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NOTES FROM THE W. C. T. U.

Some friend has sent us a copy of the minutes of the last session of the W. C. T. U., which was held in Gadsden, November 2, 3, 4, and 5. There are many good things in it which we would be glad to give to our readers, but we must content ourselves with culling. On the title-page is a quotation which is a splendid motto: "I surmount all obstacles." Bless the women; they know that much opposition is to be encountered, but their faith is that God will give them the victory. Mrs. H. Kells, of Mississippi, brought the convention greeting from the temperance ladies of that state; a part of the message was, "Cast to the winds thy fears. If this work is of God, as we believe it is, we will gain the victory." In their resolutions they condemned gambling and the use of tobacco. They greatly favor the passage of a scientific temperance instruction law. They recognized the necessity of a reform school where youths under sixteen may be sent in lieu of the penitentiary. Unmistakably they oppose any compromise with the liquor traffic; the license system must go. The influence of the women will go a long way toward shutting out saloons near schools or churches. Col. J. H. Disque, mayor of Gadsden, delivered a beautiful address of welcome, voicing noble sentiments—sentiments which must some day be recognized as the moving idea in this devoted band. Mrs. Charles S. Blair, in behalf of the Gadsden union, welcomed the convention. Among other things she said: "If we are told that we are in advance of the sentiment of the age, may we never lower our banner, but call out to the age to come to us and to our sentiments." Miss Ellen Young, of Selma, responding to the address of welcome, urged that children be trained "to taste not, touch not, handle not." "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave upon those tablets something that will brighten to all eternity." Mrs. M. L. Stratford, the president, delivered a carefully prepared address, setting forth the condition of affairs in the state and urging more earnest work among the ladies. She thinks that a temperance journal, published in the south, would greatly aid the cause. We desire from time to time to glean items concerning the work of the W. C. T. U.

Several preachers have recently told us of their experiences connected with performing marriage ceremonies. In most cases the groom has appreciation enough to pay the preacher at least five dollars. But a couple of pastors within the past six months have informed us of being invited to ride from ten to fifteen miles over rough and muddy roads to perform the ceremony, and being allowed to come away without hearing one word about compensation, and up to date nothing has been heard from the groom. Such things are nothing less than downright acts of meanness and littleness. Some people call on a minister in order to save the bill which they know a justice of the peace will charge. Others are so green as to ask, when the knot is tied, "What do you charge?" and when the preacher begins to explain that it is not his custom to make a charge, but leaves that to the generosity of the groom, he joyfully interrupts, as soon as the words "don't charge" are said, "Thank you, but here is fifty cents for your trouble." Dear reader, when you marry pay the minister what you feel able, and ask no questions.

The Montgomery Brewing Company is being extensively advertised in various ways. At its opening the city council, the daily press and many prominent citizens were present and enjoyed its hospitality. Since then, in many ways, seemingly without charge, the papers have praised the beer and the company. Recently this Brewery Company fitted up a small steamboat, painted their sign upon it, and loaded it pretty well with kegs of beer, and tendered it to the mayor and chief of police of this city for a trip down the river. When the party arrived at Selma they all, "headed by Mayor Reese," went to a restaurant, where a banquet was given by the Montgomery Brewing Company, complimentary to the citizens of Selma. Several kegs of this company's beer were placed on tap and the thirsty invited to drink. Thus, from point to point, as they touch, they aid in debauching men, and thereby advertise their beer. We enter

at protest against our public being brought into any kind of a partnership with saloons and breweries.

The following beautiful poem is so clearly expressive of the condition of the heathen, and of our duty, that we reprint it:

"The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight;
One path is theirs and ours—of sin and care
But we are borne along, and they their burden bear.
Footsore, heart-weary, faint they on the way,
Mute in their sorrow, while we kneel and pray.
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.
"Father, why is it that these children roam
And I with Thee, so glad, at rest at home?
Is it I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love thy love portray?
And news of home make homeless far away?
"Yea, Christ hath said that as from thee he came
To seek and save, so hath he, in his name,
Sent us to these, and, Father, we would go,
Glad in thy love that thou hast willed it so.
That we should be partakers in the joy,
Which even on earth knows naught of
earth's alloy—
The joy which grows as others' griefs grow less,
And could not live but for its power to bless."

FIELD NOTES.

At the residence of William Gatewood, Esq., near Jernigan, Russell county, Ala., R. E. Lindsey, a prominent citizen of the county, was married, by Rev. Geo. E. Brewer, to Miss Emmie Gatewood. Just before 5 p. m. the ceremony was performed, and then a splendid dinner was partaken of by the assembled guests, after which the bridal pair set out to their home in the neighborhood, followed by many earnest wishes for their happiness.—B.

A week since we had a pleasant chat with Bro. Wm. A. Davis, the efficient secretary of the Alabama Baptist state convention. They have completed enough of the 12th street Baptist church, at Anniston, to worship in very comfortably for a year or so. They purpose to pay as they go. Bro. Davis thinks Dr. Nunnally not only a capital preacher, but a wise pastor and practical business man. The success in building the church is largely due to his energy.

By an act of the last session of the legislature \$500 of each retail whisky license granted to dealers here goes to the support of the LaFayette college, in consequence of which we can now have a free school six months of the year.—Correspondent of the Dispatch.

May it not be that so long as our schools are dependent upon the bar-rooms for a part of their support, their desire to see the bar-rooms abolished will grow less and less intense? Where's the sense in drinking to educate?

We are sorry to see that the Montgomery Dispatch gives no encouragement to those who desire to see the legislature pass a bill prohibiting the running of freight trains on Sunday. Surely they are actuated by a noble spirit. Both honor to God and love to man demands that something be done towards curbing the violations of his holy day, and surely a paper which aspires to be the leading daily of the state should pay some regard to wishes of the Christian and moral elements of our people.

We published in a field note a few weeks since that a couple of brethren had second hand overcoats to give to some needy minister who would accept. The brethren inform us that they both found parties to whom they sent their coats, not new coats, but comfortable. More than twenty other applicants have reached box 784. And if any of our readers feel that they can spare their coats, we can help them reach the right person. Our country ministers are greatly exposed to the weather, and the meagreness of their salaries will not permit them to purchase new coats, when they greatly need them. Brethren, help God's poor and you will be greatly blessed.

Obituary.

Theodore Whitworth, daughter of Mr. and Mrs. George T. Craddock, of Tallapoosa, Ala., was born September, 1853, married Mr. D. W. Trammill, August, 1880, and died Jan. 25th, 1889.

This accomplished lady, educated at LaGrange, Ga., was a member of our Sylacauga church, having been baptized a few months ago by the pastor, Dr. W. C. Cleveland. The happy companions had settled in our town but a short time before the husband was taken to the other world, and now they two sleep side by side at the graveside at this place. After the funeral sermon, by the writer, a full house of sympathizing and appreciative hearers, our much lamented sister was consigned to the grave, to await the resurrection of the just.

W. W.

The Alabama Baptist Congress.

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.
Address of welcome—M. B. Wharton, D. D.

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. Gena.
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 church. 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.

1. Much space is given to the devotional 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 is 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. The churches should 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 of power from on high.

Trip Notes.

The fifth Sunday meeting of the South Bethel association was held at Grove Hill, in Clarke county. I met with pastors Hill, White, Stringer, Creighton, Dickinson, and the two Adams, father and son.

Is one of our old Southern towns, proverbial for its hospitable and cultivated people. The Methodists and Baptists have churches here, and they have a good school building.

It is six miles from the new Mobile & Birmingham railroad, and is no doubt suffering by loss of trade which is going to the road. Our Baptist people have a neat house and a good membership, but no Sunday-school or prayer meeting. Brother Adams, a rising young minister, is their pastor for this year, coming more than twenty miles to serve them once a month. Bro. Dickinson lives here, and serves four churches. He is a good preacher and a good farmer, besides. His father was a member of the Confederate congress, and he is a kinsman of Bro. Dickinson, of the Religious Herald.

THE MEETING.

Was almost a failure in point of numbers on Saturday. Brethren forget that a meeting like this must be "whooped up," people will forget it, and grow careless. Vigorous letter-writing among the preachers will add to their interest, and the enthusiasm will spread to the people. We heard some good questions, some earnest talking, and the best of attention. There was one traveling brother who monopolized too much of the time, but he couldn't help it, as the brethren told him to lead off, and they did some splendid listening. Sunday was a good day to the traveling brother. He had a good congregation, got a good collection, and late that evening had a delightful service with the children.

There is one question which every such meeting should discuss, and that is, "Should pastors receive an annual or indefinite call?"

This association needed the discussion so much, that the brethren determined to have it up again at the next meeting. We laugh at the Methodist itinerant system, but our Baptist preachers do not stay at one church as long as the average circuit rider. Our country churches are changing

almost every year. It is sometimes the preacher's fault, and often the church is to blame. I don't hesitate to take the side of the indefinite call, and a calm discussion will bring all over to my way of thinking. The annual call system is ruining our churches and crippling our ministry.

Is the name of a church and post-office on the railroad. Bro. Creighton is pastor of one and master of the other. All his ministerial life has been spent here in his comfortable home. The coming of the new road means much for this country. The circus has already been there, and they say nobody stayed away for the want of money. But while the railroad brings the evil, it brings the good, too, and if our people are properly alive to their opportunity they will bless God for the road. Already a lot has been given for Horeb church, and it will be moved. This is altogether contrary to Baptist usage. Passing once where a church was being torn down for the purpose of moving it into town, only a quarter of a mile away, I said to my companion, "I know that is not a Baptist church."

"Why?" said he. "Because, if it had been, it would have rotted down right there; our people think if the villagers can't walk that distance to 'meetin' they may go without preaching, or join the Methodists." "No," said my friend, "that is a Methodist church." There are more than one hundred Baptist churches in Alabama which ought to be moved to the railroads. I heard lately of three which could be united at one point, at a village, and constituted into one strong church. But this is not probable.

Brethren have been discussing the question of establishing a Baptist Orphan's Home. The idea was to find a suitable man "to take the field" to raise money for the purpose. I may be wrong, but I think all that is needed is to find a good brother, with a Christian wife, and no children of their own, who will become the pioneers of this movement. I believe I found the couple on this trip, who are well suited for this position. They are now raising one orphan. If they would consent to undertake the work, and let it be known that they were taking the orphans, means for their support would be provided. And the Home would be enlarged as the demand required. I doubt if any orphanage was ever started in any other way.

A SERMON ON DANCING.
Our country people offer say, and with good reason, too, many times, that city pastors do not "talk out in meeting" about dancing as they should. I wish pastor Taylor, of St. Francis Street church, Mobile, would allow published a sermon he preached not long since to his people. I have never heard the subject handled more effectively. He showed the folly, the sin, and not one of his great audience could feel hurt with him at any remark he made. I hope, brother editor, you will get that sermon.

From all I could gather, I would not be surprised if this brother and his church were not on the eve of a great revival. Bro. Hale was expected soon to begin a meeting. Can't say more of Mobile now.

W. B. GRUMPTON.
Marion, Ala.

Ordination.

Dr. J. H. Foster, of the State University, Rev. David M. Ramsey, of the B. p. church at Tuscaloosa, and the writer, met with the pastor, Rev. Jno. C. Foster, at Grant's Creek church, on the 20th inst., and ordained brethren A. R. Burton, R. M. Hill and N. R. Holley for deacons of said church.

Dr. Foster was made chairman, and conducted the examination and delivered the charge to the deacons. Bro. Ramsey preached the sermon on the qualifications, duties and rewards of deacons. The writer offered the ordination prayer and gave the charge to the church.

Although the very inclement weather gave us a small congregation, the services were very interesting and profitable.

The three visiting ministers spent a delightful night Saturday night at the home of the venerable and greatly beloved pastor.

We earnestly desire that these new deacons throw themselves vigorously into their work and thus become helps to their pastor.

M. M. WOOD.
Knoxville, Ala.

Never speak well or ill of yourself. If well, men will not believe you; if ill, they will believe a great deal more than you say.—Eastern Proverb.

To the W. C. T. U. of Alabama.

Dear Sisters: Miss Frances E. Willard, the president of the world's W. C. T. U. is confidently hoping that she will be able to make the round of the gulf states, visiting one city in each. She will reach Alabama the first of March and wishes to meet the representatives of the W. C. T. U. in each state. It has been decided to call a convention which shall take the place of the one to have been held in November, and meet Miss Willard on Friday, the 1st of March.

The convention will be held in Tuscaloosa. The ladies of that union are making arrangements to entertain all delegates and hope to have a large attendance. Reduced railroad rates will be furnished all delegates. Names of delegates should be sent at once to the president of Tuscaloosa W. C. T. U., Mrs. M. A. Searcy.

It is specially desirable that all district Presidents and Superintendents of departments, as well as general officers will attend this called convention. The benefits to be derived from a consultation with and listening to the earnest words of Miss Willard will be incalculable. Let us have a full attendance and all delegates be ready for the opening of the 9 o'clock session on Friday morning, March 1st, as this will be the only day in which to transact business for the coming year.

Mrs. M. L. STRATFORD,
Pres't Ala. W. C. T. U.

All papers friendly to the cause in the state will please copy.

Opposed to Annual Calls.

Dear Baptist: On the fifth Sabbath of December last the district meeting of the South Bethel association met at Grove Hill, Clark county, Ala. The oldest Baptist minister in this part of the state, Eld. Wm. Hill, was chosen moderator. It is a pleasure to thus express our esteem for this unassuming father in Israel. Bro. C. W. Burge was our clerk.

Some good brethren were present of whom the writer knows but little, not having worked with them much. But brethren Dickinson, and Creighton, and Adams, and W. B. Crumpton, and others, were with us.

Subjects of much interest were freely and fraternally discussed, of which annual calls to the pastorate of churches elicited good speeches. Many of the most profound thinkers are strongly opposed to this custom. Rev. Wm. Crowell, his Church Members Manual of forty years' standing, says of the pastor, "This is the Lord's property, which it is wrong to sacrifice lightly." In accepting the charge of a church, he continues: "A pastor should consider it his duty to remain till death, unless God shall clearly indicate his duty to remove."

The Tennessee Baptist says, "The custom soon makes a church unit for any pastor." With experience of years this is the firm belief of the writer of this article. He has seen, to his sorrow, too much of political intrigue, and unscriptural, unchristian conduct connected with this custom. Dr. Pendleton, in his late excellent and scholarly Church Manual, affirms, "As to the custom of some churches that choose their pastors annually, it would be difficult to say too much in condemnation of it. Pastors should be chosen for an indefinite period." An author of this state says, "The custom is a curse to any church." I believe it is opposed by most of the strongest pastors in the South Bethel association.

When a distinguished pastor was called from one state to another, to take charge of a church, the preacher inquired if he was called only on "twelve months' probation," if so, he could not accept, and this was precisely in keeping with what Bro. W. B. Crumpton, Cor. Sec. S. M. B., said, at our last district meeting. On this unscriptural, injurious practice, he gave the trumpet no uncertain sound.

But, notwithstanding this weight of testimony against this practice, have you not seen members obstinately and persistently binding this law upon a church, and that too, when they paid in little, or nothing to the pastor? Most admirably did Bro. C. strike the keynote of this unlawful prescription.

But then, just before these annual calls, what a fine opportunity is furnished to religious tramps and clerical church hunters. Have you not seen them suddenly, frequently and meekly drop in just before the annual day? These pastorate seekers are like the man that wanted to preach a certain annual sermon on the next annual occasion. No committee having appointed him to this distinguished himself, he, being chairman of a committee to report the next anniversary, coolly and deliberately appointed himself for the Sabbath day. Perhaps

these clerical annuals have scented a disaffection in some one or more of the members, and now is the time to report themselves. And the disaffected have a fine opportunity, like a mole under ground, to parade all the "dead heads" to vote.

Thus all the dead beats, all the alienated, and all who are specially friendly to the cheapest man, have a good chance to attend church, at least once a year, and hold their annual conference and vote for their pastor, with the expectation that the faithful few, sadly in the minority, pay the salary. The faithful few both pay and vote, but dead heads vote surely, and pay never. They are like one who plows one horse down without food, and being ashamed and sorry for the worn-out horse they halter another, and put him through the same way. So you may look out for the next yearly conference.

Now then, just here I scarcely know what to say, but shame on the whole disaffected, church hunting, parsimonious, dead head voting fraternity. They deserve, every one, to be voted out of the churches till they know how to treat and appreciate the pastors whom the Lord God has given them. Brethren, have we no recourse? Shall we all be silent? Is there no redress? Must this unscriptural conduct go on unrebuked? Would that annual calls were numbered with the things of a thousand years ago.

J. E. WHITE.

Nicholsville, Ala.

Endowment of Howard College.

Eds. Ala. Baptist: The subject of Howard College has been before the Baptists of the state more prominent than any other subject for the last two years. First, its removal; second, its location; and third, its endowment and support; and now it seems its existence still depends upon some wise and prompt action of the denomination. I will not attempt any criticism in regard to the wisdom of the action of the denomination in its removal. It has been taken away from Marion and located at East Lake. The anticipations or expectations of the denomination have not been met. It is at East Lake, without suitable buildings, or money sufficient to erect them. The property given by the Birmingham people have depreciated in value one hundred per cent, and the college has but little endowment, and the great question is yet before the Baptists of Alabama, What will we do for Howard College? Without endowment, it cannot compete with the other popular institutions of the state.

Many of our wealthier brethren are educating their sons at the University and neglecting the Howard. We, as a denomination, must have and support a Baptist college for the education of our sons, and we must make it the equal of any college in the state, both in point of instruction and cheapness, and to do this it must be endowed. Look at the institutions fostered by the state that attract the attention of our people seeking cheap tuition.

Now the question is, How can the Howard be endowed? Many plans have been suggested and but little done. The masses are unable to endow it; they are struggling to give their children only a common school education at home, being unable to pay board and tuition. Then it must be endowed by the rich or favored few Baptists of the state, and to them we must look. They are business men, and the matter of endowing the college is strictly a matter of business, and these brethren must be reached in a business way, and in my humble judgment we have but few ministers in the state who can reach these brethren; not many of our ministers are business men, and matters of business of this kind should not be entrusted to them; they have another calling.

Now, if the endowment of the college is a business transaction, and the means must be secured through our business brethren, is it not reasonable that it should be entrusted to our business brethren? Get up a committee of business laymen to take it in charge, and if they will get at least four good business brethren to canvass the state, such as most of us could name, in my judgment success will be assured, and Howard College would soon have a rich endowment. Have we not ten or a dozen large hearted, energetic, liberal business laymen in the state that will take this work in hand? Will not some noble brother take the stand and invite others to join the stand and commence the work at once? I make these suggestions in my simple way, hoping they may be fruitful of good.

H. A. N.

In creation God shows us his hand, but in redemption God gives us his heart.—A. Monod.

More About Congress.

I am glad to notice that we are soon to have an Alabama Baptist congress, to meet in the capital city, and am glad to hear from our beloved secretary of the State Mission Board that he is elected to congress, and is going. He has been made general supervisor of Alabama Baptist affairs, and I have never yet heard of his smoking a cigar or pipe, or chewing tobacco, and I do hope that he can stand this last promotion, and will make a good member. The name congress suggests many thoughts to my mind, as I think of the congress of the United States, assembled to make and adjust laws for the good of all the people of this land, but many of them are law breakers, and adjust them to the interest of the few against the many. Are these, like sheep, to be bought and sold in the markets? But when I think of the Baptist congress I think of a band of brethren meeting together from all parts of Alabama, and may be many other places, with words of counsel, comfort and cheer to build up each other and aid in the great work of saving this teeming population that is coming into our beloved Alabama. I do hope that all who meet there will be possessed of the spirit of Christ; and I hope that all who expect to attend will, from now until the meeting, pray God's blessing upon it. The subjects selected are the best.

P. S. MONTGOMERY.

Birmingham, Ala.

Obituary.

Mary Hardy died at the home of her parents, in Dallas county, September 8, 1888, in the ninth year of her age.

This sweet little girl was the child of Miles and Mary Hardy, and was one of my little pets, to whom I was strongly attached. Having known her nearly all of her short life, I had learned to love her for her sweetness of spirit, and to admire her for her force of character. Her punctuality and interest at Sabbath-school won the praise of superintendent and teacher, and was complimented by presents from them. In the literary school she was the equal of any of her age. She gave promise of becoming a good and useful woman, and we can but exclaim as she is taken from earth: "This is the Lord's doing, and it is marvelous in our eyes." Sometime, perhaps, we will understand all these mysteries—sometime we may know why the Lord took the dear little children from us in the bloom of innocence and purity and promise—and then we will be thankful that he gave us the faith and the grace to say, amid our sorrow and tears: "Thy will, not mine, be done."

E. F. BABER.

Notasuga.

[The publication of the foregoing was delayed by oversight.]

Nehemiah Cobb.

The subject of this notice was born in South Carolina, Feb. 22, 1815; moved to Alabama while quite young, and joined the Baptist church at Clinton, Greene Co., about 1840. Soon after, he was married to Miss Mary Colvin, and joined Beulah church by letter. He was soon after elected to the office of deacon, which he used well to the day of his death, which occurred at his home in Greene county, Ala., Dec. 17, 1888.

As a citizen, Bro. Cobb was true to the interests of his country; as a neighbor, he was kind and sympathetic; as a husband and father, he was devoted and faithful; as a Christian and officer in the church, his character is above reproach.

He performed the duties of life promptly and cheerfully. This rule of his life was carried out in his death, which was quiet, peaceful and without pain. He dressed himself as usual, performed his morning duties, ate his breakfast, and in fifteen minutes fell "asleep in Jesus."

He left a devoted wife and one child, Mr. T. W. Cobb, to mourn their loss, to whom may the riches of God's comforting grace be given.

M. M. WOOD.
Knoxville, Ala., Jan. 7th.

Preamble and Resolutions.

Bro. William Robert Bealle was born in Tuscaloosa county, Ala., Jan. 8th, 1840. When quite young he joined the Baptist church in Tuscaloosa, and joined Grant's Creek church by letter Sept. 6th, 1865. He early enlisted in the Confederate States service, and bore the toils and trials incident to camp life. He was faithful and true.

He married Miss Sophia Elizabeth Wheeler, at her father's, near Cartage, in Hale county, Jan. 9th, 1872. He has been greatly afflicted for a

long time with consumption. His sufferings were, at times, intense, but he bore them with Christian fortitude and resignation. Several times, in conversation with his pastor, he expressed himself as feeling the presence of Jesus near; said he could trust him, and was not afraid to die. Said his only regret was leaving his wife and children. Spoke of the gratitude he felt for the kindness of his friends and neighbors.

He grew weaker and weaker until Christ took him to himself Oct. 30th, 1888, about 7 a. m.

Resolved, 1. We humbly submit to the will of our Heavenly Father, in his death.

2. We pray that God may be a Protector and Father to his widow and fatherless children.

3. That a copy of this preamble and resolutions be spread upon our record book, a copy be given the family, and a copy be sent the ALABAMA BAPTIST for publication.

By order of Grant's Creek church,

Jan. 5th, 1889.

JOHN C. FOSTER, Mod.

ROBERT H. FOSTER, Clerk.

In Memoriam.

Whereas, It has pleased the great I Am, to remove from our midst by death, our dearly beloved brother, Ed. McCall, who departed this life November 10th, 1888, in the 71st year of his age; therefore be it resolved by Rehoboth Baptist church,

1. That we have lost a brother whose life was noted for honesty, integrity, devotion to his family, supreme love for the church, and great zeal in the Master's cause.

2. That in his death the church has lost a prominent deacon, a loving brother, a faithful member—the family a devoted father and husband—the community one of its best citizens.

3. That in his peaceful death we have fuller assurance of the certainty of our faith, and stronger hope that there does remain a rest to the called of God.

4. That Rehoboth Baptist church takes this feeble method of expressing her bereavement and of extending her sympathy to the bereaved relatives and friends of our deceased brother, praying them to remember that the time is short and to strive to meet him in that land where partings are no more.

5. That a copy of these resolutions be written on our church book, one be sent to the family of Bro. McCall, and a copy sent to the ALABAMA BAPTIST for publication.

Done in conference this 24th November, 1888.

W. F. POND, Mod.,
F. A. FREEMAN,
J. H. ATKINSON,
J. W. COOK,

Committee.

Preamble and Resolutions.

Bro. Charles Alexander Holley was born in Fairfield District, S. C., May 5, 1822. Married Matilda S. Holley August 27, 1850. Removed to the Northern part of Alabama about 1854, where he resided until 1859. He then settled in Tuscaloosa county, near Bethel church. Since the war he has lived in Tuscaloosa and Greene counties. He lost his wife and some children sometime since.

He joined Grant's Creek Baptist church, by experience and baptism, September 19, 1886.

He was a good and faithful Confederate soldier through the late war, and made a faithful soldier of Christ, until death released him from duty, November 7, 1888. He was a great sufferer for many months with something like cancer. He never murmured or complained. He frequently expressed himself as trusting in Jesus, who he felt was a complete Savior, and though he felt himself so unworthy, he felt that Christ's righteousness was sufficient for all his need.

Resolved, 1. That we will ever cherish his memory as one beloved of Christ, and pray God that his children may honor and love his Savior as they loved him, who is not dead, but gone before to glory.

2. That this preamble and resolutions be spread upon the church records, that a copy be sent the ALABAMA BAPTIST for publication, also that a copy be tendered his children.

By order of Grant's Creek church,

January 5, 1889.

JOHN C. FOSTER, Mod.

ROBERT H. FOSTER, Clerk.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out his sublime plan; but the words, "God is love," ought to constrain to every doubting soul the solution of all things.—Mrs. Mulock Craik.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 7, 1889.

Rev. C. W. HARRIS, Editor.

JAS. C. POPE, Editor.

BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.

Special rates will be made with agents soliciting subscriptions.

Extra copies of a single issue, which should be ordered in advance, are sold at 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, send 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 us 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 place an advertisement.

Write only on one side of the paper. Always give your post office. Anonymous communications go to the address and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

Office upstairs, 20 1/2 Dexter Avenue.

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

BRO. S. R. BOYKIN is authorized to solicit subscriptions and job work for us in east Alabama. We hope our brethren and friends will aid him in his work.

WHAT about your subscription? Don't say, "Well, it is only a small amount and I'll wait awhile." Hundreds of others may be reasoning the same way; meanwhile, we are needing money.

THE brethren and sisters who are so promptly renewing have our thanks. We need more than one thousand dollars above our regular running expenses within the next two or three months. If we can get this it will help us to reach a more easy position in business. Once we get our job printing business on a solid basis it will go a great way toward strengthening the paper. Everybody give us a lift right now, and the improvements we put on the paper will pay for the work you do.

MONTGOMERY enjoyed a rare treat last week from Dr. J. L. M. Curry. This brother, who has been so highly honored by both church and state, is a native of Alabama, and his citizens always welcome him among them. He addressed the Alabama legislature on the subject of public schools last Friday. A very large audience crowded the galleries, and gave him a most respectful hearing. He took high ground on the entire subject, showing that it was of the greatest importance that the public schools of this state be better supported. We hope later to give a synopsis of his address.

We feel profoundly grateful to the various farmers' alliances for their plain expression concerning temperance. The majority of the alliances believe that prohibition is the proper channel through which to promote temperance. Politicians may here and now note the fact contained in this action of the farmers. It means that, since the alliance represents the best, most solid sentiment of a community, therefore the best element of society is for prohibition. Politicians may dodge the question as much as they please, yet it won't be long before they will be forced to let it be known positively where they stand.

"I VOTED for him because a Baptist preacher recommended him." That is what was said to us some days since by a gentleman, as we were discussing the character of various officials in Alabama. One man had been highly honored. He had a brilliant mind, stood high in family relationship, but so addicted to drink is he that it is said, even while in the discharge of official duties, he must frequently slip out to take a drink. This may be an exaggerated statement, but we do know that he is constantly filled with whisky. The case is a humiliating one, but it is doubly so to a man of conscience, who, being a stranger to the official mentioned, was led to support him through the earnest solicitations of a Baptist preacher, who, no matter what his calculations for future political advantages might have been, ought to have had more honesty, more fidelity to God, than to have worked for the elevation of a drunkard.

Five hundred printed envelopes for \$1.50; five hundred note heads for \$1.50; five hundred bills (six lines) for \$1.50; five hundred letter heads for \$2.00. All first-class material. Address orders to Baptist Printing Company, Montgomery, Ala.

THE HOWARD COLLEGIAN

Makes its appearance again in improved style, attractive and readable. It is now issued in pamphlet form and is brim full of good things. By all means send \$1.00 to Mr. S. L. Tyson, East Lake, Ala., and secure Alabama's best college journal. Lend a helping hand to the students and the Howard by sending your name, with \$1.00, for the Collegian.

The following is from the Baptist Record, of Mississippi, and is the best thing we have yet seen on the Kind Word: publishers' foolish circular:

The public attack by the managers of the "Kind Words Series" upon the Baptist Publication Society is regarded as unfortunate by many of the true friends of the Home Board. The publishers seem to have made several mistakes in the matter. 1st. They loaded up too heavily for the first discharge. 2nd. They seem not to have just the right kind of backing, though they live next door to the headquarters of the Home Mission Board. 3rd. They probably touched off their gun a little too soon, and 4th. They should not have fired at all. It was not just their business.

CURSE OF A LOTTERY.

Now and then we see evidences to prove that ill-gotten gains bring no contentment. Read the following statement:

W. Scott Glore, for seven years largely interested in the Kentucky Lottery of Kentucky, died of paralysis of the brain at Louisville, Ky., Feb. 2nd, at the age of forty-eight years. He leaves a fortune of \$150,000 for a widow and one son. All of the lottery offices in Louisville that he was sole owner of have been closed.

A strange fatality has followed the owners of this lottery. Ex. Governor Bramlette, one of the founders, fell dead of heart disease before he realized any of its profits; C. M. Briggs, another, met the same fate; Wiley Barrow made a fortune in it, and died suddenly while on a visit to Colorado; Charlie Howard, one of the founders, and who also was one of the starters of the New Orleans lottery, was thrown from a buggy in New York and killed; E. L. Stewart, who had a long legal contest about the lottery, fell dead on the street, and Geo. Miller, a prominent owner, died of delirium tremens.

ORDINATION OF DEACONS.

On last Sabbath brethren J. M. Dewberry and J. D. Proctor were ordained to the deaconate of the Adams Street Baptist church. The ordination sermon was preached by Rev. W. B. Crumpton, corresponding secretary of the State Mission Board. The sermon was practical throughout, abounding in useful instruction. In his usual way, the speaker held the attention of his audience through the entire sermon, giving them the plain truths of the gospel in a plain yet masterly manner. The newly elected deacons, as well as all present, can but feel greatly benefited by his words of advice relative to the duties of the church to the deacons and of the deacons to the church.

The presbytery consisted of Revs. W. B. Crumpton, S. M. Adams, J. E. Weaver and J. L. Thompson. Bro. Adams offered the ordination prayer, and Bro. Thompson delivered the charge to the church. The service was very impressive and was one of the seasons for rejoicing among this people in Zion.

Bro. Geo. W. Ellis was received as a deacon from the First church at the same meeting. He is one of the best workers in the denomination and is a valuable acquisition to the Adams Street church. The cause at this point is growing brighter and brighter, and the Christian people are rejoicing in the increased prosperity of this band of workers in Christ Jesus. Our prayers go up for them, that they may enjoy yet even richer blessings.

THE LAXITY OF LEGISLATION.

No thoughtful citizen can stand around the lobbies of our legislative halls and fail to be impressed with the dangerous legislation that could be with ease passed upon us. We select men to go to the capital to represent us; we call them "solons"—wise men—but no greater misnomer could be used, so far as many of our present members are concerned, and we are informed that they are about on a par with most legislative gatherings. Every-day questions come up for passage, on which members vote in the affirmative, without even knowing the nature of the bill. They excuse themselves by saying, "It's only a local measure, and I felt no special interest in it." With very few exceptions, local measures are the only ones ever passed by our legislatures. Our members are elected, not simply to pass or to repeal laws for their own counties, but they are, in a sense, to represent the entire state. Their duty is to watch every bill introduced, no matter to what county it applies, and if the best interest of that people can be subserved by its passage, or its defeat they should work to that end. Our people must be more careful in the selection of their men. Send no man whose sole idea of going to the

capital is that he may have a chance to frolic. Send business men, who mean business in everything they touch. Send men who have intelligence sufficient to vote for no bill without a thorough understanding of it. Send men with honesty enough to eliminate personal prejudice and deal with things on their merits. Send men with convictions, and who also have the courage to fight out their convictions. These qualities found in our legislators and we can safely trust the interests of our commonwealth in their hands.

A MODEL HUSBAND.

Riding on the train, recently, with our friend, Mr. Collier, of Clanton, we drew from him something of his business habits. He had no idea that the public would ever know anything of our conversation, but feeling that we may help to lighten the burden of some wives and make better husbands of some men, we venture to use the information thus gained. Mr. Collier is a lawyer, in the neighborhood of forty-five years of age. He has his hands full of business all the time. Corporations and private individuals, alike, eagerly seek his counsel. But he always strives to arrange his business so that he can be with his family as much as possible. At home he has his office in the corner of the yard, where his wife can spend her leisure hours, enjoying his society or helping him with his duties, as she very often does. He makes it a point to let her know everything about his business. She knows how he makes every dollar, and for what each dollar is spent. When he wishes advice on any business he consults his wife. Every fee that is made is divided with her. She has her own bank account and is not under the necessity of running to him and begging for a little change, as is the humiliating duty of so many wives. Knowing so perfectly her husband's affairs, she never urges purchases, or other expenditures that cannot well be afforded. If he should die she would know exactly where every paper concerning any of his business could be found. In other words they are partners, in the truest sense of that term. No one will say that our friend is not a model husband and his wife a true helpmeet. They have been far more happy than if the husband's business habits had been different. To him the society of his wife is dearer than that of anyone else. Can we not hope that many of our readers will turn over a new leaf, and make real sure enough partners of their wives? Many men who fail in business would never have failed had this intimacy existed between them and their wives. Is there any reason why all husbands should not act in the same manner as the gentleman in question?

MEASURES BEFORE THE LEGISLATURE AND BILLS PASSED.

Senator Graham introduced in the senate a bill to provide for the study of state history in the public schools of Alabama, and that "Clark's School History" be adopted as the text book, provided, when it is completed, it shall receive the endorsement of the state superintendent of education. Mr. T. H. Clark is the author of the history named.

New Decatur asks for the privilege of issuing bonds for general improvement purposes; also, to have her corporate powers enlarged.

From some cause or other it seems that all the prohibition laws of Barbour county are to be repealed. Why is it? Do the people desire it?

A temperance bill was passed, restricting the sale of whisky to incorporated towns having police jurisdiction day and night. This is a pretty good bill, but so many counties were withdrawn that only a few get any benefit from it.

The judiciary committee have in hand a bill to change the name of Minnie Lee Jenkins, of Russell county, to that of Minnie Lee Turner.

Decatur and New Decatur will, no doubt, be excused from paying taxes for the year 1888.

The town of Brundidge wants to change her name. She is to have a railroad, and no doubt, wants a progressive cognomen.

Anniston will henceforth have a city court.

Senator Handley voiced a growing sentiment when he introduced a bill to divide the school moneys between the whites and blacks in proportion to the taxes paid by each. But may this growing sentiment not be solely the result of prejudice? When we start this proportioning business, how long will it be before similar discriminations will be made between poor and rich white counties?

Mr. White, of Dallas, has introduced a bill providing for an insurance commissioner of Alabama.

Mr. Hogue, of Perry, wants the railroad commission abolished. We are very friendly to railroads; believe they are and have been great factors in the development of the country, yet we think the commission, as it now stands, while it is not hurtful to railroads, is a great protection to the people.

Central Institute, Elmore county, will be established by law.

Tolbert Baptist church, in Henry

county, does not want whisky sold within four miles of her. Her wish ought to be granted, but we fear she is too close to Barbour to get her desire.

A movement is made to procure a portrait of Gov. Houston and hang it in the capital.

Senator Huey's bill to establish "The Female University" is meeting with considerable favor.

C. W. Ferguson was elected solicitor of the tenth district.

Mr. Steagall is working to prohibit the sale, etc., of whisky in two miles of churches in Dale county. Success be his.

Birmingham will be allowed to issue \$500,000 worth of bonds with which to make improvements.

Union Baptist church, Etowah county, asks for prohibition protection.

Society Hill, Macon county, wants prohibition.

Calhoun county wants an election on the subject of prohibition.

Davis Creek church, Tuscaloosa county, asks for prohibition protection.

Avondale wants to vote on the sale of whisky.

Pleasant Valley Baptist church asks to be freed from the curse of the whisky traffic.

Mr. Files wants the prohibition law of Fayette county to be repealed. We made a mistake once in reporting Mr. Files as a Baptist. Glad of our mistake.

Fairfield beat, Pickens county, has prohibition.

FIELD NOTES.

FOR SALE.—One fine organ.

Dr. Manly, of the Seminary, is quite sick with pneumonia fever.

Rev. Marshall Early will bring his family to Talladega in a few days.

Rev. F. G. Muller preached for the friends of Talladega last Sabbath.

Bro. T. H. Stout is never found wanting in his devotion to the paper.

Girard and Brownville churches are receiving additions nearly every week.

The brethren at Verbena greatly enjoyed a sermon from Bro. Kailin last Sabbath.

We hope to be with the Anniston brethren when they dedicate their new church.

Brethren from all portions of the state are sending us job printing. We thank you one and all.

Married, Jan. 30, by Rev. W. B. Carter, Mr. J. E. Knowles and Miss Josie C. Harris, of Brownville.

Just now we need two dollars to send this paper to a lady who is in deep affliction. Who will help?

During the week of prayer forty students in the Tuskegee Normal School (colored) became Christians.

Rev. L. O. Dawson has been called to the care of Mt. Vernon church, Ky. Wish we could get him back to Alabama.

A note from Bro. Geo. B. Eger tells us how he enjoys the paper. He congratulates us on its steady improvement.

Mr. Wiley, representative from Montgomery, by request, introduced the bill to authorize the sale of whisky in Greenville.

The legislature will pass a bill of incorporation for the trustees of the indigent ministers' fund of the Coosa River Baptist Association.

Eld. J. L. Long thinks that since there are so many vacant churches we should pray the Lord of the harvest to send forth more laborers.

Bro. F. M. Handley, of Louisa, sends us a list of subscribers. Not only is he a splendid merchant, but a good friend of the ALABAMA BAPTIST.

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

A good way to learn how to spell correctly is always to have a dictionary at hand when you write. This is meant to aid correspondents to newspapers.

Eld. W. M. Blackwelder, of Northport, comes to our relief with new subscribers and renewals to the amount of \$17, and on top of this adds his prayers and best wishes.

A pleasant visit was paid our office by Eld. H. R. Schramm and his bride, nee Miss Laura Turner. They go to Tullahoma, Tenn., to live. Correspondents will please note the change.

St. Francis Street church, Mobile, greatly enjoyed the preaching of Rev. Fred D. Hale. As one of the results of that meeting there were thirty-five new members added to the church. Thank God for Hale.

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.

A friend like Rev. A. E. Burns is worth having. He not only sends subscribers, but speaks good words for the job office, and goes so far as to take orders among his members and will accept no pay.

Sister Clara W. Ansley, of Forest Home, sends us a list of names and desires sample copies sent to them—a number of whom are heads of families. We send the sample copies, and hope soon to hear from the brethren and sisters.

A good Presbyterian lady who reads this paper writes to tell us how she appreciates it, and wonders why any Baptist lady fails to read it. She thinks they should do without a new bonnet occasionally, if necessary, in order to take the paper.

Eld. W. R. Whalley is preaching one Sunday for Bro. Cumbie at Alexander City. He also gives one Sabbath each to New Hope and Zion churches. This is his first year in the ministry. He has begun right. He sends subscribers to the paper.

There was a baptism at Indian Creek church last second Sunday, administered by Rev. A. F. Dix. Bro. P. M. Johns was ordained deacon at Fairview church the fifth Sunday of December. Bro. J. O. Hixson assisted the pastor, Rev. A. F. Dix.—Mrs. N. B. Dix, Pine Grove.

Eld. W. T. Cobbs delights us by telling how the good people of Danville treated him and his family Christmas. Real nice and substantial presents were given them. The town of Danville is growing rapidly. The church is small, but is gradually increasing. They have now determined to have a new house to claim as their own. Hurrah! This means success.

Elders G. W. Gravlee and L. C. Shirley, of Fayette county, were among the visitors to our office the past week. These brethren are trying faithfully to hold up the cause in their communities. They meet many obstacles in their way, but they go forward, trusting that God will bring them out more than conquerors. Bro. Gravlee is an earnest advocate for good schools.

Bro. R. A. Shell, of Pigeon Creek, sends us pleasant greetings, and sad news also. He writes that dear brother Joseph M. Hickman, for many years the treasurer of Zion association, and an earnest Christian, passed to his reward Dec. 27th. He will be greatly missed by his Sunday-school as well as by the church. Bro. I. L. Taylor is pastor of Sardis church, and is greatly loved by his people.

The young men of Montgomery have a debating society called "The Wileys." They meet each week for the discussion of such topics as may be selected. At their last meeting Mr. J. D. Douglas delivered an oration on the subject of citizenship, which was indeed creditable to him. Such topics discussed in such a spirit as was his, will accomplish much good among the young men. The example of Montgomery's young men is commended to those of other communities.

Rev. J. L. M. Curry, D. D., by invitation of the faculty, delivered an address to the students of Howard College yesterday morning. Several gentlemen interested in the college and a number of friends of the distinguished gentleman accompanied him out to East Lake, and a large audience was present to hear the address. Dr. Curry is a gifted speaker, and his address was not only highly instructive but was very interesting to those who heard it. He was warmly congratulated by the faculty of the college at the conclusion of his speech.—Age Herald.

Rev. R. M. Hunter writes us that Enon church, Wilcox county, is hard at work on an eight hundred dollar house. Camden church has an excellent baptistry; they have recently revarnished and recarpeted their pulpit, and now have two committees at work raising money to carpet the aisles of the church. The carpets were used during the war to blanket the soldier boys. The committees of Camden church are called B. B.'s and B. G.'s (Baptist boys and Baptist girls). The good people of Wilcox hope to help the Howard and Judson some before long.

Ford's Christian Repository for February received. Contents: Memoirs—Portrait and Biography; The Doctrine of the Bible Concerning the Holy Spirit, by Rev. J. C. Fernald; Prayer Without Ceasing; The Evil Heart of Unbelief; "I do not Harm," by H. Rhodes, D. D.; Council of Trent; Archbishop Kenrick's Apologies for Wicked Popes; Christian Union—Baptist Principles; Gladstone's Review of "Robert Elsmere"; How Faith Comes; Home Circle—Virginia; A Romance of American Baptist History; How She Was Led, by S. R. F.; Mrs. Carlos Diaz—With Portrait; Letter to the Little Folks, by S. R. F.; "Who Touched Me?"—Illustration; In Memoriam, by Dr. James P. Boyce; Editorial. Eighty pages, illustrated; \$2.00 a year. Address, Ford's Christian Repository, Fourth and Olive St., St. Louis.

The fourth Sabbath in next April will be the fiftieth anniversary of my baptism. Providence permitting, I want to go back and preach a memorial sermon on the spot where I was buried in holy baptism, six miles south of Decatur, a half a hundred years ago. Though I have been forty-one years in Texas, and seven years pre-

vious in the University and Theological institute, I have never lost my love for dear old Alabama. I rejoice to say that the Baptist cause in Texas is gloriously triumphant. I have seen the little disorganized band of 1,900 I found in Texas forty-one years ago grow into a grand army of 180,000 Baptists, thoroughly organized. Texas hopes to have at least three hundred delegates in the Southern Baptist convention at Memphis in May, 1889. Baylor University has enrolled, since September last, over four hundred and fifty students, and employs daily twenty-two professors and teachers.—Rufus L. Burleson, Waco, Tex.

I don't know when I have witnessed a more pitiful sight than that I saw a few nights ago. I was walking along one of our prominent avenues about midnight when I saw a middle-aged man come out of a saloon with a little boy, apparently some twelve years of age, holding him by the arm. As they passed me I turned and looked back at them. The father, for such he no doubt was, staggered from one side of the walk to the other, while the little son supported him as best he could and guided him safely home. Pityful sight! A whole sermon in itself! Had he carried this little fellow to the saloon to witness his degradation; or had a weeping, desolate mother sent him forth to plead for his father's return? Either would be bad enough, God knows. Fathers, who are respected and beloved by their children, sometimes are forgetful of the life-lasting impression they make on the tender minds of these little creatures.—Age Herald.

Rev. Wilber F. Crafts, field secretary of the American Sabbath Union, is to devote the month of February to a lecture trip in the interest of the Sunday rest law, beginning with organizing a Sunday rest league in Washington, on Feb. 1st, in which labor organizations are to take the lead. On Feb. 7th he will be at Talladega, 8th, Pensacola, 9th and 10th, Mobile, 11th, Meridian, 12th, Louisville, 13th and 14th, Pittsburgh, 15th, Altoona, 16th to 18th, Harrisburg, 19th, Wheeling, 20th, Zanesville, 21st and 22nd, Columbus. The South has a better Sabbath observance than the North, and so has been less active in the movement for Sunday rest, in which it is hoped to interest them for the sake of those sections that are less favored in this matter. Senators have already forwarded to their "document room" nearly a hundred thousand requests for free copies of the hearing on the Sunday rest bill, and they are coming in with a promise of reaching half a million—an unprecedented demand for any document on an unpartisan topic.

On last Sabbath our Sunday-school, at Mill Town, which had been suspended for two months, on account of cold weather and not having any stoves in the church, was reorganized. But recently the church has purchased a couple of stoves, and having a good comfortable building, they organized the Sabbath-school, to make no more suspensions. At our organization sister Devaughan and her Sabbath-school class presented the church with a beautiful cover for the Bible stand, which was highly appreciated. Sister Devaughan has the biggest heart of any little woman I have ever seen. She is alive to the enterprises of our denomination, and is always ready to help with her money, as well as her prayers and influence, in any good work. May the Lord soon fill our churches with such good sisters!

We believe that a number of our sisters and brethren who are doing but little in the church would, if they would read the BAPTIST, soon become faithful, zealous workers for our Master. A number of our brethren have recently subscribed for the BAPTIST and some have renewed others will subscribe soon. The literary school is in a flourishing condition, under the management of Prof. J. Walker, who seems determined to make Mill Town School better than it has been for several years. He is assisted by his wife and has about sixty five students.—J. P. Hunter, LaFayette, Ala.

Brief Notes from South Alabama.

A few days ago a church was organized, with thirteen members, at a point about ten miles west of Georgiana, near the Conecuh line; Eld. S. Moore, of Butler Springs, and the writer, constituting the presbytery. Bro. Moore assumes pastoral charge of the new flock.

Some of us down this way feel real lonely, almost like we were bereaved, since losing our beloved brethren Elds. F. C. Waite and L. D. Bass. Two of our best men and most congenial preachers are gone. Bro. Waite has settled down in the important pastorate at Milton, Fla., and as we had to lose Bro. Waite we are glad he has gone to Milton. The church at that place greatly needs a man of his executive ability. We bespeak for Bro. Waite and his gifted daughter, Miss Minnie, abundant success in their new field of labor. By the way, if some of our nice, unmarried young preachers, like Elliott, of Pine Apple, Stewart, of Evergreen, or Skipper, of Wetumpka, really want to find a Christian lady of unusual tact to fill the bill as a preacher's wife, I direct them to

Eld. J. E. Bell, "the old reliable," is called to succeed Bro. Waite in the pastorate at this place. Bro. B. is also recalled to Brewton, where he will, in all probability, devote one-half of his time.

The writer, in company with Bro. Bell, recently worshipped with the Greenville saints. They are yet pastors. They feel sorely bereaved in their loss of Bro. Bass. He did a noble work in Greenville and surrounding country. His place will be hard to fill.

Bro. Stewart is making a fine beginning at Evergreen, and proving himself to be the man for the place. A number of the leading brethren of the place expressed themselves to your correspondent as being well pleased with their new pastor. And this implies a great deal when you remember that Bro. S. succeeds Dr. B. H. Crumpton.

In conclusion, I will say you may look out for a number of us from this section during the Congress.

A. T. Sims.

Will Alabama Redeem Her Convention's Pledge?

At the meeting of the state convention in Talladega in July last, I had the pleasure of reporting to the brethren some of the advance movements made or soon to be made by the Foreign Mission Board in its work. Perhaps I ought to say some of the brethren, for it was Monday night and many had gone home. But those who were left gave earnest attention to the things spoken, and by resolution the convention endorsed the application of the board for \$6,000 from Alabama, during the conventional year ending April 30th. This is an increase of \$1,000 over the quota assigned the state last year, and \$2,089.41 more than was given by the state. Perhaps it would be well for me to give the reasons for the board's appeal for enlarged contributions to its work this year.

At the meeting of the Southern Baptist Convention in Richmond, in May last, a report was adopted, a part of which is as follows:

The board says: "By report from our missionaries it is seen how inadequate are the means in men and places of worship for the work pressing upon the missions. Should the board affirm that it has scarcely a mission half equipped for its necessary work, the affirmation would be within the bounds of sober verity. What is to be done?" We answer: Go forward. The board says: "We are disposed to go forward and trust the Lord and the people." We say: Trust and go. The board says: "Will the convention, to which the board is immediately responsible, sustain it in such an act of faith?" We answer: Yes. The board says: "Will the state organizations, which have volunteered to be the board's agents in their respective territory, co-operate in this advance movement?" We answer: Yes; most heartily will they sustain the board.

The report says again: "Must the board continue to take counsel of prudence and await the formal expression of the people, or should it, acting upon its convictions as to the divine mind and the churches' mind, go forward and do the needed work?" We reply: Let the board lead, and not follow; let the board, acting upon its convictions of the divine mind and the mind of the churches, in God's name, undertake to do the needed work.

In obedience to the commands thus given, the board went forward. Since that time eighteen new missionaries have been sent to our various fields, and six more are now under appointment to sail in May. This latter number will in all probability be increased to ten or twelve by the time indicated. Our missionary force will have been increased over fifty per cent within the twelve months. And still calls are coming constantly from the fields for more missionaries. New stations are being opened up and new men and women must be sent to supply them. God's blessing on the work is making great enlargement of working force a necessity. A growing work always demands increase of workers.

Not only so, but men and women, choice men and women, among them successful pastors and teachers, are offering themselves for the work. God is not only working for us in the field, but at home. Shall we not work too? This addition to our working force has, of course, made heavy drafts on the treasury and has indeed more than exhausted it. Yet the expense must be greater still, as those already gone must be supported, and yet others sent. Further, several houses, for church and school purposes, houses that were absolutely necessary for the best interests of the work, have been purchased or built, making necessary the expenditure of many thousands of dollars.

Last year the board received for its work \$86,385.66, and this was barely sufficient to pay the expenses of the work. With a largely increased work on its hands it comes to the brethren and asks for enlarged gifts on their

part? Is not this reasonable? Is it not a necessity?

The other states have also had their quotas increased, in some cases by as much as \$3,000; e. g., North and South Carolina, whose quotas have each been raised from \$8,000 to \$11,000. Alabama's has been increased only \$1,000 i. e., from \$5,000 to \$6,000. Will it be raised? Up to Jan. 21st, as reported in the Foreign Mission Journal (which every Baptist in Alabama ought to read), the contributions of the state amounted to \$5,013.75, which is \$432.81 more than they were at the corresponding date last year. This is encouraging, but it still leaves \$2,986.25 to be raised by April 30th. May Alabama take her place this year among the states that shall be reported as having paid her quota in full, with a little over. She can do it if the pastors will ask their people for the money.

T. P. BELL, Ass't. Sec.

Richmond, Va., Jan. 29th.

P. S. The Foreign Mission Journal is a monthly paper published by the board, and is full of information about the work from the fields, in letters of missionaries. Terms 35 cents a year. Address

FOREIGN MISSION JOURNAL, Richmond, Va.

LIST OF BOOKS FOR SALE.

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

Ann Judson, Story of Baptist Missions, 2 50	Street Atlas, 2 50
Old Testament, 2 50	Atenations, 90
Story of the Bible, 1 00	Story of the Gospel, 1 00
Behind the Scenes, 75	Church Manuals, 50
Three Reasons Why I am a Baptist, 1 00	Representative Men, 1 00
Representative Women, 1 00	Church Doctrines, 1 50
William Carey, 1 25	The Pastor's Manual, 1 00
Alms to Devotion, 1 00	The Church, 1 00
Deacons, 40	How on Communion, 90
Alms to Devotion, 90	Moderate Infidelity, 30
Life of Rev. J. Newton, 45	Church Pocket Book, 1

