

THE ALABAMA BAPTIST.

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NUMBER 1.

A Great Historic Document,

Now for the First Time Given to the Public.

Hon. W. W. Henry, who is constantly bringing this paper under renewed obligations, does us the great kindness of furnishing the following petition of "the Baptist association met at Sandy Creek, in Charlotte county, the 16th of Oct., 1780." This petition deals especially with the question of "solemnizing" marriages, and is now, for the first time, given to the public. Mr. Henry is distinguished not less for his historical learning than for his perfect fairness and Christian liberality.—Eds.]

To the Honourable the Speaker and House of Delegates. The Memorial of the Baptist Association met at Sandy Creek, in Charlotte, the 16th day of October, 1780, in behalf of themselves and those whom they represent, humbly sheweth,

That a due regard to the Liberty and Rights of the People is of the highest Importance to the Welfare of the State; That this heaven-born Freedom, which belongs equally to every good Citizen, is the Palladium which the Legislature is particularly intrusted with the Guardianship of, and on which the Safety and Happiness of the State depend. Your Memorialists therefore look upon every Law or Usage now existing among us, which does not accord with that Republican Spirit which breathes in our Constitution and Bill of Rights, to be extremely pernicious and detrimental, and that such Law of Usage should immediately be abolished.

As Religious Oppression, or the interfering with the Rights of Conscience, which God has made accountable to none but himself, is of all Oppression the most inhuman and insupportable, and as Partiality to any Religious Denomination is its genuine offspring, your Memorialists have with Grief observed that Religious Liberty has not made a single Advance, in this commonwealth, without some Oppression. They have been much surprised to hear it said of Things indisputably right and necessary, "It is not now a proper Time to proceed to such Affairs; let us first think of defending ourselves, &c.," when there cannot, surely, be a more suitable Time to allow ourselves the Blessings of Liberty, which we have in our own Power, than when contending with those who endeavour to tyrannize over us.

As the Completion of Religious Liberty is what, as a Religious Community, your Memorialists are particularly interested in, they would humbly call the attention of your Honourable House to a few particulars, viz.: First, the Vestry Law, which disqualifies any person to officiate who will not subscribe to be conformable to the Doctrine and discipline of the Church of England; by which Means Dissenters are not only precluded, but also not represented, they not having a free Voice, whose Property is nevertheless subject to be taxed by the Vestry, and whose Poor are provided for at the Discretion of those who may possibly be under the Influence of Party Motives. And what renders the said Law a greater Grievance is, that in some Parishes so much Time has elapsed since an Election, that there is scarcely one who was originally chosen by the People, the Vacancies having been filled up by the remaining Vestrymen.—Secondly, the Solemnization of Marriage, concerning which it is insinuated by some, and taken for granted by others, that to render it legal it must be performed by a Church Clergyman, according to the Rites and Ceremonies of the Church of England; conformably to which Sentiment Marriage Licenses are usually worded and directed. Now, if this should in Reality be the Case, your Memorialists conceive that the ill Consequences resulting from thence, which are too obvious to need mentioning, render it absolutely necessary for the Legislature to endeavour their Removal. This is an Affair of so tender a Nature, and of such Importance, that after the Restoration, one of the first Matters which the British Parliament proceeded to was the Confirmation of the Marriages solemnized according to the Mode in Use during the Interregnum, and the Protectorship of Cromwell. And the Propriety of such a Measure in Virginia evidently appears from the vast numbers of Dissenters who, having Objections against the Form and Manner prescribed in the Book of Common Prayer, proceed to marry otherwise; and also that in many Places, especially over the Ridge, there are no Church Parsons to officiate. On the other Hand, if Marriages otherwise solemnized are equally valid, a Declaratory Act to that Purport appears to your Memo-

rialists to be highly expedient, because they can see no Reason why any of the free Inhabitants of this State should be terrified by a mere Momo from their just Rights and Privileges, or censured by others on Suspicion of their acting contrary to Law. To these Considerations your Memorialists would just beg leave to add that those who claim this Province of officiating at Marriage Solemnities as their sole Right, undertake at the same Time to be the sole Judges of what they are to receive for the same.

Your Memorialists humbly hope that your Honourable House will take effectual Measures to redress these Grievances, in such a Way as may manifest an equal Regard to all the good People of this Commonwealth, however diversified by Appellations or Religious Sentiments; and that, as it is your Glory to represent a free People, you will be as forward to remove every just Cause of Offence as your Constituents are to complain of them—and in particular that you will consign to Oblivion all the Relicks of Religious Oppression, and make a public Sacrifice of Partiality at the glorious Altar of Freedom.

SAM'L HARRIS, Mod'r.

JOHN WILLIAMS, Clk.

EXPLANATORY NOTE BY MR. HENRY.

Simple, in his History of the Baptists, says that Patrick Henry advised the Baptist ministers to perform marriage ceremonies, before the passage of the act given below, as the best means of procuring its passage. It seems, however, that there was a doubt entertained, whether the old law, as modified by the Bill of Rights and legislation subsequent, had not deprived the established clergy of any exclusive rights in the matter. The Baptists followed the advice, and afterwards, on the hearing of their petition presented to the fall session, 1780, of the Assembly, obtained the act given below:

AN ACT DECLARING WHAT SHALL BE A LAWFUL MARRIAGE.

"1. For the encouraging marriages, and for removing doubts concerning the validity of marriages celebrated by ministers other than the Church of England, be it enacted by the General Assembly, that it shall and may be lawful for any minister of any society or congregation of Christians, and for the Society of Christians called Quakers and Menonists, to celebrate the rites of matrimony, and to join together as man and wife those who apply to them agreeable to the rules and usage of the respective societies to which the parties to be married respectively belong, and such marriage, as well as those heretofore celebrated by dissenting ministers, shall be and they are hereby declared good and valid in law."—Religious Herald.

God Pays Cash.

God pays the "cash down" for every good deed, no matter how great or how small it may be, if done with a pure heart. He pays in the cash of a satisfied conscience and a happy life; and it comes at once—a sweet, serene and peaceful sense of his blessed approval. Oh, what a good pay this is! Never to be forgotten while life lasts; not even though, as sometimes happens, you are afterwards ill-requited by those you serve, for a good deed is always a good to all eternity; it is the strongest proof of our divine religion! "To do good, and to communicate, forget not," is the scriptural injunction. Oh, that the people of Christ would but observe it! R. I. DRAUGHON.

What Will Christ Say?

It is a lamentable fact that, in almost every Christian church, there are brethren who cherish in their hearts ill-will and hatred towards other brethren. And they go from month to month, and year to year, and sit together on the same benches, and pray, and worship(?) together; and yet their prejudices grow stronger with the years, and take deeper and more enduring root in their hearts, and all brotherly love is overshadowed, if not altogether rooted out, and the spirit of malevolence prevails over all the beautiful and attractive Christian virtues. Now, what will our blessed Lord say to all this? Will he say they have observed his commandment, "that ye love one another?" Did he not say, "Let not the sun go down on your wrath?" "If any man have not the spirit of Christ he is none of his." And John goes further and says, "If any man hate his brother he is a murderer," and "a liar," and "is in darkness," and "not of God." R. I. DRAUGHON.

Jesus Christ is equal with God, yet he can be a brother with poor sinful men.

Letter from Dr. Phillips, of Kentucky.

Cheering Revival News.—Remarkable Church Growth.—Union of Two Associations.—Cheering News All Along the Line.

It has been a long interval since the columns of the BAPTIST contained anything from this section of the great state of Kentucky, and doubtless this is due to the neglect of your correspondent whose mind and heart has been too full of work to attempt to attend to reportorial duty. But now that I have a brief respite from active outside labor, I will endeavor to redeem my promise by giving a brief review of the events that has marked the history of our cause here during the past half year.

Very naturally my thought is drawn to that in which I am most deeply interested and most familiar, that of my own church's progress in this city.

The past has been a year of wonderful blessing on our work in the Henderson Baptist church. With the exception of about two months immediately preceding the presidential election, there has been a state of continuous revival in the church all the year. We have had conversions and accessions at almost every stated preaching service during this period.

We have just closed a three week's meeting in which we were greatly blessed. Almost the entire membership were revived; about fifty professing conversions, and more than fifty were added to the church. There have been more than one hundred additions to the church since the opening of the year. It is with feelings of profound gratitude that I review the progress of our cause in this city during a pastorate extending through less than five years. When I assumed the care of the church its condition was most deplorable. There was then only a handful of faithful ones, the entire membership not exceeding a hundred souls, the larger part of whom took little interest in religious work. The Sunday-school numbered only thirty-five children, and the congregations at the preaching service did not exceed an average of fifty persons. The house of worship was sadly out of repairs, and its furnishings exceedingly scant and insufficient for comfort. Since then the membership has increased until we now number nearly four hundred and fifty members. There has been expended on the parsonage located on the lot adjoining, about five thousand dollars. For the first three years the church was assisted in the support of its pastor to the amount of three hundred dollars per annum. For the past two years, at the request of the church, this appropriation has been withdrawn, and the church is fully self-sustaining, paying its pastor \$1,300 with ease and promptness. Truly the Lord has done great things for us. I doubt whether there are a dozen churches in the entire Southern country that can show a better record of work done, and more substantial progress made, than this at Henderson can do.

But no less gratifying in many respects has been the progress made by the churches in this entire section embracing the great Ohio Valley country, from Evansville to the mouth of the Cumberland river. This region, the richest and in many respects the most valuable in the state, has been opened up to the commercial world by the building of the Ohio Valley railroad and the Texas Pacific running from Louisville via Owensboro and Henderson to Princeton. This has not only stimulated private and public enterprise, but has had a salutary influence on the churches of this region, stimulating them to larger endeavor to lengthen their chords and strengthen their stakes. New towns have sprung up along the new railway route and old ones have taken on new life, and in all these places new churches have been organized. Formerly the churches of this region were united in one association, but divisions arose and they divided, and for the past twenty years have been separated. Since the completion of the new railroads has brought us so near to each other locally, some of us have felt that the two associations ought to be united. Two years ago the writer brought the matter before the Henderson county association, but the brethren voted it down by a vote that was nearly unanimous. At the annual meetings of the two bodies last fall the matter was revived, and the result was the union of the two, which was consummated November 17th, at Corydon, in this county. The united body takes the name of the Ohio Valley association. It embraces the territory of Union and Henderson counties, and represents twenty-six churches, four of which are located in towns of more than 1,000 inhabitants. Its next

annual meeting will be at Morganfield, on Thursday before the third Sunday in October, 1889.

The success of the combined plan of prosecuting our mission work, familiarly known as the "Warder plan," has been phenomenal. For the first two years it met with the most severe and determined opposition from every section of the state. But every year the opposition has yielded, until now, with the exception of two small associations in the mountains on the east, every association has adopted it, and are working in hearty co-operation with the State Mission Board, a state of affairs never before realized in the history of the denomination in the state.

I have much more to write concerning the rapid growth of our churches all over the state, the great work that is being done in Louisville, the metropolis of Kentucky Baptists, but, lest I weary the patience of the reader, I will refrain. Success to the ALABAMA BAPTIST and to all the enterprises of the Baptists of the grand old state.

J. M. PHILLIPS.

A Woman Preacher in Newton.

Newton has something new in the way of a woman preacher, and is being blessed(?) by her ministrations. Last Saturday evening a woman named Mrs. Perry came here claiming to be a Baptist preacher, and to have been regularly ordained to the full work of the Gospel ministry, and desired to occupy the Baptist pulpit. But some of the members of the church, such as Elds. P. M. Calloway, J. M. Poyner, and T. Jones, being consulted, objected to this. They thought that as Christ ordained no woman to preach, and as the apostles ordained none such, and as Paul said, "It is a shame for women to speak in church," the church which ordained her made a great mistake in calling for her ordination, and the presbytery erred grievously when they "laid hands on" a woman, and that she is out of her place in setting herself up as a preacher. She claims to have her credentials. But as to where her home is, who she is, or what she is, nobody here knows.

Not being permitted to occupy the Baptist pulpit, she has been preaching twice a day since last Sunday morning in the Methodist house. Most of our people have been attending her meetings more or less. But there are some of us who cannot approve, and who are determined to "let her alone." She is creating quite a sensation; and some of our sisters are saying, "Surely she must be filled with the Holy Ghost." It is reported, and there is no doubt as to its truthfulness, that some months ago she came to Elm church, in the Evergreen association. The pastor protested against her occupying the pulpit, and when a part or all of the church would have her preach anyhow, the pastor left and went home. She then continued the meeting some days, and at its close sent for the pastor to come and baptize the converts, which he refused to do. She then made herself ready and did the baptizing. Baptized by this woman into a Baptist church! Others may afford to do things which Baptists cannot afford to do. The result was that the pastor quit the church; the church is divided; and there was a committee appointed by that association to investigate the case. There is no doubt as to the truth of this statement.

And now Mrs. Perry is here and has already made it clear to the minds of some of our people that women may be ordained to preach and baptize, etc., and that there were women preachers in the days of the apostles, and that Paul had no reference to this thing when he said, "It is a shame for women to speak in the church," and that Paul didn't mean what he said no how. She has demonstrated clearly to the satisfaction of some, that Christ's having ordained no women preachers, and the apostles having instructions to ordain any such,—all is without any significance whatever. Will not our Baptist churches see that the Lord's plan is good enough? Certainly it is best and works best results. Such innovations as the woman preacher, whatever seeming good may appear, is sure to result in demoralizing, and not in building up the cause of our Master. B. M. BEAN. Newton, Dec. 12, 1888.

Old People.

Old people stay away from church too much now-a-days; they find too many trivial excuses; and it is very much felt, too, by their churches and congregations—by the minister, more than all. They are "the props and pillars" of the edifice; and, if they are not there, it cannot be expected that the young should always behave with propriety; besides, they are taking rest and holiday too soon; they are not in heaven yet! Now, old people, quit all this, and come out. One "old face" at church is worth a dozen young ones! R. I. DRAUGHON.

Resolution Offered to the Talladega Baptist Church, Sept. 2, 1888.

Resolved, That we, members of the First Baptist church of Talladega, in conference assembled, believe that the attending or participation of its members in the dance, theatre, circus, races and dram shops is inconsistent with the teachings of the Bible, and is detrimental to the cause of Christ and the good of souls, and that this church will not tolerate such conduct by its members, and that, after the second offence, the offender shall be expelled.

ADDRESS OF DR. R. A. MOSELEY, SR., Brother Moderator.

I ask the indulgence of you, and of my brethren, for a few moments, that I may make myself understood as a citizen and as a member of this church, for it seems I am not understood, or, if understood, the reasons and motives that move me to talk and act as I do, are not known, and I now hope to satisfy you all that I believe all I have said as touching church rules, and had hoped to see some rules adopted as would cause this church to be as a city on a hill, that her light might be seen and our conduct showing that we were converted, and had turned our faces heavenward.

Why I am such an advocate for strict rules, I will tell you. In the first place, early impressions are generally lasting, and my parents, and the parents of other children, taught their loved ones to fear God and keep his commandments, that is, Christian parents, and such seldom lost a chance to advise the young to do good, and serve God. Parents, when I was a youth, were watchful as to their children's temporal and spiritual welfare, and as this solicitude for the good of the young was almost universal with parents, all were often reminded to abstain from evil and love the good. Parents' influence and watchfulness was not ephemeral, lasting but a day, but was their continuous business. They realized that early religious training was above value, as it made its recipients almost sure of a Christian life and a home in heaven.

I was blessed with Christian parents, and the church, when I was young, would not allow its members to visit such places as are mentioned in my resolution, no, never, for I remember when I and my wife, with several others, a few weeks after we were baptized, went to a "sight of hand" show. The pastor, hearing of our fall, called to see us and notified us to attend next conference; that visiting such a place would not be allowed. Now, remember, that we went to a hand show, not the circus, dance, theatre, whisky shop, and the races, yet we came near being expelled. This fact in my history and Christian experience caused me and my wife, if not all of us, to cease to go to any places of fun in the least suspicious as to its evil influence, and since March, 1887, before I was married, I have never gone to any of those places named in my resolution.

You will see, my brethren and sisters, that my early training, and my one charge against me, made their lasting impressions on my mind and heart, for which I thank the sainted dead and my God.

Brethren, I am a positive man, but had I known that this church would oppose the passage of my resolution, I think I might have faltered, and when told by a brother that the church had no authority to pass such rules I was astounded and amazed, and if the brother yet thinks as he did then, I say to him, I will give him several scriptural passages for his benefit to read.

Since offering my resolution, I have been told that such rules, substantially, had been passed years ago, but my careful examination of the clerk's book failed to show any such. There is an opposition by some of our members to some parts of my resolution. Some object to the theatre part, and one told me he would vote against my resolution, as he believed in letting people be governed by their own consciences, and if they wanted to drink, let them drink, &c.

But, brethren, I do not look at our responsibility as being so little, for I feel it to be my duty to work for sinners' good and the glory of God. I was made to feel good a short time after our revival by a good brother telling me my resolution was not passed, but that there were five hundred now who would vote for it. Would to God I knew the brother's opinion was correct.

But is this brother's opinion correct? If so, this city of good people will soon be freed of the greatest curse this nation has ever known, unless it be love of money.

Brother moderator, the love of money is the root of untold evil, and

here let me say, but for its influence, we would not have a saloon in our town, and where, ah, where does the license money go? Are we to continue evil that good may come? For one, I would never license any evil for any purpose whatever. But, excuse me, I must soon close.

Now, my brethren, with such training as children generally receive when I was young, how can the thoughtful be content at seeing the disgrace to the teaching of God's word, as for Christians to act in such a way as not to be recognized as the lovers of God? They cannot be satisfied. I know I cannot. My brethren, you have been told by me that early religious instruction and holy examples set me at home and abroad, with the reading and believing of God's word has made me what I am, and I pray God to make his churches purer, and his ministers bolder, giving to all, saint and sinner, their portion in due season.

Let me now, my dear brethren and sisters, say to you, one and all, what I have done for your good, and my good, the good of this church and community, and above all to honor our God, and as my record is made in heaven where loved ones and angels can read it, I close, praying God to cause us all to so live as when called to die, we, like Paul, may be able to say, We have fought the good fight, and have kept the faith, and that a crown awaits us in heaven.

An Immediate and Pressing Need!—The Zacaecos Church Building.

My Dear Fellow-Worker: You are aware that the Foreign Mission Board has ordered me to collect money with which to build a Baptist church in this city. Besides superintending and teaching in two Sunday-schools, and preaching seven times a week, I am, a large part of my time, "in the saddle,"—distant from home and postal facilities. This obliges me to ask your earnest Christian help.

Our need is distressing and immediate. Our day-school and church service are held in a plain private house with mud walls and brick floors. All classes naturally hesitate to enter a private house to attend preaching. We are obliged to pay enormous rent. This is a handsome city. The Presbyterians have a \$40,000 house. Their congregation doubled the first year after entering it. We must have a neat and substantial building to be the "Baptist work-shop" in this city of 70,000 people; to be the religious centre of this state of half a million souls. Respectable quarters are absolutely indispensable to successful, aggressive work.

The Lord has shown his willingness to bless this work! I have been here less than two years, and some fifty souls have professed Christ in baptism. The outlook is bright. Attendance at school, Sunday-school, temperance and all preaching services large and increasing. Our people have a mind to work! They are poor—do not earn on an average twenty-five cents per day; but they propose to do what they can; and besides meeting running expenses, will give \$500 for their new building. Will you not represent this cause in your church and community? I can not leave my work to collect, and must look to you to help me. Can not your church make an immediate and special effort for this most important and pressing object? Could not your Sunday-school or missionary society take it in hand? Will you not give us benches for church or school room? pulpits? lamps? windows? Send money to Dr. Tupper, and your name to me, as I want to know those who help lift this load off my heart, and pray God to bless them evermore. "Lend a hand," fellow-worker; and God bless you for all you try to do. Please write me. Shall gladly furnish additional information.

H. P. MCCORMICK.

Christian Ministers.

What a joy it is to have at one's house Christian ministers—real Christian ministers—gentle men—refined and considerate men—heavenly-minded men—dignity with humility—intelligent and amiable piety—good will and love, shown in every act and expression. Why, it is next to having Jesus there! I wonder how Zachaeus felt when our blessed Lord dined with him. Oh, yes, the account says "he received him joyfully," and so I know he must have done; for, if the society of servants is so pleasurable at one's table, what must have been his? Yes, give me Christian ministers! Always for company; they beat all the world beside, for elegant, pure and pleasurable conversation New Testament gentility beats Chesterfield, always. R. I. DRAUGHON.

A New Book.

"Baptist Hymn Writers and Their Hymns" is the title of a recent publication issued by Messrs. Brown, Thurston & Co., of Portland, Me. The author, Dr. Henry S. Burrage, is already known by his "History of the Anabaptists of Switzerland." This work has the endorsement of many of the leading men of our denomination, North and South, and will soon reach a wide circulation. It has been expected for some time, and our anticipations are fully realized. The object of the author is to give short sketches and selections from the works of Baptist hymn writers in all parts of the world, beginning with the time of the Anabaptists. The clear, concise style is made all the more interesting by the narration of incidents connected with many famous hymns. It is, perhaps, surprising to many persons to learn that such a large number of the best hymns are the productions of Baptists. "Blest be the tie that binds," "Come, thou fount of every blessing," "O could I speak the matchless worth," and hundreds of other grand spiritual hymns, have been written by Baptists. This work, giving so much valuable information, meets the demand, long felt, for a compilation of Baptist hymnology.

The book is a large octavo volume of nearly 700 pages, well indexed, and has several fine portraits. It is bound in three styles and sold only by subscription at the following prices: Plain cloth, \$3.00; Elaborate cloth, \$3.50; half Morocco, \$4.00.

Sensible Reflections.

Eds. Ala. Baptist: I've been thinking again, as you may infer by my being in perplexity. When in that situation I turn to the brethren for relief. Sometimes the "wanderings of my mind" take me beyond the ability of the brethren to relieve (judging from my last effort for information) or, it may be, that they don't care to try. It seems to me that it ought to be a pleasure to those who know to impart information to those who know not.

The Lord Jesus Christ, before his ascension, said to his disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned." I imagine that each one of the disciples knew exactly what the gospel was—that it was a divine and simple and eternal truth, and as unchangeable as its Author. A truth known alike to each disciple.

We learn in arithmetic that two and two make four, and suppose that in every language, in every nation, in every clime, in earth and in heaven, this is the same. If this be true, then any body here or elsewhere, will make shipwreck of any calculation wherein he holds that two and two make five. Now, I take it that the gospel is just such an unalterable truth, and is the same whether preached in one place or another. I may be wrong, and if so, some one ought to lead me in the right. You see, I have heard preachers of various kinds of divers opinions. It occurs to me that if God called Peter, James, John, and the others, to preach the gospel, he gave divine instruction as to what was the gospel. If this be true, and he calls men now to preach the gospel, it follows that now, as then, he gives the same instruction as to the gospel. So that, if this be true, the last man called upon whom "hands have been laid," knows exactly the same gospel, and will preach the same gospel that was preached by Peter, John, James, and the other disciples. Is my logic at fault?

If one says he is called and preach another gospel, is he not mistaken about the call? And if he be truly called, is it proper to place him in a class as, for instance, the \$500 class? My opinion and the instruction received run together as to the fact of what the gospel is, but I may be all wrong, and it is too grave a matter to mistake. If it is something to be preached to "every creature" that he may believe it and be saved then it is just as necessary for the proper thing to be preached as it is for it to be believed. If I believe for the gospel that which is not the gospel, it seems to me it will do me no good. Now, you or some, or all the brethren, tell me (over your own names) what the gospel is.

One man, professing to have a call to preach, says I must actually believe that "Peter's wife's mother lay sick of a fever" or I'll not be saved. Another fellow says if I want to get to heaven, I must quit swearing, dancing, drinking, chewing tobacco, etc. Now, it appears to me, that if both these propositions be the gospel, then two and two may be five.

I believe that preachers may hon-

estly disagree about those things in which opinion may be allowable, and no harm come of it. For instance, a good old brother (long since in heaven) always spoke of the father of the prodigal son as "old man Prodigal," and would grow eloquent in speaking of the old man's joy when he saw his son coming home. He honestly believed that "Prodigal" was the family name. I reckon no harm came of his ignorance. Well, a young preacher (still in the flesh) and distinguished as a learned professor in a noted theological institution, finds (in the same parable) that the old lady Prodigal was more profuse in her joy than was the old man. He, of course, knew that "prodigal" was not the family surname, and I reckon no harm comes of his great learning. Mind you, I believe that a preacher may know exactly what is the gospel and yet be uncertain as to who was the father of Zebedee's children, or be in doubt about the age of "Talitha" (talitha cumi, you know). If the gospel is uniform, then to believe it will certainly produce one faith. Is this correct? The astronomer will give the number two the same quantity whether calculating the price of beefsteak or the distances of planets, or his calculations will be at fault somewhere. Even so if the gospel be an unalterable truth, preached the same to and believed the same by "every creature," would it not produce like results as to practice of those things which grow out of the gospel? WHAT IS THE GOSPEL? J. CULPEPER.

Davenport, Ala.

The Judson.

Sorrow, Joy, Admiration, Hope.

Bro. Editor: Give me a little space in your paper. The Judson. There never was but one Judson Institute. It will never die. Its origin, its blessed worth, its varying fortunes for half a century, its triumphs, its ashes, these constitute a remarkable history, a brilliant record. The brightest page of this record was written the day it was burned. Great calamities cement bleeding hearts, and nerve them for heroic sacrifices and noble endeavor. That day sheds new lustre on the character and worth of this honored institution.

When the tidings flashed over the wires, I could not believe the dear old buildings were a smouldering ruin, and its inmates clothed in mourning. When the ALABAMA BAPTIST gave me the details, I was filled with admiration at the fortitude and loyal devotion of the president, the teachers, the pupils, the trustees and the citizens of Marion. In that moment I scarcely knew which was uppermost in my mind, sorrow for the fire fiend's work, joy that no precious life was lost, admiration at the signal loyalty and trust of all who suffered, or hope, as I saw rise before me a magnificent structure, new, massive, commodious, equipped, "adorned as a bride" and rejoicing for the race of another half century. I said to myself: "The vision will become a reality. Those noble citizens of Marion, and the devoted friends of the Judson all over Alabama, will do this thing. They will build on this spot a monument to their loyalty, their self-sacrifice, their intelligent appreciation of woman's worth and woman's culture; a monument that shall tell how calamity and grief were transmuted into blessing and joy, how tears of bitterness and sighs of anguish, 'which were but for a night,' were changed into glistening drops of gladness and songs of praise." Yes, all this they will do. Already the purpose takes shape, the words of cheer flash over the state; hearts, hands and purses are opened.

The vision will become a glorious reality. God bless the friends of the Judson in this grand rally. God speed the good work. I cannot do so now, but ere the grand achievement is completed, I hope to place, somewhere in the structure, a testimonial of my love for the noble institution, in whose service I spent six happy years, a service "whose toil was pleasure," whose memory shall abide with me forever.

The world's of Israel's ancient prophet ring in my ears, and I speak them to the daughters of the Judson, whose hearts were so smitten on that sad day. He who doeth all things well shall "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Amen, springs to my lips, and finds a response in the hearts of all who ever knew the Judson.

L. R. GWALTNEY.

Shorter College, Rome, Ga.

We propagate our opinions and influences through our fellow men. Even our books are useful only when they are read by others, and their contents sent on and around on missions of usefulness.

Alabama Baptist.

MONTGOMERY, ALA., JAN. 3, 1889.

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

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ALABAMA coal is to be shipped to Cuba.

A LARGE amount of reading matter is crowded out of this issue.

A HAPPY new year to you, reader. We wish you joy and prosperity.

WE rejoice that the Home Mission Board at Atlanta are not responsible for the recent circular sent out by the publishers of *Kind Words*.

DO NOT forget your contributions for the Ministerial Board. Dr. Wharton makes an earnest appeal for this cause. Send your contributions to Bro. George W. Ellis, Montgomery, Ala.

OUR esteemed contemporary, the Birmingham *Age-Herald*, began raising a purse with which to buy Christmas presents for the poor of that city. Many hearts and homes were thus made happy.

THE report of Col. Thos. Jones to the adjutant-general regarding the riot at Birmingham, and the disposition of the military while there, was quite an able report and shows the real ability of Col. Jones.

J. A. GAFFORD, ex-warden of the Arkansas penitentiary, who has been sentenced to five years in the penitentiary, is a graduate of the University of Alabama. He says that drink has brought him to his present degradation.

WE are rejoiced to know that Wake Forest College, of North Carolina, is enjoying such a steady growth. The reasons for her progress are said to be, 1. She has always had a head. 2. The college has a hold on the hearts of the people of North Carolina.

THE memorial services held in Decatur a few weeks since, by Rev. Dr. Gwin, were said to be very interesting. The correspondent to the Montgomery *Advertiser* took occasion, when writing of this event, to again refer to the noble work done by brother Gwin during the fever epidemic in Decatur.

DR. TICHENOR, corresponding secretary of the Home Mission Board, gave us a pleasant call last week while on his way to Mobile. The Doctor is full of life and energy and is doing a great and good work for missions. We are waiting to hear from the brethren in Mobile and Selma when he approaches them in behalf of Cuban missions. The Montgomery brethren have promised \$1,000. Knowing the brethren in the above named places as we do, we are safe in saying that they will do their part nobly.

ONE of Alabama's most prominent lawyers says that in his practice he is familiar with the records for several years past of many of the counties of this state, and that where prohibition, even partially supported, obtains, the court business is very much less than when those counties had open saloons.

MAGGIE BLADDON, of Augusta, Georgia, a ten year old child, was shot and killed by an accidental discharge of a gun in the hands of a drunken father. Before she died she took her father's hand in hers and said she was perfectly willing to die if he would promise never to drink again. And yet there are fathers who work for perpetuating the saloon.

The matter is about settled that the Home Board will purchase the splendid property in Havana, paying down \$20,000 on the 1st of February. Dr. Tichenor, the efficient corresponding secretary of the board, is of the opinion that it is one of the finest pieces of church property anywhere, and is enthusiastic on the cause of Cuban missions. The entire denomination rejoice in the good news.

DR. ABBEY, writing to the *Christian Advocate*, of Dec. 8th, says that the Episcopal church in Biloxi, Miss., is regularly supported by the Louisiana State Lottery. Furthermore, the house was built and the pastor's salary paid monthly by this same lottery. The *Alabama Advocate* says this church should be stamped into oblivion and the pastor put in the chain gang.

BRO. MOON asks the Virginia sisters to send him two of their best women to work as mission workers in Pingtu, China. They must be women who would be missed at home, whose going would leave a gap. The difficulty and responsibility of the position demanded that said sisters be no longer young. They must have self-reliance and maturity of judgment.

"A NASHVILLE Baptist has a good warm overcoat—not new, but sound and serviceable—which he would like to give to any poor Baptist preacher or suffering brother. Will send it prepaid to any express station in Tennessee."

The above is a clipping from the *Baptist Reflector*, and we give it in hopes that it may attract the attention of some Alabama brethren who would do as much for the poor preachers of our own state.

REV. MR. DELANO read an able paper on prohibition before the recent Baptist congress in Richmond, Va. Speaking of high license, he said he opposed it because the whisky men favored it. High license is the Trojan horse which the whisky men would have us pull into our camps. Let it alone, burn it without the camp, for it contains the weapons of our defeat.

We are glad to see that the people of Bullock county are interesting themselves on the prohibition question. It seems that their druggists are not as consistent to truth and honor as they should be. We greatly need a stronger prohibitory law to keep druggists from selling whisky on every trivial excuse. Our druggists ought to act honestly by their fellow men and lead others in respecting the law.

The little town of Courtland has had many horrible murders and other crimes committed in her borders since the war, so that she has been made famous for her crimes, but one of the saddest things that we now recall was the suicide, on the 17th of December, 1888, of John J. Phippen. We knew him well several years since as a consistent member of the Methodist church. He was in very low health, and had arranged to take a trip to California when he shot himself.

NEARLY all of our Southern Baptist papers have indignantly criticised *Kind Words* for its circular of abuse against the American Baptist Publication Society, thus seeking to build up itself to the detriment of a noble institution. The *Religious Herald* brings out a point that has often been quietly talked about, and that is, "Is not *Kind Words* and its quarterlies more directly the property of Jas. P. Harrison & Co. than of the Baptists?" Others have said, "There is no permanency in *Kind Words*, but the American Baptist Publication Society is solely the property of Baptists, and the more patronage we give it the more helpful does it become as Baptist property."

It is with pleasure that we peruse the pages of the Y. M. C. A. Journal, of Montgomery. It is edited by Mr. Crawford Ruff, and is deserving of the most liberal patronage by the friends of the association. It is a pamphlet of some twenty-odd pages of choice reading matter, and the subscription price of 50 cents a year is very cheap. The editor announces that several good writers will contribute to its pages from month to month, and a treat is laid store for the readers of the Journal. The enterprise is a worthy one, and we commend it to the friends of the association. Send your name to Crawford Ruff, Editor, Box 593 Montgomery, Ala.

BRO. JOS. SHACKELFORD informs us that he is preparing for publication a history of the Muscle Shoals Baptist association. No man of our acquaintance is better fitted for this work than he. For over thirty years he has been an active member of this body, acting either as moderator or clerk. This history will be a valuable addition to the libraries of the Baptists of Alabama, especially of north Alabama, and we hope it may find an extensive sale.

A CORRESPONDENT, writing to the *Religious Herald* about church affairs in England, says he heard Archdeacon Canon Farrar preach a sermon on charity. In his remarks, he took occasion to say that, though William Cary was only a poor mechanic, yet by his devotion to God and humanity he became one of the great men of the world. The same writer says the best bred women of England dress very simple when they go to church. This elaborate dressing by the rich, or fashionable, women of our country, deters many of their poorer sisters from attending on the sanctuary.

THE *Alabama Christian Advocate* tells its readers that "the possibilities of north Alabama Methodism are beyond all human computation." We are rejoiced to see the Methodists so active in working for the Master; they are dotting the hills and valleys of north Alabama with churches and parsonages. Men and women are organized for work, and are working. Can their energy and success not be made to stir up in the hearts of the Baptists in north Alabama a spirit of emulation. Brethren, let not others do all the work for Christ—build all the churches and give all the money, while we sit idly by. "Go work today in my vineyard, there's plenty to do."

THE *Alabama Christian Advocate* is rather hard on some of our brother editors who run secular papers and give annual drawings. Hard, but just, and we hope henceforth to have the moral support from these noble Christian men as we believe many of them to be. The *Advocate* thinks, instead of running their gift schemes, and thus helping to educate the public toward gambling, these editors had better open a branch office of the Louisiana State Lottery at once, and not sail under false colors. That paper makes another wise remark: "If brain power does not secure to your paper the respect and patronage of the public, your little gambling schemes will not do it."

J. B. WATKINS, who has had some experience in teaching among the Indians of Arizona, writes quite an interesting letter to the *Religious Herald* about his work and the condition and outlook of the Indians. He gives it as his deliberate judgment that the results of the government's present system of Indian education are not encouraging. He says that the Indians educated at their various schools don the same garb, paint their face and put feathers in their hats, and endeavor to look as much like their untutored brethren as possible. He suggests that it would really be better for these Indian children to be brought East and kept until their characters are formed, and then when they return they could accomplish much more good.

THE *Age-Herald*, speaking of the outrages of the "white caps," says: "The apparent necessity for such organizations lies with the people who elect officers of the law. Many good men are so absorbed by their affairs they overlook the great importance of going to the polls and voting for the office to be filled." This is a duty that should press itself upon the conscience of every citizen. It has gotten to such a pass that roughs and the lower element of society nominate and elect our officers, while decent and more able men are feeling that it is a disgrace to mix themselves up with such affairs, and just keep their hands off and their mouths shut. We must rescue the ballot from the degrading hand of the mob, or we may expect to see riot and run grow more and more.

"I INTEND TO RULE MY HOUSE." An instance of detestable lordship comes to our notice. The friends of temperance in a certain town were passing around a petition. All the good women promptly signed this paper. Among that number was a sweet little woman whom we remembered as a young lady deeply worshiped by an ardent lover. When her husband came home and learned that his wife had expressed her desire for the abolition of the saloon, he commanded her to have her name taken off, with the remark, "I intend to rule my house." Such a husband does not deserve the love and care of a noble woman.

It was an old way of thinking that the main object of life was to prepare for death, but a better opinion is now prevalent—that it is to serve the Lord and help bless the world. It is a species of selfishness to work with no other object in view than our happiness at last, but it is noble to labor for a worthy end in life, and then have a peaceful or triumphant death as the result of it.

"THEY HAVE MOSES AND THE PROPHETS." How often, when we are thinking about the conversion of wicked men, we say, Surely nothing but a great trial or affliction from God will bring this one to Jesus. If the love of Christ constrain not men to believe, it is seldom the case for another cause they repent. From different sources we learn that when men and women were constantly dropping before yellow fever in Decatur, there was an appalling amount of drunkenness and iniquity carried on by the living. How merciful is our God to spare men while they so recklessly despise his honor.

"WHISKY SAVED ONE MAN."

That's what a friend said to us a few nights since, while we were talking for prohibition. Said he: "During the riot in Birmingham, a few weeks ago, a man who was moving on with the crowd towards the jail, dropped into a saloon to get a drink, and it was while in there that the firing took place." Our reply, in the shape of a question, seemed to take his breath, and he dropped his argument. We asked, How many of those killed were drinking? also, if he was not reasonably informed that those who did most of the talking that led the crowd on to death were full of whisky? He confessed that such was his information. Now, there it is; wherever it can be shown that whisky, even in the remotest degree, has helped to save a life, it can also be shown that it was directly the cause of a dozen lives. Whisky is the child of hell, and its work is only evil, and that continually.

FAIR WARNING, ONCE, TWICE, THREE TIMES.

Repeatedly we have sent statements to many of our readers. Some have promised to pay soon; others have made no reply. We are now dropping many of the last class from our books, and their accounts will be placed with the banks for collection, unless we hear very shortly from them. We insist that each one make some sort of a settlement with us. The paper has in the past carried parties from year to year and then lost their pay; it cannot now afford to do it, and will from week to week cut off the non-payers. Can we not rely upon our preachers to give us a little help in this matter? Announce from your pulpit that you will collect amounts due us, and the money can be easily raised. Help us to a settlement with those in arrears, so we can continue with them.

A HAPPY MARRIAGE.

Married, in Selma, Ala., Dec. 27, 1888, by Rev. Dr. Rush, at the residence of the bride's father, Mr. E. B. Thrash, Mr. R. E. Dann, of Montgomery, and Miss Bettie Thrash, of that city.

Only two weeks since we had the pleasure of alluding to Mr. Dann as one of the very efficient workmen in this office, and this week it affords us pleasure in congratulating him on his "changed condition of life."

We commend him as one who is worthy of the prize he has captured, and wish them many, many years of joy and happiness. Along the pathway of life may their feet be guided by our loving Father, and may their lives abound in usefulness and good works.

"SOCIETY IN OFFICE."

Some years ago a breeze of excitement was created in Alabama by an editorial in a well known daily paper under the above caption. The occasion was one in which one of our greatest lights in the political arena had so far forgotten himself and the people he was representing as to disgrace himself in a drunken spree until the officers of the law were compelled to take him in charge. Some may have thought that it was a "respectable drunk" because a high official had thus engaged in it, but the manly effort alluded to condemned his disgraceful conduct in no uncertain tones. Consider for a moment the excitement, akin to a sensation, created, when the truth was told concerning "an able Alabamian" who had disgraced himself and heaped dishonor upon the name of a noble, yet too lenient and indulgent, people! The democratic papers over the state staggered for a moment under the blow, but soon rallied around the disgraced man, and shouted, "Hands off! he is our chosen one!"

It is not our purpose to create a sensation, nor to unjustly charge any of our representatives with wrong doing, but we will say a few words concerning the conduct of one of the present members during this period when his affliction is resting heavily upon the people. We are a part and parcel of this grand commonwealth of Alabama, and so long as we are a free man so long shall we cry down the drunken and immoral character of the man who parades himself before his fellowmen as the representative of a sober and God-fearing people. Some men would never be honored with office by their constituents did their constituents ever dream of the fashion of life they lived

when arriving in this city. It hasn't been many moons since the disgraceful conduct of a member has been observed in and about Montgomery. If we are to have drunkards representing us, we do not deserve to be called a temperate people; if we persist in returning them to office, we do not deserve better treatment than that we are receiving; if they are unfaithful to the trusts imposed in them, to whom, pray, are we to look for assistance? No man is fit to represent a community of enlightened citizens who spends his nights in drunken revelry and his days in deadly stupor. It is in this way that some of our best people in Alabama are being represented by a whisky bloated, the shell of a man, the husk of corn, the kernelless grain, the ghostly skeleton, the moral wreck! Sometimes a man's hitherto moral life is covered up when he leaves his family and goes to represent "the dear people" for whom he has "lived, loved and labored so long!" The saddest of sights is a drunkard, and the saddest people must be those who are represented by this thing called man.

There is room for improvement in the life of at least one senator in the present house, and the people of Alabama should be kept posted in regard to these matters. The Christian people of Alabama are watching and praying for the success of temperance, while their representatives, some of them, are paying no heed to their earnest solicitations, but who weary the days and nights through with minds that are indifferent to their pleadings and ears that are deaf to their cries.

The whisky that a man drinks never makes him a prohibitionist, nor does the patron of the jug train and beer saloon become a temperance man "known and read of all men." We need reform in the lives of some of our representatives, and need it badly. The people of Alabama will find out quite a number of things if they keep their eyes open and watch the drift of the current.

THE DECEPTION OF PHYSICIANS.

Next to the Christian minister, no noble or more useful men live than our physicians. Their lives constitute one continuous chapter of self-denial for the good of suffering humanity, and we delight on all occasions to do them honor. There are times when they get nearer the souls of men and women than could any other living being, and if in the fear of God they realized their opportunities, they could carry, not only healing to the body, but could point the soul to the great Physician, whose touch can make sinful beings whiter than snow. As we now calmly review the past, we call to mind only a small number of this profession who dealt honestly with dying men and women. They are fully persuaded in their own minds that the patient must die, and yet they hold out to the fading one and to the household the idea that there is no immediate danger, but that he is improving. Suddenly the pangs of death get hold upon the patient and he realizes that his hour has come; but it is too late to send for a minister, or a faithful Christian, and he vainly calls upon the doctor to save him. The doctor, poor man, in most cases, is either himself a stranger to a saving knowledge of Jesus, or he lives so far away from every day consecration that he finds himself unable to do more than to administer opiates and hold the pulse until the soul takes its flight. To the medical world there may seem sufficient reason for such a course, but when we remember what immortal interests are at stake, we cannot conceive of any reason why one dying should be kept in ignorance of his condition. So they reply that such knowledge would excite the patient and possibly precipitate his end. What comparison can there be between the excitement sometime before death and that awakened as the soul feels itself slipping into eternity unrecalled to God? or to its horror as it awakes in hell? Brother, we beg you to say a word, offer a prayer, do something to aid the lost soul in finding Jesus; at least give others a chance to help.

"SHE WAS SO ANXIOUS to go that I had not the heart to deny her." These words are often heard from fond mothers as they weep over the untimely graves of their daughters. The midnight ball, and the midnight supper, had fascinated the young and tender girl, and against the feeble protests of her parents she insisted on going, let the night be never so cold or damp. The undue physical exercise and excitement of the heated room is succeeded by a ride or walk in the cold night air. Cold fastens on her vitals and then consumption or pneumonia develops. Her physical strength having been already sapped by such dissipation, she soon passes away. The parents so deeply bereaved seek to excuse themselves by referring to her anxiety to go and their kindness of heart.

Dr. I. T. TICHENOR, secretary of the Home Mission Board, addressed the members of the First church, Montgomery, Dec. 27th, on the Cuban mission.

Ministerial Board.

I regret to say that this board is sadly neglected by many of our pastors. By personal effort we had one thousand dollars surplus on hand at the last convention. This fact seemed to make the brethren believe that money flowed spontaneously into our treasury, and the result is the thousands of dollars have been expended, and we are without funds to meet the payment due February 1st. We have between thirty and forty ministers looking to us for support, and we beg brethren to take up a collection at once and send it on. We beg that all pledges that have been made by associations, churches and individuals shall be redeemed at once. Send us the money and send it now.

M. B. WHARTON, Pres't.

DEATH OF A GREAT MAN.

It is with sadness that we chronicle the death of Rev. Jas. P. Boyce, D.D., LL.D., president of the Southern Baptist Theological Seminary. He breathed his last in the presence of his wife and three daughters at Pan, France, Dec. 27th, 1888. Born in Greenville, S. C., in 1828, he was in his 61st year at the time of his death. He held many positions of honor and trust during his long life, but he is best known as president of our Theological Seminary at Louisville. The best years of his life were devoted to the cause of ministerial education. For nearly thirty years he was at the head of the Seminary, and, largely through the instrumentality of his earnest labors, he had the pleasure of seeing it rise from the small beginning to the present magnificent institution. For some years he had been urged to take his much needed rest, but his unflinching zeal impelled him to risk the consequences of the fearful strain on mind and body. At last he yielded to the advice of friends, and sailed for Europe, in hopes of recovering his health by travel. Just before leaving he was honored by his election to the presidency of the Southern Baptist Convention.

Many pious hearts lifted up their voices in prayer to God that Dr. Boyce might be benefited by his sojourn in Europe, and permitted to return for many years of usefulness in our midst. But he has gone, and the grand trio is broken. Boyce, Manly and Broadus are familiar names in the homes of Southern Baptists. May God spare us the two yet remaining, for long years to come.

Dr. Boyce was a man of broad culture, of business tact, and a good organizer as well as a great theologian. There are men who have excelled him in some particular line, perhaps, but, for a combination of all the qualities essential to success, Dr. Boyce was a wonderful man. Tireless and self-sacrificing in the service of God and his fellow men, he leaves the legacy of an honored name of which his bereaved family may well be proud.

"TOO DRUNK TO GO IN."

"Please let me in, mister," he begged as we passed by the door of a bar-room on Dexter avenue a few evenings ago.

"No, you can't come in here," positively refused the bar tender.

"Won't you let me come in a few minutes?" pleaded the drunken man.

"No, you can't come in; you're too drunk!"

There are some beings who are more brute than human. A man may spend his last penny for strong drink, and then be kicked out into the cold by the individual whom the law licenses to make him a drunkard. The gold of the bar-keeper is ill-gotten gain, and the lives of the men and women that have been sacrificed on the altar of rum will be avenged. The miserable wrecks of humanity in and around this city are examples of the bar-rooms—the kind of work they turn out. To offset the church is this instrument of the devil, this thing called saloon, which is conceived in hell and has for its mission, so far as has ever been proved, the corrupting, blighting, cursing and damning of the human race. The money of the bar-tender is blood money, and he keeps partnership with the devil in his business. The money that passes monthly over the counters of the bar-rooms in this city would build an orphan's asylum, and a large per cent is given by men who haven't even a scanty living at home for their families.

While they are drinking, men should learn that the bar-keeper's home is not a hospital where bleeding hearts are healed, and where wrecked lives, blasted hopes and ruined fortunes are restored. The coldest hearted and most unsympathizing of men are those who, after having drained the last nickel from the pockets of their fellow men, turn these unfortunates out into the cold, to shiver and suffer from their own accursed doings. The God of justice will accord each his just dues, and our Heavenly Father will be the great Discerner of right and wrong. Christian men and women, why sit ye idly by? The harvest of drunkards is being reaped by the devil, and you are doing comparatively nothing to check his onward march. Watch, work and pray.

Honor Roll of Howard College for Six Weeks Ending Dec. 21st.

Abernathy, J. D.	Chambers, Co.
Chitwood, W. L.	Lawrence
Elliott, C. G.	Dallas
Ellard, F. M.	Jefferson
Fayette, T.	"
Fulton, W. M.	"
Gravlee, W. W.	Fayette
Herron, T. S.	Tallapoosa
Herron, W. S.	"
Hurley, H. C.	Shelby
Hubbard, W. D.	"
Huey, T. T.	Jefferson
Lacy, D.	"
Massey, J. C.	"
Meade, R. E.	"
Payne, W. H. J.	Tallapoosa
Pearson, H. A.	Jefferson
Smith, L. A.	"
Strock, S. J.	Chilton
Spinks, W. L.	Bibb
Tate, W. L.	Jefferson
Wood, J. S.	"

FIELD NOTES.

We were blessed by the presence of Rev. Jno. W. Stewart for several days last week.

The First Baptist church, Montgomery, subscribed \$1,000 for the new church in Havana.

Bro. A. E. Pinckard has a good school at Hamburg, N. C. He will write us another letter soon.

Bro. Catt, Smith sends a number of subscribers, and will try to do still more for us. Thank you, brother.

Judge Hefflin, of Birmingham, was found dead in his bed on the morning of the 19th. He retired, seemingly, in perfect health.

Capt. Walter L. Bragg has been re-appointed as one of the inter-state railroad commissioners, his office to hold for six years.

Rev. Geo. E. Brewer, of Opelika, paid us a pleasant visit on last Saturday. He gave us a nice order for printed stationery.

Prof. J. M. Dewberry and wife have returned from a very enjoyable visit to Selma, where they spent the holidays with relatives.

Miss Mollie Pierce, of Union Springs, sends us two new subscribers, and gets a premium Dr. Frost's book on Pseudo-baptism.

Rev. L. G. Skipper walked into our office last week wearing a brand new overcoat, a present from the ladies of his church at Wetumpka.

Bro. Thompson was remembered by a handsome present from the ladies society of Adams Street church last week. It was a gold watch chain, and came in on the ship.

A delightful entertainment for the children was given last Wednesday night at Adams Street church. It was a Christmas ship, and was full of nice things for the little people.

Miss Lovie Fielder, who has been for two and a half years teaching school in Brazil, has returned to her home at Eclectic, in Elmore county. She is the daughter of our brother, Dr. M. L. Fielder.

Rev. I. D. Bass was granted one month's vacation by his Greenville, Ala., church, during which time he visited Greenville, Michigan. He writes that he is highly pleased with that northern city.

Many of our friends will regret to hear that "Uncle Story," the venerable Methodist preacher, E. W. Story, who lived at LaPlace, is dead. He had lived to a good old age, and was loved by all who knew him.

Looking over our subscription list, we find that by some means the post-office address of Mrs. B. L. Harmon and Mrs. M. J. Miles have become mixed. Will some one be kind enough to give us their correct addresses?

Let us have a Baptist congress in February. I move that Dr. Frost prepare us a program for the first meeting. Who will second the motion? I know of no meeting which would be more helpful. Speak out, gentlemen.—W. B. C.

On Sunday, Dec. 23rd, brethren William Gamble, Lewis Nickel and J. B. Gerald were ordained to the deaconship of the First Baptist church, Montgomery. Dr. Wharton is surely happy in having such a fine body of workers to assist him in his extensive labors. There are now ten deacons. The others are, Brethren B. F. Noble, J. C. Stratford, Geo. W. Thomas, W. H. Williams, W. L. Chandler, W. B. Davidson and Geo. W. Ellis.

At a recent meeting of the state executive committee, it was decided to hold the next convention of the Young Men's Christian Association April 18th to 20th inclusive. The place selected at the last convention was Huntsville, Ala., and in accordance with that selection the coming convention will be held in that attractive and hospitable city. Everyone interested in the welfare of young men in their business, social, educational or religious interests, whether residing in our state or adjacent states, is cordially invited to be present. It is expected that all previous conventions of this rapidly growing organization will be surpassed on this occasion. Many prominent workers from abroad will be present, and special arrangements are already in progress to make this the most useful gathering, so far as the relation of young men to town, church, or state is concerned, ever held in Alabama.

Honor Roll of Howard College for Six Weeks Ending Dec. 21st.

Abernathy, J. D.	Chambers, Co.
Chitwood, W. L.	Lawrence
Elliott, C. G.	Dallas
Ellard, F. M.	Jefferson
Fayette, T.	"
Fulton, W. M.	"
Gravlee, W. W.	Fayette
Herron, T. S.	Tallapoosa
Herron, W. S.	"
Hurley, H. C.	Shelby
Hubbard, W. D.	"
Huey, T. T.	Jefferson
Lacy, D.	"
Massey, J. C.	"
Meade, R. E.	"
Payne, W. H. J.	Tallapoosa
Pearson, H. A.	Jefferson
Smith, L. A.	"
Strock, S. J.	Chilton
Spinks, W. L.	Bibb
Tate, W. L.	Jefferson
Wood, J. S.	"

On the Road.

COLUMBIA

Is a live town, with a live people. They have the railroad fever, like all other towns of southeast Alabama. Georgia capitalists are reaching their hands across the Chattahoochee to capture the trade of this lovely pine country. Trains will soon run across the river on a magnificent iron bridge.

While in Columbia we enjoyed the hospitality of Capt. Jno. T. Davis, Bro. Geo. W. Campbell and our old friend, Bro. Greene, the Methodist pastor. Many new friends were found. Bro. Williams, a whole souled Baptist and an active Sabbath school worker, keeps the hotel. We met sister Brooks, the widow of our roommate at the Seminary. We cannot forget an old friend.

On Sabbath morning Bro. Greene took us down to

GORDON,

ten miles below Columbia. The Alabama Midland was the talk of the town. The line has been run right through Gordon. We are just ten miles from Florida, but we are not going to cross the line for fear we could not get back without running the gauntlet of a shotgun quarantine. This is a beautiful, level pine country, stretching almost unbroken to the Gulf.

It takes all the Baptists and Methodists of the town to make a congregation, and then the house looks entirely too large.

Bro. Samuel Bowdon started us on our list, and we soon had five names from a church of thirteen members.

Bro. Bowdon has decided to have a preacher. He has gone to work, and the house has now a new coat of paint. We expect to retain brethren Long and Bowdon on our list for many years. The Baptists down here feel as if they were cut off from the great brotherhood in the state, but the railroad will soon bring them into closer relationship. Brethren Askew and McLendon are of that class of Methodists who are always glad to have a Baptist brother under the roof-tree.

We returned to our Columbia friends, and, after a few more calls, found it necessary to hasten away. But we cannot leave Columbia without saying a word for Prof. Thorne. His school is a success, and he is a Baptist who takes full stock in all church work. He and sister Thorne are indefatigable toilers in the Master's cause.

ABBEVILLE.

We got there in the dark, and left at daylight in a pouring rain. We regret that we could not see much of the town or the people. Bro. Foster took us in charge. He had just recovered from a protracted illness, and was pressed with work; but he could still find time to tell us something of the Baptists of Abbeville and what they were doing. It is a pleasure to meet such an enthusiastic brother. They are delighted with Bro. Crumley, the young brother from Mercer University, who comes across the Georgia line to preach one Sunday every month. They know how to appreciate a faithful pastor, and want to pay him a good salary for good work. J. M. K.

In Memoriam

