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NUMBER 2.

We are told in the words of inspiration that "there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." This seems literally verified in our times. A murderer, in the shrewdest manner imaginable, may dispose of the corpse of his victim and think detection impossible, and yet, some loop-hole is left, some unfinished work is found, some foot-print is found, and then, link by link, the chain of evidence is woven until at length the world sees a criminal of the deepest dye. God's word is true: "Whatsoever a man soweth that shall he also reap." A boy begins slyly slipping pennies from his father's pocket, or his mother's trunk; he is but sowing the seed of a terrible habit. The passion for stealing grows on him. He becomes a clerk. He takes his employer's small change, and next his demands are larger; he doctors the books and uses money not his. Or, while running with some friend, in the hour of darkness, he goes through his pockets. Detection and shame come on him unawares. Every boy should hang these golden words in the chamber of his heart and think on them every day, "Honesty is the best policy." The dishonest have paths of crookedness to tread, whose end is ruin. The eye of Truth is over us and will bring to light all our meanness.

PASTORAL CHANGES.

The *Religious Herald* gives its readers a paper, read by Rev. A. B. Dunaway, on "Pastoral Changes." The writer gives some reasons which do not justify changes in the pastorate: A change should not be made because—

1. An opportunity is presented.—It is best for some men, at times, not to have an opportunity to move.
2. Because, there may be a few discontented and cranky in the church. It may be a part of his work to get them out, or to get them straight. At any rate, if he has the church at his back, the Aaron and Hurs holding up his hands, and God blessing his work, he ought to hold on and go forward.
3. Because everything does not always move along smoothly.—It would be a blessing to some churches if they had more friction. There is none in a great factory when everything is still, and there is none in a church when everything is asleep. Some churches are too lifeless to produce friction.
4. Changes should not be made because the work is hard. * * * As long as the old stock of sermons lasts, they are as contented as were Joseph's brethren when they feasted on the best of Egypt. But when the bottom of the barrel is reached, and nothing will do but hard mental work and fresh sermons, somehow a mysterious persuasion comes over them that the Lord wants them to work elsewhere.
5. The man who changes because his work is hard is a failure, and will always be.

But, there are reasons that justify a change:

1. When ill health, caused by climatic influences, operates against his usefulness. If he cannot be healthy and useful in one part of the great field, he can, perhaps, in another.
2. He should change when there is a want of adaptation and fitness. * * * He may be an excellent pastor, but the special demand is for superior preaching. Or he may have admirable powers as a scholarly preacher when the great need is for pastoral fitness.
3. He should change when his usefulness has ended, or is steadily waning. * * * A man who has two eyes and ordinary discernment can see these things, and ought not to wait for a call elsewhere until his resignation is sent in to him by the board of deacons. The pastor whose usefulness is in a declining state ought to step down and out before it dies.
4. He should change when he outgrows his field. Some men, by studious habits and by persevering labor, have outgrown the fields upon which they first entered. * * * It is pitiable, however, when a man thinks that he has outgrown the field, when really the field has outgrown him. This is sometimes the case and then he should change.

AMONG THE FILES.

While spending a few days during Christmas at the hospitable home of Dr. Jos. Shackelford, near Trinity, we had the opportunity to consult the files of the *Christian Herald*, the first religious paper, if not the first paper, published in the South after the close of the war. This paper was published by Shackelford & White, at Moulton, distributed by hand, and edited by Rev. Jos. Shackelford. While being strictly a religious paper, yet it de-

voted a large amount of space to secular news. All the proclamations from the various federal officials were published in this journal. The first we find is from James Johnson, provisional governor of Georgia, prescribing the rules for holding a convention by which the state could resume its old place in the United States Government. Following the proclamation is a circular from Brevet-Maj. Gen. R. S. Granger, from headquarters at Huntsville, in which he states what rules shall govern the freedmen in his district. They must find work or report to the contraband camp and be put to work. Those found unemployed were to be arrested and put to work on fortifications or other interests of the government. He was faithfully to carry out all contracts made with him as a laborer. In case either employer or employee should violate the contract a penalty was prescribed.

In the issue of July 25, 1865, is an article headed, "Gone to Mexico." Then the following names are given as Confederate officials who thought they would never live under the government of the Union again: "Gens. E. Kirby Smith, Magruder, Shelby, J. G. Walker and W. H. Preston, with about three hundred men, well armed and provisioned for six months; also, Gens. Allen and Moore, of Louisiana. These gentlemen, it seems, went over to raise coffee; but most of them came back.

In another column it is announced that President Johnson had released 43,491 Confederate officers and soldiers from the Northern prisons. That may not now strike our readers as having much meaning to it, but it was one of the gleams that brightened many darkened homes, and while we were but a wee bit of a child, we recollect the home coming of some of those released soldiers, and how mothers and wives blessed God that though the cause was lost a few of their loved ones were spared. Next comes "The Test Oath for Office Holders," and the "Amnesty proclamation of President Johnson." Among the market reports we find "Cotton dull at 48 and 49 cents." Under date of Aug. 4, 1865, we find the "Proclamation of Gov. Lewis E. Parsons of Alabama." Looking back through the past years, we are compelled to see much in this proclamation to admire, and we must believe that such men as Gov. Parsons enabled our fathers to pull the ship through the rapids. Under the caption of "Southern Emigration to Brazil" is a most patriotic and sensible protest against the citizens of Georgia leaving their state for Brazil. After speaking of the conditions of the war, the fight, the surrender, the return home, the amnesty proclamation, &c., he asks, "If conscience does not stand in our way of taking the oath, shall we allow pride, revenge, humiliation or any kindred sentiments to cause us to desert our state in this her extremity? Shall we leave those noble women, who suffered and dared so much, to eke out a wretched existence among strangers? Is our beloved state to be peopled by foreigners? Will our young men, who are our only hope, forsake us? In rebuilding the waste places; in the reconstruction of our social fabric; in quelling disorders which must inevitably occur from the abolition of slavery, are we to lose their aid? Is it manly? Is it just? May it not be cowardly?"

We suppose such appeals must have proved very beneficial in calling to the front the true nobility of our people. J. P. Pryor, in the *Memphis Argus*, addresses an article to Hon. Horace Greely, editor of the *New York Tribune*, in behalf of the prisoner, Jefferson Davis. An item appears in the same issue, saying, "Mrs. Jeff. Davis has applied to the authorities for permission to visit her husband. Not granted yet. Money is being subscribed at the North to relieve her wants. The paper sets forth that she is in destitute circumstances." A lady writes a loyal article to the *Montgomery Daily Ledger*, on Jefferson Davis, a copy of which appears in the *Christian Herald*.

Clinton B. Fisk, Brig.-General and Assistant Commissioner, publishes frequent documents concerning the freedmen's bureau. Passing over many interesting items, we find from the *Montgomery Ledger* that the legislature had appropriated \$60,000 to pay the way of legislators from north Alabama to the Capital. The comment given is that it was a beautiful spectacle! Had we the time to cull and the space to print we could continue *ad infinitum* to bring out the events of that momentous period.

If not careful you will hear the letter, but miss the heavenly and spiritual meaning.

What My Correspondents Say.

BAPTISTS AWAY FROM HOME.

A brother and his wife, who live in a Methodist community, sent me a small contribution with their "God bless it and you." A brother sends a good contribution for foreign missions, and says: "Our brother who has charge of the envelopes makes every effort to get one in the hands of every member. We have a member now in Lexington, Ky. He sent him an envelope and it came back with a contribution in it." "Our people were all away in the summer, and we can't get any money." How often we hear that! Why, bless you, brother, they will, every one of them, send you something if you send them an envelope and a request. They will enjoy it, too, more than any contribution they make, because it is so pleasant to think they are remembered at home. Try it the first collection you take. Don't slight or neglect the members who are away.

CHURCH BUILDING.

Bro. Lowry, our missionary at Blockton, where there are 3,000 people, writes: "We have begun work on our house; we will not have enough money to finish it; we will need \$300." Think of the cold winter that is so near and this faithful brother without a house to preach in. A good sister who reads the *ALABAMA BAPTIST* sends me her "butter-milk" money to help build houses at these missionary points. Can't some other sisters join her?

From northwest Alabama comes most distressing appeals for help to build church houses. I do hope Bro. Nunnally's board will soon receive the funds which the necessities of the cause demand.

Bro. Hall, from Mississippi, who helped in a meeting at Eutaw, writes me: "I have never been in any community where I have had my sympathies so much aroused for a little handful of struggling Baptists as in Eutaw. Bro. Apey is one of the best men I ever met, and if sustained will build up our cause there. Our people must improve their house, and in order to do this they must have help outside." Since the good meeting held there our little band, with only one male member, have gone to work; the house is being improved; but only today I received a letter from one of the young sisters, saying the work must stop for the want of money. How sad for the Lord's cause to suffer in that nice town for the want of a few hundred dollars.

THE WAY TO CALL A PREACHER.

How to settle on the right man in a short time is the question in our democratic churches. Often our pulpits are vacant for months and the church becomes hopelessly divided before a pastor is selected.

A brother writes me how they did at his church: "Our committee on correspondence simply obtained information in reference to a number of preachers and laid it before the church without recommendation, and then a ballot was laid without nomination, our desire being to get an expression without the influence of any leading member being exercised." Is that not much like the apostolic plan? No nominating, no debating society, no scheming and wire pulling, but earnestly praying the Lord to direct, and then cast the ballot. The church above alluded to, at the first ballot, chose the man, doubtless, of the Lord's choosing.

WANTS A LIBRARY.

A young preacher writes me to recommend some books for him to start a library. I give the list, thinking maybe others may want the same information:

The Annotated Paragraph Bible.
The Revised Bible.
Oxford Teachers' Bible.
Encyclopedia of Religious Knowledge.

Bible Dictionary.
Scripture Text Book.
Cruden's Concordance.

Dagg's Theology.
Broadus' Preparation and Delivery of Sermons.

Bunyan's Pilgrim's Progress.
Pendleton's Christian Doctrines.
Webster's Unabridged Dictionary.

This will do for a start. Then buy one book at a time. When you lend a book count it as lost, unless the borrower is an extraordinary man, or you are thoughtful enough to remind him of it. In the list above the first Bible is for constant reading while at home.

The Revised Bible is for reference, and the Oxford Teachers' Bible is to carry with you when away from home.

HE BELIEVES IN NORTH ALABAMA.

A brother in north Alabama writes: "You may depend on me to do all I can to wheel this part of the state in line. North Alabama will soon be

the key to the state. It is now the field for the benevolence of the other parts of the state, which by and by will 'restore four fold.'"

If we are wise as a denomination all that this good brother says of north Alabama is true. O that God would endow us with wisdom from on high to see our opportunity and seize the strategic points of that coming country!

The board believes in north Alabama; it wants to do yet more for that section, but we dare not neglect the old "black belt," where the bulk of its funds have been coming from. We hope, and we have good reason for it, that the coming year some of our north Alabama associations, which have not given much in the past, will become liberal supporters of the work. If they do not the board cannot do what is needed, and so the cause must suffer. We appeal to the brethren there to help us the coming year.

HE WANTS A TEACHER.

Before you read this please remember this place has been filled: "We want a Baptist, a Sabbath-school man, and a man who expects to follow teaching as a business." If the man is thoroughly competent, is a Baptist, a live Sunday-school man, and has this as his life's work, I hardly see what more a community could wish. And such teachers are always in demand. But the Lord deliver us from the sorry Baptists I have sometimes met, who were afraid to be very active in their church or Sunday school for fear it would render them unpopular among the patrons of other denominations! Better get some Christian of another denomination than to have such a Baptist about. And why shouldn't our young men take teaching as their life work? Nothing is more honorable; it ranks next to the ministry in point of usefulness; it pays a good salary if well followed. I am proud to see so many of our young men engaging in it. But we need more men and women who propose to stick to it. This is one of the greatest needs of the South.

W. B. CRUMPTON.

About Whisky Drinking Legislation.

Dear Bro.: In your issue of the 6th ult., I see a list of members to the legislature who are Baptists. I was proud of course to see that the Baptists numbered so largely (36 in all,) but just below said list I read something of what the editor experienced on his return from the capitol. I must say I was pained to see it. I was impressed with the thought, Would it not have been a blessing if such men could have been defeated? I have no allusion whatever to our (Bibb's) representative, for we are sure he was not among the number. But for any man, especially a professed Christian, who the good people have honored with such high office, to be found in a drinking saloon, is simply painful. I am impressed that a member to the legislature at conventions and before churches, has been awakening a new and livelier interest in our people in Italy and its evangelization. His "brick books" are bringing not a little money for chapels in Italy. Any one wishing to help him in his work, can address him at Liberty, Va.

MEXICO.

We are without any very late news from Italy, but take occasion to say that Bro. J. H. Eager, in his address at conventions and before churches, has been awakening a new and livelier interest in our people in Italy and its evangelization. His "brick books" are bringing not a little money for chapels in Italy. Any one wishing to help him in his work, can address him at Liberty, Va.

Help Bro. McCormick to build that much needed house in Zacatecas! He says: "Have had splendid services lately, and am encouraged."

Bro. Wilson writes that Miss Russell is making wonderful progress in Spanish, and will soon be able to do good work.

Bro. Powell is busy building a house in Coahuila for the theological school for native workers.

Nine graduates of Madero Institute are now teaching in Coahuila.

Rev. J. G. Chastain and Miss M. Lillian Wright, both of whom went out to Mexico in September, were married last month; and, early in this month, Bro. H. R. Mosley was married to Miss Olliphant, of Mobile.

From Mt. Vernon, Ill.

I closed the meetings at Fayetteville, Ark., with one hundred conversions and ninety-six accessions, leaving the church in very fine condition for aggressive work. Commenced here two weeks ago, and the Lord has been good to us; forty conversions, and nearly all have and will join the church at this place. I shall remain here about ten days longer and then go home for a rest of one month. I hope to begin with Dr. Lofton's church, Nashville, Tenn., about the first of February.

EUREKA SPRINGS, ARK.,

Where I live, is certainly the best place for ministers, lawyers, doctors, and all others whose mental faculties

Tidings from our Foreign Fields.

AFRICA.

Many will be grieved to learn that Bro. W. J. David has been compelled to leave the field. His physician ordered immediate leaving, and he sailed November 9th. He says: "It is with a heavy heart I leave the field; but the work is the Lord's, and he will take care of it."

Bro. Smith has left Abeokuta for Ogbomoso, and a man is sorely needed for Abeokuta. Where is he?

Bro. Eubank feels it necessary to send his child to this country, and asks prayers for himself and wife to help them bear this sorrow and the burdens of the work.

Four new men are needed for Africa. Where are they?

BRAZIL.

"Were we only to attend worship the six times during the week in three different places, and the women's prayer meeting one afternoon, besides other duties, we would not be idle." And those "other duties" are very numerous and some very honorable.

Bro. Barker writes from Bahia: "We are content and doing well. Have begun the language, and find it very easy to read or translate, but more difficult to speak." Later he writes: "Bro. Taylor baptized two persons in Valenca, a town of about 5,000, and others are deeply interested." There is also a good interest in Alagoas.

Bro. Bagby reports, October 6th: "Several persons have been baptized, and a number now ask for baptism."

CHINA.

Dr. Hartwell writes from San Francisco, Nov. 28th: "Our missionaries sailed this afternoon on the steamer *Oceanic*, in good health and spirits." So, brethren Tatum and Britton are nearing China now.

Bro. Bryan writes: "I think our work has made a real advance in the last three months." Miss Moon's visit was a blessing to the mission. Two good people have been baptized, and nearly all the members are interested in church work. Miss Moon, writing from Chinkiang, says: "The prospect here seems to me very bright and encouraging, and Mr. Bryan is most emphatically 'the right man in the right place.'"

Writing from Tungchow, she mentions the baptism of one fine young woman, and calls for helpers to enter open doors.

Mrs. Sanford, Canton, speaking of Sundays, says: "After enjoying the preaching service from 12 to 1 o'clock, and, once a month, partaking of the Lord's supper and witnessing the baptism of one from one to a dozen candidates (there have been baptisms every month this year except one), I return home to enjoy the rest of a quiet Sabbath afternoon."

ITALY.

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EUREKA SPRINGS, ARK.,

Where I live, is certainly the best place for ministers, lawyers, doctors, and all others whose mental faculties

have been impaired by over work, that I have ever seen. In fact, I have seen almost all diseases cured here, or greatly benefited, and many who had tried every other remedy known to man and had spent months at other watering places. I have seen the blind restored to sight, terrible eating cancers cured, and many cases of that terrible Bright's disease healed. The hotel accommodations are not surpassed at any watering place in the South. The Crescent Hotel is a fine four story stone building, with all its appointments in perfect order, and with table fare to suit the most fastidious. It cost about two hundred thousand dollars. There are also several other smaller hotels well and comfortably arranged, and with about one hundred boarding houses and private residences where boarders can be accommodated.

We have two Baptist churches, but not North and South—just Baptist churches; two Methodist, North and South; one Presbyterian; one Episcopal; one Campbellite; one Catholic, and one United Brethren. Round trip tickets, good for sixty days, can be had at Memphis, Tenn., and perhaps at Birmingham, Ala., via the Kansas City, Fort Scott & Gulf to Nichols, on the Frisco Line, and from that point to Eureka Springs, without change, and there are no better roads or more accommodating employees within my knowledge.

The first Baptist church at Eureka, joined by the city council, board of trade, county officers, and a large and enthusiastic mass meeting, invited the Southern Baptist convention to meet at Eureka Springs next May, and I understood that we lost it because they feared we would not have a place—meeting house or hall—large enough to accommodate the delegates. I am sorry the brethren thought that I was so very stupid as not to know what would be required. The lines of railway mentioned offered to give half fare. The convention ought to have gone there. It has never been in Arkansas. My wife was lying at the point of death at the time the convention was sitting in Richmond, or I would have been there to inform the brethren that we would have a place large enough to accommodate one thousand delegates.

Permit me to say that I have my three Harvest Bells song books consolidated now, and keep a large supply at Eureka Springs. They are being used by many churches, Sunday-schools and evangelists, North and South. They are really very popular. Round and character note, and word edition. W. E. PENN.

Mt. Vernon, Ill., Dec. 12, '88.

Loss of Time in the Spiritual Path.

Let me illustrate it by an incident. While driving from Brooksville the other day to Sumterville, and after crossing the Withlacoochee river and going through the "Wonders," a hammock several miles in width, I took a right hand road, when I should have gone straight forward on the road I was traveling. I came to a house soon and asked if I were on the road to Sumterville, and was informed that I had left that road some distance back. I then asked if I had not better turn back to my road. My informant said, No, go on until you come to a left hand road, take that and it will carry you back into the road you left. Now, near said left hand road I saw a sign posted up, which read, "Eight miles to Sumterville via Panasophkie." I took the left hand road as directed, and traveled on for some time, when I came to a road leading off at right angle. I turned left, out of curiosity, and soon came to another sign, and it read, "Eight miles to Sumterville via Panasophkie." Now, I knew this was a different sign from the other mentioned, and so I took out my watch to see how much time I had lost by taking the wrong road, and it was just half an hour. This made me late arriving at S.

On the way to heaven there is a path of duty. If one turns aside from this path for some illegal business, unlawful pleasure, or on some other wicked way, he is losing valuable time. Let him take out his spiritual watch and calculate how much.

Look out! he will be late; that is, he will fail in the accomplishment of the good he might have accomplished by sticking to the path of duty. Reader, are you in the path of duty? Leave it not for anything. Let us do the will of God.

Brooksville, Fla.

The Jerusalem that killed the prophets was not the material stone and houses, but they that dwell therein.—[St. Jerome.

Several Things in Brief.

I object to Dr. Henderson's allusion to baptism as "a mere ceremony." It is far more than this, 'tis a positive command, a moral obligation, an important duty.

On entering the room where the board of trustees of Howard College was assembled, on the evening of the 19th, the first thing that struck my mind was, What a solid looking company of men! I think the proposed plan of raising money under mortgage on the college property, or part of it, would be well enough, as the less of two evils—the one already settled on us, the other, only a possible future contingency. On the whole, there are increased reasons for hoping that the institution shall have a successful future. A prettier locality for a college, for residences, a city, is not to be found in Alabama. In all sincerity I say it, my humble judgment and feelings, in my former favor of Anniston as compared with East Lake, are so far changed, simply and alone by what I saw in this visit, that I shall send my son to the Howard at its present place, with as much confidence in his moral and social safety as I would feel in sending him to Anniston, or any other town or city in the state. At the opening of the next session I hope to have my boy at East Lake, if nothing capriciously changes my mind, and God should permit us to live. Although the number of students is smaller than it would have been, but for the yellow fever agitation, a nicer set of boys and young men I seldom ever saw together. The faculty is composed of among our most trustworthy brethren. My candid apprehension that Dr. Riley might be wanting in the lack of ripe years and more experience was compensated, if not removed, by the discovery of a single thing, not to mention any other—he will utilize the details of Baptist influence, i. e., he will look to the items to make up the aggregate of influence, which is so indispensably and universally demanded for the life and best being of all colleges, whose support hangs on the popular good will and sympathies, patronage and purse. No president of Howard College has ever practiced the principle which I have endeavored to line out in the above sentence as did my lamented classmate, S. R. Freeman. And no man has ever united the sympathies and gathered the sons of the Baptist brotherhood throughout the state as did Sam Freeman. To put too much dependence on the grand divisions of our denominational influence, is to ignore the genius of Baptist polity and organization, and weaken rather than strengthen our projects and enterprises. If the old Roman aphorism is true and forceful of any nation or people, it is true of the Baptists, "The voice of the people is the voice of God."

W. WILKES.

Trip Notes.

BIRMINGHAM BULLET.

That was an awful Saturday night I spent in Birmingham. I write it up for the benefit of those who do not read the daily papers. The hotel where I stopped was near the jail. Soon after retiring, the crowd came and were halted by a line of police only half a block away. There was no sleep to be had, so I stood in front of the hotel and studied human nature till three o'clock. I have seen the sensational headings of the newspapers—"The mad mob of two thousand" and "The infuriated mob of five thousand." There were not one thousand in the crowd at any time. They were the best natured set of men I ever saw, to be planning for desperate work; indeed, they were so merry, and without organization, I could but believe there was a secret understanding between them and the authorities, to deliver up the prisoner after a slight show of resistance.

I was surprised that no body harangued the crowd. I heard no one begging them to disperse, neither did I hear any body urging them on. There might have been some talk of this kind close up at the front, but it was not very earnest. I very much doubt if there were one hundred men who were any ways in earnest, the balance were drunken loafers or idle lookers-on. The saloons contributed largely to that Saturday night's work. It was said that some of the poor fellows who were shot were drunk at the time. I did not see a pistol or weapon of any kind in the hands of the people. The mob proper was composed entirely of laboring men, many of them just from their work, and I have no idea there were half a dozen pistols among them.

REFLECTIONS.

If some influential citizens had

mounted goods boxes and begged the people to disperse, telling them of the preparation at the jail, I believe their words would have been heeded by every sober man in the crowd, I reproach myself now for not doing it myself, though the thought did not occur to me till after the firing.

While I do not for one moment excuse mob law under any circumstances, I shall always believe that two loads of bird shot would have put the whole crowd to flight. Before they got near the jail, I saw nearly all of them run at the explosion of a small pistol or a fire-cracker.

The guns used at the jail were Winchester rifles, carrying a "one ounce ball. Numbers of the wounded and dead were fearfully mangled. Many were shot in the back, showing that they were retreating at the time.

After the firing I had ample opportunity to discover who the dangerous element was. The foreign element, almost alone, discoursed of dynamite and organization. One stalwart German, in broken English, said: "Men, all we need is organization. Where is a leader? What we do must be done before morning. To-morrow this town will be full of melody."

WHISKY'S WORK.

If the truth shall ever come out with reference to the "Hawes tragedy," whisky will be written down as the cause of it. The man drank and so did the wife. While drunk they quarreled and fought.

Liquor drinkers were their visitors and companions, of course. This led to other troubles, which drove the husband and wife apart. Finally the whisky-hardened wretch was ready for any crime.

But for liquor the mob never would have been formed. Before it is ended the state and city will have paid out thousands of dollars in prosecuting the victims of this accursed traffic. We allow men to pay us for the privilege of making criminals, and then we spend the money thus obtained in prosecuting the criminals.

"How long, O Lord, how long." A mother and two children murdered, twelve men dead, most of them leaving families, and many others wounded, thousands of dollars spent in protecting and prosecuting the prisoner—all caused from whisky!

Fellow Christians, hate liquor. Fight liquor. Pray against liquor. Vote against liquor. Teach your children to hate liquor.

Our daily papers and many of our prominent citizens are against us in this fight, but God is on our side. Only stand to your guns and victory is ours.

W. B. CRUMPTON.

Marion, Ala.

Have you a Boy to Spare?

The saloon must have boys, or it must shut up. Can't you furnish it one? It is a great factory and unless it can get about 2,000,000 from each generation for raw material, some of these factories must close out and its operatives must be thrown upon a cold world, and the public revenue will dwindle. "Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Which one of your boys will it be? The minotaur of Crete had to have a tribute full of fair maidens each year; but the minotaur of America demands a city full of boys each year. Are you a father? Have you given your share to keep up the supply for this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to contribute more than its share. Are you not selfish, voting to keep the saloon open to grind up the boys, and then doing nothing to keep up the supply?—*Presbyterian*.

Doctrinal Preaching.

It is unpopular now to do much doctrinal preaching. It is impolite and out of place, and might entrench upon somebody's feelings, and particularly so with baptism. No—the distinctive lines of demarkation must be softened down, and a sort of quasi-union course observed. Something that one cannot say certainly what it is—a nothingness I call it—a little "fish, flesh and fowl" mixed—a sort of broth affair, suitable to weak stomachs and delicate nerves. Now, I have no use for that; it is all too weak for strength of faith and manhood. Give me the Bible, strong or weak, and none of your slush. If a man is a Baptist or immersionist, let him say so and stand up to it like a man. It's a free country, and why not be free in opinion, doctrine and practice? Off with the "tender-foot!"

R. I. DRAUGHON.

When God sends a faithful gospel messenger to a man, it is sign of great love to that man's soul.

Alabama Baptist.

MONTGOMERY, ALA., JAN. 10, 1889.

Rev. J. W. HARRIS, Editor.

Special terms will be made with agents soliciting subscriptions.

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

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

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

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

Advertising rates quoted on application. You will confer a favor by mentioning this paper when you answer an advertisement.

Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

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

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

Montgomery, Ala.

Office upstairs, 17 1/2 South Perry Street.

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

"WHAT BAPTISTS BELIEVE" is a splendid work, in small form. This we give free to new subscriber and two dollars.

ANY preacher who sends us four new subscribers and \$8.00 can get a copy of Broadus' Sermons and Addresses. This is an invaluable help to every student of the Bible, whether he be a preacher or not.

PARTIES desiring mortgages and crop liens will address The Baptist Printing Co., Montgomery, Ala. Four for 10 cents; twenty-five for 50 cents.

FIVE hundred printed envelopes for \$1.50; five hundred note heads for \$1.50; five hundred bill heads (six lines) for \$1.50; five hundred letter heads for \$1.00. All first-class material. Address orders to Baptist Printing Company, Montgomery, Ala.

MOBILE gets \$170,000 for continuing the improvement of the Mobile bay.

WELCOME to Bro. Early, of Talladega. We rejoice that he is now an Alabamian.

LARGE numbers of negroes are constantly leaving Alabama for the Mississippi bottoms.

TWO negroes were seriously injured in Montgomery last Thursday by the falling of a telegraph pole.

BISMARCK's health is in a critical condition. He has received over five thousand telegrams offering sympathy.

The colored Catholics have recently held their convention in Washington City, the first of the kind ever held.

STATE Secretary C. L. Gates delivered a splendid lecture before the Y. M. C. A. of this city on Sunday evening last.

By all means let us have a pastor's congress and let Dr. Frost prepare the program. A real preachers' meeting would result in untold benefit to us all.

As we go to press we learn that Commissioner of Agriculture Kolb gains the printing case recently before the courts. Will say more about it next week.

We ran short of our issue of Jan. 3rd. We need about fifty or sixty copies. Will our readers who have looked through their papers be so kind as to send them to us.

BRO. HUCKABEE, in a speech at Fellowship church, said: "The ALABAMA BAPTIST is the best watch dog any family can get; it is watchful of the morals of the boys and girls."

CORRESPONDENTS will please note the change in the address of Rev. Jno. W. Stewart from Mounds to box 28, Evergreen, Ala. He has not only moved, but is trying to "move things."

MR. S. STEINER, one of Greenville's richest and most public-spirited citizens, died suddenly Wednesday night last. He will be greatly missed by many people. We tender our sympathy to his family.

The Georgia legislature passed a bill giving the white children the benefit of the money collected for school purposes from white tax payers and to colored children that gotten from negro tax payers. Gov. Gordon vetoed the bill as being against sound public policy, and a violation of the spirit of both state and federal constitution.

It gladdens our heart to be able to report the removal of Eld J. B. Huckabee to Town Creek, Ala. He will preach for the churches in the Tennessee valley, and we expect to hear good things from him.

OUR little friend of other days, Miss Mamie Throckmorton, of Tusculum, was married on the 31st of December to Mr. Wall, a young man of excellent character. Our congratulations are given them for a long and useful life.

MR. HARRAHAN, late general manager of the Louisville & Nashville railroad, has accepted a similar position with the Lake Shore & Michigan Southern railroad. Mr. Metcalf, a gentleman of very fine business character, succeeds Mr. Harahan.

REV. B. F. RILEY, president of Howard College and vice-president of the Home Mission Board, says we have no need for the Sabbath-school publications of *Kind Words*. Nine-tenths of the Southern Baptists heartily endorse his position, and this Jas. P. Harrison & Co. will discover to their sorrow.

GENERAL MANAGER F. B. CHILTON is pushing the immigration business. He has appointed Hon. John T. Patrick, of North Carolina, to visit Northern and Eastern cities, and Hon. Logan H. Roots to visit Western cities, to see what offers will be made to induce the bureau to make a permanent exposition in their cities.

HAVE we had sorrows during the past twelve months? Then let us praise God that they have not been greater. Have we had misfortunes during the year just closed? Then let us praise God that they have not been greater. In all our ways let us acknowledge and praise God for his mercies and loving kindness to us.

THE license from whisky saloons in Eufaula for last year was over \$6,000. Did that pay for the loss of life? Did it pay for the disgraced women? Did it pay for the heart aches and tears of fond wives and mothers? Did it pay for the dishonor heaped upon society and God? Christian men and women of Eufaula, make answer in the fear of God.

MANY of our brethren and sisters are responding to our appeals for help with a readiness that is encouraging. Judge Booth, of Prattville, sends the paper to a couple of poor sisters. Renewing, he says there is really very little excuse for one to delay paying his newspaper subscription. Wish all our readers could just think that way and do as Bro. Booth does.

DR. M. B. WHARTON gives the Baptist brotherhood a new word. The Episcopal church has its rectory, the Presbyterian its manse, the Methodist its parsonage, and the Doctor sees no reason why the Baptist churches should not have a word to designate the homes of their pastors. Pastors means a place where the pastor resides. The First church, Montgomery, have completed their parsonage and Dr. Wharton has moved into it.

WE learn that an effort will be made to have the prohibition law of Benton, and other sections of Lowndes county, repealed. It is to be hoped that this is not true. Every thoughtful citizen must surely be ready to acknowledge the blessings conferred on that county by this excellent law, though perhaps it has been too poorly kept. We hope that every lover of sobriety and peace will go to work and use every endeavor to keep the law, and then endeavor to see that the law is enforced.

AT a late meeting of the finance committee of Adams Street church the committee recommended that the church raise \$1,500 to pay the pastor's salary and meet other expenses during the present year. At the next business meeting of the church the recommendation assumed the shape of a resolution and passed unanimously. Thus, it rejoices the faithful soldiers of the cross that the day has dawned upon this people and they are beginning to live in a new era—one we trust of continued prosperity.

SPEAKING to a father about taking the ALABAMA BAPTIST, we were informed that his children read the Atlanta Constitution, in which there was a fine sermon each week. As this was not the first time brethren had tried to excuse themselves in this way, we thought of an answer. At once we asserted as a fact that his children never read that sermon; that was not the kind of reading they were looking for. He confessed we were right. People don't go to secular papers for religious instruction.

BROTHER, please don't read the appeal from Bro. Ward and then forget what he says. He lays before you the cold facts. Howard College needs \$4,000 in order to pay her professors for the present year's work. The members of the convention said they would help raise this sum. Only a few churches have responded. No more faithful men were ever connected with a college than our professors, and we should not let them bear the burdens alone. Make an effort at once, dear pastor. Don't say, "So many calls," and then do nothing. Your people will grow by the frequent gifts they make.

WE do not know whether or not the name of the Judson Female Institute will be changed to the Judson College, but we prefer the old name. We observe the latter name on the photograph sent us, and think we express the sentiment of our people largely when we ask that the old name be given the new Judson. We prefer the old because it implies the character of the school. Give us the sweet old name, Judson Female Institute.

THE announcement is made that Mr. Chappell Cory, of the Montgomery *Advertiser*, has resigned his position on that paper, and will become editor-in-chief of the *Age-Herald*, of Birmingham. Mr. Cory still retains an interest in the *Advertiser* as a stockholder, but will in future reside in Birmingham. We regret to see him leave Montgomery, but wish him success in his new home. He is one of the best writers in the state, and the columns of the *Age-Herald* will be filled with spirited, interesting reading. He is a fearless writer, who wields a ready pen, and the Birmingham people will soon learn that without a doubt Chappell Cory is editor of that paper.

A HAPPY MARRIAGE.

Married, in the Baptist church at Tusculum, 8:30 p. m., Dec. 31, 1888, Mr. Jno. Miller, of Sheffield, to Miss Emma Stanley. The silver knot was tied by Dr. Jos. Shackelford, in a most beautifully worded ceremony.

Kind friends had decorated the church with flowers and evergreens, and the beauty and elegance of the contracting parties were in unison with their bright surroundings.

After the marriage about seventy-five friends repaired to the Cleveland House at Sheffield, and partook of a magnificent repast given by the groom.

May the blessings of our Heavenly Father attend these worthy young people.

IMPROVED ORDER OF RED MEN.

We have been handed, by Mr. B. F. Roberts, the Great Sachem for Alabama, a copy of the "Red Men's Advocate." Most of our readers know but little of this order. It is a benevolent institution, founded, as is believed, during the Revolutionary war, but its written record begins from the year 1812-13. Its objects seem to be good. It aims to benefit socially its members. The sick and needy are carefully watched over. This order is no place for a lazy man. It inculcates industry, honesty and frugality. The cost of joining this body is very small. Parties who would like to join such an order can correspond with B. F. Roberts, Montgomery, Ala.

HERE is a question that is asked now and then: A person joins the church by experience, but fails to be baptized, refuses to be baptized. Is such party really a member of the church? If so, what rights in the church has he? We reply by saying, The church only receives such an individual as a candidate for baptism. He is not a member until after baptism. The clerk should not place a name on the church roll until after his baptism. This simple illustration will show our readers clearly the correctness of our position: A man puts his application before a lodge of Masons and is elected to membership, but he is not a Mason until certain ceremonies are gone through with.

THE mission Sabbath-school in the Southwestern part of the city continues to grow. There were about eighty in attendance last Sabbath, and the house is getting too small for the increasing numbers. Maj. Harris received a donation of forty Bibles from the American Baptist Publication Society, and distributed them among the children who have none. A lot of Testaments will be distributed among the smaller children next Sabbath. The continued prosperity of this school is indeed gratifying to those who have labored so faithfully to make it a success. We would urge all to visit the school, see what is being done, and then you will feel encouraged to work for the Master with more zeal than ever before.

THE January number of the *Treasury*, edited by J. Sanderson, D. D., (published by E. B. Treat, 771 Broadway, N. Y.) contains one of Dr. Wharton's charming lectures, "Abigail, the wife of the Shepherd King." It is one of the series of lectures he has recently had published by E. B. Treat, on "The Famous Women of the Old Testament." Under the department of "Noted Preachers," is a sketch of the life of Dr. Wharton. A splendid engraving of the Doctor appears as the frontispiece, while a handsome picture of the First Baptist church adorns another page in the book. We are pleased to know that our brother's efforts in having his lectures published have been crowned with success, and those who would enjoy a rich literary feast should not forget to add to their libraries this charming book of lectures—"The Famous Women of the Old Testament."

THE Morris Avenue Hotel, Birmingham, is a good place to stop when in that city. See advertisement.

HELP THE MINISTERIAL BOARD.

The urgent appeal made by Dr. Wharton for the Ministerial Board should go to the heart of every Christian man and woman in the state. The Board is in great need of money at present and our churches over the state should let their contributions be immediate and liberal. To keep our young men at college we must have the money to pay their way through. Christian people of Alabama, do not let us plead in vain; the cause is suffering and your prayers and contributions are needed. Shall we cry for help, and cry in vain? Will you do your part for Christ and his cause? In the beginning of the new year let us do more for our young men who are preparing to do the Master's work and in so doing we will be blessed by him in coming years. Send contributions immediately to Bro. Geo. W. Ellis, Treasurer, Montgomery, Ala.

THE town of Leighton is on a boom. They have about completed a splendid new college building, and soon will have a school opened, under the direction of a first-class professor. Lands are increasing in value and many nice residences are being built. Prohibition has done a big thing for Leighton, though the law is still being violated. The moral sentiment of the people will not long tolerate these violations. Among the best temperance workers of this place are our two friends, Messrs. Paul and Frank King. They are successful merchants. Soon after they opened business in Leighton, friends thought they could get so much more trade by selling whisky. They said when they had to do that for trade they would close up shop. They have grown rich, and have all along fought the traffic, and now even the whisky element stand by them, so far as giving their trade is concerned. Right will always prevail.

"MINISTERS ought to be honest and act in a business way," is about what a good brother said to us a few days since. His church had been in correspondence with several preachers. Two of them had made positive engagements to meet the church at stated times; neither of them came, and after two or three months' delay, one wrote, saying that his church had raised his salary, or could not give him up. The other wrote, saying positively, "I'll meet you people sure on such and such a Sabbath; make an appointment for me." The day came, the congregation was there, but not a word had been heard from the preacher, and up to date he has never written to say why he failed to come. Brother, if you have no reasonable idea that you can accept the call of a church, don't visit them on trial. If you send an appointment and then can't go, either telegraph or write, so that your message will get there before the audience assembles. Untold harm sometimes comes of this failure in preachers to keep their engagements. Several years since a certain church in Alabama contracted with a preacher in another state. When he accepted, great hopes buoyed the church; month after month he dallied with them, and finally wrote, "My old church has raised my salary and I can't come." The church became dispirited and has never since done any good. Never threaten to resign unless you mean to do so at once. Don't court more than one church at a time.

VARIOUS EXPERIENCES.

Fresh from a fine dinner at the home of Mrs. Dann, given in honor of her newly married son and daughter-in-law, we started, on the evening of the 27th, for Selma, to stop over night at the hospitable St. James for a good rest before beginning a new our newspaper canvass. Friday morning found us seated by Mr. James DuBoise, on an E. T. V. & G. train, discussing exploded booms and their victims, &c., &c., never dreaming of danger, when suddenly a jarring, grinding sensation told all too plainly of a train off the track. With a surprising self-possession we grasped the arm of the seat on which we were sitting and braced our feet against the rounds of the opposite seat. Our friend, with a "climbing up the golden stair" bound, sprang for the top of the car. With our left hand we pulled him down on us, and there we both remained until the last bound of the disabled car broke our hold; and when all was over we found ourselves, with Mr. DuBoise laying across our body, against the side of the car, our left elbow sticking through the window and the blood pouring from a slight cut on the arm. So soon as we discovered that there were no chances to procure any "accident" money, we turned our attention to the other passengers. Nobody had any bones broken, but several received cuts and bruises. Mr. Robt. Young, of Selma, was painfully hurt in the back. He has since about recovered.

Grateful for divine protection, we renewed our travel until Plantersville was reached. There Bro. Matt Gay put his horse at our disposal, and a seven mile ride took us to Fellowship church. This church enjoys the pastoral care of Eld W. J. Ruddick, as

faithful a Christian as an Irishman ever became. This church has for many years been content to worship in a mere hull of a building, but recently somebody said, "Well, we really ought to ceil our house," then a poor, but practical, brother laid down one dollar and said, "I'll start the subscription," and on it went until the house was ceiled. Each window has lights in it, and the house is warmed by a stove. If we mistake not they expect soon to have a nice chandelier and side and pulpit lamps adorning the church, then a coat of paint will naturally follow. It is surprising how easy it is to fix up a church when somebody makes the move.

The neighborhood where this church is located is called Morrowville. The country is quite hilly, but produces well. The farmers are in good circumstances, living at home. Nearly everybody belongs to the Baptist church, and on the second day of the meeting gave us a fair congregation. We secured for the BAPTIST one dozen new subscribers, and got Bro. R. W. Little to act as agent. He will always be ready to send money for the brethren and sisters. We enjoyed the hospitality of his home one night. He is a live business man, and an active church member.

The preachers present were, Elds. J. M. McCord, W. N. Huckabee, W. J. Ruddick, A. Andrews, and the writer. Bro. Andrews was honored with the moderatorship, and during the session made some appreciative speeches. His health is good, and his interest in the Redeemer's kingdom as lively as ever. There being no talking laymen present, the preachers had full swing, and they all swung. It was a source of pleasure to note the great improvement in brethren Huckabee, McCord and Ruddick since we last heard them preach or speak. These dear brethren are doing much good in their respective fields. Saturday night was spent with Bro. Huckabee and family at Plantersville. This brother has a real helpmeet in his wife. They are working together to raise their children in the nurture and admonition of the Lord. Bro. Huckabee is loud in his praises of the good people of Evergreen church. Through much sacrifice they have completed a neat and comfortable house, and have as good lights as are needed.

The next fifth Sunday meeting will be held with the Evergreen church, beginning Friday before the fifth Sabbath in March. We hope to go with the brethren and bring out nearly fifty new subscribers.

FIELD NOTES.

Bro. Jas. Hogan is a friend in need. Rev. P. L. Moseley has moved from Henderson to Milo.

Rev. T. A. Kelley has moved from Hanover to Hollins.

Rev. R. Deal has moved from Echo, Dale county, to Ozark.

Bro. Anderson reports that the cause in his field is prospering.

Bro. Richardson, of Sumterville, is lonesome without the BAPTIST.

Notify us of mistakes. It affords us a pleasure to make corrections.

Will Bro. E. H. Newman send us his postoffice, so that we can stop his paper.

Rev. H. Clay Taul is laboring faithfully in his Cahaba valley mission field.

Bro. W. S. Adams, of Salem, sends us Christmas greetings and a number of renewals.

Bro. R. C. Ledbetter has moved from Lot, Marshall county, to Walter, Cullman county.

Bro. Covington, of Clopton, believing us to be in earnest about needing money, sends us \$5.

Dr. Lofton is doing a fine work in Nashville. He is still good at his blackboard lectures.

Rev. N. C. Underwood, of Brundidge, is a pastor who is always working for the BAPTIST.

Bro. Ashcraft is doing his best to build up a fine Sabbath-school in the Lowndesboro church.

Tusculum and Sheffield present inviting fields to preachers who are not afraid of hard work.

Rev. H. R. Schramm, of Mobile, is a faithful worker, and we trust that Alabama may not lose him.

Bro. R. E. R. Hicks, superintendent of education of Chilton county, was in to see us on the 28th ult.

Our readers will regret to learn that Bro. Milo Kimbrel, of Baylor, lost his residence by fire two months since.

Our Christian friends of Scottsboro will, no doubt, rejoice now that whisky is no longer to be sold in that town.

The ladies of Abbeville gave a successful entertainment for the benefit of the Baptist church during Christmas week.

Bro. C. C. Sellers, of Randolph, knows that it takes money to keep the paper going, and wants to help us improve it.

Our old friend, D. P. Watts, of Caledonia, sends renewal, and doesn't "see how any Baptist can neglect to take the paper."

Rev. J. H. Pope has moved from Esta Bogota to Ironaton. We shall expect a good list of new names from his present post office.

Sister Jesse Cox is an appreciative reader. She says the paper brightens many hours of her life. Wish all our sisters could feel that way.

A Methodist brother, of Decatur, informs us that Dr. Gwin has accomplished a great amount of good for the Baptist cause in that town.

Rev. J. S. Yarbrough, of Orion, has resumed the work of his former pastorates. He sends us some new names, and gets Dr. Broadus' sermons.

Blank contracts for wage hands, or share of crop for sale here. Lien notes and mortgages and other blanks that may be needed can also be furnished.

Sister A. J. Dawson has removed to Augusta, Ga. She is hard at work for the Master, and feels cheered by what news she receives from Alabama Baptists.

Rev. G. W. Webb, of Paris, Ala., was made the happy recipient of a new overcoat as a present from the ladies of Rehoboth church. His salary was also paid in full.

Pastors who are willing to aid us in securing renewals from their members will please inform us by postal card, and then we will send list and how they stand. Who will help us?

Has the Missionary Baptist a legal right to receive a member of the Primitive Baptist by letter without a profession and re-baptism?—H. Will some one please answer briefly?

Rev. L. R. Gwaltney sends us greetings from Rome, Ga., and tells us how the weekly visits of the BAPTIST delight his home. The Doctor is making a success of Shorter College.

Rev. L. D. Bass has severed his connection with the Greenville church and has accepted the call to Greenville, Mich. May the Lord direct him and bless him in his new field of labor.

Brothers McCord, Ruddick and Huckabee have favored us with some orders for printing. Preachers of this state are having more printing done than ever before. That is one sign of progress.

Dear old brother Hooks, of Morrowville, has had a great deal of affliction in his family. He loves the BAPTIST and sends us \$5. We appreciate his situation and credit him accordingly.

The ladies all write like sister Kimbrel, "I love the paper and can't do without it." The brethren sometimes say, Stop, but the sisters rarely ever. Maybe that's because they have more religion.

Next Sabbath is the day appointed for the election of officers of the Adams Street Sunday-school. A number of committees are to be appointed, and the day will be a very interesting one for the church and school.

Deacon Jno. W. Jones, of Jefferson, sends renewals and a new subscription with congratulations and good wishes. Some people may covet wealth, but we rejoice in the friendship of good men and women.

Bro. Streety, the whole-souled merchant, has been appointed chairman of the building committee of Hayneville church. He is a good worker and we expect to learn of some of the evidences of his superior working qualities.

Bro. G. S. Anderson, at his request, has been relieved of the church at Verbena for the present year, and will continue to serve Lowndesboro, Hayneville and Fort Deposit churches. He will preach at Ash Creek on fifth Sundays.

Bro. Frank S. Moody, of Tusculum, lays us under renewed obligations by sending renewals to brethren and sisters of his city. By the way, the best temperance speech to which we ever listened was delivered by this brother.

It is with deep regret that we learn that Bro. S. P. Lindsey has been compelled to leave Howard College on account of illness. He has made splendid progress in his studies, and if God spares him he will be a bright light in the ministry.

Rev. J. B. Appleton, of Collinsville, writes us a very encouraging letter. He has been a constant reader of the BAPTIST from the first issue, and has learned to love the brethren, all over the state, from their writings and personal association.

The following subscribers will please send us their post office addresses, as we cannot attend to their letters until this is done: A. Z. Varner, R. J. Whitstone, E. H. Newman, L. J. Richardson, W. H. Kearley, Mrs. J. A. Smith, and Joel M. Carlisle.

Is it not strange that parties most favored by us are the first to complain at what they think our mistakes? A brother reads the paper for a year or so, and then writes, "I gave myself no concern, as I thought you would stop it when my time was out. Why, did he not know that it had not been paid for? The newspaper law says you can't force an editor to stop your paper until you have paid up all your dues."

The Baptist Reflector, speaking of Rev. A. W. McGaha's work at the Central church, Chattanooga, says: "Under him the church almost doubled its membership in one year. He was a strong worker, and with strong powers of mind and heart, did much to develop the church."

Supt. Davidson, of the First church, is working hard for his school. He is laboring earnestly, and will have the prettiest Sunday-school room in the state, if he receives the support he should have. Under his leadership, the school will accomplish much work this year for the Master.

The Western Recorder says most of the parties who ask that their paper be discontinued write very poor hands and compose and spell badly. Our experience is of the same kind. Perhaps it shows that only the most unintelligent fail to appreciate the worth of a good paper in their home.

Bro. Wm. Jordan, receiver of public moneys, never loses an opportunity to show his friendship for this paper. When men come in to enter land he often induces them to give him money for the ALABAMA BAPTIST. He is a true man whom we would like to see Mr. Harrison retain in office.

On last Sabbath Bro. Thompson invited all those who had joined Adams Street church since last October to come forward and receive the hand of fellowship from the church. Twenty-one were present, a number being absent. The church at this point is growing stronger, and there is great cause for rejoicing among the people of God.

If our subscribers knew how much labor it costs us to hunt up names when postoffices are given incorrectly, or not at all, they could sympathize with us sufficiently to be more careful. It is a small matter to you, but it is important to us. Some letters cannot receive any attention, because of the time required in hunting up postoffices.

Rev. W. D. Gay preached an interesting sermon at the First church on last Sabbath night. Bro. Gay is a graduate of the State University, and was a student of the Theological Seminary at Louisville, Ky., for one session. He has just returned from an extended tour through Europe. His ordination will take place at the First church on next Sabbath.

Among the best publications that come to our office is the American Magazine, published by the American Magazine Publishing Co., New York, at \$3 per annum. It is full of choice reading. Some of the best writers of the country contribute to its columns monthly. Among those who are now writing for this magazine is Miss Zittella Cocke, who is well known to our readers.

Sometimes our book-keeper makes a mistake in entering credits on subscribers' papers, and when a bill is sent the brother files into a passion and says, "Stop my paper; I can't pay for it but once." Instead of that, simply write us of the mistake, and we will correct it so speedily that your feathers won't even get ruffled. Gentleness is a paying commodity to handle.

Bro. John Huguley, of Douglasville, Texas, called in to see us on Monday evening last. He was on his return home from a visit to LaFayette, Ala., which place had been his home for a long number of years before removing to Texas. He was a citizen of Chambers county over thirty years, and is not only familiar with Baptist interests in that county, but with those of the state. He has never forgotten the BAPTIST, having been a regular subscriber since the paper first started. We wish him many years of useful service.

The January Statesman contains "Reform of the Foreign Service," by Hon. C. C. Bonney, "Fundamental Assumptions," by Rev. John Bascom, "Child Labor," by Rev. C. Perren, Ph. D., "Difficulties of Party Reorganization," by Walter Thomas Mills, "Personal Liberty," by John Z. White, "Why the South is Solid," T. E. Hanbury, "Prohibition and Free Soil," John C. Simmonds, "Protection," Frank Gilbert, editorials, current events, etc., etc. 20c. a number; \$2 a year. The Statesman Publishing Co., Chicago.

Bro. J. E. Barnes writes us, from Bucksville, Ala., of the ordination of brethren T. L. Shamblin, E. P. Blanchet and John Burgin to the office of deacons in Roup's Valley church. Bro. Yerby preached the sermon and Bro. Blake offered the prayer. This church has taken on new life. For seventy years it has stood unceasing, but now it is comfortably ceiled, heated by two stoves and is well lighted, so that services can be held in the coldest weather. Bro. Barnes thinks they will do something for missions this year.

A few weeks since we had a pleasant visit from Bro. Coupee, of Pensacola, Fla. He told us of the noble efforts the brethren were putting forth to make a success of the Palafox Street Baptist church. This is a new church, and is a member of the Elgin association. Pensacola has a population of 15,000, and of that number the Catholics claim 4,000. So you see how

great need there is for strong and well manned Baptist churches in that city. Efforts toward building a church by the Palafox brethren will be made. Any help from our readers will be greatly appreciated.

The Century Magazine for January is on our table. This number is very interesting and abounds in readable articles. Some of the best writers are contributors to this popular monthly, among them the following: W. J. Stillman, Frederick Remington, Wm. Wilfred Campbell, Mary Hartwell Catherwood, Geo. W. Cable, Chas. deKays, Edith M. Thomas, George Kennan, Henry Eckford, Richard P. Auchmuty, Zoe Dana Underhill, A. C. Gordon, Edward L. Wilson, J. G. Norday, John Hay, Agnes Maule Machar, Geo. W. Jessop, Jno. S. Wise, and a poem by James Whitcomb Riley.

I think we are progressing steadily. Congregations grow in interest. Several additions since last I reported. Also several valuable workers have moved to other places. But this only means more work for those of us who are left. On the 5th the deacons of our church closed a trade for one of the best houses in Eufaula, for a parsonage. It is a splendid place and we are to pay a goodly sum of money for it. From this time forth the Baptist pastor in Eufaula will have a home in keeping with his members. We were handsomely remembered Christmas. I am hard at work and happy.—W. L. Pickard, Eufaula, January 7th.

One of the choicest collections of vocal music ever prepared for the public has just been issued, under the title of the "Popular Song Collection." It is a large book, sheet music size, beautifully printed and bound, and contains 144 pages of carefully selected songs by Tosti, Marzials, Cellier, Moir, Jacobowski, Mateli, Booth, Osgood, Adams, Temple, Watson, and many others. Those who desire a good book of songs that are above the ordinary, or "trashy" sort, and yet not difficult, will be pleased with this book. All of the songs have piano accompaniment. The price is \$1.00, by mail to any address, by Oliver Ditson & Co., Boston.

The January number of Lippincott's Monthly Magazine contains: Hale Weston, a novel, by M. Elliot Sewell; The death of summer (a poem), A. W.; Edgar Allan Poe, R. H. Stoddard; Song, Langdon Elwyn Mitchell; Literary society as she was seen, Charlotte Adams; Sympathy (a poem), Curtis Hall; The capture and execution of John Brown, by an eye witness, P. Pointexter; Diana (a poem), Wilson K. Welsh; At last: Six days in the life of an ex-teacher, John Haberton; Fourth day, a counterfeit presentment; Our one hundred questions.—VI.; Book talk, Wm. S. Walsh; A letter from Amelia Rives, Burned books, The story of an African farm, Mrs. Elizabeth Stoddard's Novels.

At a regular meeting on the 21st of Dec., 1888, it was agreed that we hold quarterly missionary meetings for the purpose of discussing the mission question at large. The following is the program for the first meeting, which is to be held on the 2nd Sabbath in January, 1889: 1, Music and prayer; 2, Foreign missions, Rev. R. H. Harris,

Alabama Baptist.

Words of Comfort.

The following beautiful lines were sent by Mrs. Sallie Moody Purser to a bereaved mother. We publish them as they may be of comfort to others.

“LAMB’S.”

“I have a lamb,”

That when I enter Shepherd of the fold

Came, covered with the storm and pale and cold,

And left me the one of my sweet lambs to love.

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

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.—Flavel.

FOR ABUSE OF ALCOHOL.

Use Horsford's Acid Phosphate.

Dr. W. E. Crane, Mitchell, Dak., says: “It has proven almost a specific for this disorder; it checks the vomiting, restores the appetite, and, at the same time allays the fear of impending dissolution, that is so common to heavy drinkers.”

Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them with coals of fire.—Luther.

The propensity to evil or dishonorable course is much more to be deplored than the acts which come of it.—Leo Grindon.

Any Sunday-school that has not been using either the BAPTIST TEACHER or the ADVANCED QUARTERLY during the past two years can obtain a full supply for the months of January, February, and March, by addressing the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This offer is made to show the excellent and thoroughly sound and safe quality of these admirable periodicals, and to introduce them more widely.

The Alabama Baptist Congress.

When? Where? What?

About one year ago several Alabama Baptist pastors chanced to be at my house, and the question was raised as to how our preachers could be brought closer together in sympathy and helpfulness. The feeling was very strong for a gathering of some kind for conference and prayer, which would prove a spiritual blessing to ourselves and to the Master's cause in the state. Out of this grew the suggestion of a Baptist Congress—calling it congress simply for the want of a better name, but indifferent as to what it is called, so it is made a meeting of real power.

At the state convention last July in Talladega, the matter was freely talked about and mentioned once or twice in public, and was approved by the brethren very generally—very many of them saying we must have it. Dr. M. B. Wharton, who is always ready for a good movement, upon returning home laid the matter before his church, and they with their characteristic open-heartedness voted to the brethren of the state a cordial invitation to hold such a meeting with them. At the suggestion of several brethren whom I have lately called to meet, I have made out a program. It was impossible to get a conference of a number of brethren to consider the matter, without its being an expense and inconvenience to them. I have taken the liberty to assign subjects to brethren without consulting them—earnestly begging their pardon and hoping they will accept the appointment and give us some of their best thinking.

Having been a member of the committee that were entrusted with the arrangements for the first Virginia Baptist Congress, I have followed the general plan of that meeting, choosing a different class of subjects, however, for reasons that seemed to me sufficient.

It is my earnest conviction that such a meeting can be made a great blessing to those who attend, and through them a great blessing to the state. I earnestly hope that all will approve of the movement and will speak out their approbation in the press and as they may have opportunity. The hours for the meetings can of course be changed if need be, to suit the convenience of the Montgomery people.

The Program.

Time—Feb. 26, 27, 28.

Place—First Church, Montgomery.

President—Rev. E. B. Teague.

TUESDAY, FEB. 26.

7 p. m.—The opening services.

7:30.—The preacher with his Bible. Rev. Samuel Henderson, Rev. J. J. Taylor.

WEDNESDAY, FEB. 27.

9 a. m.—Devotional services.

10 a. m.—The spiritual life of the preacher. Rev. M. H. Lane, Rev. J. E. Chambliss.

11:30.—A sermon—followed by half hour of song and prayer. Rev. J. Ginn.

3:30.—Preparation for the pulpit. Rev. D. I. Purser, Rev. D. M. Ramsey.

7 p. m.—Devotional services.

7:30.—Religion in the family. Rev. John F. Purser, Rev. W. C. Cleveland.

THURSDAY, FEB. 28.

9 a. m.—Devotional services.

10 a. m.—The preacher with his Bible. Rev. W. E. Lloyd, Rev. Z. D. Roby.

11:30.—A sermon—followed by half hour of song and prayer. Rev. Geo. E. Brewer.

3:30.—The church prayer meeting. Rev. B. F. Riley, Rev. G. A. Nunnally.

7 p. m.—Devotional services.

7:30.—The spiritual power of the church. Rev. H. H. D. Stratton, Rev. D. W. Gwin.

Having taken this much liberty in the matter, I beg the privilege of making a few general suggestions.

1. Much space is given to the de-

votional services, simply because of their great importance. These will be conducted by the president or by some one whom he may choose.

2. Twenty-five or thirty minutes I should think a wise limit to address by brethren on the program; and five or ten minutes to volunteer talks in the general discussion of the subjects.

3. I earnestly wish the churches would see that their pastors come. Each church can easily pay its pastor's way. The cost to your pastor may be sufficient to keep him from coming. His presence will add power to the meeting; will do him much good, and will be a blessing to you.

4. Let all pray that our meeting shall bring the endowment power from on high.

J. M. FOSTER.

Petitions for Sabbath Reform.

Eds. Ala. Baptist: Permit me, through your columns, to ask those who conduct the Thursday meetings of the week of prayer, of which Sabbath observance is, in part, the theme, to present for special prayer the new national organization of the churches in this interest, the American Sabbath Union; and also to secure them, or soon after, a vote of endorsement for the Sunday Rest Petition which is appended. The vote should be attested by the signature of the pastor or clerk, with place and date and statement of the number of members of the church or body so acting. Then send it to Petition Superintendent, Temple Hotel, Washington, D. C., to swell the noble army of fourteen millions already there. Let every one who is interested in this subject write at once to one of the senators from his state, asking for the new senate document containing the six hours' hearing on the Sunday Rest Bill.

WILHELM F. CRAFTS, Field Sec.

74 E. Ninetieth St., N. Y., Jan. 1.

To the Senate of the United States.

The undersigned hereby earnestly petition your honorable body to pass a bill forbidding Sunday work in the Nation's mail and military service, and in inter-state commerce.

Rev. Marshall D. Early.

Dear Baptist: Rev. Marshall D. Early, formerly of Little Rock, Ark., accepted the pastorate of the Talladega Baptist church last night, and entered at once upon the work. Bro. Early and his estimable and highly accomplished lady reached our city on the 27th of December. He preached to large land delighted congregations Sunday morning and evening. A conference with most of the leading male members of the church was held on Monday, and resulted as indicated above. Bro. Early is our pastor.

We regard our new pastor as a valuable accession to the Baptist ministry of Alabama. He is a deeply pious man and an excellent preacher. He has a pleasant voice, is easy, graceful and dignified in the pulpit, and his sermons are replete with sound logic and gospel truth. In conversation with the writer yesterday he said he was now an Alabamian, in hearty sympathy with every Alabama denominational enterprise, and ready and determined to co-operate with all mission, building and educational boards. Judging from his past record, and from the many flattering recommendations we have received of him, “this goes without the saying.”

We believe the “Lord of Hosts” will bless this new relation, formed at the beginning of the year 1889, and the cause of our blessed Redeemer will be built up and strengthened thereby. For this we pray and work.

From personal knowledge and information we are led to assert that the lady membership of our church will be greatly strengthened by Mrs. Early and her three cultivated daughters. Mrs. E. is a lady of rare gifts—educated, accomplished, and an active, devoted, consecrated church worker. She and the Misses Early stand among the first of Arkansas ladies, and we doubt not but that they will at once take the same high position in Alabama—not only in the church, but in society.

Thinking that the readers of the BAPTIST would like to hear something about the new bishop of Talladega, I have written this much, believing that “the half has not been told.”

G. A. JOINER.

MARRIED.

In Perryville, at the residence of the bride's mother, January 2, 1889, by Rev. L. M. Bradley, Mr. T. J. Wallace, of Six Mile, and Miss Lizzie Young.

At the residence of Dr. Noah Robinson, near Evergreen, by Rev. Jno. W. Stewart, on the afternoon of Dec. 30th, Mr. Mack Rogers, of Mobile, and Miss Maud Williams, of Birmingham. The couple left on the earliest train for Mobile, where the groom is finishing his studies in medicine.

JNO. W. STEWART.

A quiet life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till the end, leaving a void in many hearts.

The New Judson.

Eds. Ala. Baptist: A meeting of the trustees of the Judson was held here last Thursday, beginning at 3 p. m. and closing at 12 p. m., Friday night. The most important business transacted was the selection of a plan for the new building—new Judson—and doing all that could then be done to insure its completion, so as to be ready for occupancy by the first of October next, the time for the opening of the next session, a matter of the greatest importance.

I send you by the same mail with this a photograph of the building finally selected by the board. Please post it in a conspicuous place in your office, and call the attention of every Baptist, and every friend of the Judson, and every friend of the higher education of woman, who may visit your office, to it. If any one is willing to contribute, to take a part in interest in the carrying out of so noble an enterprise, accept the amount with grateful acknowledgments and remit to our treasurer, J. B. Lovelace.

Four or five architects were present, each with a plan. Each was called before the board and given as much time as he desired to present the advantages of his plan. Here let me say they were all good, not a sorry one among them, and each demonstrated the fact that it was gotten up by a person who thoroughly understands his business. However, after a careful consideration of each, considering the cost, its appearance and the arrangement of the rooms for all purposes, the halls, stairways, &c., the arrangements inside and out, for convenience and suitability, the board selected the one sent you. It will be a substantial, imposing and beautiful building, and as well arranged inside for the purposes for which it is to be used as it is possible for it to be.

But the question is asked, Will it be built? If so, when? These questions can only be answered by our brethren, the friends of the Judson, and the friends of female education. We believe it will be built and that as fast as the work can be done. We believe that God will put it into the hearts of the persons already named to furnish the means necessary to do it. Our faith is so strong that we intend to begin the work as soon as the necessary contracts can be made, and push it so as to have the building completed and ready for use at the beginning of the next session. Our brethren may rest assured if it is not then ready, it will not be the fault of the board. When it is completed we will all realize the fact that our facilities for promoting the honor and glory of our Master, and the extension of his kingdom on the earth, have been so greatly increased that the loss of the old Judson building was a “blessing in disguise” and no one will regret its loss, except for the blessed memories connected therewith.

JOHN MOORE.

Marion, Ala., Jan. 7th, 1889.

What will You do for Howard College?

Baptists of Alabama, before it became known that the yellow fever was epidemic at Decatur, there was confident expectation that there would be two hundred students in attendance upon the college during the present scholastic year. These would have paid the salaries of the professors employed. The epidemic developed just before the opening of the college exercises, and the whole country became frightened and impressed with the fear that the scourge would fall on Birmingham. As a result the bright prospects of the college were not realized.

At its last session the Alabama Baptist state convention undertook to raise from the churches a sum sufficient to meet the deficit that might be in the salaries of the professors for this scholastic year, and the first Sabbath in October was set apart for that purpose. So far as is informed, only about six hundred dollars of the promised help has been raised. Of this amount the Southside Baptist church (one year ago aided by the State Mission Board) raised two hundred dollars. We now know, with reasonable certainty, what amount will have to be drawn from the great body of Alabama Baptists to meet the sum needed to pay the faculty. There are, in the collegiate department, students who pay tuition, sixty-two; there are in the preparatory department students who pay tuition, twenty-two; there are in the college students who, under the regulations adopted, pay no tuition because theological students and sons of ministers, twenty-nine; and of the number who matriculated, ten have withdrawn. If these continue to the end of the collegiate year, they will pay by way of tuition \$3,980. The whole sum required to pay salaries is eight thousand dollars. The contingent fees collected will not pay fuel and servant hire. Four thousand dollars must therefore be raised. Unless their salaries are paid we can not reasonably expect to retain the present faculty. First class men can not be had for less than is promised. The service rendered is everything that could be desired. The discip-

line is as good as that of a military camp, or better. The students have every advantage in the way of moral and religious instruction. The location is healthy, beautiful and convenient. If the Baptists of Alabama prove themselves equal to maintaining a college at its present location for a few years, the college will sustain itself. It is more necessary that Howard college be successfully sustained than any other interest fostered by the convention. Whatever you do, remember the matter requires haste. This year will prove the critical year of the college.

W. C. WARD,

Pres't Board of Trustees.

Temperance Affairs.

It is with pleasure that we give space to the excellent letter from our brother, Hon. J. R. Cowan. We had no idea of reflecting in the least on this noble man. So far as we have seen he has ever been on the side of right. No man known to us keeps himself more unspotted from the world, than does Bro. Cowan. The friends of temperance will be encouraged to know that so efficient and consistent a Christian is chairman of the temperance committees in both houses. The ALABAMA BAPTIST, while plain in its criticisms on what it sees to be wrong, is equally ready to give honor to whom honor is due.—Ed.

Eds. Alabama Baptist: The Clarke County Democrat quotes from the BAPTIST of Dec. 6, 1888, as follows:

“The editor had an experience that humiliated him last week. He had been to the capital to hunt for Baptists. He found lots of them. Coming back to town he saw several of them drop into a liquor saloon. One reason we see so much is because we keep our eyes open. Baptists above all people should shun the very appearance of evil. When we see our brethren honored by our fellow-citizens we are proud of them, but when we see our brethren going in the way of evil, we wish a thousand times that such men could never be allowed to go into high places, and so much the more bring reproach on the cause of our Master. What hope have we for temperance reform when even professing Christians sell their influence to the liquor saloons?”

* * * * *

So far as we have been able to gather, the temperance interest has no special leader in either house. There are many men who are strong prohibitionists, but we mean they do not come boldly to the front and watch closely the temperance cause. We need a member like Col. S. W. John, a member of the last house, who had not only convictions, but courage—a man whose interest goes beyond his own country; a man who will remember that local legislation is the most important legislation that we have. Many representatives who do not personally favor prohibition, will not, therefore, work for such a measure for their constituency.”

It is right for an editor to “keep his eyes open,” and it is certainly “humiliating” for the editor of the Baptist state organ to “see several Baptist members of the legislature drop into a liquor saloon” on their way from the capital, but this fact, humiliating to all Christians, is hardly a sufficient reason for allowing the casual reader to infer that no Baptist in the present general assembly has “convictions or courage,” or “whose interest goes beyond his own country.”

I very readily agree with the editor that “we need men like Col. John,” not solely because he favors prohibition, but because his pure character and commanding ability would make him conspicuous for good, in any body of men, but we haven't got him, and I fail to appreciate the necessity or utility of invidious comparisons between him and such Baptist material as we have, especially coming from the editor of a Baptist paper.

As a Baptist I claim to have decided convictions upon the question of temperance, and while I shall, upon all proper occasions, maintain and defend these convictions, yet I hope never to be betrayed into fanaticism.

There is, I apprehend, some difference between legislating upon the question of temperance, and educating public sentiment upon it, through the public press, and prohibition laws, in advance of, or unsustained by, public sentiment, will, in my humble judgment, retard and hinder the cause they are intended to foster.

In your issue of Dec. 20, you say: “The town of Leighton, in the Tennessee Valley, has been whisky cursed for many years. Many men have lost their lives through the influence of this engine of Satan, but our last legislature wiped out the saloons. * * * But the whisky men, we hear, hired one of the keenest lawyers in North Alabama, and sent him to the capital to get a repeal of the prohibition law. He effected his work so slyly, that it passed before the temperance friends were aware of it. Luckily, a noble citizen of Leighton heard of the work of the whisky men, and came to Montgomery, and, on a presentation of his side of the question, the two houses reconsidered the matter and will let the law remain as it is.”

My brother evidently does not

know the true history of this action. I never heard before that there was a lawyer employed to secure the repeal of the prohibition law at Leighton, but possibly this was true. The bill was introduced into the house by the member from Clarke “by request,” but I do not think he was committed to it in any way, and probably knew little of its merits or demerits. The house temperance committee, I think, have never reported the bill, but the substance of the bill was added as an amendment to “Senate Bill 59.—To repeal the omnibus bill so far as relates to Clayton, Barbour county,” (supported by petition, with no opposition) and added against the protest of Dr. Lee, chairman of the temperance committee in the house. Dr. Lee notified me of this action, and when the bill returned to the senate, that body, on motion of the chairman of its temperance committee, refused to concur in the house amendment, and on motion of the author of the senate bill a committee of conference of the two houses was asked for, and granted. I was made chairman of that committee, and by telegraph notified the “noble citizen of Leighton” of the action and invited him to come before the committee. He came, and his manly opposition to the measure, and his earnest, intelligent presentation of the evils to follow, no doubt greatly impressed the committee, but truth warrants me in saying that there was at no time any probability that the conference committee would do otherwise than they did do. “Recommend that the house recede from its amendment.” Both houses adopted the report of the committee, and thus the matter rests, with the original bill for repeal of prohibition at Leighton, still, so far as I know, sleeping in the hands of Dr. Lee.

The detailed history of this action, as here given, can be verified by the journals of the two houses, and I doubt not also by the testimony of the distinguished citizen of Leighton, referred to by the BAPTIST, and I have been thus particular in giving it because your editorials seem to me unwarranted by fact and calculated to impress the friends of temperance throughout the state, and especially our great Baptist brotherhood in Alabama, with the idea that they may not expect the exercise of any vigilance upon the part of those whose business it is, specially to watch this class of legislation.

It so happens that the chairman of both temperance committees are Baptists, and while making no claims to efficiency or extra zeal for myself, I may say in behalf of the members of my committee, who are not all Baptists, that they are good, true, intelligent, Christian gentlemen, and have the moral interests of the state at heart, and, perhaps with the trifling exception of the chairman, are as well qualified to look after its interests, and as faithful in the discharge of their duties as other committees are.

Yours fraternally,

Dec. 24, '88. J. R. COWAN.

All Are Teachers.

Every act of our lives is a lesson to those by whom we are surrounded, whether we be preacher or layman, the lessons we are teaching are destined to bear fruit in this and the world to come. Oh, how fearful our responsibility as teachers of immortal beings, when we consider that the world is looking to us for example of purity, and they have a right to believe that our teaching comes from our hearts, for the Saviour said, “Out of the abundance of the heart the mouth speaketh.” We are not only teaching by words, but every act is Christian or unchristian, and what may seem to us to be a very small deviation from the teaching and spirit of Christ may seal forever some poor soul in eternal night. Paul says, “We are unto God a sweet savor of Christ in them that are saved, and in them that perish.” In this Paul has reference to our faithfulness, but if some one should stumble at our sins, and perish, we would not be a sweet savor to God. A great many members of the church take great delight in referring to 1 Cor. 3: 15, but would it not be sad if the soul thus saved should discover among his burning works an immortal soul?

J. I. STOCKTON.

Hartsell, Ala.

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hing up my work and killing him.
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with a temperance lecture, I'd

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