heart and with his whole soul he lives for us. He is preparing heaven for us, he has taken possession of our celestial estates, and he is pleading for us before the throne. Do you not hear his intercession at this hour? Every day he continueth to promote the interest of his redeemed with his whole heart. Moreover, he is hurrying post-haste to come to us. "Behold," saith he, "I come quickly." Always, ever, with his whole heart and with his whole soul, this glorious Son of God is blessing his people. All honor to his divine majesty!

B. Dudley Williams Writes a Few Words About Indians.

We have had most excellent opportunities for studying the perplexing Indian question and feel ourselves reasonably competent to venture an opinion or two on the subject. Can the red man (the "full bloods") be thoroughly civilized under the present policy? We answer advisedly, Never. When will he be Christianized? There are sixty-two or three Indian agencies, most of them located in the Territories, and this, the United States, is one of the first class. At each one of these agencies the government has a number of salaried officials and employees, physician, clerk, school teachers, farmers, herders, blacksmiths, carpenters and others, who are paid from \$2,000 down to \$720 per annum, to look after the welfare of the Indians. The agencies, with a very few exceptions, are located at remote distances from rail roads, and many of them are, for a good part of the year at least, almost inaccessible. Both experience and observation prove to us that the large majority of those employed by the government at such places are persons of loose morals, and who, instead of seeking by proper examples to elevate the savages, seem more disposed to encourage them in their quaint customs and superstitious fancies. Instead, for instance, of observing the Sabbath by appropriate religious services and making an effort to induce the Indians to do likewise, they harness the government teams and convert the holy day into one of festivity by attending dances, and, in some instances, actually taking part with a lot of half-nude savages in their revolting gyrations. We have faithfully maintained religious services here the past three years, but most of the influence for good has been negated by the conduct of the government's employees. When they have nowhere else to go they attend service, but if there is an Indian dance anywhere in reach it draws them every time. If dances are scarce, picnics and fishing excursions are substituted. When an inspector or special agent visits the agency these hypocritical people at once assume the mask of profound piety, and are complimented as beautiful models for the red man. Alas! no sooner is the inspector out of sight than they chuckle at the way they "pulled the wool over his eyes," and resume their former course. Who blames the Indian for making no progress? Can he be expected to override such stumbling blocks and storm the gates of civilization that are bolted and barred against him? He will never advance beyond the position of his leaders. Everything depends upon the agent, as he has full control and direction of the affairs at an agency. Without his co-operation a dozen of the most able and devoted missionaries at an agency could accomplish nothing. The Indians call him "Maunch" (Father) and understand that they are to do as he directs.

We think great care should be taken by the government to select for so responsible a position, men of well established reputations for morality along with other qualifications of fitness. B. DUDLEY WILLIAMS, M. D. White Rocks, Utah Ter., Oct. 15.

whole soul. When the wicked are increased in riches, God's heart does not go with the gifts which enrich them; they are as bullocks, fattened for the slaughter. The Lord does not think much of riches, and therefore, he usually gives them to the ungodly, as men give bones to dogs. But when he deals with his people, ah, then his heart goes with every penny that he gives them; with every crust that he puts on their table, with every drink of water that refreshes them, with every breath of air which sustains their lives.

Another inference I have done. It is one of exhortation. Let us love our God with our whole heart and with our whole soul. Let us begin with trusting him with our whole heart and with our whole soul. Lay the whole of your burden upon God; tell the whole of your sorrow to your Father. Trust him for the past, the present, and the future; trust him completely, implicitly, unhesitatingly. Then love him with all your heart and soul. We do not half love our God.

Oh, that you would all feed on this meat! Whosoever believeth that Jesus is the Christ is born of God, and being born of God he hath God's heart and soul engaged for him. If you believe in Jesus Christ, you may take to yourself all that I have said, but if you believe not, I fear that you will die in your sins. God save you for Christ's sake! Amen.

Letter From Texas.

Eds. Alabama Baptist:

BY A. S. WORRELL.

I have recently returned to Paris, Texas, after an absence of nearly four months in northwest Arkansas, whither I went in May in search of health. I spent a considerable time at Eureka Springs, several weeks at the White Sulphur Springs in Benton county, and about a month at the Electric Springs, Rogers, Ark., a thriving young town on the "Frisco" rail road. At this latter place I found greater relief than at any other. Indeed, before leaving there, I began to feel like my former self. I do not believe that there is any better place for invalids than the Electric Springs, Rogers, Ark. I have purchased an interest in these springs, and expect to move to Rogers within a few weeks, my physical condition making it necessary that I should live in a country that is free from malaria. Should my health be fully restored, I hope to live to do some good work for the Master before he calls me hence.

We have had a great calamity in our family. Our only living son, Albert Snead Worrell, had his hand crushed in a gin some two weeks ago, and his arm broken in two places. He has suffered greatly; yet the latest advices from his mother, who is nursing him in Dallas, Texas, near where the wound was inflicted, is that his arm and hand may both be saved, though there are many chances for him to lose both. I trust that good may result to him and to us from this sore affliction.

I believe I can say for myself that this has been the second best year of my life. My best was the year in which I found the Savior; and my next best is the present year in which I have learned, in some measure, to walk with Christ in blessed fellowship. Yes, my experience in this direction much more than counterbalances all my losses of a physical and financial nature. God has been infinitely patient and benevolent in his dealings with me, and the remnant of my days I purpose giving wholly to

I see that my high-priced friend of other days, Dr. J. D. Renfro, has been called to his eternal reward. After the death of his lamented wife, I was prepared to hear of his early departure. And later comes the sad news of the death of dear Bro. West—a brother whom I knew not so well or so long as I had known Bro. Renfro, but whom I ardently loved. Truly God's people are gathering home. Who will be the next to follow? Drs. E. B. Teague and S. Henderson are now the oldest Baptist ministers in Alabama known to me—men whom I learned to love and admire thirty years ago. May their last be their most happy and useful days.

I have not yet seen my way clear to publish my book on "The Ministry of the Spirit." This I hope to do in the course of the next year; and, when it issues from the press, I hope to be able to disseminate it broadcast over the land, at the lowest possible cost.

Paris, Texas, Oct. 20, 1888.

"Once a Man and Twice a Child."

BY D. DOWDEN, D. D.

The author of the old adage I have placed at the head of this article did not use its words in their literal meaning. He knew that when a child has once put on the physical proportions of a man, he can never return to the stature of a child. And he knew equally as well, that when a score of years had passed over its head that there was no return to juvenile days. The words are evidently used in some figurative sense. That sense is clearly this, "a human being is once a man in strength of body and of mind, and twice a child in both." He is once mature, so that we get his best work, mentally and physically; while in his childhood, and in hoary age, his hands are feeble and his mind incapable of evolving mighty thought. That this second childhood may be held in abeyance for years, I think is true. I remember to have heard a brother in the Southern Baptist convention call on the "venerable Dr. Williams" to address the body on some subject that was before it. Dr. Williams came forward and said: "I know not why the brother should call me the venerable. If he means to convey the idea that I am old, I want to say that I am not, and don't intend to get old, and if he refers to my white beard, I wish to say that I wear white beard because it happens to be fashionable just now. And when it is fashionable to wear dark beard I can have mine as black as any one's."

That these remarks were intended to be playful, any one can see. And yet there was an idea amid the pleasantry that was far too good to be lost. "I am not old, and don't intend to be." Not that he would defy the passing years, or deny that he was nearing the goal than when he stood with his life-work before him, and for the first time preached *Jesus and his love*. No, not that. But I don't intend to get behind the times—I'm not going to fall back on the requirements of years ago, but I shall still be a student, and "bring forth, out of my treasury, things new and old."

I believe, with Dr. Williams, that ministers of the gospel need not wear out with their flocks for the want of new ways of saying old things. But many of our preachers wear out with the churches and congregations while they keep fully abreast of the times both in material and methods. The Bible is such a storehouse of wisdom that the studious minister is constantly finding some religious bonanza in its deep mines of truth, of which he may tell his people in language that sets their souls on fire with the love of God. And yet he may indulge in the whims and whines of a second childhood, both publicly and privately, to the disgust of his best friends.

"Being such a one as D., the 'aged,' may I not speak freely, at least to those younger than I am, of the 'weakness of age'?" Brethren, I have always taught my children that they ought not to receive as truth anything that I preached until they could see that it was fully taught in the Word of God, and that they should require me, or any other man, to give Bible proof of any position taken before they receive it as truth. But for a year, or two past, I feel worried to think that my own children will dare to call into question anything that I may teach, even so far as to ask me for Bible proof. I have asked, "Why this impatience over the very thing I've taught them?" I always wanted to get down to the cause of any feeling or action, and so in this. Well, the investigation shows that I am getting childish, that is all. When the physician makes his diagnosis, and determines what the disease is, and its cause, he is in a fair way to cure his patient if there is any cure for him. So when an old man finds that he is fretful, discontented, ready to snap his best friend, and then ascertains that the cause of all this peevishness is that he is in his second childhood, he ought to be half-cured. But there are so many who never find out that they are childish—what shall be done with them? There is no cure for childishness in old people except self-cure, and this is never used until the patient is convinced that he is so diseased. When a man has passed his sixtieth year, he ought to suspect the existence of the disease, and inquire diligently of his wife and children whether or not they have discovered the plague-spot.

Symptoms of the second childhood. The patient often imagines that he is overlooked—that there is not that deference shown him that his age, etc., merit. He often feels like everything will go to the bad if he lets go. He is often inclined to fall out with others because they won't think as he does. The head-strong things.

REMEDY.

1. Confess you have it, and fight it like a man.
2. Pray God night and day to sanctify this affliction to your good.—Western Recorder.

Our Indebtedness to Others.

We may never know, this side of eternity, how far we are indebted to the efforts of others for our present gracious condition, whatever it be; but, without doubt, the debt is immense. The Word of God recognizes such efforts as an important element in Christian culture, both for the church and the individual. "Pray for the peace of Jerusalem," wrote the inspired psalmist centuries ago. That exhortation, heeded by the church, has many a time rebuilt her ruined walls or strengthened her tottering towers. The fulfillment of the apostle's command, "Pray for one another," has doubtless wrought a thousand times the establishment of the wavering or the recovery of the erring.

How touching the prayer of Moses for Israel: "If thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book;" and who can tell its influence in averting destruction? Was it not the prayer of Abraham that delivered righteous Lot from the fiery overthrow of Sodom? Did not the servant of the century live because of his friendly intercession? and was not the ruler's daughter raised to life in answer to the ruler's request? These Bible illustrations are but the specimens of myriad instances of the results of human efforts in behalf of others.—Cabin Sears Harrington, D. D.

Carey Association.

I want to tell you something about a good meeting I recently attended, at Rock Spring church, of the Carey association, in the southern part of Clay county. I had not met the brethren of this association in fifteen years and had much desire to visit them again.

The good people with whom the association was held are not wealthy, and yet they entertained the delegates and friends right royally and easily. From first assembling to final adjournment no word of discord was heard and perfect order reigned all the time, and the peace of God was manifest throughout the entire time of the association. So perceptible was his presence among the brethren, that it has been the general topic of conversation by all who attended the meeting. Rev. W. T. Davis preached the introductory sermon from Acts 3: 22: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." The preacher took the position that Christ set up a visible kingdom here upon earth. The sermon was good, and well delivered, considering the disadvantage of a strong wind blowing in the speaker's face all the time.

One hour was given for dinner and all enjoyed the sumptuous repast. Several "baskets of fragments were taken up." On assembling Rev. W. T. Davis was elected moderator and W. J. L. Hood, clerk.

The business of the body was proceeded with, much interest being shown by all present. Rev. G. B. Jenkins was appointed to preach at night, but failing to be there, Rev. D. S. Duffey preached from John 3: 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The sermon was well received. Sunday morning at ten o'clock, Rev. D. S. Duffey again preached, taking for his text Matt. 28: 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This was a sweet sermon.

He was followed by Rev. R. A. J. Cumbe, who preached from 1 John 3: 16: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

Bro. Crumpton gave us a good sermon.

At 3 o'clock p. m., Rev. T. B. Fargason, of the East Liberty association, preached from Heb. 10: 23: "Let us hold fast the profession of our faith without wavering;" for he is faithful that promised." This was a strong Missionary Baptist sermon, and he had profound attention, even at this hour. At night Rev. G. B. Jenkins, of Carroll county, Ga., preached from Acts 1: 8: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." The Spirit's power was manifest on this occasion.

Other brethren preached, but the writer did not hear them.

Monday morning the association met and proceeded to business. Four churches were received into the association and one or two granted letters. The churches sent up more money than the association was asked for. And they subscribed more at this meeting than the association was asked to give for the coming year. There was very little speech making on any subject. Rev. R. A. J. Cumbe represented your valuable paper and took several subscribers' names for it. One brother offered to help every Baptist minister in the association who was not able to take and pay for the BAPTIST. Some accepted the proposition. The supplement alone that you sent to the association is worth more than the price of the paper. May the Lord bless the ALABAMA BAPTIST, and may you soon have ten thousand subscribers. Every Baptist family in the state ought to take it. J. K. JENKINS. Lineville, Oct. 19.

More \$500 Preachers Wanted.

In the ALABAMA BAPTIST of October 18th we are told that Bro. Crumpton says "we need more \$500 preachers for our small town and country churches." I am glad the secretary said that. He ought to have said it several years ago. I said something like it, three or four years ago, in the course of a discussion in these columns with an anonymous correspondent. But coming from one in high position, as Bro. Crumpton is, the remark will more probably attract attention. And as he has said that

much, I think he is getting ready—looking up, so to speak—to go a little further, and say that the young preachers whom we educate ought to hold themselves ready to accept any work that may be offered them, if there is a respectable living in it; and that \$500 is a very good salary for a young preacher who has not yet learned how to do his work very well, and who has, perhaps, no family to support. And that a small family even can, with prudent management, be comfortably supported on that amount of money. (If he should be called on for the proof, he can get plenty of it.)

I am expecting the secretary to say, also, when he does begin to talk on this subject, that no young preacher, whether he has been assisted in obtaining an education or not, ought not to feel himself above taking hold of a hard field, with a small salary, and working it up into a fruitful vineyard of the Lord; but that some of them do act as if give ground for the opinion that their thoughts and inclinations do not turn in that direction. While at the same time it is a fact that about the best post-graduate course that any of them could take would be to spend a year or two in a difficult field, among the unlearned and lowly, with small pay, and thus learn to think and feel in sympathy with the common people, and study close financing, and develop grace and manhood.

And it would not be surprising if the secretary should further say, when he gets started, that if more of the young preachers should, when they leave school, show greater willingness to return home and take such work as lies before them, the brethren and sisters would make larger contributions for ministerial education; and that it does not meet the case to say, as some of them do, "The field is the world," and spread their wings and fly away, because the people at home can't help thinking that they are about as much a part of "the world" as anybody else.

And it is not improbable that the secretary will, when he has once begun to talk, go on to say that the Baptists of the state cannot afford to help either students or pastors who are not willing to do the best they can, both in their studies and in their work—taking a strict and a broad view of their obligations and their duties.

I know Bro. Crumpton well enough to feel assured that his thoughts occasionally run in something like the channel above indicated. He appears to have been on that line when he made the remark quoted as the text for this article. He does not wish to wound any one's feelings, or raise a rumpus in any way; but he sometimes has "spells," and then he talks right out. It is coming.

E. F. BARER.

Obituary.

Your committee, appointed to report respecting our deceased brother, Charlie Hodge, submit the following: He was born near Salem, Lee county, Ala., October 9th, 1866; was baptized into Pleasant Grove Baptist church, Lee county, August 14th, 1885, by J. B. Bus, and died here (near Salem) July 3rd, 1888, in the prime of life, aged twenty-one years, eight months and twenty-four days. As a Christian, Bro. Charlie's life before the brethren and the world, was truly exemplary and unusually faultless. He possessed a warm, generous heart, a considerate humane spirit, and a well balanced mind; he was in deed and in truth a good man, bidding fair to fill every sphere of life well. He was kind and accommodating; as a friend, he was confiding and true; as a son, he was dutiful to his parents; as a church member, he was orderly in deportment, godly in purpose and life, loved by his brethren and pastor, and in all things esteemed as worthy and reliable. He left behind him a devoted father and mother, brothers and sisters, who have our sympathy and prayers. He has gone from us to return no more; our feelings cling to his pure memory still, and in our hearts he still lives. Therefore,

Resolved, by Pleasant Grove church in conference assembled,

1. That in the death of our young brother, Charlie Hodge, we have lost one of our best and purest members, who was ever true and faithful to us and to his church. 2. That we deeply sympathize with his grief stricken parents, brothers, and sisters, and hold ourselves always ready with loving hearts and willing hands to cheer and comfort them. 3. That these resolutions be spread upon our church minutes, a copy be sent to his bereaved parents, and request them printed in the ALABAMA BAPTIST.

H. P. JOHNSON,
G. W. MEADOWS,
H. W. GARLINGTON,
Committee.

Alabama Baptist.

MONTGOMERY, ALA., NOV. 2, 1888.

Rev. O. W. HARRIS, Editor.

AM. C. POPE, Editor.

BUSINESS ANNOUNCEMENTS.

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Montgomery, Ala.

Office upstairs, 17 1/2 South Perry Street.

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

"What Baptists Believe" is a splendid work, in small form. This we give for one new subscriber and two dollars.

Any preacher who sends us four new subscribers and \$3.00 can get a copy of Broadus' Sermons and Addresses. This is an invaluable help to every student of the Bible, whether he be a preacher or not.

Any mother or father who desires their children built up in doctrine will be greatly aided by putting a copy of Grace Truman in their hands. Send us two new subscribers and four dollars and we will send this book postage paid.

The Religious Herald shows evidence of continued growth and prosperity.

BROTHER BAKER'S article on \$500 preachers is worth a careful reading. Young brethren do not always show the proper appreciation for help given them.

Read our book column and let us send you what religious work you need. We have books belonging to the State Mission Board in our hands and want to sell them.

The man who fails to see in the church of Jesus Christ the biggest institution in the world has failed to grasp the true idea of the Redeemer's mission to a lost race.

Additional force has been placed in our Job Printing Office, and minutes will soon be sent to the various churches. In the meantime others who have their minutes ready will please forward them, as we are turning out several a week.

We give special rates to ministers, and help them all we can in their work, and we think it is hardly the many thing for them to claim commission when some man happens to send by them his subscription. Let us help one another.

MRS. M. T. YATES, of China, has contributed \$4,350 to the students' aid association of Wake Forest College. This is money that came to the estate of Dr. Yates after his death. His wife knew he intended to devote this amount to aid in ministerial education.

DEAR reader, we live in stirring times, each day witnesses the writing of history for coming generations. Let us be men and women in the truest sense of the word. Let us act such a part as shall spread blessings about us to-day and that will reach into the coming years.

THE Religious Herald asks, in speaking of ministerial traps and impostors, who so grievously afflict our churches, "Why can't we kill them off?" The only way we know of is for churches to be careful about seizing on these fleeing brethren; also, for pastors and newspapers to be honest in their treatment of them.

How can a man, who is being educated by his denomination for the ministry, reconcile it with his manhood to spend twenty or thirty dollars a year for cigars and tobacco? How can any preacher, who is pleading with his people to give him a better support, to deny themselves of useless pleasures or fancied needs, reconcile it with his duty, his conscience, to spend a large part of the gifts of the poor to satisfy the cravings of a filthy habit? The preacher must be sacrificing if he would lead his people upward.

TRYING to reform by degrees is the fatal mistake sinners are making. "There is no way but his way." The unsaved must realize that Christ only can change their wicked hearts. Men may mend their ways, but the same evil heart will cause a new break. Christ must pluck out the poison and pour into the wound the balm of God's love.

"CHURCH hospitality" is one of the graces we most need to cultivate. People visit our homes and we exert ourselves to make them pleasant, to incline them to love to visit us, but many of us forget to exercise the same courtesy to strangers attending our church home. A warm hand-clasp goes a long way toward making people happy. Be not forgetful to entertain strangers.

SOMEbody, through the Herald, tells of an educated hog for which the owner refused \$500, and adds, "Education will tell, even on a hog, and yet many parents are refusing to their own children the opportunity for securing an education." Education enhances the value of anything, and parents surely should realize that their children will sell for more in the market of life.

The declaration of purposes of the farmers' alliance has recently been read by the writer, and we find them sound, humane and God-fearing in their tendency. This organization embraces many of our best brethren in Alabama. The farming class is sure to be greatly benefited by the healthy influence of their laws. "Pay as you go" is one of their principles. It is against the spirit of this order for one of its members to go to law with another, every dispute is to be settled by arbitration.

A WRITER in the Alabama Christian Advocate, writing of circumcision, says the sacrament, as he calls the act of circumcision, did not cease at the coming of Christ, but the mode of celebrating it ceased. The mode, he argues, must be changed because the bloody sacrifice which it typified had been slain. Hear him further: "So the Savior says, Use water in administering it hereafter." Where, in all the New Testament, does Christ ever say any such thing? Surely the writer must know he is perverting the Scriptures.

OBITUARIES and resolutions, except concerning the death of preachers or their families, are to be regarded as personal matter and paid for accordingly. When preachers resign, of course flaming resolutions must be given them, and one resolve always says, The same to be published by the ALABAMA BAPTIST. Well, now, we are going to do no such thing, unless it is paid for like other advertising matter. A field note will always be made of the fact of such resignation, and other matters that we consider of general interest, but the paper is not to be burdened by meaningless resolutions.

SPEAKING, some weeks since, with a brother regarding Christian acting, he said, "Our order don't allow one member to go to law with another." But we replied that the law of the church, the Word of God, was very emphatic on that same point. No Christian has a right to go to law with another. The settlement by arbitration is Christ's law, and no man should feel that human societies hold stronger power over him than the church of Christ. The oaths of no recent order are more solemn than the vows bringing one into alliance with Jesus, our Savior. The world will be happier, society more pure, when Christians learn the importance of their church relations.

ELI, A. T. SIMS wrote an article on "Vote as You Pray" for last issue, but we think best not to publish it. We hold a higher regard for no one than this brother, but just at this juncture we can see no good to be accomplished by his letter. As southern people we are compelled to see that our safety, morally as well as materially, lies in a large measure, in the success of the democratic party. The national republican party being successful this election tends toward putting us under negro rule, and when would we get prohibition if such a party were in power? Let's vote prohibition tickets when so doing we can help prohibition, but not when we hinder.

The associational meetings are all over for this season; the record for last year has been made. Brethren and sisters, while in our quiet communities, can't we throw ourselves more fully into line with the great host of workers in the Master's vineyard? Does our church need repairing or re-painting. Let us move to have the money raised and the work done. The pastor is a faithful man, has made many sacrifices, but don't you realize how trifling the pay is that he gets? See every member of the church and have a better salary raised for him. The laborer is worthy of his hire, so said the Savior. The prayer meeting is dying, because the members attend so poorly, the Sunday-school is a poor, sickly little thing, with hardly breath in it. Shall this condition of affairs not be changed? God grant to arouse his children to greater zeal in his work.

SPECIAL NOTICE.

Rev. J. M. Kailin has begun work for the ALABAMA BAPTIST. His special work now is to visit churches and towns and solicit subscriptions and job work. He is a good preacher and will do good wherever he goes, and we beg the brethren to help him reach every Baptist family in their midst. We are determined to spare neither pains nor money, so far as we can go, in improving the paper so long as it shall be under our control. The two editors are working night and day and all they ask is a substantial sympathy from the churches.

DR. GRAVES reports Dr. Oncken, of Germany, as saying, "If the Baptists and their ministers and editors of America would but do their full duty in witnessing against Pseudo-baptism it would not survive through another generation." We believe this is a fact. Already Baptist doctrines, clearly and lovingly preached, have permeated other denominations to such an extent until ministers of Methodist churches are saying a vast deal about converted memberships. This thought, strongly and constantly put, will soon open the eyes of Pseudo-baptists to the inconsistency of receiving infants into the church, and thus raising up in the church a mass of unconverted material. The principles held and practiced by Baptists are the most practical, the most scriptural, held by any organization in the world, and only faithful preaching and living on our part is needed to make them sweep the world.

BRO. SHAFER'S letter on the necessity of meeting the probable deficit in the salaries of the professors of Howard College is in this paper. Brethren, it is an important matter. Baptists in other states, year by year, meet the amounts needed by their colleges, and thus keep a splendid corps of professors, and we cannot afford to do less. Howard College must not die; the endowment may be slow in accumulating; the dormitory may not rise as rapidly as we would like, but we must hold intact our college. There must be no cessation of interest on our part. Howard College has been a great blessing to many of our people. She has sent out preachers of brain and heart who have put the stamp of progress on social, moral and material affairs in many a community, and remembrance of these things alone should cause us to rally to her support in this hour of her need.

A CATHOLIC layman, writing about the outlook of that church in America, takes anything but a hopeful view of the situation. Hear him: "But the Irish Roman Catholic is the great support of the Roman Catholic church in America, and let us see what is his social condition. A few millionaires, a host of politicians, and a vast population of shiftless, thriftless, ill-cared-for people. Better, a thousand times better, that these people should be back in the bogs of Connera, with their pure fresh air and their pure fresh life, than in the crime-haunted liquor saloons of New York and Boston. Millions of Irish Catholics have fled to America, and when one thinks of their miserable state in this country, it is hard to feel that the head of their church, whom they support so loyally, has not one word to say to stop this bleeding of the nation, this destroying of a people who have loved him, one might dare to say, not wisely, but too well. * * * Catholic people have increased and multiplied in America, but they have not multiplied as Catholics, and no one knows that better than the ecclesiastics of the Catholic church."

TRUE law says "the greatest good to the greatest number." But our law makers very strangely forget this principle oftentimes. Why does the law in many states forbid the Bible to be read in our public schools? They say because it is contrary to the desires of the Roman Catholics of this country, and thus they pass the law. They forget that while there are five million Catholics who oppose the Bible in public schools there are twenty-five million Protestants who favor it, and surely the wishes of the majority are entitled to some respect.

After getting the Bible from our schools Rome is not satisfied. She denounces the schools themselves as godless. And why? Because Roman Catholicism is not taught in our schools. It is high time that our representatives should be men of nerve. By some seemingly unexplainable law a Catholic can get anything almost he asks for of our legislatures. During the session of 1886-7, the United States congress gave the Catholics \$100,000 to expend on themselves. Year by year gifts to this carbuncle on the body politic of the nation are becoming more numerous. Secular papers dare not cry out against the outrage for fear of losing Catholic patronage; politicians are afraid to make a single move, lest Catholic voters retire them to private life. So powerful is intrigue are these people, and so confident of their power, that they dare almost anything.

Their members are anything for the Church's sake. Blaine had his Burchard, and it is said that Harrison has his Mrs. Blaine. A word against the Catholic hierarchy loses a man even in the eyes of the people.

"WICKEDNESS IN HIGH PLACES."

It is hardly expected that men in high official position shall be godly men. People seem to take it for granted that congressmen, judges, and the like, should be non-professors. This idea has been so prevalent that we have made no effort to place any but this class of men in office. Until the last few years it was rather a matter of astonishment to hear that senator so and so was a Christian. This disregard for the moral qualifications of our public men has been attended with much of evil. If the private life of many of our representatives, while in Washington, was given to the public it would cause a nation to blush. Senseless and wicked laws have been enacted by men void of the fear of God, or while under the influence of strong drink. It is said that Rome never sends a man to congress unless he has Catholicism enough in his heart to make him look to the interests of his church. "They swear him over the bones of the saints to stand firm to his religion." But Protestants think little as to whether their delegate will hold up for Protestantism or sell out to the Catholic allies. We have a fight to make somewhere along the line, and it becomes us to decide quickly as to when and where to begin. "Wickedness in high places" will continue so long as the Christian manhood of our voters is unaroused. We ought to honor good men, other things being equal.

LAST Sabbath was a good day for the Baptists of Lowndesboro. Dr. Wharton and Deacon J. C. Stratford, of the First church, were with them; also, Secretary Crumpton, of the State Mission Board. Bro. Wharton preached the dedicatory sermon and Bro. Crumpton offered the dedicatory prayer. At night Dr. Wharton delivered his lecture on Esther, the wife of Ahasuerus. A collection of \$117.90 was raised for a belfry. This church is small, but there are some noble Christian workers in it. Dr. Wharton is loud in his praise of this people, and thinks it one of the best places for a church he ever saw. Bro. G. S. Anderson has been largely instrumental in building this church, as well as in building a new parsonage at Fort Deposit. Bro. Wharton and Deacon Stratford were the guests of that whole-souled Christian worker, Dr. P. N. Cilley. They are delighted with the Lowndesboro people and are speaking their praises. The outlook for the Baptist cause in that place is encouraging and we pray that the noble people over there may do great things for the Master.

Rev. S. R. C. Adams has accepted the call to the Woodlawn Baptist church.—F. M. W.

Eld. Catt Smith will give the Pratt Mines people his services for one Sabbath in the month.

Maj. J. G. Harris treated the good people of Verbena with one of his able lectures last Sabbath.

We are made glad to announce that Bro. Thompson, of Adams Street church, is able to be out after several days' illness.

The meeting at South-side church, Birmingham, continues with great interest. P. T. Hale is a good worker and a fine preacher.

The friends of Dr. A. C. Caperton, of Louisville, Ky., will be pained to learn that his son was drowned while in swimming recently.

Bro. G. A. Joiner, of Talladega, has been in our city on official business for the Masonic Lodge, of which he is an honored officer.

It is claimed that the Catholic Bishop of Charleston, S. C., makes it a mortal sin for Catholics to send their children to Protestant schools.

A brother writes that he hopes we will find him every time he falls behind with his subscription. How different from a great many others.

Bro. J. W. Alman writes us about his paper, but fails to give his post office. Let us have the address, brother, so we can get your account straight.

Dr. Wharton was with the Lowndesboro Baptists last Sabbath. It is needless to say that the people of that section enjoyed a masterly sermon from the Doctor.

Dr. Wharton is moving to do the best year's work of his life with the First church people. He is also pressing the claims of the Board of Ministerial Education.

Brethren Bullock and Harrison, members of the executive committee of the Alabama association, called in our office last week. The committee is getting mission work shaped for another year.

Subscribers will please renew promptly at the expiration of their time. And when you desire the paper to cease coming, please notify us just as promptly. It will save us a great deal of expense.

Bro. Jno. B. Mynatt, of Lincoln, thinks that "every Baptist should read this paper. Through it we can know each other, learn to love each other, unite in great enterprises looking to the glory of God, and press forward in the work of saving others."

We must render our accounts just the same as the merchant, the grocer, or the physician, does his. Therefore, subscriber, when you receive a notice of the expiration of your time, please remember us in kindness and forward your renewal at once.

Through a friend we learn that the Perdue Hill High School, under Prof. Wm. Webb, is flourishing. There are more than twenty-five boarding pupils. Sorry to learn that Bro. Locke has been quite sick. They need more preachers in that section.

Rev. W. G. Curry, the beloved shepherd of the Verbena church, delighted a large audience both morning and evening at the Livingston church on last Sunday. Bro. Curry is one of our very best ministers, and the church that secures him is indeed fortunate.

Bro. A. D. Lawhon, of Benton, writes that the Baptist cause is looking up over all that section. Bro. G. S. Anderson has the prospect of reorganizing the Ash Creek church. He thinks Bro. Anderson does not fail when he determines to build a church.

During the state fair in Montgomery subscribers will find a number of ways to renew their subscription to the ALABAMA BAPTIST. When your friends come over, send the money by them and it will save you the expense of purchasing postage note or money order.

Bro. Catt Smith and his congregation at Pleasant Grove, Talladega county, contributed \$6.60 for the relief of Rev. Wm. G. Browning and family, who are quarantined near Decatur. Lincoln community also contributed \$5.00 for their relief.—Jno. B. Mynatt, Lincoln.

Bro. J. L. Thompson, of Adams Street Baptist church, has been unwell some days. On last Sabbath morning Bro. E. M. Cook, of the Young Men's Christian Association, delighted a good audience by a very interesting lecture, and at night Rev. Allen O'Hara, "the Boy Evangelist," preached an acceptable sermon.

Wetumpka church would not hear to pastor Skipper leaving them even to go to Avondale. They have so improved in their activity as to employ him for three Sabbaths. Prattville still holds him for one Sabbath. Wetumpka church has nearly doubled her contributions for pastor's salary and missions during the past year.

Eld. Jos. M. Douthitt, of Tusculumbia, tells us good news. His Newsum Springs church has been greatly revived—quarrels all settled and sixteen added to the church. He has been called to the care of that church, and is greatly encouraged and asks us all to pray that he may do much good among the people of Colbert county.

Among last week's visitors were Elds. W. G. Curry, of Verbena, and J. E. Purser, of Troy. Bro. Curry was returning from his meeting at Orville and Providence. Bro. Purser reports large congregations and much interest, though they are still worshipping in the court house. The new church at Troy is ready for the roof.

Among the encouraging reports that come to us of the good schools through the state is the one of the new institute at Cuba, under the care of Prof. F. N. K. Bailey. Ninety-three students have matriculated at this institute so far and the prospects are very good for a still larger increase. Our congratulations are extended.

The law is very plain concerning newspaper subscriptions. If a man takes a paper from the office he can be held liable for its pay, no matter what exemptions he claims. So when you owe us money don't get mad and say "stop my paper" until you send the money. Our purpose is to do business in such a manner as to make friends, and to bind more closely to the paper those who already love it.

We find on our book table copies of "Biblical Eschatology," and "Nell and Nan," presented by the American Baptist Publication Society. This first named is by Alvah Hovey, D. D., LL. D., and is an exposition of what the Bible teaches in respect to the end of this life, and the conditions of human existence after death. Price 90 cents. The second is a beautiful story about two sisters who were "trying to be good." Price 90 cents.

Sister Annie Lofin writes from Euau: "Lately we have had our church repaired. We have just finished putting up a new set of blinds and a vestibule. Our church is much more comfortable now than it has ever been before. We need a little paint inside and out, and new benches. We are now working faithfully to get money for that purpose. We have a Sabbath-school of twenty scholars. The school was organized by Bro. Bassett, when he had a singing class here."

Bro. Jas. G. Thornton writes from Benevola, Ala., under date of Oct. 29th: "I will tell you of some of my work. I was called to Ebenezer Baptist church, Pickens county, in July. Since I became pastor I have preached eleven sermons and received into the church eleven members. I have a pleasant church in West Greene. I think a religious paper is to a church what oil is to the axle—it makes it go easier."

If we had more reading churches, we would have more active members."

The Baptist ladies of Cross Keys gave a supper last Tuesday night at the spacious residence of Col. Blaky, which netted the handsome sum of forty dollars. It was a most enjoyable occasion, and the sweet winsomeness of our fair young ladies won all the hearts and money of the happy guests. At the close of our services last Sunday morning, and in the presence of a large congregation, we were all made to rejoice by one of these young ladies coming forward and presenting herself for baptism.—J. F. Cloud.

The Sunbeams of the Verbena Baptist church had a meeting Sunday, and reported \$11.20 received from the sale of bricks. This money is to aid in building a Baptist church in Rome, Italy. This society is under the leadership of Mrs. A. J. Brooks, who is never idle, but always doing something for the Lord. Charlie Jackson, a seven year old boy, is the treasurer, and a faithful one he makes. No danger of his absconding or defaulting. This society is truly one of the liveliest missionary bodies we have seen. O for a thousand such in our state!

Bro. Jno. F. Purser, of Troy, preached two splendid sermons at the First church, Montgomery, last Sabbath. In the morning he took as his text a part of the 15th verse of the 14th chapter of Exodus, "Go forward," and arranged his sermon under four divisions: 1. The Bible from a scientific standpoint; 2. From a political standpoint; 3. From a social standpoint; and 4. From a religious standpoint. The sermon in the evening was equally as fine an effort, and the large audience enjoyed both sermons exceedingly.

Our new desks for Lineville Institute have arrived, and the teachers and pupils are delighted. This school numbered two hundred last year. More than that are expected this year. The enrollment up to the present is flattering. Rev. R. A. J. Cumbie is expected here next Saturday and Sunday. There is a probability that we will have Dr. J. R. Graves with us in a week or two. It is rumored that the Talladega & Coosa Valley R. R. will soon be built to Roanoke via Lineville.—G. W. Stevens, Lineville, Ala., Oct. 30.

On Saturday before the fourth Sabbath in September, Bethel church, Butler county, met in conference and elected the following named brethren to serve the church as deacons: B. J. Griffin, A. J. Boan, and J. T. Reese; at the same time appointing the fourth Sabbath in October as a time for ordination. After preaching by Rev. J. E. Bell, the church met in conference, and after the usual examination, the above named brethren were set apart for this office. This church now has a board of four deacons with Bro. J. P. Kendall in the chair. We hope soon to work up a number of subscribers to the paper with this church.—J. E. Holley, Georgiana.

"The Bible for the World" is the fitting motto of the program prepared for "Bible Day," to be observed on the second Sunday in November. The duty of Baptists to distribute the Bible freely in all lands is undoubted. Why, then, should not our people everywhere rise at this time, and make such generous offerings for Bible work as will put to shame those who say that Baptists talk more glibly about the Bible than they are willing to give for its wide distribution? Programs and other material can still be had free, but are never sold; the single and invariable condition is that at the time they are used, a contribution be made for Bible work in our own and foreign lands. Address C. C. Bittling, D. D., Bible Secretary, 1420 Chestnut street, Philadelphia, stating the membership of the Sunday school.

On Friday night before the second Sabbath in October I met with the Cullman association at Flint Creek church, seven miles north of Cullman town. The body had organized on Friday and Bro. C. A. Owen was in the chair. Bro. Charlie Brown, the efficient clerk, was at his post. Saturday morning was spent in dispatching the business of the association. At 11 a. m. the writer, together with Bro. Bird W. Hight, preached at the new church, close by, to a large and attentive congregation. At the close of the services an invitation was extended by Bro. Evans, the beloved pastor at Flint Creek church, for all ministers present to dine with him and his family, who live near the church. The invitation was accepted. Saturday evening was spent in hearing reports and discussing the same. At 9 p. m. the body closed its business and adjourned to meet Sunday morning at 9 o'clock. After spending the night with Bro. Isaac Drake and his noble wife, we repaired to the church again. After hearing the Sabbath-school report, which was opened by Bro. G. F. Chun, followed by the writer, Bro. C. A. Burns and Dr. Phil Musgrove, the association adjourned for preaching at 11 a. m. In conclusion, I must say that the Cullman association, though composed of farmers, is a generous body of Christian men and women, destined to accomplish great good for the Master. The spirit of the different enterprises of our denomination is active in this.—G. S. Sloans, Arkadelphia, Nov. 2.

I had the pleasure last Sabbath of baptizing five willing subjects at Collinsville, all females—a mother and two daughters of the family of Bro. H. K. Jordan, and Mrs. Burnet and her little daughter Ollie. The congregation was very large and orderly, and I hope all were deeply impressed by the solemnity of the occasion. We have great reason to thank God for his blessings on our church the present year. Since August twenty have been added to our church—by baptism, twelve; by letter, eight. After the baptism Sabbath morning sister Reeves was received by letter and the right hand of church fellowship extended to all the new members. The church then organized a Sabbath-school, with J. B. Marsh, superintendent, Prof. Douglas Allen, assistant superintendent, and Jas. L. Reeves, secretary and treasurer. I think the outlook of the church at present is flattering. Three years ago the membership was about fifty; now it is something over one hundred. The liberality of the church is also increasing. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Jno. B. Appleton, Collinsville, Nov. 2.

Not Memorial But Gifts Only.

In your kindly notice of the repairs done on our house of worship, this is a mistake which I respectfully ask the privilege of correcting. The two windows which stand opposite to each other, one representing Christ as teacher of his people, the other as Christ walking on the water, and so meeting the emergencies of his people—these you speak of as memorial windows. They are simply gift windows, having been given to us by James H. Burns and Lucy A. Burns, who are still with us, though venerable in years. They gave the windows and at my very earnest solicitation consented to their names appearing on them. I am almost glad you made the mistake for one consideration. It gives me an occasion for commending this sort of gifts. I have known persons to build monuments while yet living to perpetuate their name when dead; how much nobler to associate the name with some work for the honor and glory of God! How much money is wasted in "monumental marble!" In how many places we might write our names so that coming generations would rise up and call us blessed! Why wait till we are dead and entrust our memory to a forgetful world?

I prize these two windows very highly, as I do also the one representing the scene at the Savior's tomb on the morning of the resurrection, and marked in memoriam R. C. Keeble, and given to us by his widow. These windows will tell through successive years their own story, on the one hand of the Savior and his work, on the other of those whose joy was to serve him and whose crowning glory was to glorify him.

I very much appreciate all your kind words concerning me and my people and our opening services. I especially enjoy what you have to say about this noble church. They are a royal people, kind indeed and beyond measure to their pastor, but mightiest and noblest in the great work of our blessed Master. Perhaps you miss it in calling me a "proud preacher." I certainly am a happy pastor.

Your brother,
J. M. FROST.

Indebted to Christ.

There are men and women here who would have been dead twenty years ago but for Jesus. They have gone through trial enough to exhaust ten times their physical strength. Their property went, their health went, their families were scattered. God only knows what they suffered. They are an amazement to themselves that they have been able to stand it. They look at their once happy home, surrounded by all comfort. Gone! They think of the time when they used to rise strong in the morning and walk vigorously down the street, and had experienced a health they thought inexhaustible. Gone! Every thing gone but Jesus. He has pitied them. His eye has watched them. His omnipotence has defended them. Yes, he has been with them. They have gone through disaster, and he was a pillar of fire by night. They have gone across stormy Galilee, and Christ had his foot on the neck of the storm. They felt the waves of trouble coming up around them gradually, and they began to climb into the strong rock of God's defense, and then they sang as they looked over the waters: "God is our refuge and strength, an ever present help in time of trouble, therefore we will not fear, though the earth be removed, though the mountains be carried into the midst of the sea, though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof."—Talmage.

There is a fellowship among the virtues by which one great, generous passion stimulates another.

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Not Memorial But Gifts Only.

In your kindly notice of the repairs done on our house of worship, this is a mistake which I respectfully ask the privilege of correcting. The two windows which stand opposite to each other, one representing Christ as teacher of his people, the other as Christ walking on the water, and so meeting the emergencies of his people—these you speak of as memorial windows. They are simply gift windows, having been given to us by James H. Burns and Lucy A. Burns, who are still with us, though venerable in years. They gave the windows and at my very earnest solicitation consented to their names appearing on them. I am almost glad you made the mistake for one consideration. It gives me an occasion for commending this sort of gifts. I have known persons to build monuments while yet living to perpetuate their name when dead; how much nobler to associate the name with some work for the honor and glory of God! How much money is wasted in "monumental marble!" In how many places we might write our names so that coming generations would rise up and call us blessed! Why wait till we are dead and entrust our memory to a forgetful world?

I prize these two windows very highly, as I do also the one representing the scene at the Savior's tomb on the morning of the resurrection, and marked in memoriam R. C. Keeble, and given to us by his widow. These windows will tell through successive years their own story, on the one hand of the Savior and his work, on the other of those whose joy was to serve him and whose crowning glory was to glorify him.

I very much appreciate all your kind words concerning me and my people and our opening services. I especially enjoy what you have to say about this noble church. They are a royal people, kind indeed and beyond measure to their pastor, but mightiest and noblest in the great work of our blessed Master. Perhaps you miss it in calling me a "proud preacher." I certainly am a happy pastor.

Your brother,
J. M. FROST.

Indebted to Christ.

There are men and women here who would have been dead twenty years ago but for Jesus. They have gone through trial enough to exhaust ten times their physical strength. Their property went, their health went, their families were scattered. God only knows what they suffered. They are an amazement to themselves that they have been able to stand it. They look at their once happy home, surrounded by all comfort. Gone! They think of the time when they used to rise strong in the morning and walk vigorously down the street, and had experienced a health they thought inexhaustible. Gone! Every thing gone but Jesus. He has pitied them. His eye has watched them. His omnipotence has defended them. Yes, he has been with them. They have gone through disaster, and he was a pillar of fire by night. They have gone across stormy Galilee, and Christ had his foot on the neck of the storm. They felt the waves of trouble coming up around them gradually, and they began to climb into the strong rock of God's defense, and then they sang as they looked over the waters: "God is our refuge and strength, an ever present help in time of trouble, therefore we will not fear, though the earth be removed, though the mountains be carried into the midst of the sea, though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof."—Talmage.

There is a fellowship among the virtues by which one great, generous passion stimulates another.

plish great good for the Master. The spirit of the different enterprises of our denomination is active in this.—G. S. Sloans, Arkadelphia, Nov. 2.

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Alabama Baptist.

MONTGOMERY, ALA., NOV. 8, 1888.

Consumption, Scrofula, General Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of **Scott's Emulsion of Pure Cod Liver Oil** with its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhage, Loss of Appetite, Emaciation, sleeplessness, &c. All of these have now left, and I believe your Emulsion has saved a case of well developed Consumption."—T. J. FINDLEY, M. D., Lone Star, Texas.

"George, don't!" she exclaimed, "you are altogether too much like the anthracite coal trust." "Think so, my dear?" "Yes; the nearer the winter season draws near the tighter you squeeze."—Boston Beacon.

Shallenberger's Antidote for Malaria is the cheapest remedy in the world in proportion to the work it does, because it is certain to cure even the worst cases if taken properly. One bottle of thirty pills will cure any ordinary case, and one dose will stop the chills, but a number of doses and a little time are required to drive the malaria from the system. Sold by druggists.

"I'm growing bolder every day, Much bolder than I'll be." My hair that softly drifts away is falling out with me. —Puck.

Have you read the advertisement of B. F. Johnson & Co., of Richmond, Va., in another column? If not, please do so at once. You may not be specially interested in what they have to say, but if you will call some of your friends' attention who need employment to their advertisement, you may confer a life-long favor on them.

A man has just died in Connecticut who smoked over 2,000 herring a day. There is no accounting for tastes. Perhaps the poor man had to choose between herring and Connecticut cigars.—Harper's Bazar.

The combination of ingredients found in Ayer's Pills renders them tonic and curative as well as cathartic. For this reason they are the best medicine for people of constive habit, as they restore the natural action of the bowels, without debilitating.

"You would naturally expect plane talk from a carpenter," suggested the house editor. "Yes," assented the snake editor, "and he ought to be quite familiar with old saws." —Fittsburg Chronicle.

I suffered with rheumatism in the shoulder for months, and the only thing I found that did me any good was Salivation Oil. It cured me and I recommend it to all sufferers with said disease. —N. ULMAN, 1 Pearl Street, Baltimore, Md.

First Tramp—"Bill, wots the stoyle in pois this fall?" Second Tramp—"Same as last year, Tom. Leather overcoats, with curled edges and orchard hris-ty-trac." —Drake's Magazine.

There is no more fruitful source of disease than vitiated blood. It involves every organ and function of the body, and if not immediately corrected by the use of Ayer's Sarsaparilla, sooner or later leads to fatal results. —New York Herald.

Brown (in a billiard room)—"Ah! a pretty good shot, that, for a beginner." Smith—"You mean a pretty good shot for an ender. That puts me out." —Drake's Magazine.

What is it makes George Edmonds so cool and placid, and how does he do such deep thinking? It is because he never allows himself to be harassed with colds. He takes Dr. Bull's Cough Syrup, he does.

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

Should cremation ever be universally adopted, there will be an end to such glib talk as that of the great Dr. Bull's Chill Killer.

MILLS CHILL KILLER will drive out Malaria.

John Grass, the Sioux chief, is said to be very quick at figures. He is an Indian summer, so to speak. —New York World.

ADVICE TO MOTHERS.

Mrs. Winstow's SCOTT'S 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 only in rude communities that people perch upon the theory of government by the rod.—Yonkers Gazette.

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

The shoemaker need have no fear of being without work. His occupation is everlasting. —Merchant Traveler.

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 druggists.)

J. D. BURKE, Proprietor, Montgomery, Ala.

Simple package of Hill's Liver Pills free with each bottle of Chill Killer.

New York policemen often come to grief through the temptations of club life. It is said that men should put an enemy in their hands to steal away their buttons.—Puck.

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.

MARRIED.

At the residence of Mr. M. R. Hinkle, father of the bride, in Chambers county, Oct. 28th, by Rev. E. F. Baber, Mr. M. L. Campbell and Miss Ella Hinkle.

At Town Creek Baptist church, October 10th, 1888, at 3 o'clock p. m., by the pastor, Rev. J. M. Fortune, Mr. Jerry Johnson, Jr., to Miss Mary Pearce.

The groom is a rising young farmer and business man; the bride is one of Dallas county's fairest and worthiest daughters. May they enjoy a long life of usefulness.

Any Sunday-school that is not now using *The Baptist Teacher*, published by the American Baptist Publication Society, Philadelphia, can obtain, free, as samples, a sufficient quantity of the January number to supply every teacher. Handsome new cover page; very attractive and helpful contents; the best, in all respects, for Baptist Sunday-school workers.

Show me the man you honor. I know by that symptom, better than by any other, what kind of a man you are yourself; for you show me what your ideal of manhood is, what kind of a man you long to be.—Caryle.

A saint is glorious in his misery, but a sinner is miserable amidst all his glory.

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

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

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

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

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

W. B. CRUMPTON, Cor. Secretary.

Marion, Oct. 10th.

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's possession 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.

Howard College Affair.

Brothers: During the past two months many questions have been propounded to me about Howard College, and I have concluded that many brethren do not understand the real situation, and hence this article.

The college is located at East Lake, six miles northeast of the city of Birmingham. The attendance is fine. We maturated 157 students last year. The roll is not yet fully made out this year. Quarantine regulations and yellow fever scare in the state prevented a full attendance; but, after all, we have now in school 115 boys.

The location is healthy. Moral conduct, health and academic advancement of the boys is good.

We are in temporary buildings, worth about \$10,000. These buildings consist of an academic building, a dormitory and dining hall, and were erected and paid for by the community and city of Birmingham.

Our faculty consists of six professors with Rev. B. F. Riley, D.D., as president.

We are in want of grand, permanent buildings. I mean just what I have said about buildings. The denomination intends that Howard College shall be a grand institution of learning, and it needs and must have fine and commodious buildings.

Birmingham is engaged in erecting a main building to cost fifty or sixty thousand dollars. Work is progressing on the building and has been for some time.

At the last state convention a special committee was raised to investigate our college affairs, and after thorough examination of the situation, recommended that the denomination raise sixty thousand dollars to erect a dormitory building.

Now, you see that Birmingham and community are expected to erect the "main building," and the denomination is expected to erect the "dormitory building."

We need both buildings. Let both be erected, and as quickly as possible. Birmingham need not wait for the de-

nomination, and the denomination need not wait for Birmingham.

We need both buildings, and much honor will be given to the party who gives us a house first. Go forward, brethren.

It would be both unkind and unwise for the denomination to distrust Birmingham, or for Birmingham to distrust the denomination: we are brethren.

We do not propose to abandon our college—strangely as we are acting—and therefore we must have buildings, and we are sure to erect them; then, why not do it promptly?

The denomination can be prompt, whether Birmingham can or not; then, why not? Birmingham will not be far behind, and in the end, will do more than all of us.

Do we say, Birmingham has not kept up to her promise, and therefore we will not do our duty? That does not sound heroic. Do we say, Since Birmingham is behind her duty, that we have no duty? That does not sound Christ-like; and we are Christians.

Birmingham answers, Brethren, we have not been prompt. Great financial troubles overtook us, and we have been much embarrassed, and thereby hindered. Please exercise a little patience and common sense in deciding upon our case. Give us time and we will do quite as much as we promised.

Now, brethren, why not realize the situation as it is and go on with our work? It does not become Christian men to put it. It does not become us to fail to do our duty because others fail. This rule will not do. If you will apply it to the whole line of Christian work, you will make an end of Christian activity. We are Christians, and have a great Christian enterprise in hand, and we should deport ourselves like Christian men, and not like men who are controlled by an earth born policy.

Brethren, I do not esteem myself as better and wiser than my people, that I may advise and rebuke them; but I am wise enough to know that Alabama Baptists are not acting wisely about Howard College; and I pray that we may change our course, and at once.

We could dissolve every trouble of our college in sixty days if we would! Why not do it? Why humiliate our sons? Why humiliate our faculty? Why kill our financial secretary with anxiety? Why cover our college with a mantle of shame? Why advertise our denomination thus? Why, oh, why? It is not want of financial ability. Is it want of wisdom? Is it want of religion? Is it want of organization? Is it want of leaders? Is it want of appreciation of education? Is it want of denominational loyalty? Is it want of something. What is it?

Do we say, We are afraid of the titles to the property: we may lose it, and all that we invest upon it.

Let me answer: Brethren, it is not hard to understand the question of titles to our lands, if we want to understand. Here it is. The lands given to us, altogether, amount to about one hundred and sixty acres. Seventy five acres of this amount was given by the East Lake and Walker Land Companies. The titles to this property are conditional, and the condition is, as now amended, that the denomination shall erect \$50,000 worth of buildings on the property within three years from the date of acceptance of this gift. This date is Aug. 1st, 1887. The limit in which to do this work will expire Aug. 1st, 1890. If we can not do \$35,000 worth of building by that time, it will be because we do not want to do it. We have about \$15,000 worth already done. If we do not do \$100,000 worth of work by Aug. 1st, 1890, we ought to be ashamed of ourselves. The land companies will give us more time if we want it. Do we need it? If we want more time, say so, and I will secure it. I do not think we need further time. The titles to all our other lands are untrammelled.

Do we say, We do not like the location? Then, why on earth do we not remove it to some place that we do like? Why murder it where it is, when it is in our power to move it whenever and to wherever we please? Does the flow of its classic blood please us? Will its groans, or death, do us any honor, or add any dignity to the cause of Christian education in Alabama? This question ought to be settled. I thought it was settled.

At the state convention at Talladega last July, I stood before the select committee of thirteen, charged with the affairs of Howard College, and with all the earnestness of my nature begged them not to leave the college at East Lake to perish from neglect, as a result from dissatisfaction with the location, praying that if the denomination was dissatisfied with the location that they ought to remove it to some place with which they would be pleased.

That committee did not recommend removal from East Lake, but approved of the location, and recommended that the denomination raise \$60,000 with which to erect a dormitory building.

Now, brethren, I want to plead with you a few minutes. Will you hear me? If the Baptists of Alabama want a college for our sons, what sort

of a college do they want?

Do you wish that Baptist boys shall have equal opportunities with any other class of boys? If you do not, then you and I differ, and as radically as we can differ. If you do wish our boys to enjoy equal opportunities with any other class of boys, then you set yourselves to give Howard College half a million of dollars.

If you say that this is impossible, then we ought at once to quit boasting about how powerful the Baptists of Alabama are, and how wonderful Howard College is, for it will become apparent to all intelligent people that both statements are untrue.

Brethren, we are able to give Howard College half a million dollars within two years, without any special strain, and we ought to do it.

If 5,000 picked men and women, out of our 90,000 church members, will give \$50 each, now, and \$50 each, next year, you see that the \$500,000 will have been contributed. This leaves our poor brethren and sisters out of the work, and you may rely upon it that they will help in a grand work like this. It also leaves out our wealthy brethren; for you know, that our wealthy men would not contribute the small sum of \$100 to raise half a million of dollars for our college; and so, if you raise the half million of dollars, you will be sure to raise much more than that amount. We can raise the money, if we will.

Less than this does not fill my conception of a Baptist college for Alabama; and less than this is beneath the dignity of a great denomination of more than ninety thousand souls.

Faithfully your brother,
JNO. P. SHAFFER,
Box 840, Birmingham, Ala.

In Memory of C. T. Davidson.

Whereas, It has pleased the Almighty Father to remove from our midst Bro. C. T. Davidson, a member of our church and also a member of the Bible class in our Sunday-school, and while we would submissively bow to that supreme and unerring will; which ordereth all things aright, we do deeply lament the providence that has deprived us of a beloved member of our church and Sunday-school; therefore be it

Resolved, That we jointly and individually sympathize with his bereaved wife and little children; and that in a feeble effort will ever try to console them as best we can, and also commend them for consolation to him who, having smitten, has promised also to heal.

Resolved, That a copy of these resolutions be sent the ALABAMA BAPTIST publication.

J. C. McCLUNG,
F. M. VANCE,
MARK DENNIS,
Committee.

The blind and cowardly spirit of evil is forever telling you that evil things are pardonable, and you shall not die for them; and that good things are impossible, and you need not live for them. And, if you believe these things, you will find some day to your cost, that they are untrue.—Ruskin.

Deaths.

Our community has been passing through a series of afflictions this summer and fall. August 9, about 9 a. m., our sister,

MRS. ANNIE FOSTER,

the beloved wife of Bro. J. Luther Foster, after long and painful sufferings, passed over the river. She bore her afflictions with Christian fortitude and cheerful resignation. She was a daughter of the late Capt. Benj. F. Eddins. Was born July 14, 1853. While attending school at the A. C. F. College, she joined the Baptist church in Tuscaloosa. Married J. Luther Foster about fifteen years since. Left two sons, a step-daughter, husband, brother, sisters and many relatives and friends to mourn her departure, but they sorrow not as those who have no hope. She was a kind, loving and affectionate wife, a tender, loving mother, an energetic, industrious, economical house-keeper, a kind neighbor and a good Christian. She died in full assurance of a blissful immortality.

JAMES FOSTER PRINCE, son of the late Nicholas W. and Mrs. Mary Hill Prince, was born in Tuscaloosa county, Ala., September 10, 1843. Joined Grant's Creek Baptist church, October, 1866. Entered the Confederate states service in 1862, was a good and true soldier to the close of the war. Married Mrs. Lucinda M. Quarles, November 14, 1868, who with his six children still survive him. He removed to Florida soon after marrying. His health failing, he came back to try to regain it. He remained between hope and anxiety until October 1, 6 p. m., when his spirit went to God who gave it. He was a good man, industrious, energetic. At all times he could trust Christ, and was ready and waiting for the summons.

Soon the news came that

MRS. MARY HILL PRINCE,

mother of the above, had gone to her reward. She was the daughter of the late James and Mary E. Foster, was

born in Columbia county, Ga., March 6, 1817. Removed with her parents to Alabama in 1818. Joined Grant's Creek Church December, 1834. Married Nicholas W. Prince, November, 1840. Lived in Tuscaloosa and Marengo counties, Alabama, and removed to Florida. Settled in Orange county in 1868. Died in Apopka City, Florida, September 28, 1888. She was very amiable and lovely in disposition, loved by all. May our God sanctify these deaths to all the dear relatives and friends.

JOHN C. FOSTER.

Obituary.

Died, near Uniontown, Ala., July 15th, 1888, at 1 o'clock a. m., Mrs. Willie A. Pollard, in her thirty-third year. She was married to G. W. Pollard, Jr., Dec. 16th, 1874, and was baptized with him by Rev. G. S. Anderson in the Baptist church at Uniontown in the fall of 1883.

Words are inadequate to give this consecrated, godly woman justice as to her high Christian virtues and piety. She suffered untold agony some days before her death, but bore it all with a murmur. She leaves a devoted and kind husband and seven dear and affectionate children, the youngest of which was but a few weeks old at her death. O, how she is missed! May he who doeth all things well comfort the distressed mind and crushed heart of her husband and dear children in their sore and sad affliction, and teach them to realize that their loss is her eternal gain.

The writer of this notice had the privilege of knowing Willie, intimately, for more than twenty years, and oh, how we wish we were competent to do justice to this consecrated Christian woman, whose name will forever live in our memory! As a wife she was true and gentle, affectionate and loving. She was a devoted mother, and spared no pains to teach her dear little ones the way in which they should go. As a friend and neighbor she was kind and generous, and had always rather give than to receive. Her knowledge of the Bible was very superior. She could memorize at any time most any passage you might refer to. The true devotion and affection that existed between our deceased sister and her dear husband, was only known to but a few. She was endowed with an unusual amiable, kind and sweet disposition, always cheerful, and meeting relatives and friends with a smile. We shall hear that sweet voice no more to fill our hearts with the lofty enthusiasm of her soul, that made her life sublime. O, now sad to think that she who was so recently amongst us in the full measure of her strength is now withdrawn from us. The pure spirit has been borne on angels' wings up to realms of everlasting light and glory. Her soul is robed in heavenly innocence, dwelling in the eternal sunlight of God's own presence.

Sleep on, sweet Willie, And take thy rest; God called thee home, He thought it best.

J. W. EDMONDS, Laneville, Ala., Oct. 29, 1888.

For Nervousness Use Huxford's Acid Phosphate, Dr. W. C. HANSCOME, Minneapolis, Minn., says: "I used it in a case of acute rheumatism, during convalescence, the particular symptoms I wished to relieve were sleeplessness and nervousness, and the results were all I desired."

LIST OF BOOKS FOR SALE.

Any of the following named books can be gotten by addressing ALABAMA BAPTIST, Cash money always accompany orders.

Ann Judson,	\$1.00
Story of Baptist Missions,	2 50
Street Arals,	2 00
Old Theology,	90
Announcements,	1 00
Story of the Bible,	50
Story of the Gospel,	90
Behind the Scenes,	75
Church Manuals,	50
Three Reasons Why I am a Baptist,	1 00
Representative Men,	1 00
Representative Women,	1 00
Church Doctrines,	1 25
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