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A Grace to Cultivate.

Sketch of a Sermon Before the Mobile Association, by Rev. J. J. Taylor, D. D.

1 Cor. 8: 7. "That ye abound in this grace also."

Heaven mythology represented the goddess of love as attended by three minor divinities, having the form of beautiful young women, who were called the graces. Probably this fiction suggested the popular picture known as the Christian graces—Faith, Hope and Charity. Yet the idea of Christian graces does not originate in the heathen myth, and is not limited to that conception. A Christian grace is any gift which God freely bestows upon his children, and the number is not limited to three. The apostle says there are diversities of gifts according to the grace bestowed on us; and every Christian is exhorted to minister his gift as a good steward of the manifold grace of God. None of his gifts and graces are to be neglected. In connection with the text are mentioned faith, and utterance, and knowledge, and diligence, and love, and another grace of which it is said: "See that ye abound in this also."

What grace? "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia, how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto their liberality." That's it. Liberality! A man may be a spendthrift without being a Christian. The prodigal may waste his substance in riotous living. Members of clubs and lodges may lavish their money in unworthy ways. But all true Christian beneficence is the result of God's grace on the heart. It is divine grace bestowed upon the churches of Macedonia that enabled them to abound in liberality. In the verse from which the text is taken the grace of giving is put in the same category with faith and utterance and the highest forms of Christian activity, and it is as important as any other Christian virtue. In the 25th chapter of Matthew, Jesus gives some account of the last day. The Son of Man in his glory, the gathered nations, the solemn assize, the final separation, the eternal sentence. Come, ye gave me meat, ye gave me drink, ye gave me shelter, ye gave me clothes, ye gave me physic, ye gave me sympathy, ye gave me no meat, no drink, no shelter, no clothes, no physic, no sympathy! Not that by giving men can purchase a place in heaven and are condemned for failing to make the purchase, but that a failure to give discloses a lack of God's grace in the heart.

This is the thought that underlies the commendation of the widow. What were two mites, so far as the treasury of the Lord was concerned? Did not God own all the fowls of the mountains, the beasts of the field, and the cattle upon a thousand hills? Did not he possess the sea and all that is in it? Is the world and all that dwell therein? Did not the rich men pile their golden guineas upon her copper farthings? But her gift represented the grace which could yield everything into the hands of God, and a treasure to him for daily food. It was a measure of grace which the others did not possess. "Penitent love, more and more desiring something to do for her Saviour's sake, bringeth her all with a trembling spirit, happy to think he will deign to take; and such disclosures of grace make glad the heart of Christ."

Who should abound? The apostle speaks primarily to the church at Corinth, and afterwards to all in every place who call upon the name of Jesus Christ our Lord. Some of the Corinthian brethren were rich; and of course it was important for them to abound in liberality. The possession of wealth brings grave responsibility. The Holy Spirit says: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches but in the living God, who giveth us richly all things to enjoy. For the love of money is the root of every form of evil, which while some have coveted they have erred from the faith, and pierced themselves through with many sorrows." Jesus taught that rich men would enter into the kingdom of heaven with great difficulty; that observation confirms the teaching. There are rich men who are devout and zealous Christians, but as a rule they were brought into the kingdom of Christ in youth, and before they came into large worldly possessions. And even Christian men who have come into large prosperity must watch themselves lest they neglect spiritual things for temporal good.

The text applies also to the poor. It is written: "They shall not appear before the Lord empty; every man shall give as he is able according to the blessing of the Lord." The Scriptural rule is: Every one, as the Lord has prospered him. As a matter of business one cent a week, five cents a week, twenty-five cents a week, will not be a great deal in the treasury of the Lord; but as a matter of grace the small contribution is as important as the large one. It is written: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." If I should claim that the rich among God's people were entitled to special grace in faith, or hope, or love, or patience, how the community would cry out against me! But I should be equally culpable in claiming that the rich only should abound in the grace of liberality. As a grace, it is for all grades and classes of God's people. The Macedonians, in deep poverty, and a great trial of afflictions, gave liberally, and the widow with her farthing outgave all

others that cast into the treasury of the Lord. The poorest man in all God's kingdom may abound in liberality. And if it is bad to be poor, it is infinitely worse to be poor and stingy.

How shall we abound in this important grace? It is a matter for each Christian to decide for himself. There are only two members of my church whose contributions I know, and they both live at my house. It is not my business to regulate the amount of any man's gifts; but it is my business to urge upon you injunction of the Holy Spirit, that ye abound in this grace also.

First, be in grace. Scores of persons have been giving for years, yet they know nothing of Christian giving. They are not Christians. Their gifts may have been just as useful to others; but they expressed no grace to themselves. Of the Macedonians the apostle says: They first gave their own selves to the Lord. Your money without yourself is like giving a stone when the Lord asks for bread, or a serpent when he asks for a fish. O that some heart could now say, Here, Lord, I give myself to thee, 'tis all that I can do!

Having taken the first step let us see to it that covetousness does not take root in our hearts. Let us remember that a man's life consists not in the abundance of the things which he possesseth. Rich or poor, we need to watch along this line. Those who pay \$150 a year for a cook and \$100 a year for the gospel could hardly be called liberal; \$300 for a summer trip and \$50 for foreign missions; \$30 a year for tobacco and \$3 to send his gospel to the destitute; plenty for self and little for Christ. These tendencies must be watched, if we are to abound in the grace of liberality. We must deal honestly with ourselves. Money for the election, money for the lodge, money for the club, money for the parade, money for the secret society, money for all sorts of indulgences, and no money for the Lord's cause, indicates a bad state of heart!

If I should picture the saint clinging at first with feeble faith to the simple promises, then moving with trembling steps along the King's highway, then taking new power and pressing boldly forward, and at last shouting his victory from the valley of death, every heart would rejoice. It would be a true representation of the increase of faith. So in liberality there should be a like development. The poor boy who starts out giving twenty-five cents to missions may be liberal. But as God blesses him, he must increase his gift, else he sins against his own soul. The man who allows his liberality to fall back withers at the heart; and when his fortune increases, his responsibilities diminish, and he allows his contributions to remain at the old figures, he is robbing himself.

I do not know what progress you are making in liberality. But I appeal to the young whose Christian character is taking shape for future usefulness; I appeal to those who are in the midst of life's conflicts, who every day need divine favor in devising and executing their plans; I appeal to the aged, who in the course of nature must soon leave all their possessions to others; I appeal to all who love the Lord Jesus Christ, see that ye abound in this also. Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Mrs. Elizabeth H. Bonner.

(See Pippin) daughter of Lotis and Mary Pippin, died at Insey, May 19, 1889. Born in North Carolina, July 16, 1826; married to Thomas Bonner, on Jan. 12, 1848; baptized into Shady Grove Baptist church in 1853, where her membership was at the time of her death. She was the mother of eleven children, six of whom are living—four sons and two daughters. Amid the severest affliction, we have much to bless God for, and in this dispensation of his providence, while the loss of such a noble woman is a real calamity, we should bless him for such a companion, mother and friend. She possessed those lovely traits of character that go to make up a true woman.

The writer knew her from boyhood—in society, in her home, and in the church. In society she impressed all with whom she came in contact, as possessing a heart full of love and sympathy for the distressed and afflicted, ever ready to help, to bear the burdens of life; ever ready to speak a word of encouragement, and if need be, a word of gentle admonition or reproof. In her home she made everything pleasant, so that even the stranger would feel at ease. Her place in the church will be hard to fill. She was one of those intelligent and sympathetic hearers that help a preacher so much while preaching. She will be missed in every sphere of life.

May the bereaved ones find comfort in the promises our Father has given us in his Word. In heaven there's rest that thought hath a power To scatter the shades of life's darkest hour.

T. E. TUCKER.

An English journal puts the liquor problem in this form: Twenty-five snakes running through the streets—that's free whisky. Twenty-five snakes gathered into a box in which twenty-five holes are made by authority of the court—that is low license. Ten of the holes are closed and the snakes all get out through the other fifteen—that is high license. Drive all the snakes over to the next village—that is local option. Kill all the snakes—that is prohibition.

Sermon.

On the Occasion of the Death and Burial of Bro. Elijah Beagles, who Departed this Life at Perdue Hill, Ala., on July 3rd, A. D. 1889, in the 54th Year of His Age.

BY REV. R. I. DRAUGHON.

TEXT: "We which have believed do enter into rest."—Hebrews 4:3.

There are two kinds of rest into which the Christian enters; one immediate, the other prospective; one perfect and limited, the other perfect and unlimited; one temporary and of this life, the other eternal and of the life to come; and both of these rests are entered into through faith: the apostle says "for we which have believed do enter into rest."

The term rest is familiar to us all. Under the toils and worriment of mortality, we all understand its meaning. We have no lexicon to define to us its significance. We use the word every day. Tired and weary with the discharge of the duties of life, we have all had, in some degree, an experience of its blessedness; and we know that it consists in a cessation from anxiety and toil. A rest from weariness, oh, how sweet! Who has not felt it? What son of sorrow does not realize that in it will be veriest joy of heaven?

The apostle says, "We which have believed do enter into rest," and the use of the auxiliary do not only gives emphasis to the affirmation of the verb, and augments its force, but, moreover, gives it present significance, and application; "do enter (now) into rest." And hence, in conformity with the entire teaching of the Scriptures, we deduce from the text that believers find in Christ a rest, immediate upon the exercise of faith, not a prospective rest; not to come in the future, as many misinformed persons regard it; but, incidentally, now, at once; the moment the heart fully believes in Christ, for this is evidenced by a consideration of faith. What is faith but a trust in Christ, in his atoning and redeeming efficacy, as our appointed Savior? As long as we work, ourselves, and are depending upon our own work, we have to work, and there is no rest—no cessation from labor and anxiety; but the moment we give up this proposition, and transfer this saving work to him, then there is rest; for we depend altogether upon him, and our peace and rest is proportionate to our trust—our confidence in his ability, willingness and faithfulness, to take care of us, and keep us, in respect to all the mighty issues and exigencies of salvation. We cease from labor, ourselves, and trust to him; and that "belief" gives "rest" to the soul. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," he says, and every experienced believer knows that it is true; there is rest in Christ for weary souls. No matter what may be the anxiety, trouble, sorrow, or affliction of this present mortal life—under all circumstances, there is a permanent and abiding rest in Jesus—a peace to every broken heart. "In the world ye shall have tribulation," said our blessed Lord, "but in me ye shall have peace." "My peace I give unto you." Oh, that, as his people, we might trust him more! Then, indeed, would "our peace flow as a river, and our righteousness be as the waves of the sea."

But there is another rest into which believers enter; and this is that prospective, appointed and promised rest into which they pass, at the close of life—when they lay aside all the toils and troubles of mortality, and lie down to sleep in the arms of Jesus; like little children upon the mother's breast, hushed forever, from all their sorrows, upon the great sympathizing, comforting and blessing bosom of their eternal and ever-loving God. O, my brethren, what a rest is this! What a blissful and unending succor from all the pains and sorrows of earth-life—forever! "Mark the perfect man, and the upright, for the end of that man is peace." Rest—sweet rest, in heaven—oh my heart, how great thy joys—forever saved, and safe, in your bright world, where peace forever reigns.

"There I shall bask my wearied soul, In seas of heavenly rest; And not a wave of trouble roll Across my peaceful breast!" Earth is over! Heaven is begun! and the life of rest is limitless! And all this was given by a Savior's love—the purchase of a Savior's saving and redeeming blood!

"O, for this love, let rocks and hills, Their lasting silence break; And all harmonious human tongues The Savior's praises speak!" Rest! sweet rest in heaven! How do the toiling, wayworn, and heavy laden sons and daughters of earth, sigh for that rest! Be patient, children of the blessed, it will come; "for we which have believed do enter into rest." Our departed brother has entered it; he has crossed the line—"the narrow boundary between;" and now, all of his long sufferings are over—thank God!—forever over!—the long suffering invalid is at ease; more sickness, sorrow, pain, or death, "neither shall there be any more crying; for the former things are done away; and, behold," says Jesus, "I make all things new." O sorrowing wife, there on his narrow bed your husband; see how peacefully he lies—how sweetly he rests. Weeping children, weep no more; your father there, behold how quietly he now sleeps in the arms of Jesus.—Jesus! yes! blessed Jesus! He is "Lord both of the living and of the dead;"—he, your father, he is now with Jesus in all the glory of his eternal redemption; for he told me on his death bed, that he had an assured "hope"—a precious promise given him on which he reposed, "in perfect peace," amid the raging waters of dis-

solution—yes, he has gone to the great sleeping apartment of the blessed. "The name of the Lord is a strong tower; into it the righteous runneth, and is safe." "Them that sleep with Jesus will God bring with him." "And there shall be no night, there neither crying, nor any more pain; and God shall wipe away all tears from their eyes." So be it. Amen.

Bro. Beagles was born in Wain county, Georgia; raised in Abbeville district, South Carolina, and came to Alabama in 1837. He was an invalid for several years before he died, and suffered greatly, but bore his afflictions with Christian patience; and, at last, departed this life in peace. He was a member of the Grove Hill Baptist church, and exemplified his faith by a consistent and commendable life.

Perdue Hill, Ala., July 17th.

Georgia and Brooklyn.

In your last issue your types some what mangled my thoughts in several places, but then I am sure that the fault was mine and not that of the type setter. My chirography, not the best, is sometimes "shaken up" by rocking railway trains, and the wonder is that the poor type does so well. He is usually a burdened individual, well laden with the shortcomings alike of editors and scribblers. But I want to write of Georgia—one of the thrifty railroad towns of south Alabama. It has a population of five or six hundred, a fine local commerce, good churches and a superior school.

This humble scribbler has had the opportunity a number of times of testifying the hospitality of the good people of this south Alabama town, and is prepared hereby to testify that it cannot be surpassed. Twice has been hospitably cared for by that genial gentleman, Dr. J. E. Allmon, who, together with his excellent wife and interesting children, knows how to entertain in a most charming way. Georgia merchants are favored in that they are alike accessible to large planting districts and considerable lumber interests. Their large stores and their account of the immense receipts of cotton, show that it is a fine trading point.

But that which deserves especial mention is the superior school which Prof. J. M. Thigpen has built up at this point. His success, both in the establishment and maintenance of this school, show him to be a fitted educator. He has in Georgia one of the best high schools in the state. Some time ago Greenville sought to win him away, but the good people of Georgia vehemently protested and he remained. Full of public spirit, he has established a successful institute in the county which has made Georgia a sort of local Athens.

Rev. J. E. Bell has served the Baptist church here off and on (usually only for many years. He is now the Baptist pastor at this interesting point. Rev. A. T. Sims also resides here, besides establishing Sunday-schools under the auspices of the Sunday-school Union.

BROOKLYN.

East of Evergreen about twenty miles is the village of Brooklyn. An appointment to deliver an address upon education, led your correspondent to visit that pleasant village on the 20th ult. He was met by a large and respectful audience, who listened patiently to a talk of an hour, on an afternoon when the thermometer was perched above the nineties. It is believed that a number of young men will go to Howard College from this pleasant village next fall. The people are fully alive to education. A good school was begun and sustained by Dr. Crumpton prior to his going to Greenville. After he left two of his daughters—Misses Emma and Addie—continued to teach until summer. These good people want both a teacher and a preacher. What an excellent opportunity for some man who wishes to combine both these duties!

Near the village on the plantation of Mr. I. M. Sanders, is the famous Turk's Cave, which can be penetrated by a light of alighted torches several hundred yards. There is a local tradition that the notorious highwayman, Joseph Hare, who, in the first part of the century depredated between Columbus, Ga., and Pensacola, Fla., used to secrete his ill gotten booty in this cave. So possessed have been persons at different times with this tradition that they have resorted to the cave and here and there broken up its rocky floor in search of supposed buried treasure.

One thing impressed me forcibly as I gazed upon the superb crops in the neighborhood of Brooklyn—that those level lands with sandy surface and deep clay sub-soil, will one day come into prominence as among the best agricultural lands in Alabama. What superb fruit they do raise about Brooklyn!

Adieu till next time.

B. F. RILEY.

Obituary.

Died, at her home, near Randolph, Bibb county, Ala., Fannie E. Elam, wife of T. L. Elam. She was born April 27, 1853, and died May 23, 1889. She was an earnest member of the church about nineteen years, and was steadfast in the faith. She was a kind and affectionate wife and mother, and charitable to her neighbors. She called her two sons to her bedside and told them to be good. She said she was going to her sweet home.

The Duty of a Student and the Benefit Derived from His Work.

An Essay Read Before the Sunday-School Convention of the Montgomery Association at Bethany Church.

BY MISS TALULAH DICKSON.

The Sunday school is a refinery, where human lives are purified for the Master's cause. Here their characters are so shaped and moulded that when received in the church they will be as solid and unceasing laborers for the honor and glory of our Redeemer's name.

The superintendent, the teacher, and the student, constitute the primary part of this institution. For my part, I will endeavor to elucidate the duty of a student and the benefit derived from his work.

What are the duties of a student? some may ask. According to my opinion, it is—

1. Punctuality. The student should be in his place every Sunday at the appointed time, and must be there in time to report such to his teacher. The Sunday-school. If there be some inevitable preventative, it is then his duty to report such to his teacher, to encourage him by having him know that he is thinking of the work while absent. Every experienced person knows that a neglected enterprise soon loses all interest to the neglecter. Just so, the Sunday-school student will most assuredly become inert when he begins to disregard punctuality.

2. Study. He should always be there, but there with a prepared lesson. It is our object in this work to acquaint ourselves with the Bible, and how can we do this without some study on our part? What would a secular professor think if one of his students should present himself for recitation without a glance at his book? If we regard this as important, how much more important should we regard the study of the Holy Word! In our youth we insensibly learn many Bible verses which can never be effaced from our memory. I once heard an old gentleman say that those verses he had learned in Sunday-school were an inestimable source of comfort to him. Jesus said, "Search the Scriptures; for in them ye think ye have eternal life." John 5: 39.

3. Contributions. This only aids us in keeping the Sunday-school constantly before our minds during the week, but is useful in buying good literature, repairing the church and aiding in other financial affairs. It also may impress upon our minds the desire of contributing to the Lord, which, in after years, may enable us to do some great philanthropic work. When we worship God with our money, we evince the sincerity of our worship. He loves a cheerful giver, and isn't this love sufficient remuneration for all our donations?

4. The student should never come alone. How many non-attendants there are all around us—some our neighbors and some our friends!

We should think of this while engaged in worldly affairs, and never allow an opportunity to pass without saying a word to some one about the Sunday-school; for then we are working for Christ while working for ourselves. What a pleasure to know that some pew is filled on account of our labors! Let us study to this important duty more diligently in the future! I trust that it is obvious to every student that he must be at Sunday-school with a prepared lesson, with his contribution, and with some friend.

Reminiscences.

NO. XXVII.

There was one young man by the name of Wasson, a member of our church in Camden. He desired to preach, was humble and modest, and had but limited advantages. He made a trial effort from the text, "Unto you therefore which believe he is precious." 1 Pet. 2: 7. He made some good remarks, but had little or no "liberty." Mr. Barnes followed on the same theme, and his utterances were marked by both liberty and excitability. Young Wasson afterwards removed to Tennessee, and under the fostering care of Elder R. B. C. Howell and his coadjutors in the good work, he became a partner with his son, Dr. T. M. Allen, in dentistry. He lived in Eufaula till 1887, and moved to Birmingham, after which he retired from business on account of failing health.

Bro. Allen was married three times, to Miss Lucy J. Mattox, of Oglethorpe county, Ga., July 8th, 1845; she died on the 22nd of March, 1847; August 1, 1848, he was married to Miss M. A. E. Smith, of Oglethorpe county, same state, who died the 21st of June, 1855, leaving one son, Dr. T. M. Allen; on Nov. 18th, 1856, he was married to his third wife, Mrs. C. J. Cooper, of Wilkes county, Ga., who survives him.

Dr. Allen joined the Baptist church in Bibb county, Ga., when quite a young man. Owing to ill health he was deprived of the privilege of attending services for several years prior to his death; a thing he regretted very much. In addition to his wife, he leaves four sons, T. M. W. J., and S. W. Allen, all of whom live in Birmingham, except W. J. Allen, who resides in Louisiana. May the grace of God be sufficient for the grief stricken family.

The world breaks the hearts of its best benefactors, and then, after many days, builds them sepulchers. If you would raise the age in which you live, you must live above it, and to live above it is to be misunderstood, perhaps persecuted.—N. Y. Observer.

1, 1833.—See Wayland's Life of Judson, vol. 2, page 60.

I sometimes attended the Presbyterian church, of which Mr. Davis, a talented and very pious and highly esteemed man, was pastor. In front of this church stood the monument to Baron John DeKalb, a neat, modest structure, the corner stone of which was laid by LaFayette, in the year 1824, to which I have heretofore referred. I heard an incident related in reference to the search for the remains of the noble Bavarian. There was but one person, an aged lady, who could furnish any clue to the long lost grave. She was still living near the old battle ground. This lady pointed out the locality of the burial place, stating that the grave was within such a distance, or so many feet, of a given point. She said that DeKalb was buried in the garb and equipments in which he fell, and that his sword was placed with his body. After much excavating and laborious search for the hero's remains, at length the reward of perseverance and toil was gained. There was a shape discovered, down in the earth; there was a form traced, which might be where a body had gone to dust; and there was a slender line of rust, of such form and position as answered to the sword. There was enough to satisfy the explorers that they had found the honored dust of DeKalb. Carefully and reverently this shadowy remnant, with its sacred earthen bed, taken up, placed in a coffin, conveyed to Camden, and religiously deposited in the grave, over which the monument was soon erected.

In one late cyclopedia Baron DeKalb is styled "a noble Frenchman." DeKalb was born in Bavaria, now of Germany, in 1731; served with distinction in the French army; came with LaFayette to this country in 1777; was appointed major general by congress; served with great ability under Washington; was sent south in 1780 under General Gates; and fell that year in the battle of Camden. His loss was greatly lamented, his memory has been honored by his name being given to many counties and places in the United States. See Stephens' history of the U. S., p. 256, note. DeKalb was a native of Alsace, a Rhine province of Bavaria, which belonged to France from old time, till Otto I. of Germany seized it A. D. 955; Germany ceded it back to France in 1697, and again seized it in 1870. So it may be said that DeKalb was born within the limits of French territory.

Since the Baptists now had preaching on only one Sunday of the month, I more commonly on other Sundays attended the Methodist church, and heard Mr. Samuel Capers, the second of three brothers, preachers, of that name, the eldest, William, being a noted orator, well read, and a fluent and popular speaker. He was succeeded by Mr. Wightman, young, forcible, and attractive. I remember one of his energetic appeals, from the text, "Run, speak to this young man," Zech. 4: 14. As he made a general exhortation to young men, I suppose he used the words of the text on the principle called "accommodation," which sometimes makes passages of Scripture quite too accommodating, serving purposes that the writers doubtless never thought of, and I fear not productive of much good. Mr. Wightman married Miss Reynolds, a lovely young lady of excellent family, in Camden, and he afterwards became the well known Bishop Wightman. Mr. Whiteford Smith was also a prominent and popular preacher, whom I occasionally heard in that church.

Moulton, Ala.

Dr. W. G. Allen.

Died, at the residence of his son, Dr. T. M. Allen, at East Lake, Ala., July 8th, 1889, Dr. William Gaines Allen. Bro. Allen was born in Bibb county, Ga., Nov. 11, 1818, and hence was nearly 71 years old at the time of his death. After completing his education he began the practice of medicine at the age of 21, in Henry county, Ga. In 1842 he added to medicine the profession of dentistry, practicing both till 1882, at which time he gave up medicine and moved to Eufaula, Ala., where he became a partner with his son, Dr. T. M. Allen, in dentistry. He lived in Eufaula till 1887, and moved to Birmingham, after which he retired from business on account of failing health.

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At Butler Springs.

My health having so far failed that I became utterly unable to preach, my church voted me a vacation of a month, or more, if needed, and sent me off to Butler Springs with orders not to preach or take part in any public exercises. I have been quite obedient, and have preached but once, and obtained their permission to do that. I have been here just one month and am very much improved. I shall return to Greenville next week. I may have to return again before the season is out. How I do regret to be so much trouble to the churches which call and support me, but ill health is unavoidable. I have a good church and they are kind indeed to me. May God reward them for their kindness. I had just received and baptized some new members when I left. I trust the good work will go on.

Butler Springs, the place of ante bellum renown as a watering place and health resort, is on rising ground again, and is now owned and run by Bro. Joe. McWilliams, of Allenton, son of the Rev. Miles McWilliams, who died some few years since, near Pine Apple. This place would be one of the most popular in the South if it were only on a railroad. I trust capital will yet take possession of it and run a dummy line from here to Greenville. All who have been here this summer are improving, and some were ugly cases.

Crops are in fine condition. Corn is made and is bountiful. Cotton is as good as could be for the season.

There is a weak Baptist interest here. They have organized a Sabbath-school. This is a growing community.

I have had the misfortune to lose my horse since coming here.

Rev. W. A. Whittle has lectured at Forest Home, near here, to a full and delighted house. They are all proud of Walter.

Brethren Frank Bruner and A. A. Sims are nearly worked down in meetings and have done some good work through this session.

The Greenville brethren are all disappointed and sad that Prof. Mack Thigpen, of Georgia, did not return to his old home where he is loved and needed.

Help Needed.

We call the attention of our brethren to the following letter. It appeals to our people for help, and in giving to build a church we are contributing to God's cause:

Dear Baptist: The church at Pleasant Ridge has authorized me to solicit aid for our building. We have commenced and are ready, so far as we are able, to put it up, but we lack about \$100 to finish it. We have exhausted our resources. Our people are willing, but are poor in worldly goods. Our church was constituted in 1884, with seventeen members. God has blessed us and we have now seventy-two. Previous to 1884 the people had not the opportunity of listening to a Baptist minister, or going to a Sabbath-school. They can enjoy both now. In the course of a year or two, the probability is that a large factory will be established within half a mile of our building place, and we want to be ready for it and have a house large enough to receive all who wish to join the cause of our Master. Dear brother, please interest yourself and get others interested for us.

All subscription moneys will be promptly acknowledged and receipted for in the name of our church, by me. May God bless you.

WM. C. ROECK, Ch. Clerk.

Dadeville, Ala.

From Texas.

On the 6th of this month (July) I commenced a meeting at Clarksville, in this State. From the first the congregations were large and the interest good, and both increased from day to day until the close. The meeting was held under a large shed about fifty by one hundred feet, and every night it was crowded with earnest listeners. Several nights hundreds had to stand up all the time. A large number of country people attended from the first, and conversions were principally confined to them for the first six or eight days, because the people in the town were so wedded to their sins—the theatre, the opera, the ball, the hop, and the dance. I could not do any thing with the town people until I put my old hundred and sixty-four pounder, "The Upas Tree; or, Dynamite in Dancing Exposure," in position, and fired about 230 shots (got that many books in circulation), which caused many white fligs to run up to the pleasure and delight of many fathers and mothers and Christian people. I was in C. twelve days, and we had 175 conversions.

I am now in a campmeeting fifteen miles southwest of Paris, and the prospects are very good here, if we do not have too much rain.

My "Harvest Bells" song books are having a good run; becoming more and more popular every day. These books were strongly endorsed and recommended by Dr. Boyce only a short time before his death, and I have the same kind of letters from Dr. Broadus, Dr. Manly and hundreds of others. They can be had at the office of the ALABAMA BAPTIST, or sent advertisement in this paper.

I have had a goodly number of invitations to hold meetings in Alabama, but they are so scattered I have not found it convenient to go. I hope yet to get there and hold some meetings before a great while.

Please permit me to say to all the ministers, especially those who write their sermons or make extensive notes,

to be sure to get the Improved Hall Type-Writer. Address Messrs. Payne & Pratt, Cleveland, Ohio.

W. E. PENN.

In Memoriam.

Whereas, God, in his wisdom, has seen fit to remove from us, by death, on the 10th day of June, 1889, our much beloved and highly esteemed brother, W. L. Moore, who was a faithful and worthy member of this church. In his death his father and mother have lost a dutiful son; his brothers and sisters an affectionate brother; his sorrowing wife and two little boys, a devoted husband and father. He will be greatly missed, for all who knew him loved him for his quiet and industrious business habits. "His word was his bond."

Resolved, That we, of Shady Grove church, deeply deplore the loss of our brother, and extend to his family and friends our heartfelt sympathy in their great bereavement.

C. A. ARNOLD,

R. G. UNDERWOOD,

Committee.

Robt. P. Vernon.

Died, on the 6th day of May, 1889, Robt. P. Vernon, at Tuscaloosa, Ala. He was born August 16th, 1859. He was in bad health the last ten years of his life. He joined the Ackerville Baptist church in 1886, and was baptized by Dr. Ramsey; was called upon by the Lord to bear many sorrows, and was afflicted long before he died; but bore all with a cheerful willingness, and when the end came, he said that he was ready and willing to go. How blessed the experience of those who suffer, when they say that "they are ready." SIDNEY CATTS.

Alabama Baptist.

MONTGOMERY, ALA., AUGUST 15, 1889

EDITORS: Rev. C. W. BARE, — JAS. G. POPE.

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M. WHARTON.

The senior is in attendance upon

the Troy association. He will tell our

readers about the meeting of that body

next week.

The whisky men of Cincinnati are

like their brethren in other places.

They take violent vengeance, when

possible, on those who attempt to

make them observe the law.

WHISKY men are loudest in claim-

ing that prohibition is a failure when-

ever tried, and yet they are always

spending money to defeat laws whose

object is the prohibition of the liquor

traffic.

OUR aunt, of Marion, about whom

mention was made last week, died on

Tuesday morning last, aged about

seventy years. She had been in ill

health for some time, and was ready

when the summons came. We ex-

tend our sympathy to the bereaved

family, and thank God for the Chris-

tian's hope and the Christian religion.

The good news comes to the farm-

ers from New York that the commis-

sioners from the Southern States will

succeed in inducing the New York

Cotton Exchange to insist on the Liv-

erpool Cotton Association to receive

cotton wrapped in cotton instead of

jute. Bro. Jno. C. Cheney, chief

clerk in the office of the Commission-

er of Agriculture, represented Ala-

bama. Our congratulations to the

farmers.

The following touching words come

from a missionary in Minas Geraes,

Brazil, Rev. C. T. Daniel: "My life

is threatened. I was informed this

morning that I would be taken from

the pulpit next Sunday night. I shall

discharge my duty with all caution,

and leave the consequences with our

God. Should my life be taken, I

So our readers can see that we eat

not much idle bread. Now, we want

to know how to reach Cahaba Valley,

Cedar Bluff, Tennessee River, New-

ton, Union, and the Marshall. Will

some brethren please give us this in-

formation at once? We will be rep-

resented at the other associations by

the best men we can command.

THE ASSOCIATIONS.

When business men hold a conven-

tion it is the purpose of that conven-

tion to institute measures that will be

of benefit to business circles; when law-

yers meet in their annual gatherings,

they adopt rules to advance the legal

profession; when farmers hold their

institutes and conventions, they dis-

cuss and resolve upon questions that

will be of interest to their farming

brethren; when dentists meet in their

annual gatherings, the questions dis-

cussed most earnestly are those per-

taining to the work of dentistry; and

so we might enumerate all the pro-

fessions.

Now, then, this is a year for the

great Baptist hosts of Alabama to

work harder than ever before. And

a good time for them to begin is at

our associations, some of which will

meet in a few days; a few have al-

ready met.

We need the best workers from the

churches at the associations. They

are often sadly needed. Why are

they needed? To work on committees

and prepare statistics and reports.

Very few of our associations get any-

thing like a creditable report from

their churches. A large number go

to "see the crowd," while others go

to indulge a feeling of curiosity. We

want men at the associations who are

able to gather statistics and informa-

tion pertaining to the churches, and

who will take part in the discussions

and give strength to the meeting.

The Baptists of Alabama are asked

by the boards for larger contributions,

and the lay members must be an im-

portant factor in meeting these de-

mands made upon us.

Brethren, see that you send your

best members to the associations.

They are needed there, and it is your

duty to get them to go. The denomina-

tion needs them there. Be sure and

see that they go.

NO REFLECTION.

It was not the purpose of the ed-

itorial on "Military Demoralization,"

in the ALABAMA BAPTIST of last week,

to create the impression that the

colonel of the Second Regiment had

been indifferent to the conduct of the

soldiers in the recent encampment.

No one who knows Col. Thos. G.

Jones will doubt for a moment that

the discipline inaugurated by him was

not strict, and we are gratified that

there has been a decrease in drinking

at encampments (of which we are as-

sured) on a number of occasions; but

our purpose was to call attention to

the fact that, notwithstanding the

strict measures adopted, and the pa-

triot guards on duty in the city, such

notorious places as the Ruby Saloon

were enticing the youths of our state

into riotous and ungodly living. No

man, we dare say, has done more to

enforce discipline and prohibit whisky

drinking in encampments than the

colonel of the Second Regiment. We

know of no other officer of like com-

mand who has prohibited and pun-

ished his men for entering bar-rooms

while on duty and in service, and we

trust that all who hold such positions

will be as firm in demanding order

and enforcing discipline. We had

reference in our article to the demor-

alization, not so much in camp as in

these places of iniquity and ruin, near

the soldiers' tents, such as the place

alluded to above—where false and

base misrepresentations of pleasure

are held out to induce young men to

steal out of camp and enter the door

to shame and disgrace. To say that

Col. Jones did his duty in the late en-

campment, so far as he could, is a

matter of fact, and no one is more

anxious to treat all men and all ques-

tions fairly than the editor of the AL-

ABAMA BAPTIST. But there were

those who wore straps on their shoulders

UNWEPT, UNHONORED, UNSUNG.

The career of the Montgomery Dis-

patch is ended. The "remains" of

that paper were purchased last Sat-

urday by the Montgomery Advertiser,

and it now becomes our pleasant duty

to write the obituary notice. And we

cannot let this opportunity pass with-

out stating a few cold facts concern-

ing the now defunct Dispatch, and

point a moral from the life and death

of a paper that ignored the right and

clung to the wrong.

In the first place, our readers re-

member the attack made on the ALA-

BAMA BAPTIST in the early spring of

the lately deceased, and how the bat-

tle waged from Washington to Rome,

from the seat of American liberty to

the headquarters of the Roman hier-

archy. We have succeeded in keep-

ing cool, notwithstanding we picked

up a number of hot shot from the

breach-loader of the frantic Dispatch,

examined them carefully, saw there

was no danger in them until properly

arranged, threw them into our BAPTIST

cannon, applied the match, and in a

short time the fact was revealed that

the champion of Romanism, the friend

of bull fighters, the enemy of public

schools, the supporter of immorality,

and drunkenness, and lottery gam-

bling, was shorn of its strength, and

was faint and weary, when the Ad-

vertiser, out of its abundance of sym-

pathy, came in and bore away the "re-

mains." Right here we beg to return

thanks to the Advertiser for the assist-

ance it rendered in giving to the pub-

lic the facts about the establishment

of a lottery in connection with the

lately deceased.

It was a sad, sad day for the Mont-

gomery Dispatch when it endeavored

to turn back the tide of public senti-

ment and dictate who should not be

the people's rulers and who should not.

And here is a lesson which it will

be well for all secular papers to learn:

The discussion of denominational

questions is out of their sphere, gen-

erally speaking, and the paper that

attacks Protestantism is playing its

farewell march and listening to its fu-

neral knell; while the religious paper,

which draws its support from its de-

nominational entirety, can discuss ques-

tions of a secular nature without do-

ing damage to it as a religious organ.

In all its history of a short and event-

ful life, the saddest day that came to

the home of the lately deceased was

the one when it published our (now

famous) "majority article." It took

a position that it could not hold, and

was entirely out of sympathy with

those who were familiar with history.

But it isn't necessary to extend this

notice. The denomination in Ala-

bama is familiar with every point dis-

cussed, and the lesson and moral

learned from the life and death of the

Dispatch is this:

A paper that so flagrantly disre-

gards all conceptions of right, and

panders to the depraved tastes of the

immoral among men, can at its best

live but a short season ere it will read

the handwriting of failure on the wall.

The Dispatch was born for a season

only, lived that short season of four

years in great distress and agony of

soul, made enemies of those who

would have otherwise been its friends,

accomplished no good for the state

nor for mankind, gloried in its career

of know-nothingism and do-nothing-

ism, left no memento or monument to

its name for advocating the right, and

died—unwept, unhonored, unsung!

THE FARMERS' STATE ALLIANCE.

The Farmers' State Alliance, which

held its annual session in Auburn last

week, had an interesting and spirited

