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Paper on Church Letters,

Read before the Muscle Shoals Association.

BY REV. MATT. LYON.

Is the obtaining of letters of dismission from churches, and neglecting, without any necessity therefor, for one or more years, to present them in application for church membership, a wrong and an evil? If so, what remedy should be applied?

I shall consider it not disputed, that the practice referred to has long existed, has constantly increased, and has now become notoriously frequent. There are two classes of persons, however, who long retain their church letters, which were not intended to be comprehended in the questions submitted for discussion. The first includes all persons who retain their letters for years, simply because they feel unsettled; but they are thus contracting a habit of being practically out of church connection. They do not think, probably, that they are thus failing to do good to others, and also injuring their own spirituality; but the laws of Christ cannot be neglected with impunity. Such persons are doing wrong in both ways. If they do not expect to remain even six months within the neighborhood of a church, it seems to be their duty to hand in their letters, become identified in its fellowship and work, and thus give and receive the benefits intended in church membership. Our Saviour instituted his churches not for worldly professors, not for infants, or seekers, or persons only convicted of their sins, and desiring to flee from the wrath to come, or for any other unregenerate persons, as millions in our country believe; not for state governments of the earth to use in carrying out their purposes as hundreds of millions believe; but for regenerate persons, for regenerate persons only,—not for infants regenerated in baptism, nor grown persons in the same way,—but for persons old enough to repent of their sins, and to have faith in Christ "with the heart," and such as has been regenerated by the grace of God before their baptism, and for all such regenerate persons. A regenerate person, who alone is a Christian, has no right to choose to remain (practically) out of membership in a church of Christ.

The other class is, members of families, probably mostly females, who, being in a dependent condition, are, from various causes, without facilities for attending the house of God, and, instead of being helped, are discouraged from presenting their letters for membership. They have good desires, but unhappily cannot do as they wish. Such persons are really to be pitied, and faithful prayer should be made, that, if it be God's will, these hindrances may be removed.

Here I may be allowed to remark, in regard to the writing of joint letters of dismission. In my humble opinion, this ought not to be done. I believe it has been argued in defence of the practice, that certain members of one family have all been dismissed by one vote. This looks like sustaining one wrong practice with another. I must insist that each applicant ought to be dismissed by a separate vote, and have a separate letter. They were first approved and baptized individually, and not by families or parts of families, and the vote of dismission and the letter should be for each applicant individually, and thus let each one be aided and encouraged in feeling his or her individual responsibility as a church member. Besides, the other course often works inconvenience and harm. A husband, wife, and two or more children, are dismissed by letter, and they may all first remove to one neighborhood. Presently one or two of them must go somewhere else to live; where are their church letters? Sometimes the husband or the wife becomes careless about joining another church—more likely the husband—but there are their names, in one letter, inseparable. I once knew an instance of an estimable Christian lady in this state, in a county south of this, who with her husband brought their joint letter, I believe, from North Carolina, and who remained for quite a number of years without joining any church, though living within convenient reach of several, simply because her husband would not accompany her and also ask for membership; and she was painfully ashamed to present herself to a church, with the name of her now worldly husband along side of hers in that joint church letter. He was a clever gentleman and an obliging neighbor, but in this respect a reproach to his Christian profession.

Allowing for all such exceptions, I would now mention the instances specially intended to be referred to

in the questions submitted. Perhaps all these may be considered in the following classes:

1. Members who, in good faith, obtain letters and remove off, and merely neglect to unite with another church till neglect becomes a habit, and they live practically out of church connection, and out of church duties, influences and privileges, and inevitably become worldly and careless concerning their Christian obligations. Knowing that they are guilty of living wrong, it is impossible for them to make "effectual, fervent prayer" for themselves or for others. Instead of doing the good they might, they are doing harm to the cause of Christ, and gathering unhappiness in their present existence, and providing a dark future for the decline of life, and a deathbed of bitter regrets for knowing how to do good and doing it not. It has even been occasionally known that a person has obtained such a letter, and happening not to remove, has remained for years in the same neighborhood without returning the letter to the church, and thus living in violation of true Christian principle.

2. Those who, from some dissatisfaction, and actuated by a wrong spirit, called for letters of dismission. A wise discretion on the part of the church, firmly exercised, might allay the trouble and restore peace; and, if necessary, a really good man, thus misled, has to be rebuked, or even expelled, that he may be caused to repent of his wrong. But the church fails to do its duty, and letters are improperly granted and unjustly held for an indefinite time.

3. Those who—whether real Christians or not, God knoweth, but I fear not—run well for a while, then call for letters of dismission, with a secret purpose of never putting them into any other church, or at least without any purpose thus to do, and who deliberately choose thus to live, and not to return such letters, (as they certainly ought to do,) and do thus continue to live, probably till they die.

4. Those members who, when a church from some cause, concludes to dissolve, and authorizes the clerk to give to each member a letter stating the facts, hold such letters without ever presenting them for church membership, preferring thus to be members of no church.

With these cases of persistent letter-holders who thus act wrong, may be mentioned such persons as were once church members, but their churches dissolved, or gradually died out without giving any letters; and they never report the facts to any other church, or become members of a church again.

I think it was the sentiment of the district meeting, in which, as one of its members, I fully concur, that such holding of church letters for so long a time is unreasonable, and is a wrong and a practical evil, and that, if possible, it ought to be remedied. I would respectfully suggest the inquiry, whether it would not be a duty on the part of all of our churches to ascertain, if practicable, whether any persons are thus neglectfully and wrongfully holding letters granted by them, and if such be the fact to require that such letters be used as intended, within a reasonable time to be prescribed, or returned to the churches granting them; or if lost, that the facts be duly reported; and to subject such members to discipline as refuse or neglect to use properly or return those letters, or report them if lost. It would seem proper also to impress on the minds and consciences of holders of such letters, that a letter of dismission is not the property of the individual, to be treated as he may choose, but the property of the church granting the letter, placed in trust in the hands of the dismissed member, and to become the property of the church to whom said letter shall in good faith be delivered. The mere holding of a church letter for so long a time, without any sufficient reason therefor, is a departure from orderly conduct; and, besides, such persons, thus removing themselves from the good influence and restraints of church membership, are the more apt to fall into some kind of worldly, sinful habit, to their own serious injury, and to the damage of the churches whence they obtained letters of dismission, where their membership is still is, and to whose discipline they are still unquestionably subject. And it seems that churches to whom such cases present ought seriously to inquire whether they are not acting injuriously to the cause of Christ, and therefore sinfully, in failing for years to exercise discipline in regard to such members, and thus making themselves responsible for their wrong conduct by continuing to acknowledge them as members of their respective bodies. If such delinquent

members should go and join some other denomination, they would be promptly excluded by churches from which they got their letters; why not exclude them for the violation of other scriptural requirements?

In reference to those who long hold letters from churches no longer existing, and being under no church authority to call them to account, as well as to those who received no letters from their now deceased churches, and long remain out of church connection, it would seem that they might reasonably be classed with not a few others, who never had any charge made against them, yet who shuffled out of church attendance and other social religious duties, and becoming thus lost sight of by the church they abandoned, are stigmatized on the roll of the church book as "dropped" members. In regard to all these last described deserters from the service of Christ, it would seem to be the duty of all faithful members of the churches, as they have information and opportunity, to exhort them to return to their first love, (if they ever had any,) and "do the first works." And if they prove intractable, such offenders ought to be warned, that

"The fearful soul, that tires and faints,
And walks the ways of God no more,
Is but an empty vessel, almost a saint,
And makes his own destruction sure."

It is an unwelcome reflection, that while, in regard to some distinguished points of Baptist doctrine, as immersion, election, and predestination, such stony ground converts are as firm in belief as were the incarnate demons in the authority and power of the Son of God over them, yet these liberty-loving brethren seem very weak in faith in regard to the doctrines of perseverance as church members, and of giving money to support the cause of Christ. They seem to forget "that faith without works is dead, being alone," and that they are in danger of earning to themselves the Christless and hopeless distinction of being "twice dead, plucked up by the roots."

It is also sad to think that, when some "wandering star," with baleful light enough only to make his doctrinal "darkness visible," comes careering through our bounds, preaching a hideous distortion of gospel truth, a "doctrine of devils," as "saturn fashioneth himself into an angel of light," some of those who ought to have been shucked off from our communion as dead branches, (and for whose errors we ought not, by our neglect of discipline, to allow ourselves to be made responsible,) become hasty and blatant proselytes of the "new religion," thus casting discredit upon the whole body of Christ, and misrepresenting true religion to a mistaken world. And thus by our want of prompt church discipline, we may help such deluded professors to "wound" the Savior "in the house of his friends."

The Lowndesboro Church.

Dear Baptist: Dr. M. B. Wharton preached the dedication sermon for the Lowndesboro church on Sunday last to the delight of the large congregation present. His well defined thoughts, chaste language, poetic and classic quotations and silver tongue charmed us.

The house with its equipments cost \$1,401. The baptistry is under the pulpit, and is a part of the plan of the house. The acoustics are fine, and the building is attractive without and pleasing to the eye within. It is nicely furnished and the Sunday-school will be organized next Sabbath. The average contribution per member made during the year was \$164.65. We challenge the South on it. The hand of fellowship was extended to two new members, which encouraged all. The little bark of twelve members passes out upon the high sea of Christian endeavor. May her integrity be as true as the needle to the pole, her moorings ever be clear of breakers, her course unharmed by surges and storms, and with pressed and dauntless sail compass the voyage of ages to come. A nobler membership does not exist, a better community is not found. God bless them.

We were cheered by the presence of our worthy secretary, Rev. W. B. Crumpton, who participated in the dedicatory service and went with me to Hayneville at night and delighted that member with one of his practical discourses. Here we have another rising band of the Lord's followers who are building a house also, and which we hope to dedicate ere long.

G. S. ANDERSON.

Ft. Deposit, Nov. 7th.

The women of Rhode Island pay taxes on about seventy millions of dollars.

"Strait-Lace" or "Mother Hubbard."

BY GEORGE A. LOFTON, D. D.

Not long since I heard of two Baptists sparring at each other in the terms which constitute the caption of this article. The one was hitting at the "strait-laced brethren," and the other preferred the "strait lace" to the "mother Hubbard."

Well, I do not believe in Baptists wearing their clothes too tight. Millions of beautiful women squeeze out their vitality and exuberance by corseting themselves to death, and what is true of some of us, physically, may be true of us spiritually. It would not do to rob our souls of charity for other denominations to the extent of their orthodoxy and rectitude in the gospel. We should love all Christians and co-operate with them in what we agree, and when the road we travel with them forks, we should let them see that we take one way and they the other. Baptists differ from all people in the *positive* institutions of Christ, but there is much in the *moral* realm of Christianity wherein we agree and rejoice together. We should thank God for any who cast out devils, whether they travel our way or not, and we should be equally intolerant of everything which keeps devils in, or tends to do it. Infant baptism, baptismal regeneration, baptismal perversion, hierarchical and conventional rulership over God's churches, apostasy from God's favor, an unconverted church membership, all this and more is keeping the devil in, instead of casting him out, and Baptists should wear the gospel corset, "the whole armor of God," against it. No action of ours should ever be construed into bidding God's speed to anything contrary to, or not taught in, the gospel.

There are seven devils which interrupt the gospel: convenience, popularity, preference, false charity, "inner consciousness," pride and prejudice, and Baptists should help cast these devils out, whether found in ours, or in the hearts of others. Get these big devils out of the way and Christian union would soon circle around the word of God as the sole rule of Christian faith and practice, *as it truly construed*. There would then be neither narrow gauge, nor broad gauge, but the great standard gauge of the gospel upon which all trains could be run.

But let me say a word about the mother Hubbard Baptists. You know a liberal Baptist is the liberalist thing that walks the earth. He outthinks Herod in this particular. Other denominations pretend often to great liberality, but they always have an eye to business, when you hear them professing too much. Not so with a mother-Hubbard Baptist. His is not the hug of the bear by any means. He loves everything good and bad. He is only a Baptist from preference and not principle, and he holds that baptism, church government and doctrinal interpretation are simple matters of *theory*—a platform upon which no other denomination will confess it stands. He is ready to fling wide open, therefore, the door of communion and say, "Come, all ye," and when he is rolling in the luxury of his mother-Hubbard, he fairly slobbers with liberality. He is ever seeking an occasion to hit his "strait-laced" brother, and he is always "slathering" voluminously with his fulsome praises of everybody but his own people. There is nobody a Pedobaptist professes to love so dearly, and none, in heart, he despises more deeply, and it is unfortunate that the poor mother-Hubbard cannot see, in its airy looseness, that the world always admires, if it does not love, the man of principle and of convictions. Mother-Hubbards are very popular, I know, but they always appear disgusting, when they flaunt themselves on the streets, or in public. They suit in private far better.

The spirit of the gospel always travels a golden mean. It is neither straitlaced nor is it mother Hubbard. It is as wise as the serpent and as harmless as the dove, never pushing God's word upon all-fours, nor compromising its truths in any particular. It is conservative in principle, radical in practice and liberal in love. It loves God's children, wherever found, but it rejoices not in their errors and iniquities, and it plainly tells them so. Magnanimity and candor combined comprehend the lofty spirit of Christ, and while he pitied and compassionated the sins and errors of the people, he did not hesitate to denounce the hypocrisy and shams of the leading and learned Pharisee. John was gentle and loving, but he was a terrible man to "give the lie" where it belonged. Paul's great heart yearned toward all men, Jew or Greek, but he

was the mightiest champion of the whole gospel, rejoicing at Ephesus that he had not "shunned" to declare "all the counsel of God." "The truth, the whole truth, and nothing but the truth" is the motto of every true Baptist; and the whole truth at their hands, in love and in work, would take the world and cast out Satan for Jesus.—*Western Recorder*.

Dr. Nunnally's Lecture, Etc.

Dear Baptist: Though one week late, Dr. Nunnally, of Anniston, filled his engagement last Friday night, to lecture before the ministerial students of Howard College. Dr. Nunnally is a wonderful man; a truly gifted man. I don't know that I ever heard a more appropriate lecture for young preachers. He said a great many sensible, practical things that will stick to the minds of those young men as long as they live. I fear the most of us do not appreciate how helpful it is to ambitious young ministers of our college to be encouraged and stimulated by such lectures. The board is doing a wise thing in furnishing them these opportunities to hear, and become familiar with our leading brethren. East Lake will always have a hearty welcome for Anniston's merry preacher.

I am becoming more and more convinced, the more I see of him, that our trustees made no mistake when they placed Dr. Riley here as president of Howard College. I am satisfied no better selection could have been made; and my opinion is based upon a knowledge of his record so far, together with the estimation of him of the community in general, and that of the faculty in particular. He has shown wonderful skill, it seems to me, in the solution of some difficult problems that have come up before him. We are going to have one of the leading colleges in all this country, if the brethren will stand by the president and faculty, as I believe they will do.

The faculty report splendid work done by a splendid set of young men. "Our boys" are hard to beat for manliness, good order and hard work. It is an inspiration to preach to such. God bless them.

We hope to get in our new building next Sunday. We feel satisfied that we have the best and roomiest Baptist church building in or around Birmingham. The house will not be complete so far as furnishing, etc., is concerned for awhile yet. Our congregations are building up very fast, and there is very considerable interest. Come up and I will introduce you to, and let you preach to, the best people in Alabama, and see the best Sunday school in the state.

A. W. MCGAHA.

East Lake, Nov. 12th.

Howard College.

A stop over in Birmingham a few days ago gave us an opportunity to run out to East Lake for a few hours. After dining with Dr. Jones, formerly of Furman, now college physician, I had the pleasure of a walk with Dr. Riley about the college grounds. It was refreshing indeed to see the main college building actually in course of construction.

Passing through the mess hall just after the dinner hour, and before the tables were cleared, there yet remained an abundance of well-prepared food, which showed that there had been no lack. Near by were a number of sleek milk cows, from which an abundant supply of milk is obtained for the use of the college. Preparations are being made for a vegetable garden, from which will be grown vegetables in sufficient quantities to supply every demand.

Thus, with all his scholarly attainments, President Riley is bringing to bear his fine store of business sense, for which he has ever been noted. The quiet, orderly deportment of the students was very marked. From parties who have been familiar with the management of the college in former years, I learn that in no time in all its past history has its government been more thorough, or its work more satisfactory.

Whatever may have been the fears of parents as regards the morals of East Lake, there is now no ground for fear. With the present management of Howard College the morals of young men are as safely guarded at East Lake as they could be anywhere in the state or out of it.

Altogether, my brief visit to East Lake was an inspiring one. I came away feeling assured that Howard College still lives, and under the skillful hand of B. F. Riley and the blessing of God it is destined to have a yet more glorious future.

W. G. CURRY.

Verben, Nov. 8th.

A Newsy Letter.

Dear Baptist: Perhaps you would like to hear what the Baptists are doing in this part of the State. Leaving home on the evening of the 1st Sabbath in October, I joined Bro. J. M. Langston at Shultz Creek church, situated in what is known as River Bend, in Bibb county. Bro. L. was in the midst of a good meeting. We continued it for several days and the church was greatly revived. One baptism and some of the most obdurate cases of backsliders and outsiders were reached. Bro. Langston is a good preacher, and has a strong hold upon the affections of his people. Leaving this place, I arrived and preached at Vance's on Friday night before the 2nd Sabbath, and continued the meeting at that place till Sabbath, when it was my pleasing duty to lead five willing converts down into the water. Our cause at Vance's is looking up. They are in great need of a house of worship.

On the 3rd Sabbath, by request, I visited the town of Blocton, in Bibb county, and assisted Bro. J. G. Lowrey, who is now stationed there, in perfecting the organization of his church. We found eighteen who were willing to go into the constitution of a church, and these, after a doctrinal sermon, we caused to subscribe to our (the Baptist) articles of faith and church covenant. Immediately a conference was held, and the church elected three deacons, one of whom had long served in that capacity in another church. And it was agreed that the other two, together with a minister, who had been for some time in waiting, should be ordained at night. Accordingly the ordination services took place that night in the presence of a very good audience, which seemed to be much impressed. So now Bro. Lowrey feels that things are set in order, and I rejoice to be able to state that he is in a fair way to get his house of worship ready for occupancy in the near future. He and his church need pecuniary help, and they earnestly request the prayers of all lovers of God and truth.

I opine that Bro. L. will do a good work in this very difficult field, if properly encouraged. This is an important field.

On the 4th Sabbath I was at Bellview, a little church in the extreme western portion of Jefferson county, where I baptized four, among whom was an old lady seventy-four years old. And now I have just heard of a revival in Big Hurricane church, on the eastern border of our (the Tuscaloosa) association, which resulted in the baptism of some thirty-six. And still the good work goes on, for even now a very deep and pervasive work of grace is going on in Bro. Blackwelder's church, in Northport. On last Sabbath he baptized seventeen, and it is likely he will have as many more ready by the end of this week.

Let us thank God and take courage.

Fraternally,

J. T. YERBY.

An Ordination.

Rev. Jno. A. Butts, of Childersburg, Ala., was ordained to the full work of the gospel ministry on the 14th day of September, 1888, by a presbytery of five ministers, chosen for that purpose. Although Bro. Butts is not a highly educated man, and but recently in the ministry, yet he is a strong exhortational, as well as doctrinal preacher. And he appears, in his preaching, to have power from God with his congregations.

About the middle of August, assisted by one other minister, he held a meeting of days at a school house in Shelby county, in a thinly settled neighborhood. Hitherto there had been but little preaching in that community. The people in general had manifested but very little interest about religion, and but few in a common way would go to hear preaching. But from the very beginning of this protracted meeting a deep interest began to be exhibited. The people, both day and night, came out in large numbers, to hear the gospel, while the power of God seemed to be there and to overshadow the congregations. Mourners, deeply penitent, crowded the anxious seats and thus did the meeting go on, about nine days with unabated interest till it closed. Nearly every one that attended either professed religion or manifested the deepest anxiety. The meeting resulted, so far as known, in fifty-two conversions and baptisms. It may be considered, under all the circumstances, as the greatest and most wonderful revival meeting ever witnessed, or known, in all this region of country.

On the same day of the ordination a new church was constituted at that same school house, where no gospel

church had ever been known before, consisting of seventy seven members. Others are expected to join. Bro. Butts was unanimously chosen pastor.

We commend this beloved brother to God, and to the words of his grace, and pray that through Divine assistance he may become as a minister of the gospel still more and more successful in winning souls to Christ.

W. W. KIDD.

Childersburg, Ala.

Southeastern Association.

Dear Baptist: I thought that some one would furnish you with a report of the Southeastern association, but I have not seen anything in the paper concerning it. A report of it appeared in the *Union*, which I suppose you have seen.

This body met at Wheelerville church October, 20. Bro. Byrd preached the introductory sermon. Bro. Prine was elected moderator and Bro. Powell, clerk. Saturday evening the church letters were read and I was greatly surprised to hear, as the letters were read that missions were not mentioned, and when they were, it was blank.

Bro. Crumpton asked me to attend that association and represent all the interests, but I saw from the letters that I would not carry much money from that body.

I represented the ALABAMA BAPTIST, but could not get a name. I preached on Sunday at eleven o'clock to a large congregation a sermon showing up the mission cause, and a collection of twenty dollars and eighty-five cents was taken up to pay a missionary in the bounds of the association.

Sunday evening was a Sunday-school mass meeting and several addresses were made.

Monday they read a report on missions and was going to pass the report without discussing it, and I began to feel that I was not in a missionary body, but some one asked me to talk and I occupied the floor nearly an hour discussing the different missions and education. I was followed by B. R. Jackson. The next subject was temperance, which was discussed by Bro. Burson and others.

In the evening I took up a collection of \$2.65 for foreign missions. I sold 400 books and pamphlets. The session was very pleasant.

H. R. SCHRAMM.

Baptist Ministers' Conference.

After a suspension of three months, our conference resumed its meetings at the first church last Monday morning, and have the following news from this morning's meeting.

Bro. S. R. C. Adams enters, hopeful, his new field as pastor of the Woodlawn church, which was left without a pastor by the election of Dr. Riley to the presidency of our college.

Bro. Hale reports an increase of more than fifty per cent in the Sunday-school of South-side church within the last six weeks, numbering 186 yesterday morning. Large congregation in the morning; at night extra chairs were brought in, but many stood and others were turned away from the door. Eight were received during the day, four by profession of faith. There have been about ninety added to the church during the five weeks meeting. Bro. Hale doing all the preaching except three sermons by other brethren. It has been demonstrated that the brethren who planned and built so large a chapel in that part of the city were wiser than others supposed them to be, and Bro. Hale is hopeful that his people will soon rise up and build a splendid house of worship.

The First church Sunday-school has increased its membership nearly one hundred in the last three weeks, and is rapidly assuming its former vigor and efficiency. The congregations are almost up to their usual size, with some valuable accessions by letter and baptism since the return of the pastor. The prospects for work and success are gratifying, notwithstanding the fact that many of the best members have gone out and are now leaders in the five new churches which surround the First church. We still have many noble men and women, true and tried, who rejoice in the success of the general cause but are devoted to the old church, and willing to make a grand success of the work in the name of our Master.

If you will allow us, we will occasionally, as an association, give your readers brief news notes from our part of the field.

By order of the conference.

D. I. PURSER.

Birmingham, Nov. 5th.

[Glad to hear from you, brother, at any time. Send us your news.—Ebs.]

A Fine People.

Dear Baptist: Since becoming pastor of Union Springs Baptist church, I have read letters from many pastors and they have all had "the best people in the world" to preach to.

None of these letters, however, have excited my envy nor created in me a disposition to wish an exchange with any of the fortunate brethren.

Those who have lived among my people know what I mean; and, if the pastors above referred to could live with them for a few months, they would always make an exception of these people when saying they live amongst the "best in the world." Our people "show their faith by their works."

I will not speak of their kindness and liberality in general, but only wish to mention one incident which will speak for itself:

A few days ago I received a letter from Dr. Gwin, in which he stated the needs at Decatur. I showed the letter to some of the deacons of our church; as on the Sunday before we had taken a collection amounting to over seventy four dollars, we decided it was not best to ask for another immediately.

I wrote this to Dr. G. and received in return a card of thanks for our supplications. On yesterday the card was referred to in the sermon, merely as an illustration of the way in which a great many people act with reference to the foreign field. We had already taken up two collections, one for incidentals and one for missions; but the members of the church asked that we take another for Decatur. The collection amounted to a little over twenty dollars. It will be sent immediately to Dr. Gwin. May God bless the people to whom it goes, and those who sent it.

It will be more gratefully received, and go further toward clothing and feeding the needy than all our prayers in their behalf.

J. H. FOSTER, JR.

Religious Newspapers.

There is nothing equal in a household to a good religious newspaper. Children will read; and, if you furnish them with good reading matter, they will imbibe its spirit and adopt the sentiment and the maxims of its writers. The sooner, too, it is done, the better, before they acquire a taste for vicious or unprofitable reading, such as novels and idle stories, which only dissipate and corrupt the mind, and leave no compensation for the waste of time behind. By all means, take one or more religious papers, if you want your families to acquire proper and useful sentiment and knowledge, and form good character. Cultivate the soul, as well as the purely intellectual faculties, if you want the character balanced.

R. I. DRAUGHON.

The Idea of God.

The idea of God is the most important and comprehensive of all the ideas of which the mind is possessed. It is the foundation of religion, of all right principles of conduct. This great idea of the existence of the Deity seems to be inborn and constitutional. Instances are reported of those who seemed to have no conception of a God, but we believe they are exceptions, anomalies, only proving the general principle true of the human mind. We understand the declaration of the apostle Paul to imply this much when he says of the pagan, "that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him, even his eternal power and godhead, are clearly seen from the creation of the world, being understood by the things that are made, so that they are without excuse." How much more then those who dwell in a Christian community. Yet how often is heard on the street the flippant remark of a materialistic and agnostic philosophy, "Of God and religious truth we know nothing." They are like a man in the clear light of mid-day, turning his back to the sun, closing his eyes and saying, "I see no sun. I cannot know there is any sun." The honest promptings of the human mind will ever be like that of Napoleon to his captains and generals. On their return from their campaign in Egypt, they were seated on the deck of the vessel on a clear starlight eve combating the idea of the Divine Existence. Napoleon had been listening in silence to their discussion. At length, raising his hands toward the heavens he exclaimed, in the energetic tones he employed at the head of the army, "Gentlemen! Who made all these?"—*Ch. Secretary*.

No Christian can maintain a close walk with God, none can keep alive the hallowed fire of the soul without daily kindling it afresh at the altar. None can grow in knowledge and holiness without stated and regular seasons of prayer.—Abbott.

Men should begin to serve God and then keep right on. There is no excuse for stopping or delaying.

Alabama Baptist.

MONTGOMERY, ALA., NOV. 22, 1888.

J. W. HALE, Editor.
REV. C. C. POPE, Editor.

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MUCH happiness we wish to Bro. L. M. Bradley and his bride.

GAINESVILLE, FLA., is still in the grasp of the yellow fever. Help is badly needed.

THERE were twelve new cases and one death from yellow fever in Jacksonville last Sunday.

JEFF DAVIS' cousin, Gen. Reuben E. Davis, of Mississippi, wants a position in Harrison's cabinet.

MISS KARRIE M. COOK, of Alabama, has been appointed copyist at \$480 a year, in the signal office at Washington.

PRESSURE of business prevented our visiting the national press association, being held this week in San Antonio, Texas.

WE congratulate our friend, Judge W. T. Wilkinson, of Prattville, on winning the heart and hand of Miss Eva Lovelace, of that city.

BRO. TANNER favors a meeting of the state temperance alliance in this city at an early day, or rather, a meeting of all temperance workers.

QUITE an interesting paper on yellow fever was read before the Montgomery Medical Society, by Dr. Hargis, of Pensacola, last Saturday night.

MRS. LUCY PARSONS, wife of the deceased anarchist, is making speeches in London. It is to be hoped that England has laws sufficient to suppress Mrs. Parsons.

J. A. GAFFORD and J. A. HUDSON, two of the Wardens of the Arkansas penitentiary, who so cruelly beat convicts last spring, have been captured. They are sure to be convicted.

BRO. THOMAS HUDSON, editor of the Marion Standard, was married on Sunday last to Miss Florence Verby, of Greensboro. This couple took us all by surprise, but we congratulate them all the same.

THE professor who talks most of his religion, his sacrifices to Christ and the brethren, is not always the man whose influence is the most potent for good. Mr. Moody says, "Light houses do not ring bells and fire cannon to call attention to their shining—they just shine."

THE Advertiser thinks Chattanooga is becoming good because she forbade a certain variety troupe playing in her theatres. Whenever the papers and councils of other cities will speak in correct tones against many of the shameful and harmful theatrical parties that play in our opera houses then can we hope for some improvement in the moral sensibilities of our people. How members of our churches (indeed, how any father or mother) can go with their families to see many of the plays that come to Montgomery is a puzzle to us.

AS SECRETARY of the editors and publishers' association of Alabama, I am authorized by one of the committee on invitation to invite every newspaper in Alabama to send one representative to the immigration meeting to be held in this city Dec. 12th. Half fare will be given by all railroads. C. W. HARE, Sec'y.

CHRIST has gone to prepare a place for those who love him, but how about our preparation? "Prepare to meet thy God," should forever inspire the saint as well as the sinner. We who do most work for Jesus will be best ready to occupy the room made ready in the house of many mansions.

The Christian's motto should ever be, "Show me thy ways, O Lord; teach me thy paths." We too often seek our own way, and tread paths of our own choosing, and into the sloughs we soon go, and then we find it convenient to ask God to help us out.

PERU and the United States do not just now understand each other. Authorities of Peru forcibly seized and closed a house belonging to a citizen of the United States, and so far has failed to make due apology to this country. Correspondence between the two countries is now going on.

A CORRESPONDENT, who has visited the publishers who publish Mr. Spurgeon's sermons, says his sermon on Baptismal Regeneration (against it) has reached a circulation of 250,000, and is still coming out. Episcopalians and all others read his sermons, and much good will continue to result from sermons preached by him years ago.

AMONG the deaths of fever at Decatur last week was our old friend, Geo. Black, son of Dr. Black, who died a few weeks since. He was a warm hearted, true friend, whose presence we shall sadly miss as we visit north Alabama. We learn that he had done faithful work among the stricken ones ever since the fever broke to ravage the town.

THE American Baptist Publication Society is employing much of our Southern talent in its various publications. For the January number of "Our Young People" Mrs. Lucy Dayton Philips, of Henderson, Ky., begins a beautiful story called "A Noble Life." Mrs. Philips is the daughter of Dr. A. C. Dayton, who wrote "Theodosia Earnest."

PROF. GEO. W. MACON brought forty of the Howard boys to Montgomery last week to see the fair. The boys bore themselves in a most gentlemanly manner and elicited much praise for Howard College. The influence of Bro. Macon is telling for good on the boys. He is so firm, yet so kind and pleasant, in his bearing that the boys all respect and love him.

WITH pleasure we introduce to our readers Rev. J. M. Kailin, who takes the position in our office made vacant by the withdrawal of Bro. Besson. Bro. Kailin is a graduate of Howard College, and has spent one year at the Seminary. With a little practice he will soon render very able service to us. He will be made constantly happy if our subscribers will continually send him in their renewals.

IN the coming inter-state immigration convention to be held in this city Dec. 12th, our senior, who is secretary of the editors and publishers' association of Alabama, with Mr. E. B. Gray, of the Age-Herald, has been appointed to represent said association. Messrs. J. B. Oden, of the Hartselle Index, and W. E. W. Verby, of the Greensboro Watchman, are appointed as alternates.

BROTHER, whose money is that you are using every day? Whose farm are you driving? The earth is the Lord's and the fullness thereof. You are using his property and ought to pay him some rent. A man lends you money on which to do business, and if you refuse to pay him interest the world brands you as an ingrate, a dishonest man. What about the Lord's interest?

ARE you overwhelmed with trouble? Do you ever feel as if you would be so glad to hide in some covert until the clouds had passed over? At such a time how sweet it is to join Toplady and sing—

Rock of Ages, cleft for me,
Let me hide myself in thee.

Many times this poor heart has found refuge in the clefted Rock when rest nowhere else could be found. Thank God for such a haven.

LAST July, one year ago, soon after leaving this paper, we employed Bro. J. A. Besson as bookkeeper and assistant manager. Through all these months he has stuck faithfully by our side, doing all he could for the prosperity of the paper, but for several months past his health has been failing, until he entirely lost his voice. Last Thursday he severed his connection with us, expecting to go to Atlanta for treatment. He will be missed from the office, as well as from the Sabbath-school of the First church, where he has been so punctual and efficient through several years. May God deal gently with this dear brother while he shall remain on earth.

WE congratulate Prof. Acker on the life he is putting in his Verbera High School Alpha. His school is not so large as it should be. Verbera is the healthiest, cleanest and most refined little town in Alabama, and people from everywhere should send their sons and daughters to Prof. Acker's school. He has a good house, competent assistants and is a superior teacher, and withal a Christian gentleman.

FOR nearly a year it has been the pleasure of the senior to have membership in the Verbera church, to which Bro. W. G. Curry has preached. He never preaches without thorough preparation, consequently gives much food for thought to his hearers. We are sad to know that he is soon to sever his connection with this church, to accept the care of the church at Livingston. Happy the people among whom he and his family shall reside.

ALABAMA has a commissioner of agriculture of whom she may well be proud. He is not a figure head. Under his intelligent management the agricultural interests of this state have materially advanced during the past year. He is a practical farmer and fruit grower, and his success inspires confidence in the citizens of this state—confidence both in the capacity of our soil and the ability of themselves to make improvements in their manner of living.

BRO. COULSON insists that Baptists of north Alabama should co-operate with the Baptists of Tennessee. There is no more argument for Alabama Christians to co-operate with the Tennessee convention than there is that as citizens Alabamians north of the mountains should claim Nashville as their capital. We want north and south Alabama to unite for the conversion of the world for Christ, and if our good brother can't break with Tennessee we bid him a mournful farewell and say, "Let him alone, Ephraim is joined to his idols."

DECEMBER 12th is the date for holding the great immigration meeting in this city. There will be several representatives from every state of the South. Every great railroad will doubtless have its representative here. Every press association in these states is entitled to send two delegates. This meeting means much to the South and especially to Alabama. Many of the number who shall visit us will speak abroad the beauties and benefits of this most favored of states. Better railroad rates will be given to those desiring to visit the South and thus we will get many of the people who have heretofore gone West.

THE public mind was startled to read that Maj. E. C. Gordon had resigned the presidency of the Decatur Land Improvement and Furnace Co. His reasons therefor are the severe and continued illness of his son, who requires all of his attention, also the belief that the offices of president and business manager should be combined. He expresses every hope that Decatur will continue to grow.

Maj. Gordon has done more than any other man to make Decatur what she now is, and what she promises to be in the future. His friends earnestly hope that his son's health will be fully restored.

THE State Fair which was held in this city last week was in every way a success. The agricultural, mineral, timber, live stock and fowl exhibits were ahead of any previous year. No whisky or pool selling was allowed on the grounds. Several days were rainy, and yet money enough came in to meet all the expenses incident to holding such an extensive fair. President Culver and his worthy assistants deserve the thanks of all Alabamians for their unceasing efforts. On looking over the products of the farm exhibits one was convinced that it is needless to go from this state to make a living by farming. We have a goodly land. Saturday Gen. Jno. T. Morgan delivered an instructive address, mostly on the cotton industry.

CONVERSING, a few nights since, with an intelligent Northern gentleman, who is now a citizen of Alabama, he said, "Your papers are doing a bad thing for Montgomery and for Alabama." We asked him why, and he replied, "By making such an ado over the brewery. Why, the establishment of a brewery in a city would never induce intelligent, respectable people to seek that town for a home for themselves and for their children. Beer drinkers are whisky drinkers." This comes from a man who is familiar with the greatest beer making and beer drinking cities of America, and who knows about what he is speaking. Neither is he a prohibitionist, but a business man, under whose employ are hundreds of men. We desire to see factories and other industries built up in Montgomery until she shall successfully rival any city in the world, in a business point; we want these enterprises so that our working people may be better off; but every brewery and saloon that is established goes toward impoverishing the working classes.

ELD. F. C. PLASTER, of Fort Deposit, has been appointed by the State and Home Mission Boards to hold institutes for the colored preachers of this state. A hearty support by our brethren at large is requested in Bro. Plaster's behalf. He is a man of irreproachable character, of great research so far as Bible information is concerned, and if properly sustained will be of incalculable benefit to the negro ministers. White pastors can aid our missionary by suggesting the best time for holding said institutes in their respective fields, and by taking up collections for this work. Let us all pray for and aid in this important work. The negro must be evangelized by Southern white men, who alone know how to deal with him.

THE gambling mania is one of the growing sins of our land. Instead of seeking to check this evil, which has ruined so many men, driving them to desperation and to destruction, and often to a suicide's grave, the press of the land lends its encouragement to them. With great freedom the papers have just been regaling their readers with how much money was lost and won on the late election. Next week we will publish a sermon delivered by Bro. Pickard, of Eufrasia, on lotteries and gambling, which we hope everybody will read. Then, if some big hearted Baptists will help us pay the expense, we will print it in pamphlet form for general distribution.

WE learn that a bill will be introduced in the present legislature to forbid the sale of cigarettes. At first blush that seems like a very radical bill, but when we learn that a committee of competent men have recently made an analysis of a dozen brands of cigarettes made in Chicago, and found nearly every brand doctored to such an extent as to make them dangerous to health, and when we remember that several learned physicians in different portions of America have emphatically pronounced against them, we begin to see some reason for such a law. The boys of our land are actually smoking their lives away, and something ought to be devised to protect them.

OUR friend, H. G. McCall, of the Shelby Sentinel, is always saying nice things about the ALABAMA BAPTIST and its editors. He recently urges that if there is to be an election for state printer that the publishers of the BAPTIST ought to be elected; adding that we would give satisfaction, and that we have a splendid job outfit. The present state printer, W. D. Brown & Co., have for many years done the state's work practically, without opposition, and have grown rich therefore, but the printer is not elected. The work is given to the lowest bidder. We may not be able to bid successfully on this work, since our knowledge of state work is limited, but the public have already recognized the merit of our work, and are willing to encourage our industry and enterprise.

IN many respects the citizens of Montgomery threw their weight against the state fair. Because the management excluded whisky and pool selling from the grounds some of Montgomery's progressive(?) men spoke of going out and holding a prayer meeting. Others called it a "church fair." From good authority we learn that the whisky element tried various devices to get around this prohibition clause, finally getting the Brewery Company (this great temperance institution of the city) to propose, if they were allowed to sell one hundred kegs of beer on the grounds, to give one-fourth of the proceeds to the Orphan's Home, one-fourth to the City Infirmary, one-fourth to the Confederate monument and one fourth to the Fair association. The managers said, "No, this shall be done under no consideration." What we need are more men like Messrs. Harris and Culver.

THE NEEDS OF NORTH ALABAMA. To give our readers an idea of the needs of our State Board, we will say that they could with great profit send \$2,000 in mission work in and around Birmingham this conventional year. The greatest need prevails there. We have been foolish enough to believe the boasting that Birmingham was a Baptist city. It lacks a great deal of being a Baptist town. Any one who will take the pains to examine will find that in the matter of church property and church organization we are far behind either the Methodists, the Presbyterians or the Episcopalians. Baptists of Birmingham and Alabama should so co-operate that this should not long exist as a fact. It can almost be said of a truth that as Birmingham goes religiously, so will the state go. You may ask, What are the churches of that city doing to help her destitution? Of that we cannot say, only that South Side, under Bro. Hale's work, will go her full length in every enterprise. The First church is a very large body and has much good material in it, and we hope will be strongly felt in this mission work. There are other churches around the town that are doing their best, and still they need our help.

What is said of Birmingham can be

said of many other places in north Alabama. Our readers who are unacquainted with the rapidly growing towns of the state can scarcely appreciate the situation. They ask, Why, if they are making money and growing so fast, don't they build their own churches and support their own pastors? Brother, many of these people have not come here to build churches, they are for getting rich; don't want churches. We must build churches and seek to win them to Christ. The north Alabama towns are like the first line of breastworks that are to be taken. These strangers will stop and fight for fame and wealth in those places for awhile, and then, in a few years, on their way move, until they have overrun all of central and south Alabama. Now let us, in their first trenches, capture them for Jesus and as they move forward they will come, not as hinderers, but helpers in the work. Christians of south Alabama owe it to themselves and to their children to aid in the evangelization of the northern part of the state.

THE HOUSE AND SENATE.

THE state senate was organized last Tuesday by the election of A. C. Hargrove, of Tuscaloosa, for president; W. L. Clay, of Madison, for secretary; D. W. McIver, of Macon, for assistant secretary; Miss Jim Weakley, of Lauderdale, for engrossing and enrolling clerk; James Armstrong, of Jackson, for doorkeeper of the senate.

The house was organized by the unanimous election of C. C. Shorter for speaker; B. F. Elmore, of Clarke, for clerk; A. H. Carmichael, of Colbert, for assistant clerk; F. W. Gist, of Bibb, for enrolling clerk; L. C. Ramsey, of Macon, for engrossing clerk; Robt. Hasson, of Etowah, for doorkeeper, W. R. Christopher, of Limestone, for assistant doorkeeper.

Among the applicants for office who were defeated, was Mr. V. L. Cowart, of Winston county, who was a candidate for engrossing clerk of the house. His race was a very successful one, considering it was the first time he had appeared before the public as an applicant for a position, and remembering that his successful opponent, Major Ramsey, is an old politician, and one of the most popular men in the state. Mr. Cowart is one of our rising young men, whose services will be constantly in demand. He was reared in Winston county with but few advantages, but he has made use of every opportunity. He is the attorney for the Georgia Pacific and Sheffield & Birmingham Railroad Companies.

MONDAY MORNING PAPERS.

A FEW months since the Dispatch and Advertiser, of this city went into an agreement not to issue any Monday paper, because it was a losing business, and because there was little or no demand for such a paper, and because their printers objected to it, and because it was contrary to their sense of moral duty. Both papers have stuck to this agreement until last Monday morning, at which time the Dispatch published a paper. Privately it announced to the Advertiser its determination not to be held any longer by said contract, but its purpose of publishing a Monday morning paper whenever it saw fit.

The Advertiser very frankly admitted that never during the Sunday work did it have an easy conscience, because it was an unnecessary violation of the Sabbath. The Dispatch may do as it pleases, but the Advertiser proposes to stick to its observance of the Sabbath, in so far as leaving off the Monday issue is concerned.

While the ALABAMA BAPTIST has nothing against the Dispatch personally, or professionally, yet from its very position it must most heartily commend the course of the Advertiser, as it does every influence that goes to build up the moral sentiment of a community. One of the crying evils of our time is the violation of the Lord's Day, and when a great daily like the Advertiser will come out in the face of fierce competition, and put its voice in for a better observance of this day, it has special claims on all good people. The people look upon this paper already as the strongest supporter of public schools we have in the state, and now since it professes moral sensibilities, it is entitled to the greater respect.

BRO. Burns is a preacher of true pluck and common sense. He was called to a church recently. While visiting the church it is said he asked two things: 1. How much do you lack of paying your old pastor's salary? 2. Do you intend to give to missions? He promised to answer favorably when the salary was paid, and when they agreed to give to missions.

DON'T fail to order a supply of the beautiful "Picture Cards" for the little people in the Primary Classes; they will be a perfect joy to them, not to say anything particularly of the instruction that will be derived from their use. The Baptist Publication Society sends forth over a hundred thousand of these, in sets for three months, one each Sunday, at the beginning of each quarter. The price is moderate, considering the fine work in colors that is always bestowed on these cards.

FIELD NOTES.

Brethren Newman and Hester, of Chambers county, were gate keepers at the fair grounds.

Rev. W. H. Parker preached four able and instructive sermons at Grove Hill, Nov. 11th and 12th.

One member was received by letter into the fellowship of the First church last Sabbath, and one by baptism.

Dr. J. R. Graves will deliver a series of lectures in the Baptist church at Greenville, beginning to-morrow night.

Bro. Fall, of Plantersville, is sound. He thanks us for telling him what he owes, and is prompt in getting straight.

Adams Street church received three members by letter last Sabbath, and one candidate for baptism. Other letters are in hand for the next meeting.

Hon. J. R. McLendon won the first prize of \$200 for the best individual collective display of field crops. It was an eye opener to go into his department.

Married, in Decatur, Ala., Nov. 14th, 1888, by the father of the bride, Rev. Dr. D. W. Gwin, Miss Anna Gwin to Mr. Spartan Goodlett, of Atlanta, Ga.

Miss Callie McLendon, daughter of Bro. McLendon, of Naftal, won the prize in the cooking contest at the state fair last Friday. The premium awarded was a fine cooking stove.

The north Alabama conference held its annual session in Anniston last week. It held a highly interesting session. It was not as free from friction as religious bodies should be.

Married on Nov. 14th, in Perryville, Perry county, at the residence of Mr. Frank Acock, the bride's father, by Rev. W. B. Crumpton, Rev. L. M. Bradley to Mrs. Mattie Hayes.

Bro. Upshaw, of Eclectic, has our thanks for his kindness. He sends us several renewals and some new names, and says: "I hope to send you other names soon. We are all pleased with your paper. May God bless it."

On a vote in the town of Russellville, last week, the prohibitionists carried the day. We glory in the noble people of that splendid community and trust that they will always be known as prohibitionists.

A brother, who has forwarded another's subscription, writes us: "Send on your duns as much as you please, but do not stop the paper." We wish that more of our brethren would exhibit the same kind spirit of appreciation.

The Woodlawn Baptist Sunday-school sent \$28.50 to Bro. Eager on his "Brick Books." You would have enjoyed seeing the little workers selling their bricks. They ran in every direction like news-boys. It was useless to say No to them.—F. M. W.

Had a good meeting at Fayetteville, in this state, which has just closed. I found the town pretty well occupied by the Campbellites, but we captured one hundred sinners, and had ninety-four accessions to the church. Six of these names were Campbellites.—W. E. Penn, Eureka Springs, Ark.

Our office enjoyed pleasant visits last week from Drs. Murfee, Averett and Wilkerson, of Marion; Bro. Ayers, son and daughter, of Benton; Bro. Johnson and wife, of Midway; Bro. Langston and daughter, of Jemison; and a number of others.

I have just closed a very precious series of meetings with Beulah church, in Greene county. Bro. J. H. Curry, of Carrollton, gave us some splendid sermons. Bro. J. G. Apsey also gave us a good one on Friday. I baptized ten yesterday as one of the results of the meeting.—M. M. Wood, Knoxville, Ala., Nov. 12th.

The Lord is still with us. I had the pleasure of baptizing Miss Idella Holley into the fellowship of Eutaw church last Sabbath. The increase during the last nine months is seventy-five per cent. We are praising God for his blessings, yet calling for a still more abundant outpouring of his Spirit.—John G. Apsey, Clinton, Nov. 16th.

Subscribers, in writing us to discontinue their papers, make a change, or anything in reference to their subscriptions, will please be sure to give their postoffice as well as their names. We cannot take time to look over several thousand names. Mrs. J. H. Smith writes us to discontinue her paper, but does not give her postoffice. We would be glad to hear from her again, as we cannot discontinue till we have the postoffice at which she received her paper.

We ordained three deacons at the Benton Baptist church on the fourth Sunday night in October. We were so fortunate as to have Bro. J. M. Fortune to preach the sermon and Dr. E. E. Chambliss to deliver the charge. Bro. Fortune's sermon was as good as could be and every one enjoyed it. Dr. Chambliss' charge was interspersed with much humor. The deacons were, brethren Emmett Bostwick, Jack Dudley and Wm. May. Our church is looking up in Benton, and the members all seem to think that the Lord is with us.—Sidney Catls.

Some brethren and sisters of the First church, Montgomery, are working up a mission Sabbath-school in the southwestern part of the city. There is a good opening for faithful Christian work. The earnest laborers engaged in this mission need assistance and encouragement, and we trust that others will volunteer to go out every Sabbath afternoon to help gather in the children. Here is a good field for some lay preachers. Don't leave all the work for the ladies.

We have just closed a meeting with our church here, which continued twelve days. Thirty-seven have been added to the church—thirty by experience and baptism. Rev. D. M. Ramsey, pastor of Tuscaloosa church, assisted us. His preaching was excellent. His sermons were strong, pungent, full of the gospel. Rarely have I listened to preaching of greater spiritual power. The meeting has been a great blessing to our church and community.—W. M. Blackwelder, Northport, Nov. 12th.

Seeing a report where a brother baptized a candidate over eighty years of age, I here with send the following: On the fifth Sunday in July I witnessed the baptisms of a sister eighty-two years of age, her daughter, a widow lady, of sixty-five, and her son and his wife—a sight that is not often seen. A sister said that she had been a member of another church forty years, but had never been baptized. Since she has been baptized she is fully satisfied.—Ignatius Purcell.

Bro. C. A. Hapson, of Ellisville Depot, Miss., sends us two dollars and writes us: "How the sight of the dear old Baptist did gladden my heart. I have been away from Alabama four years, though it has been a longer time than that since I have had the pleasure of reading that grand old paper. I now think that I will continue to take it as long as I live, if it exists. My wife is also a Baptist; so our house is not divided, and she is a native born Alabamian." We are always glad to get such letters.

On Sunday, Nov. 11th, a presbytery, consisting of Bro. Burt Chesnut and the writer was called for the purpose of ordaining Bro. Robert Peagler to the deanship of Goodhope church. Bro. P. is a consecrated young man, and we expect of him a fruitful life. Bro. Burt has entered fully into the evangelistic work of the Alabama association. He has been a successful pastor, and the vacancies created by his change of work will be hard to fill. May the Lord crown his labors with success.—J. J. Pipkin, Fort Deposit.

Fruits of the meeting at the Second church are still being gathered. One received by letter yesterday, one under the watchcare of the church; one received for baptism last night. Sunday-school is still growing. All who have recently been baptized were members of our Sunday-school, but one, and she comes from another school. The church was presented, a week ago, with a beautiful communion service, by Mrs. A. N. Hawkins, who is not a member of our church. The Lord bless her. She will never know how much we appreciate it. The pastor offers his resignation and it is accepted, and the church is now without a pastor.—Jno. W. Stewart, Birmingham, Nov. 13th.

It is pretty well understood that the conductors of Harper's Magazine always intend to issue a Christmas number which shall be not only complete in itself, but arranged on lines somewhat different from those followed during the rest of the year; and the articles in the Christmas number for 1888 were selected, evidently, with this end in view. The result is an issue strong and novel. The originality of its pages is, perhaps, most striking in the short stories (the serial stories all ended in the November number)—as in "The Christmas Story of a Little Church," by Grace King, "Sorsus Dismal," by W. W. Archer, and "The Front Yard," by Miss Woolson—this last being a daring comparison of Italian and New England natures and ways. In poetry, too, the number is exceptionally good. Artistically, it has never been surpassed.

Four years ago while acting as missionary in the Muscle Shoals association, we preached one Sabbath evening in the home of a Mr. McDaniels. His father was over one hundred years of age, nearly blind and very deaf. He had heard no preaching for several years, and his family thought he would appreciate the fact that a preacher visited him and preached in his home, whether he could hear his words or not. We took for a text "The eternal God is thy refuge, and underneath are the everlasting arms." In the audience sat his son, himself quite an old man, who was not a Christian. But we met him as a delegate at the association last week and learned that soon after our visit, under the preaching of Eld. Tom Weaver, he was brought to the Savior. This news did our heart good, because we felt that we were instrumental in getting brother Weaver to preach up there.

The "King's Daughters" now number 20,000 in the United States.

On the Road.

Our first stop after leaving the good people of Clayton was ten miles below, at Louisville. They have the railroad now, and are proud of it. The Baptist has many friends here, so we found a hearty welcome on our new mission as a journalistic tramp. Brother and sister McCormick keep open doors for weary travelers, and we walked right in. Bro. Little was busy at his store, but he is always ready to give us a kind word. We regret not having time to see sister Little. During our short stay we found it impossible to see all of the appreciative readers of the Baptist who live in and near this pleasant little town. Bro. Riley Herring is getting into regular work as a preacher. He loves our paper. Sister Veal keeps a sufficiency for a hungry man, and we enjoyed her hospitality. While Bro. Veal is not a subscriber we expect to have him before long. He was very kind in procuring us a conveyance to Sardis church, nine miles west of Louisville, where we preached on Sunday. A young man, Mr. Faulk, of a Methodist family, drove us out in a good buggy behind a fast horse. While here we enjoyed the hospitality of Bro. Hanson Lewis. He and his family say they must have the Baptist. Bro. Adams is pastor of this church, and is doing a good work. He is moderator of the Evergreen association. We met Bro. S. U. Wilkes at Sardis. He is a nephew of our good Bro. W. W. Wilkes, of Sylacauga, and requested us to remember him to his uncle. Young Bro. J. E. Lewis spared no pains to assist us on our way. We shall expect to hear much in the future from this brother.

Elamville is about ten miles below Louisville, on the railroad. Elam Baptist church is near the village. A Mrs. Perry, who claims to be a regular ordained Baptist minister, has been preaching here this summer, and baptized quite a number of converts. The Evergreen association has charged this church with disorder, and appointed a committee of seven to confer with the church. We trust that everything will come out right. We got to Ozark about 4 a. m., worn out from loss of sleep. The train was nearly nine hours late, on account of a broken down locomotive. Bro. Guerry is the conductor on this road, and always greets us with a fraternal grasp. After three hours of sleep in a good bed and an excellent breakfast at the Speller House, we started on our tramp over the town. Sister Parker was glad to see us, and directed us to her mother, Sister Garner, who cheered us by giving her name as a new subscriber. Dr. Bottoms is a good Baptist, and we hope to have him on our list very soon. Sister B. would have us to stop for dinner. Bro. W. H. Simmons was at his office in the court house. He was busy, but gave us a few minutes. Want of time prevented us from meeting Judge Simmons, and we regret it indeed. Brethren Blackman will do all they can for us. Bro. A. T. Borders, a promising young lawyer, has hung out his shingle, and means business. I think we shall have him on our list.

We soon found that Bro. Craighead, who came along here last April, had worked up the Baptist so well that there was very little left for us to glean after his reaping.

Ozark has been on a boom since last fall, and is still booming. Lots are high, and no vacant houses to rent. Buildings are going up all the time. The Baptists and Methodists have preaching, each once a month, but next year they expect to have it twice a month. Bro. R. Deal, of Echo, is the Baptist pastor. He will move to Ozark this winter. The only thing bad about the place is the sand. There is a plenty of it, and a tramp will soon learn that he has found his match.

Bro. Byrd, a good Baptist, introduced us to Bro. Moses Sandbury, a Methodist, who kindly offered us a seat in his buggy, and off we started for Daleville, nine miles southwest. Sand! sand! and then more sand, but not quite all the way. The sand left us, or rather, we left the sand, about three miles before reaching Daleville. Here we found ourselves in the most beautiful pine region we have yet seen in Alabama. But I must close. More hereafter. J. M. K.

Died, On the 15th of September, 1888, Mrs. Elaine Dismuke. This consecrated Christian woman was one of the sweetest characters that the writer ever knew. The church lost in her one of its brightest jewels, and the saints have gained a noble companion. A large concourse of friends and loved ones followed her remains to the city of the dead, and wept over her grave many bitter tears.

Farewell, our affectionate friend; we shall meet thee again in the upper sky. Z. T. WEAVER.

If there be life in the body the pulse will beat; and if there be faith in the heart, it will work. An idle faith is not an evil faith; for the faith which works never fails.

The best thing to do in a drowning emergency—reward the man who helped you to emerge.—Puck.

