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Sketch of a Jubilee Sermon,
Preached at Mt. Pisgah Church, Morgan
Co., April 28, 1889.

BY REV. RUFUS C. BURLISON.

Sabbath morning, April 28, dawned clear and cold and the wind continued to be unpleasant even when the sun had climbed high in the heavens. Yet a great crowd came from many miles around to hear the experience of a man who just fifty years before had followed his Lord in baptism at this church. As long as sitting or standing room could be gotten the people were packed into the meeting house.

The preacher is a tall, pleasant-faced man, over six feet high; his hair, which was once raven black, is now gray; his eyes are full of fire. His very appearance will give him an audience anywhere. After the choir had sung,

There is a fountain filled with blood,
The preacher read the 16th verse of the 66th Psalm, and announced that that would be his text. In connection therewith he read other Scripture, bearing on the thought of jubilee. Referring to Paul's letter to the Hebrews, where he was showing them the multitude who all died in faith, and to whom he said, "Wherefore seeing we also are compassed about by so great a cloud of witnesses, let us lay aside, etc., the preacher urged back to the past that they might gather new strength with which to grapple the problems of the future. Looking to the past should make us look to Jesus. Reviewing the past history of the Muscle Shoals association should serve us to do more for missions and for education.

Elder Jos. Shackelford at this juncture led in a most earnest prayer for the blessings of the Lord to rest upon the day's service.

I want to be a worker for the Lord, was then sung in a hearty style.

Briefly the preacher referred to the commemorative days of the Bible—the YEAR OF JUBILEE,

when prisoners were released and happy gatherings were in every home. Vividly he pictured the scenes around Mt. Pisgah church just fifty years ago. On Saturday, April 19, 1839, he was a beardless boy, sitting in the old church. His plans of life, he felt, were fixed. His father had told him he was to send him to school; he must make a great scholar and a great orator of himself, and then with a father's love he told him that these things would be in vain without the love of Christ in his heart; but his heart was not there. "No, not until I am twenty-seven years old," and thus he felt as he sat in the church on the Saturday referred to.

Several preachers were present, among the number a stranger, a Cumberland Presbyterian minister, who on that day was invited to preach. He chose the 4th verse of the 2nd chapter of 1 Peter. As he proceeded to show how

CHRIST WAS REJECTED AND CRUCIFIED by the Jews, the warm-hearted boy sat with clenched fist and said to himself, "If I had been there they should not have crucified my mother's Savior," but he was transfixed as with a thunderbolt when the speaker turned full upon him and cried, "Young man, do you know that you are rejecting Christ?" The question was so personal that the boy almost said, "No, sir, I never will and will some day love him." As the preacher continued to show how, had he been with the Jews, he, too, would have crucified Jesus, he was utterly undone, but still said, "When I am twenty-seven years old, I'll accept him." But when the man of God pictured Jesus holding up his bleeding hands and saying, "Father, forgive the young man," he bowed and wept, and said, "I WILL ACCEPT JESUS."

but won't let any body know it. Day by day he wept and prayed, giving up one inch of ground at a time until he made a clean breast, and was willing to go anywhere and do anything for Jesus. He was afraid to join the church because he might have to be a preacher or a deacon.

As he recited his experiences from darkness to light, they found echo in every Christian heart, and many were the tears that fell. He gave a strong rebuke to those Christians who often say, "I can forgive, but not forget." In his own life he had fought against the old Burtonian vein in his blood. "Never forget a friend, nor forgive a foe." He found it often necessary in life to have a day of

PASTING AND PRAYER to be enabled to forgive some one who had wronged him. He earnestly urged Christians to forgive one another. We must sometimes look up at Christ's bleeding body and hear him say, "Father, forgive," before we can really forgive. The devil gave him much trouble even after the load had dropped from his heart, by making him believe that it took years to get to Christ. At this time he had never seen a soul converted. At the hour of his conversion God gave him a desire for the salvation of others. The valley was then filled with rich people, and the mountains with a wild class. He thought he must talk with somebody of the Savior, but no class of people were too fine, the other, he supposed, would not hear, so he told old Uncle David, a blind negro, about his Savior, but the poor fellow was captured in Africa, his father and brother were killed, hence he believed that God hated him. The old man died while he was at college, but before death sent his young master word that Jesus did love him, and that he was going to be

with him. The DESIRE FOR THE SALVATION OF SOULS made him active everywhere. He told the shoe makers and carpenters and other poor of Nashville of the love of God. At Oakville, as a boy, he had been close to the secret prayer. He prayed for his school mates. Before returning to Texas, he proposed having a photograph of the place where he so often went for communion with God. He exhorted people to cultivate the habit of secret prayer. In relating the experiences of his life he told of many incidents that seemed to come to his mind as he spoke. Space is insufficient to write them all. He thanked God that Bro. Wm. H. Holcomb talked to him so plainly of the meaning of baptism, also that he charged him to search the Scriptures daily. His habit is to read the New Testament through every month. He almost knew the Bible by heart, and the devil cheated him out of much pleasure by making him think once that he could repeat so much Scripture that it was unnecessary to be always reading the Bible. He praised God for giving him

ONE PURPOSE IN LIFE. He went early, after his conversion, with his father, to Somerville, to hear a presiding elder reply to a sermon from Bro. Gibson, on Baptism. Bro. G. had gotten several of his members and the preacher was in no good humor. He ridiculed the idea of Baptist preachers talking so much about the Greek *baptizo* and *rantizo* since not one in North Alabama knew alpha from a partridge track. In his boyish heart he determined to wipe that stain away from the Baptists of North Alabama. God gave him one purpose. He determined to give his life to teaching ministers of the gospel how to grapple with men of the world and yet be humble children of God. He learned early in life never to do a dishonorable deed. He broke down while in school at Nashville. After his recovery his father advised him to settle down and be a plain farmer. He begged to be allowed to go to Mississippi and teach school. Refusing to do a mean trick ultimately led him into a splendid Seminary. Then came a struggle whether to go to Huntsville, Ala., or to the wilds of Texas. With his college mates, he appointed a day of fasting and prayer that God would teach him and them where to go. At the close of this day, April 21st, 1847, he got up on his bed post and wrote on the ceiling,

CONSECRATE MYSELF TO TEXAS; Jesus calls to Texas. As he reached the old of Texas, forty-one years ago, he knelt down and prayed, "O God, give me Texas for Jesus." He had had many trials and persecutions. A positive man, independent in his feelings, neutral in nothing, he had been assailed on every hand. "A pronounced man must expect to be denounced," but none of those things moved him from his one purpose. Early in life his father impressed upon him the importance of "getting ready," and earnestly he begged men and women to get ready for all their undertakings. His seven years' preparation made him, under God, equal to the many emergencies that every where met him.

THOUSANDS OF MEN AND WOMEN in Texas had been educated under him. Many of them are among the first scholars and orators of the land. He said, "What, under God, I have done, can be done by any other boy in the Muscle Shoals association." Such an experience from such a man of God must surely bear fruit. Some of the boys that were "a hero in the strife." The preachers who heard him will study to be more useful, more brave, more faithful to God.

One of his Texas experiences was both amusing and interesting. He stopped at a place to preach; had only one hearer; introduced himself by saying, "I know you are the audience and I am the preacher. I must be allowed to change my text to—

"THOU ART THE MAN." The "audience" begged that the service be postponed until night, when he promised to have some other of the boys to share with him the sermon. The preacher argued that a hearer in the house was worth a dozen men on the streets, but the man gave his word of honor that "the boys" should come at night if he was just left off. So going forth the frightened man informed the boys that a nephew of the distinguished Indian fighter was in their midst, and was a "chip of the old block," said he, "he wanted to preach a whole sermon to me, and it is a shame that only one man was to hear him." Then they drank to the preacher's health, and to each other's health, until everybody got very healthy, and they

SWORE THEY WOULD HEAR HIM every time he preached. But he began to get so close to them that they held a conference to see how they could get rid of him without breaking their oath. They thought for a while he held on he might remain a year. They concluded to smoke him out, and getting forty-eight cigars, they entered the board shanty and puffed until there was hardly light enough to discern a man's face. The man of God told them that "smoke whose torment ascendeth up for ever and ever."

At another time the saloon men of Huntsville, Texas, determined he SHOULD NOT PREACH IN THEIR MIDST, as he was sure to seek to break up the saloon business. They rocked the church, and the women screamed. He bade them be quiet, and told them that he would preach a sermon

that night on Total Depravity, "if every shingle on the roof was a devil." Before the meeting closed there were one hundred and twenty people converted, among the number two saloonists.

The wife of an Episcopalian wanted to join the Baptist church. The husband objected; engaged him in controversy, and was so demolished that he sent for a bishop and several learned churchmen, and then defiantly invited him to meet them at his home. He begged that they ask God to help them talk in the spirit of Christ. They had

"NO PRAYER WRITTEN FOR THAT OCCASION," but he prayed like a man who needed help. At 12 o'clock the lady thanked them for their courteous discussion and said that, as her husband would never be anything but an Episcopalian, she would go with him, but she was satisfied that the Baptists and the Bible were agreed. One of the mottoes of his life had been: "Never get mad and never get scared." As a boy he determined never to hear anything near to do anything about which he could not tell his mother. Ever and anon the dear old man would tell us that he was nothing only as

JESUS HAD WORKED THROUGH HIM. In his early Christian life he made a mistake; he expected to do great things, but forgot to look to Jesus as the power. God brought him into poverty and hunger, amid strangers. He saw his mistake, buried his personality, and lived and worked only as Christ's man.

During his two hour's address he often urged men and women to seek Christ. His mother's dying admonition served him well in life. She said: "Before next Sunday you will have no mother, but you will have a Savior, be true to him and to your church, and always go to him when you are in trouble." At one time while a youth he was told that

BY WORKING A TRICK, undermining another teacher, he could get a good place. He preferred death to dishonor, and told the men he would rather go back to North Alabama and dig potatoes all his life. "The man or woman who can't truly say he or she would prefer death to dishonor, is in danger of making shipwreck." He loves the very spot where he gave his heart to Jesus, and never passes without getting on his knees and consecrating his life to his Savior. He brought his daughter from Texas last year, and together they knelt and prayed there.

As he concluded with his review of the past he asked,

WHAT OF THE NEXT FIFTY YEARS? He had had his trials, but with trials had come feasts of glory. With streaming eyes he stretched his tall form and hands toward heaven and said: "Oh, for another fifty years! I'd give them all to my Savior."

He asked everybody to pledge their lives to Jesus. He asked to be met by all who saw him baptized fifty years ago. There were only four—brethren Keys, of Danville, and T. L. Ballew, of Decatur, and sisters J. W. Herring and Mary Parker, of Flint. While we sang—

"Am I a soldier of the cross," many friends crowded around to shake hands with the grand old soldier who had fought so many battles for Christ. The choir sang—

"Leaning on the everlasting arm." Bro. R. T. Wear led in prayer for deeper consecration of God's servants, and for blessings upon the head of him who had brought us so close to God on this beautiful Sabbath day, and thus ended one of the sweetest meetings ever held in the bounds of the Muscle Shoals association.

Judge J. F. Bailey. James Francis Bailey, one of the best known and most highly esteemed citizens of Marion, Perry county, died on the 18th of April, 1889, in hope of a glorious resurrection. He was born in Wilkes county, Ga., in 1810, and came with his parents to Perry county in 1821. He obtained his education chiefly by his own exertions; and graduated in the State University in 1834. He remained there as preceptor for a year to obtain means to secure a law course in the University of Virginia. He located in Marion and engaged in the practice of law in 1837; and was, for seven years, associated with the late John N. Walthall.

Bro. Bailey represented the county of Perry in the legislature in 1847, and was elected judge of the county court during that session. From 1850 to 1865, he was judge of the probate court, and was only displaced by the adverse results of the war. He was a member of the constitutional convention in 1861, and was the only one that voted for the ordinance of secession who was re-elected to the convention of 1865. As a scholar he was learned in one or more abstruse sciences, including that of meteorology, and was otherwise extensively informed. Judge Bailey was married to Miss Ellen A. Moseley, on December 9th, 1849. He was a devoted husband, a kind and affectionate father, and a faithful and sincere friend. He was for many years a member of the Baptist church at Marion. He leaves one son and two daughters, with other relatives, and many friends to mourn his loss. He was one of the independent thinkers of the age, and had the moral courage to carry out his convictions, and was one of the few men who based his theories on the Bible.

E. B. A lively and agreeable man has not only the merit of liveliness and agreeableness himself, but that also of awakening them in others.

A Great Baptist Hymn Writer.

And there's a nice youngster of excellent pith; Fate tried to conceal him by calling him Smith; But he shouted a song for the brave and the free— Just read on his medal, "My country, of thee."

Thus sings Oliver Wendell Holmes, in his class poem on "The Boys," concerning one of his class-mates, Rev. Samuel F. Smith, D. D. He and Ray Palmer are probably the greatest American hymn writers. He is not sufficiently known and appreciated among our Southern people. We sing his sweet songs and love them, but we know too little of their author. This sketch is written that he may be better known among us, and that certain information from unpublished sources may be given to the public.

Dr. Smith was born in Boston, Mass., Oct. 21st, 1808. He was prepared for college in the Boston Latin School and was a Franklin medal scholar. He graduated at Harvard in 1829 in the class with O. W. Holmes and many others who have since arisen to great prominence. Three years later he completed the course of study in the Andover Theological Institute. For some time after he graduated he was editor of the Baptist Missionary Magazine. During his pastorate of eight years at Waterville, Me., he was Professor of Modern Languages in Waterville College. For twelve years he was editor of the *Christian Review*, and for fifteen years editor of the publications of the American Baptist Missionary Union.

He is still living at Newton Centre, near Boston, at a ripe old age and full of good works. Dr. Armitage says of him: "Few men are now living who have more beautifully adorned our ministry, or more earnestly aided our missions."

But he is before us now more especially as a hymn writer. In early youth he was exceedingly fond of poetry, and especially of hymns. He began writing when very young. His first poem, printed in the papers, appeared when he was only about twelve years old. Thus early did that genius begin to flap its wings which was destined in after years to soar to such magnificent heights of Christian feeling and sentiment, and carry with it on the wings of song thousands and thousands of noble Christian souls. In vain did "fate try to conceal him." He was not to be concealed. Some of his songs have a world-wide fame. He has written in all about one hundred hymns. Many of them have found their way into the hymn books of almost all denominations.

In connection with Baron Stowe, he edited, in 1843, the "Psalmist," which was the standard Baptist hymn book for thirty years. It contained about thirty of his own hymns. He published "Lyric Gems," and contributed most of the songs for the "Juvenile Lyre," by Lowell Mason, the first songs for children ever published in this country. He translated many of the songs from the German. It is important to note that he took the lead of all others in songs for children. The little ones who have their thousands of beautiful songs to-day have to thank Dr. Smith for being the first to remember that children have tongues and voices with which they can praise God.

It is well to notice here some of his most famous and sweetest songs. If the reader is sufficiently interested to turn to some standard hymn book he will read these hymns carefully. He will get a grander conception of this modern "sweet singer of Israel."

As Americans we all love Dr. Smith's patriotic hymn "America." "My country 'tis of thee, Sweet land of liberty, Of thee I sing; Land where my fathers died! Land of the pilgrim's pride! From every mountain side, Let freedom ring!"

What school child in this broad land does not know that song? It was composed for a Fourth of July celebration in Boston in 1832, and was sung by a number of children on that occasion. To the author's surprise, it soon became a national hymn; and well it might, for it is full of pious patriotism.

While reading "Horne's Letters on Missions" the poet's emotions were stirred within him and he wrote the wail that must rise from every missionary's heart: "Yes, my native land, I love thee; Friend, connections, happy country, Can I bid you all farewell? Can I leave thee, Far in heathen lands to dwell?"

Perhaps the greatest of Dr. Smith's songs is his grand missionary hymn: "The morning light is breaking; The darkness disappears; The sons of earth are waking To penitential tears; Each breeze that sweeps the ocean Brings tidings from afar; Of nations in communion, Prepared for Zion's war."

No hymn, perhaps, has been more widely sung, or ever did more to stir Christian hearts in behalf of missions. Wherever great missionary assemblies have gathered, its sweet numbers have floated out on the breezes like some white-winged evangel, telling the glad story of the gospel's glorious work in heathen lands; and hearts have been burned, and eyes have been wet with tears of joy. It has become wedded to a noble tune, and as we sing with enraptured hearts we can almost see the clouds of darkness lifted and hear the heavenly gates that are blowing

"With peace upon their wings." It has been translated into many tongues—the last two, Siamese and Chinese. Its author has heard it sung, in his wide travels, in at least

down different languages by the natives of different countries. A few months ago he heard a number of Chinese Christians sing it in California. It has a splendid, yet natural melody which renders it easy of translation into any tongue.

"When thy mortal life is fled," is a very searching hymn, addressed to the unconverted. "Today the Savior calls," was suggested by reading Schiller's *Maria Stuart*, where the passage occurs: "Dark hang the clouds."

A beautiful, pleasing hymn is the one on the fleeting nature of life: "As flows the rapid river, With channel broad and free, All waters rippling o'er, And hastening to the sea," and the tender little hymn begins: "After, thou wast wild and lovely."

It said to have been written to be sung at the funeral of a young school teacher, by her class-mates. It is very pathetic, and combined with Mason's strangely plaintive air, it must have been very touching under such circumstances.

This sketch will add of the mention of but one more song one of the great number that remain. These are enough to give one some idea of the spirit and poetical power of the man. Many that are not mentioned here can be easily found; and many of his hymns written for special occasions have been lost; some of them, perhaps, as meritorious as those that have become famous. We ought to love and honor this dear singer if he had never done anything but write these songs. But he has done much else that is noble and good. The following tender hymn, comparing the close of the Holy Sabbath to the end of the Christian's life, would now apply strangely to the life of the old man who wrote it many years ago:

"Sigh the solemn mantle spreads, O'er the earth as daylight fades; Oh, calm tell of calm repose, At the Holy Sabbath's close: Peace is on the world abroad; 'Tis the holy peace of God, Which can do, and a fair proportion goes into the missionary treasury."

WAYS THAT WIN. The Tale of a Year. By Mrs. Thomas J. Morgan. 12m, 35¢ pp. Price, \$1.50. Philadelphia: American Baptist Publication Society.

This story tells us of the work of a mission band, composed of girls and boys. With all the enthusiasm of their young natures, they devote themselves to the work they have proposed. They arrange "Readings." They organize a "Fair." They have a "Lawn-party." They earn money, the girls by sewing, and the boys by what they can do, and a fair proportion goes into the missionary treasury.

Mrs. Morgan has given us a capital book. It is very breezy, intelligent, and inspiring.

GLEN-BURNIE, or, Daisy's Triumph. By Mrs. Bradley 16mo, 30¢ pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

We have here a pleasing narrative that opens with the arrival of Daisy Wallace at New York. She was an orphan, twelve years of age, and, on the death of her grandmother, in a Southern State, had been sent on to the care of an aunt in New York City. The characters are quite numerous and greatly varied, and painted with the author's well known artistic ability. The narrative, the characters, the literary style, and the wholesome lessons it conveys, will make this a very popular work with readers, whether young or of riper years.

GRACE LEALAND; or, Life Scenes in a Christian Family. By Henrietta Good. 12mo, 38¢ pp. Price, \$1.00. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

This book treats of the "unassuming commonplace" of life. There is nothing out of the ordinary in the scenes it depicts, nor in the characters it presents. Grace, the heroine, as well as her brothers and friends, are persons such as you can find in almost any Christian community if you can get to know them. From the time she is presented to us, as awaiting the return of her long absent brother Mark, to the time when as the wife of an honored minister she settles in a home of her own, her influence is helpful and her example worth copying. The charm of the book lies in the deep spiritual life it reveals. Not so much the Martha spirit as it is that of Mary. And surely without this, that were of little avail. Any book inculcating this lesson must do good, and that this one does. We can most heartily recommend it to all, and especially to young Christians.

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Politics and Religion.

Ed. Ala. Baptist: I notice in a late issue of the ALABAMA BAPTIST the following editorial: "For a man to be a true Christian citizen, he must be informed, and to be informed it is not necessary for him to go into politics, and lower the standard of Christianity."

Now, my brother, I confess that I do not understand what you mean when you use the words "and lower the standard of Christianity" in connection with politics, for Worcester defines politics in the following words: "Relating to policy, wise, prudent, sagacious, artful." If you mean that it lowers Christianity for a Christian man to take part in the politics of his country, then I confess that you and I see the question in quite a different light. In view of the condition of our country at present, I have this to say: The Christian people, *i. e.*, those Christians who believe in freedom of the mind, soul, and body, will have to take hold of the politics of this country, or we will be enslaved by the rule of a class who have no regard for the souls of men in this life nor in the life to come. I believe God's word teaches us that we should see to it that good Christian men should rule over us. Hear what is said in 2 Samuel 23: 3: "He that ruleth over men must be just, ruling in the fear of God;" and again in Romans 13: 1-3: "Let every soul be subject unto the higher powers; for there is no power but of God. The powers that are are ordained of God," &c. 3rd v: "For rulers are not a terror to good works, but to the evil." Say that one of the evils against which we wrestle is "the rulers of darkness of this world; now, if Christians are not to wrestle with the rulers of darkness of this world to some extent through the politics of our country, I confess again that I do not understand what I read. And now I want to say that I believe with the Apostle Paul, Rom. 13: 1, that the powers that are are ordained of God, *i. e.*, this government, and I believe, further, that we can serve God by serving this government, and do it without lowering the standard of Christianity, and this idea of Christians' lowering the standard of Christianity by taking an interest in the politics of the country, is a most sickly priest-craft.

S. M. ADAMS.

Obituary. Departed this life at Insey, Ala. on the 29th day of January, 1889, sister Mary E. Courtney, in the 85th year of her age. She became a Christian in early life. She was a devoted member of the Baptist church. Her husband was a Baptist minister. She witnessed his burial forty-eight years ago. She was the mother of four children, two of whom were buried in early life; the other two have long since been consigned to the tomb. So neither husband, child, brother, nor sister stood beside her grave, all having gone before. Many grand-children, and great-grand-children, together with many friends, attended.

S. M. T.

Norris K. Goodwin. Only child of George I. and Mary Fendly Goodwin, was born near Mt. Sterling, Ala., Nov. 9th, 1849, and died in Mobile of cancerous polypus, April 11th, 1889. He never made a public profession of faith, but during his protracted illness he gave evidence of his acceptance with the Lord, and without murmuring was submissive to the divine will. He was a good Free Mason. The writer visited him during his sickness, and is rejoiced to bear testimony to the truth that—

"Jesus can make a dying bed As soft as downy pillows are."

A devoted wife and one son are left to mourn his departure.

J. D. Cook. Cuba, Ala., April 26, 1889.

A Good Man Gone Home. Died, in Pine Apple, April 12th, 1889, in his eighty-fifth year, deacon J. R. Hawthorne. The deceased was born in North Carolina, on the 8th day of March, 1805, and moved to Alabama at the age of ten. He had been for many years a citizen of Pine Apple, and always manifested a deep and intelligent interest in the prosperity of the town. No one surpassed him in influence or excellence in devotion to the good of the place. But while he was a true man and a model citizen, he was even more prominent and valuable as a follower of Christ. At an early age he connected himself with the Baptist church, in the communion of which he lived and died. Through his long life he gave unmistakable proof of his love for the house of God, and the people who assembled there. As long as he had the strength to go to the sanctuary he filled his place there with great regularity; and when denied this privilege by age and infirmity, his chamber became to him a Bethel, "none other than the house of God and the gate of heaven," for he held frequent and sweet communion with the Savior, who promised to manifest himself to his people as not unto the world. Our departed brother leaves behind him six children, a large number of grand children and other relatives and friends to mourn his death. He is gone, and near the sod of his cherished home he is awaiting the great archangel's call. What a glorious family gathering and reunion that will be when all "the household of God shall meet in heaven to part no more!"

W. J. E.

Submission is the footprint of faith in the pathway of sorrow.

FIELD NOTES.

Bro. J. M. McCord, of Stanton, writes: A pleasant day at Ebenezer. Large congregation in the morning and a good attendance at the Sabbath exercises in the afternoon. The second quarter of this society closed yesterday. The contributions of the first quarter will be used in purchasing a library. The receipts of the second quarter will be sent to Bro. Diaz. Ebenezer sent her pastor to the Baptist congress and now she is going to send him to the Southern Baptist convention.

The revival at Bro. Pickard's Eufrata church continues. The meetings have closed, but converts continue to come in. Five joined the church at prayer meeting week before last, making 42 additions since the revival began. The church has averaged more than one addition for each Sabbath since the present pastor has been with it. One hundred and seventy-five of ten attend prayer meeting. A large amount of indebtedness has been somewhat hindering the brethren from giving much to other enterprises.

Mrs. D. T. Parker, of Twelfth St. Baptist church, Anneton, died on the morning of the 20th ult., after an illness of two weeks. She was a most estimable Christian woman. Meek and unassuming, but active and liberal in her work for the Master and her church. She was prominent and foremost in the ladies' aid society, being president of that association. The family have lost a wife and mother-in-law in one relation. No words of sympathy from human lips can compensate them. The church gives back to God the best they had, with thanks for the loan of such a beautiful character, and such an able and liberal helper.—G. A. N.

The first Southern convention of the Christian Workers will meet in their new tabernacle at Crittendon Springs, Crittendon county, Ky., July 16th to 26th. The executive committee, located at Princeton, Ky., has taken hold of this fashionable watering place in the name of Christ, and has invited Evangelist Geo. H. Simmons to arrange and conduct the meeting. The tabernacle seating about 1,000 people is now ready for the furnishings, which will be put in at an early date. As it may be necessary to erect additional accommodations, all who expect to attend are requested to notify Evangelist Geo. H. Simmons, Y. M. C. A., Louisville, Ky., at their earliest convenience.

I am at Alexandria, 10 miles from Anneton, on the A. & C. R. R., in one of the prettiest little valleys I ever saw. Here are fine farms, splendid homes, and good old ante-bellum hospitalities. Our new Baptist church in Mt. Zion, one mile away, a splendid church in a beautiful grove, with a fine spire. Bro. Griffin is pastor. Last Saturday was grave decoration day, which was done most thoroughly and neatly. Bro. Griffin sprinkled his conference sermon sharply with missions. In conference \$51 was raised in a very few minutes with which to repaint the grand old house in and out, at once. Have a working ladies' aid society and Baptist Sunday-school in the town hall. Will send you a list of subscribers soon.—J. B. Kilpatrick.

Splendid houses of worship have been dedicated to the service of the Master at Leon, Crenshaw county, and Roberts, Escambia county. Both of these houses are ceiled, and furnished with sash and good seats. The house at Leon is nicely painted. Both houses have neat lamps and chandeliers. At New Providence and Peacock's, Crenshaw county, the brethren have built, during the past year, substantial frame houses of worship. At Cool Springs, Covington county, the brethren have a commodious house as the result of the zeal and devotion of that faithful man of God, Bro. J. N. Barnes. From my observations among men I have learned this important lesson, viz: A man's usefulness in the Master's service does not depend upon either health, wealth, or wisdom. I meet with some of the Lord's noblemen who are poor, afflicted and illiterate. I first learned this lesson from "Uncle Billy" Pearce, at Pine Level church, eight miles north-west of Greenville. This brother, in the midst of great affliction and poverty, "did more than they all" toward building a nice house of worship at Pine Level.—A. T. Sims, Georgiana.

Doubtless some of your readers would like to hear from Warrior and Warrior Baptists. Warrior is now a prohibition town. Last year there were five saloons here, and the record of 1888 will never be forgotten by our citizens. This year there are no saloons in our midst and everything is moving on peaceably and quietly. The Baptists are "slow folks," and are not doing what they might do; they should now make a grand effort to take the town for Christ. We have Bro. W. A. Hobson, (a student at Howard) as pastor, and find him to be an energetic, earnest, consecrated minister of the gospel. We believe he will do great good here when he leaves college. Our Sabbath school is moving on grandly; have adopted Bro. Crompton's envelope plan for Foreign Missions, and a collection is to be taken the first Sunday in each month. As one of the results, we had a collection the first Sunday in April of \$3.80. Our people only need to be educated on the mission question. The great trouble in our churches is, that too few members take their religious newspaper, the ALABAMA BAPTIST. Below I send you some names for the month list, whom I think will take it after having read it one month.

—A Member, Warrior, Ala., April 26.

Impatient and rebellious as we be now, we cannot displace God's hand from the canvas. There is no help for us but to wait until the picture is completed. Some of the colors he is laying into our lives are frightfully sombre, but by-and-by in the revealing light of the last day, they may be only a background on which faith and submissive trust and victorious strength will stand out in hues of golden glory. Let us wait and see.—[Dr. Cuyler.]

He is happier far who seeks to make others happy, than he who cares for himself alone.

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,	\$1.00
Story of Baptist Missions,	2.50
Street Archa,	2.50
Old Theology,	2.00
The Atonement, by Pendleton,	1.00
Story of the Bible,	1.00
Story of the Gospel,	50
Behind the Scenes,	75
Church Manual, by Pendleton,	1.50
Three Reasons Why I am a Baptist,	1.00
Representative Men,	1.00
Representative Women,	1.00
The Pastor,	1.25
Aids to Devotion,	1.00
The Church,	1.00
Deaconship, by Howell,	40
Howell on Communion,	1.50
Alice Maitland,	30
Modern Infidelity,	1.00
Life of Rev. J. Newton,	45
Christian Pocket Book,	40
Christianity Pictorially,	1.00
Church Manuals,	50
Baptist Catechisms,	50
Scripture Lessons,	50
Position of Baptism,	50
Eclectic Commentary,	1.50
Story of a Great Nation,	1.00
Life of Jeter,	2.00
Hero and Martyr,	1.75
Light in Darkness,	3.00
Poem, "John Allen's Wife,"	3.00
Smith's History of the Bible,	1.25
Bible Dox of Inspiration, "Manly,"	1.25
Ashe and Arnold,	75
Day in Capernaum,	75
Broadway Sermons,	1.00
Grace Truman,	1.00
What Baptists	

Alabama Baptist.

MONTGOMERY, ALA., MAY 9, 1890.

Rev. G. W. HARRIS, — JAS. C. POPE.

TERMS: \$2.00 per year in advance.

Special rates will be made with agents and

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cents each. If money is not enclosed, we re-

serve the right to condense to one hundred

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You will confer a favor by mentioning this

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munications go to the waste basket.

We are not responsible for the return of

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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, 20 1/2 Dexter Avenue.

We have in stock nice styles of

wedding invitations.

WM. H. BARNUM, the great Demo-

cratic manager, is dead.

Our book list contains some of the

choicest kinds of reading.

CARDINAL GIBBONS has been re-

ceiving honors from different cities of

the South.

The Mobile Baptist Union is help-

ing us increase our circulation in that

section of the state.

No office in the state is better pre-

pared to print school programs than the

BAPTIST Printing Co.

The Forum for May contains an

essay by Prof. St. George Mivart

against the Darwinian theory.

PARTIES who wish fine book work

cheap, can find no better place

than the Baptist Printing Co.

TERRIFIC windstorms visited many

portions of our country last week. So

far God has greatly blessed Alabama.

We congratulate Rev. C. A. Owen,

of Cullman, on his appointment to the

position of Tax Collector of Cullman

county.

If your pastor preaches a first-class

sermon, and you are willing to pay a

little for it, we will gladly print it

in pamphlet form.

We are thoroughly prepared to do

fine catalogue work this season. It

will be to the interest of our schools

to send their work to us.

ALL over the state we hear people

talking about Commissioner Kolb for

Governor. He is a sound man, and a

grand success as an official.

EX-GOVERNOR ALCORN, a republi-

can, of Mississippi, is reported to

have said that it would take centuries

to fit the negro for civilization.

It is clear to our mind that *The*

Home Field is being run in a way

which will injure the very board for

whose help it was organized.

We have so many things on hand

to publish that of necessity we must

boil down. Don't get mad and say

hard things if the knife is run through

your production.

THE Southern Building and Loan

Association of Huntsville is so well

placed with our work and prices, that

they are having us to print 50,000

pamphlets for them.

GOVERNMENTS have expelled Jesuit

priests from their borders, yet Ameri-

cans only petting the great Jesuit

at Washington. The students

are spies for a foreign power.

The junior left last night for Mem-

phis, where he will report the pro-

ceedings of our great convention.

Our readers may expect a good ac-

count of what our leaders do.

We agree with the Mississippi *Bap-*

tist Record in saying that preachers

ought as much as they can consistently

to praise their members. Encourag-

ing words go a long way.

BRO. MOODY, of the Tennessee *Bap-*

tist, certainly must be in bad health.

He recently said, through his paper,

the Tennessee Baptist, that the elec-

tion of Dr. J. L. M. Curry to the

presidency of the Southern Baptist

Convention would be an insult

to the Landmarkers, and that his prej-

udice would not let him treat Land-

markers courteously. How unfortun-

ate it is that any such feeling is en-

tertained by so good a brother. If

Judge Jonathan Hurlston were not

our favorite for the position, we know

of no man who would fill the place

better than Dr. Curry.

FRANCE has had a splendid oppor-

tunity of learning of Roman Catholi-

cism. In Paris it is claimed that

there are more than one hundred

coaches who used to be priests.

The *Age-Herald* is our authority for

reporting that Rev. D. J. Purser has

raised \$12,000 of the \$50,000 needed.

He is working nobly, and we hope

soon to report that he has \$50,000 in

bank.

The alliance exchange has not yet

been located. The committee meet

again on the 15th of May to deter-

mine the matter. We greatly hope

Montgomery may secure that enter-

prise.

THE *Christian Index* is right when

it urges churches not to march con-

verted drunkards straight from the

gutter to the pulpit. Men ought to

be proved before they are thrust into

such responsible places.

FIVE hundred new subscribers just

now would give us the one thousand

dollars we so much need. Can't the

preachers make a three-minute talk

next Sabbath for the paper and get at

least five hundred new readers for the

paper?

THE *Home Field* for May devotes

nearly all its space to showing what

the *Kind Words* series are, how they

originated, &c. If that paper is to

accomplish much good for the Home

Board, it must change its tone to some

extent.

THE Catholics spend the month of

May worshipping the Virgin Mary.

If the angel whom John saw forbade

him to worship him, how much more

unreasonable is it for people to wor-

ship a poor mortal, even though she

be redeemed!

EX-MAYOR HEWITT was too good

an American to allow any other flag

than the stars and stripes to have

precedence in the city of New York.

Mayor Grant allowed the Irish Cath-

olics to put our flag aside, for a time,

to allow Ireland's ensign prominence.

THE associated press dispatches tell

us that the great centennial ball cul-

minated in a most disgraceful man-

ner. Men and women drank wines

and other beverages until near the

morning hours, when it required the

police to clear the hall of the dissipa-

ted revelers.

Montgomery is going to have the

biggest thing in the way of her expo-

sition next fall that south Alabama has

ever seen. Her citizens are wide

awake to the importance of advertis-

ing Montgomery and south Alabama,

and they will spend money and time

freely in this enterprise.

AFTER a most exhausting trial,

Hawes, the murderer of his wife and

two children, was on Friday pro-

nounced guilty of murder in the first

degree. Sentence will be pronounced

in a few days, and then his lawyer

will appeal to the supreme court.

There is little doubt but what he will

hang.

EVERY preacher ought to have

Wharton's "Gospel Talks." This is

a splendid book of sermons and talks,

prepared by Rev. H. M. Wharton,

one of the most successful evangelists

of the south. We will give one copy,

bound in half morocco, to any one

sending us three new subscribers and

six dollars.

DEMOCRATIC office holders are be-

ing rapidly removed and their places

filled with republicans. It is claimed

that the president said a few days

since that he had determined not to

make any appointments in Alabama

until Democratic officers had served

out their terms. We doubt if he said

any such thing.

NOTING the proceedings of the

Georgia Baptist convention we see

that there was quite a fight on the

Kind Words series. Dr. Hawthorne,

and other great men, championed

Kind Words, and on a vote fifty-two

were in favor of *Kind Words* over the

Publication Society's works and thirty-

two were against *Kind Words*.

THE Pratt Brothers, of Marlboro,

Mass., write that they have heard of

our utterances on the Catholic ques-

tion and they praise us for it. This

firm are the publishers of *The Ameri-*

can, a weekly paper devoted to the

interests of Protestants. Send them

\$2.00 and keep fully up with the dis-

cussion of Romanism and its evils.

WHILE in Decatur we conversed

with some of the most active mem-

bers of the Baptist church, and were

informed that Dr. Gwin had done no

able work for the Baptists. He is a

great preacher, and a man beloved of

all. He has been called to a Vir-

ginia church, but members are hope-

ful that he may be retained in Ala-

bama.

GIVE US THEIR NAMES.—The *Troy*

Enquirer says that, on account of the

defeat of prohibition in Massachusetts,

"several leading prohibitionists

have been induced to admit that pro-

hibition is not the best and most ef-

fective means of encouraging and ad-

vancing the cause of temperance."

Of course, brother Baltzell won't ob-

ject to telling us the names of those

leaders who have so admitted. We

wish to communicate with them and

find out what better plan they can

propose.

THE Montgomery *Dispatch* con-

gratulates itself that a state exchange

says it "appears to be well informed

on every subject receiving its atten-

tion, and expresses its sentiments

with boldness, ease and fluency."

The aforesaid exchange forgot how

little the *Dispatch* knew about the

Catholics' position towards our public

schools. Its editor is an Agnostic,

you know.

MANY of our readers take secular

papers and imagine because those pa-

pers contain Mr. Talmage's sermon

each week that that will atone for

their neglect of their church paper.

Many of these people never read the

sermon, nor do their children read

them; hence many of them have never

seen his sermon where he recently ex-

pressed himself as being in favor of

marriages between whites and blacks.

WHILE in Girard we had the pleas-

ure of going with Bro. R. E. Stock-

ton out to his home and spending the

night, and then on Sabbath morning

to New Hope church. This is a neat

little church, built amid the black-

jacks. It is ceiled, and is painted on

the outside. Bro. G. D. Benton is

the greatly loved pastor of this church.

He is doing splendid work in this

