

# THE ALABAMA BAPTIST.

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## The Child of To-day the Man of To-morrow.

Which Shall Have Him, the Church or the World?

BY R. BROWN.

As if in answer to this all important question, Solomon says: "Train up a child in the way he should go; and when he is old he will not depart from it." This verse of the Bible is a pregnant utterance on the question before us. It goes to the point at once, and goes through all the points in a very short space of time. Root and branch of the case are here. We find in it three clearly distinguished yet closely related parts.

1. The material we are to operate upon. "A child."

2. The process of the operation: "Train up."

3. The aim and issue: "In the way he should go."

In this grand work the material should be pliable, the method skillful, and the pattern divine.

A child—what so pliable as the heart of a child? That childhood is the proper period for education in its truest and highest sense is one of the most obvious of all general truths. The law on which it is founded holds good in all countries and all times. Its range is not limited to human kind; it traverses the boundary of the animal kingdom, and determines the form of a branch as well as the character of a man. The world teems with analogies both real and obvious, whereby the duty may be enforced of educating in the comparatively pliable period of youth. You may within certain limits determine at will the direction of a river, a tree, a man, if you touch them near their sources, where they are tiny and tender; but none of the three when full grown can be bent, except in very minute degrees, and at an expense of labor greater than proportionate to the result. Cawday has well and aptly said: "As Alexander the Great attained to have such a puissant army, whereby he conquered the world, by having children born and brought up in his camp, whereby they became so well acquainted and exercised with weapons from their very swaddling clothes, they looked for no other wealth or country but to fight." Even so, if we would have our children either to do great matters, or to live honestly by their own virtuous endeavors, they must be made acquainted with pains-taking in their youth, and so brought up in the nurture and admonition of the Lord. A child rightly brought up will be like a willow branch, which, broken off and touching the ground, at once takes root. Let us bring up our children so that they will not easily be grafted into old trunks and boughs.

In the horizon of this nation's future there is no more ominous cloud than the multitude of children that are advancing to maturity without any moral training. We are slow to learn the danger, but we are in some measure aroused at length. The lesson has been lashed into us by the rod of correction, after gentler admonitions had been tried in vain. When we come to close quarters with full grown criminals we find that neglected children are the raw material out of which they grow. And let us not suppose that the kind of evil spirit that possesses the outcast, neglected youth around us, will go out before a blast of words, whether spoken or printed. The number of children undergoing a training into evil is at once the greatest disgrace and the greatest danger to the commonwealth.

It is time for Christian men and Christian women to be up and doing. But this is rather ahead of my theme. The world has already gotten those I refer to in its grasp, and they can only be recaptured by God's omnipotent grace, but the gracious Savior is pleased to make his believing ones fellow workers with him in his glorious work, and it is well to refer to these in order to make us more solicitous, more careful and painstaking in reference to those the world has not yet captured.

It is so, that the young heart is so soft and pliable and can be moulded into right principles and habits of action? It is; and the Divine Father lays hold of this fact in order to stir us up to right action in the premises. Take these two texts and make their connection: "Train up a child in the way he should go, and when he is old he will not depart from it." They only seek me early shall find me." They only first fruits given to God under the old dispensation had a great spiritual meaning, and were especially pleasing to the great covenant-keeping Jehovah. If he was so pleased with the offering then, how much more so is he pleased now, when the truth is that in Jesus Christ is impressed upon the young and pliable heart, and the first fruits of the life is rendered into the glorious Redeemer. But in order to this we must believe in the salvation of children. The church and people of God seem only to be awakening to the important fact, that a child of tender years can receive the truth as it is in Jesus Christ and that that is the best, the most hopeful period to sow the good seed. The great Spurgeon said some years ago: "I have during the past year received fifty children into church membership. Among those I have had at any time to exclude from church fellowship out of a church of 2,700 members I have never had to exclude a single one who was received while yet a child."

Teachers and superintendents should not merely believe in the possibility of early conversion, but in the frequency of it. I have more faith in the salvation of children ten years of age than in the salvation of men and women at

forty or fifty years of age, and I will undertake to say that those who are brought into the kingdom of God in boyhood and girlhood will be more useful and more faithful. I do not believe the statement. A child's soul consecrated to Christ, living on fifty years or more in the service of Christ on earth is worth more than the soul of a man who comes into the kingdom at forty or fifty years of age. The world has had his best service, and has only the dregs left to give to the blessed Christ. I say, therefore, the soul of that child converted to God will bring a greater revenue of glory to God, will be more useful to itself, to the church, and to the world, and as usefulness is the scale by which we estimate value, the superior worth of the child's soul is very apparent.

The fact is, and we may as well here be plain, we begin too late to train our children for God and his service. Dr. Talmage very aptly says on this subject: "The world comes along in the April of a child's life and sows tares. The world comes along in the May of a child's life and sows Canada thistles. We are asleep while the enemy is doing this, and we wait until it is the latter part of August or the first of September, then we come into the field with a great fluster and begin to scatter around the seed of God's Word. Too late! The world is in time. We are too late! The ground is all occupied! The world, the flesh, and the devil have taken possession. I can point you to scores of children not more than ten years of age who are in the possession, in the firm grasp of the world."

Who, then, shall get the child of my theme, the world? God forbid. Christian father, Christian mother, Christian teacher, it rests with you. You may lay hold of God for the child if you will, and he that is with you is infinitely greater than earth and hell that are arrayed against you. But how, by what process, shall this child, any child, be saved for the church or the service of Christ? "Train up a child." Considerable attention has been directed to the distinction between teaching and training. The effort was needed and has been useful. The tendency to pile up reading, writing and a few other kindred arts, and call them education, was superficial in its philosophy and disastrous in its practical results. There cannot be training without teaching; but there may be teaching without training. The various branches of knowledge which the teacher imparts constitute, as it were, the elements which the trainer employs. They are the types skillfully cast, and lying in the fount before him; but they have little meaning and less power, until they have been arranged in his frame and submitted to his press. Moral training, according to a divine standard, with the view of moulding the human being while yet young and tender, into right principles and habits of action, and using up in its processes all kinds and degrees of information within its reach, is the only education worthy of the name. The oldest training school is still the best. Home is the best school-room, sisters and brothers the best class-fellows, parents the best masters. The gospel is the gospel of the family. Nearly every precious truth which the gospel contains is plainly set before our eyes in the most endearing of all earthly relations—the family. Hence we read, "God settled the solitary in families." The family is God's great method of filling earth with righteousness, and heaven with earth's redeemed millions. The family lies at the foundation of all domestic happiness, social good, and public weal. It is essential to the success and perpetuity of civil government. It is equally essential to the existence and prosperity of the church. If these are the building, that is the foundation.

The chief value of those institutions for the training of the young, which characterize and honor our age, consists in supplying the lack of home education. These schools deserve all the praise that has been bestowed upon them; but it is on the principle that when the best is entirely failed, the next best is very precious.

When limbs are broken hospitals are excellent, but it would have been better both for the patient and the community if hospitals had not been needed. To make well in school is good; but to keep well in the home is better. We speak, of course, specifically of training the highest department of education. As to its subordinate materials, the arts of reading, writing, and the like, no matter what position in society you occupy, professional aid is indispensable; yet even in that, parents themselves would do well to preside over the process, and with their own hearts and hands labor to get the whole, while soft, cast into a heavenly mould of truth and righteousness. Let any one and every one help in spreading a sail and catching a breeze, but let the parent keep the helm in his own hands.

Formidable obstacles, both intrinsic and extrinsic, prevent or impede parental training. In some cases personal deficiencies, in others, the pressure of circumstances without, and in man, both barriers combined, stand in the way of the work. But in all these the beautiful law of providence appears, that good principles and habits, as well as bad, count kin and help each other. Suppose a father and mother, personally deficient but desiring to have their children trained in truth and righteousness, observe how the various portions of the machinery work together for good. In giving them children and filling their

hearts with parental love, God supplied them at once with the best exercise for improvement and the most powerful motive to urge them on. Love to the little ones will make them try the training, and each trial will increase their capacity for work. Every effort to train their children will elevate themselves, and every degree of elevation to which they attain will be an addition to their power of doing good to the children. God's gifts run in circles; and an entrance into his family in the spirit of adoption secures for you the benefit of them all.

Brethren, no one, no matter how well qualified, can fill the place God has ordained a parent to occupy to ward his child. We talk of great men. Why, relatively speaking, every man is a great man. Every parent, no matter how poor and lowly, in a worldly sense, he may be, is a great man, aye, the greatest of men, in the estimation of his child, while it is in tender years, and was to be that parent if his transcendent influence is not wielded for the eternal welfare of his child!

Next to parental training is Sabbath-school work. What a glorious work for Christ has been done in this department of the church's activity! Here souls are born again. Here Christians labor, and here, in the exercise of the talent God has given them, they "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Alas! how often has the Sunday-school teacher to do all the work; and although he or she cannot, in God's sight, fill a parent's place, because of a parent's relationship and responsibility, nevertheless, if in strong and unwavering faith his or her motto be, "My class for Jesus or my motto be," the church and not the world shall have the children. But I have almost unconsciously launched upon the third part of my subject, which, after all, is the most important: The aim and end of education. Train up a child in the way he should go.

[Concluded next week.]

For the ALABAMA BAPTIST.

Baptist and Protestant.

Eds. Ala. Baptist: I read Bro. Coulson's article with some surprise.

From my experience last year I thought I was the only Rip Van Winkle among Baptists, touching the distinction between Baptists and Protestants. A cavalry captain who vainly tried to explain the difference between "left wheel" and "left turn" (he didn't know himself) concluded with, "It's all the same, only its different." It seems to me that "Baptist, Catholic and Protestant" would be the proper way to divide Christians, though I have known the division made this way, "Hardshell, Methodist and sinners." I have heard it intimated that the "Hardshell" can't be included under the head of "evangelical." At any rate, Bro. Coulson is so far behind the procession that he may begin to have a "realizing sense" of his loneliness.

I must call his attention to an error he makes. He says: "If we do not worship God the Creator, we worship something that he created, whether the fact is admitted or not." If Bro. C. will take the trouble to investigate, he will find that Ingessoll was nearly correct in asserting that "every man is the author of his own God." It occurs to me (I hope I am very "umble" in the suggestion) that if Baptist preachers would study to place before the people the true God it would become so easy to distinguish between Baptist, Catholic and Protestant. It seems to me ("umble," I trust) that God the Creator never created some of the Gods I hear of, and I can't but venture the opinion that the despised "Hardshell" will yet have to lay aside his objections to missions and send missionaries to the evangelical churches to teach them of a Sovereign who is God the Savior.

If he who worships a creature of his imagination is as much a heathen as he who worships the creation of his own hands, we can well neglect China, Africa and "Greenland's icy mountains" and devote all our energies (envelope system, the central committee and laymen's movement, all) to the "heathen at our doors." I reckon I am a long ways behind the procession.

It's pretty bad that the young men won't go to church. Well, I have found the young men very human, and if the entertainment (the "feast of reason," you know) is not good they don't like to attend. Don't blame them. J. CULPHER.

Two periods meet in the heart: The past with its sweet and bitter memories, with its regrets and its graces, with its disappointments and successes, reaches up to the moment of present experience. The future, with its hopes and fears, its promises and threatenings, its foreboding of weal and woe, reaches all the way from the present to the end. The present is the visible and everchanging point where the future is turning to the past, and where experiences are passing into memories.—Central Baptist.

You brethren and sisters, who are laying up money for your children ought to have heard a speech recently made by Rev. J. L. Burrows, D. D. He said: "More than fifty years I have observed that inherited wealth does more harm than good. There are exceptions, but as a general thing the more left to a child the less likely he is to be of any service to himself or to others." Think of that, and put your money into Christ's cause, where it will live forever to do good. After all, such an example as that is the best legacy you can leave your children.—Religious Herald.

For the ALABAMA BAPTIST.

The Pope.

No man has ever assumed such prerogatives as the pope. According to the teachings of the Catholic church he is the successor of the Apostle Peter, the representative of Christ on earth, the great earthly head of the church. He has the keys of heaven and hell, with power to open or shut them. He is infallible, so that those who submit themselves to his teaching and judgment cannot go wrong. In other words he claims to be God on earth. Infallibility was not made a dogma of the Catholic church until July 18, 1870. The great Ecumenical Council which met in Rome to consider the matter remained in session nearly eight months. But finally, in spite of the opposition of a very respectable minority, the blasphemous doctrine was promulgated and announced to the world. The pope is spoken of as "His Holiness," "Our Holy Father," "Our Lord," "Our representative of God on earth," of course the pope claims the right to speak and act for God, to forgive sins, to make laws, to take from or add to the Bible, if it seems necessary. One of the pope's declared principles is that if the church and the Bible disagree, the people must obey the church rather than the Bible.

The reigning pope, Leo XIII., was elected in 1878, soon after the death of Pius IX. He is tall and slender, and his cheeks are hollow and his hands long and bony; his hair is white, and his voice thin and weak. He writes plain, because of a parent's relationship and responsibility, nevertheless, if in strong and unwavering faith his or her motto be, "My class for Jesus or my motto be," the church and not the world shall have the children. But I have almost unconsciously launched upon the third part of my subject, which, after all, is the most important: The aim and end of education. Train up a child in the way he should go.

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For the ALABAMA BAPTIST.

Trip Notes.

The 5th Sunday in December found me at Grove Hill, the capital of Clark county. Brethren Creighton, Miles, Fendley, Dickinson, the two Adams, Hudson, and maybe others, constituted the ministerial force.

PASTORAL AUTHORITY

was one of the questions for discussion. Our Baptist people have never thought a pastor had any authority. We are the people who claim to have a "Thus saith the Lord," for our practices; but with many of us, as with others, all depends upon whether the Lord agrees with us. There is no doubt about the teaching of the Scripture on this question. They are bishops, elders—every one of God's ministers—with authority as rulers and overseers. It is not the authority to rule with a rod of iron, "to lord it over God's heritage," but rather the dignified, loving, restraining authority we sometimes find in a Christian home. There seems to be no effort to rule, nobody stamping around, bragging that he is at the head; but every one is impressed that the family which every true minister should wish to accomplish in accepting the care of a church.

Rome, Italy.

For the ALABAMA BAPTIST.

Thoughtful Charities.

During the Christmas holidays the writer received a box of clothing for gratuitous distribution among the poor. These goods were gathered on Christmas eve night by the charitable people of Hanover, Conn. The box contained a general assortment of clothing for all, from the little infant up to men and women. The work of distributing these goods was quite interesting. Immediately after receiving them I advertised the fact as well as I could, at the same time sending word to needy widows, orphans, the aged and afflicted, to come and get. And they came! And they are still coming! Although the goods have been distributed long ago. Brother editors, if you want to know how many objects of charity there are among the colored people, get a stock of clothing for free distribution, and your eyes—well, they will be opened wide.

I have also recently received a barrel of second hand religious literature from the Mission Circle, of Orient N. Y., for distribution among those who have but little or no religious reading. These charities were consigned to my hands from the fact I have been more or less connected with missionary work among the poor during the past several years.

Along the same line with the above the thoughtful brethren and sisters of the Greenville Baptist Sunday-school, and also our Sunday-school at this place, have supplied me with a large lot of second hand Sunday-school literature with which to furnish poor schools that are not able to buy their own paper books, etc.

I am now engaged in mission work, but Bro. G. E. Mize, of this place, is, and any second hand books, papers, etc., that any of the friends would like to furnish for the poor, if sent to either Bro. M. or myself will be judiciously distributed.

I am giving half my time to the church at this place, preaching in the evenings on some days at Dunham, three miles distant; the remainder of my time is devoted to the cause at Andalusia. The writer expects to accept to attend conference. A good sister has started a fund with which to send him. According to Bro. W. B. Crumpton's statement I have at least one first class member.

A. T. SIMS.

Georgiana, Ala.

For the ALABAMA BAPTIST.

The Baptists of Alabama to the Rescue.

Dear Brethren: The following appeal comes direct from our worthy secretary. It voices the urgent need of a great work. The army of the Lord can know no retreat. We press onward move to a mighty conquest. The hosts of the Lord in Alabama shall not be found wanting. I appeal to the pastors throughout the state that they preach a sermon on the work of the Home Board and take a collection between this and the first of April, and forward it at once to the treasurer in Atlanta.

Yours in the work,

G. S. ANDERSON.

ATLANTA, GA., Jan. 31, 1890.

Dear Brother: We make this earnest appeal for our Home Mission Board. The demands upon the board have never been so many, so important and so urgent. We have gone to the last limit of financial prudence in the extension of our work, and we must have larger contributions than ever before or our exhausted finances will compel us to recede from our present position. To do this in the face of the greatest needs which the increasing populations and the liberal, handsome deacon Job, is never tired of helping the preachers. They can look into his open face and see the sign: "Just call on me when you need me." And how they do call on him and brother Billy! A card to this good brother brought his best turn out ten miles to the railroad to meet me. They called it my meeting because I was impudent enough to write out the program, appoint the speakers and the time and place, and they never knew anything about it till they saw it printed in the ALABAMA BAPTIST. Well, we held my meeting. Bro. Isaac White, one of the speakers, was there—he couldn't help it, as he was the pastor. Bro. J. E. White, the pastor's father, was there, but Hart and Stratton and Parker and Dickinson, of Selma, went back on us. The weather was threatening and ugly all the time and no doubt they thought we would fail.

MCKINLEY.

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Cor. Secretary.

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Along the same line with the above the thoughtful brethren and sisters of the Greenville Baptist Sunday-school, and also our Sunday-school at this place, have supplied me with a large lot of second hand Sunday-school literature with which to furnish poor schools that are not able to buy their own paper books, etc.

I am now engaged in mission work, but Bro. G. E. Mize, of this place, is, and any second hand books, papers, etc., that any of the friends would like to furnish for the poor, if sent to either Bro. M. or myself will be judiciously distributed.

I am giving half my time to the church at this place, preaching in the evenings on some days at Dunham, three miles distant; the remainder of my time is devoted to the cause at Andalusia. The writer expects to accept to attend conference. A good sister has started a fund with which to send him. According to Bro. W. B. Crumpton's statement I have at least one first class member.

A. T. SIMS.

Georgiana, Ala.

For the ALABAMA BAPTIST.

The Baptists of Alabama to the Rescue.

Dear Brethren: The following appeal comes direct from our worthy secretary. It voices the urgent need of a great work. The army of the Lord can know no retreat. We press onward move to a mighty conquest. The hosts of the Lord in Alabama shall not be found wanting. I appeal to the pastors throughout the state that they preach a sermon on the work of the Home Board and take a collection between this and the first of April, and forward it at once to the treasurer in Atlanta.

Yours in the work,

G. S. ANDERSON.

ATLANTA, GA., Jan. 31, 1890.

Dear Brother: We make this earnest appeal for our Home Mission Board. The demands upon the board have never been so many, so important and so urgent. We have gone to the last limit of financial prudence in the extension of our work, and we must have larger contributions than ever before or our exhausted finances will compel us to recede from our present position. To do this in the face of the greatest needs which the increasing populations and the liberal, handsome deacon Job, is never tired of helping the preachers. They can look into his open face and see the sign: "Just call on me when you need me." And how they do call on him and brother Billy! A card to this good brother brought his best turn out ten miles to the railroad to meet me. They called it my meeting because I was impudent enough to write out the program, appoint the speakers and the time and place, and they never knew anything about it till they saw it printed in the ALABAMA BAPTIST. Well, we held my meeting. Bro. Isaac White, one of the speakers, was there—he couldn't help it, as he was the pastor. Bro. J. E. White, the pastor's father, was there, but Hart and Stratton and Parker and Dickinson, of Selma, went back on us. The weather was threatening and ugly all the time and no doubt they thought we would fail.

MCKINLEY.

Job Perkins, the patient Job, the liberal, handsome deacon Job, is never tired of helping the preachers. They can look into his open face and see the sign: "Just call on me when you need me." And how they do call on him and brother Billy! A card to this good brother brought his best turn out ten miles to the railroad to meet me. They called it my meeting because I was impudent enough to write out the program, appoint the speakers and the time and place, and they never knew anything about it till they saw it printed in the ALABAMA BAPTIST. Well, we held my meeting. Bro. Isaac White, one of the speakers, was there—he couldn't help it, as he was the pastor. Bro. J. E. White, the pastor's father, was there, but Hart and Stratton and Parker and Dickinson, of Selma, went back on us. The weather was



# Alabama Baptist

MONTGOMERY, ALA., FEB. 13, 1890.

EDITORS:  
REV. C. W. BAKER, - JAS. C. POPE.

NOTICES are being sent to parties in arrears. If they do not respond within two weeks their names are to be dropped. We can't run the paper on a credit.

THERE are a large number of subscribers whose subscriptions expire this month. Shall we drop them from our books? Let a speedy renewal be the response.

SIR WILFORD LAWSON, M. P., in a recent address before an audience of 3,000, in Manchester, England, said the temperance cause was "home rule." It is the heartiest vote to protect the homes and hearts of the people.

Strangers of Colorado, in their annual session, declared by resolution in favor of prohibition. So would the members of the alliance of this state do if they followed closely the teachings of their order. So would every church member do if he were true to the teachings of Christ.

We sympathize with Bro. G. B. Douglas, editor of the *Baptist Sentinel*, Tocomo, Washington. Like most editors of religious papers he tried to do three men's work, and while showing the pressman how to work, mashed two fingers off the editorial hand. We hope he had an accident policy.

THEY say prohibition does not prohibit in Maine. Bangor has had trouble with liquor sellers; but of late numbers of them have been arrested and many have entirely given up their efforts at trying to dodge the prohibition laws. So sure as citizens do their duty and have the moral courage to prosecute lawbreakers, so sure will prohibition prevail.

Dr. McCov, of the *Alabama Christian Advocate*, rebukes the editor of the *Michigan Advocate* in the following manner when he abuses the Southern people for having the colored race among them: "Fight it as you will, colonization is the only solution of the problem, though we prefer Michigan and the New England states to Africa."

THERE was a large and enthusiastic meeting of the directors of the Alliance Exchange and of the executive committee of the State Alliance in Montgomery last week. They disposed of much important business. There is a strong determination on the part of the members of the order to show that they can work together in harmony. The business of the Exchange is in every way satisfactory.

THE burning of the residence of Secretary Tracey on the 3rd inst., in Washington, was a sad calamity. His wife and daughter, in jumping from the second story window, were killed. A French maid and a colored servant were burned to death. Secretary Tracey was rescued in an unconscious condition. The fire occurred early in the morning while the family were asleep.

THE Montgomery *Advertiser* has had much of late to say about Rev. S. M. Adams, at last going so far as to publish a card from parties who claim that this brother favored his county alliance going into politics. He is able to take care of himself, but we wish to say that he is well known to us as an upright Christian minister, and the best people of his county have respect for his honesty and zeal in all good works.

THE drug stores of Lowndes county are said to be selling great quantities of whisky; but they always sell on the prescription of a physician. Not knowing these particular medical men, we can't say that they give prescriptions except to persons who are really sick, but we have known physicians to prostitute their high calling, to become either the paid or the voluntary servants of men who daily violate the plain law. Such men deserve the condemnation of all good citizens.

A METHODIST brother walked into the *Advocate* office at Birmingham a few weeks since and, after asking something of the circulation of that paper, remarked, "Well, it ought to go into 10,000 homes." At the same time he handed Dr. Wilson \$500 towards accomplishing that end. Our congratulations are extended to our contemporary, and we trust that this example may inspire other wealthy Christians to take more interest in the dissemination of religious literature.

SENATOR COLQUITT, of Georgia, addressed a large audience in New York Sunday, Feb. 2nd, at the meeting of the American Temperance Union. During the speech he said: "You will not object if I say I am democratic. I want to say that democracy and drunkenness are not the same thing, and I don't want any of my democratic friends to entertain the idea that being in favor of temperance is being opposed to democracy. Both parties are afraid of the liquor vote. There would be no talk of solving the problem if the rum shops were closed." The address was frequently applauded.

SOME Baptists who say, "Yes, we must have a good paper," never contribute one cent towards making that paper a success. They remind us of a prominent temperance man in this state who used the expression, "We must have a temperance organ." A practical brother remarked that it took money to run a newspaper, and asked how much he would contribute towards starting the stock company. He was a man of wealth and his loud advocacy of the cause made it reasonable to suppose that he would be liberal, but he said: "I am willing to put in ten dollars to start it." Brother, how much are you willing to do to make the organ of the Baptists of Alabama a greater success than it has ever been?

THE death of Mrs. Barron, of Marion, which occurred last Saturday, removes from Baptist ranks one of their oldest and most useful members. She made the first donation to Howard College and was a staunch friend of both the Howard and Judson. Hers was a useful life and her noble deeds will continue to live in the memory of thousands of Christian people. She had always manifested a deep interest in the various objects fostered by the denomination, and watched over these interests with that parental devotion which is exhibited by a mother for her child. She will be missed from the church, and her deeds of kindness and noble traits of character will prove a fragrant spot in the hearts and lives of those whose privilege it was to be associated with her and to know her. Our sympathy goes out to the bereaved relatives and friends, and we pray that God may bless them in their sad affliction.

A FRIEND wrote us recently that his county paper, stated that prohibition was a failure; that states which had tried it were becoming convinced of that fact and were favoring high license, etc. Let's see here what the condition is in Kansas: There are 165 members in the legislature. Recently a gentleman wrote to each of these members, asking them how they stood on the prohibition question, whether or not they wanted another vote taken on it. Out of 151 who replied there were only four who were opposed to the law as it stands. Of the fourteen who did not respond it is known that only six are in favor of re-submission. So then you have only ten men out of 165 who would re-open saloons. Now representatives are supposed to, in a manner at least, reflect the views of their constituency, hence we conclude that the people of Kansas, after eight years of prohibition, are satisfied with the result and propose to strengthen for the future.

THE service of song at the Adams Street Baptist church on last Sabbath night was a very enjoyable occasion indeed. The program of music, as arranged by brethren Thomas and Frazier, was an excellent one and was faultlessly rendered. The presence of the largest audience in the history of the church for a number of seasons spoke louder than words the appreciation of the music-loving people of Montgomery for the noble efforts of those who engaged in the service of song. The church was crowded to its utmost seating capacity and large numbers were unable to enter the house. The congregation of the First Baptist church and a large number from other congregations united with the brethren of the Adams Street church, and a most interesting occasion it was. Dr. Wharton made a few happy remarks, which were appreciated and enjoyed. The solos by Misses Rena McCall, Katie Wilcox and Mary Ella Thorington were rendered with ease and sweetness and were most happily received. A recitation, by Miss Rutson-Hatchett, was touchingly sweet and appropriate, while the choir and orchestra dispensed the remaining portion of the program in a beautiful and soul-stirring manner. About thirty dollars were taken for the benevolent work of the church. Altogether, the service was deeply enjoyed, and we trust all felt benefited by the service. Another will be given in a few months.

LAW AGAINST DRUNKENNESS.  
At last it seems the public conscience is awaking to the crime of drunkenness on the part of officials. Somebody in Cherokee county had the manhood to impeach R. R. Savage, the probate judge, for drunkenness. The circuit court found him guilty. He appealed to the supreme court, and, after carefully weighing all the arguments, pro and con, Judges Stone and Somerville affirmed the decision of the lower court, which removes the drunken official from his position. Judge McClellan dissented from the decision of the above named authorities, but the papers did not publish the arguments by which Judge McClellan entered his dissent. A drunkard is incapacitated for so responsible a position and we hope to see a reformation along this line.

A telegram just received announces the death of a dear friend at Americus, Ga., and summons me to conduct the funeral services at Americus, Ga., on Tuesday. This will deprive me the privilege of attending the congress at Troy.—Geo. B. Eager, Anniston, Feb. 8.

HON. W. D. ATKINSON, of the Evergreen, Ala., bar, has prepared a book entitled "A Compilation of the Laws of Alabama (and other states having statutes similar to this) on Administrators and Executors, Guardians and Trustees, Descents and Distribution, Devices and Legacies, Probate of Wills, Widows' Dower, Homestead of Widows and Minors, Suits against Personal Representatives, Settlement of Administrations, Estates of Deceased Generally, Persons Non Compos Mentis, Apprentices and Minors," etc. It will thus be seen that the book will be especially valuable to the profession, as it embraces the law of Alabama on the above subjects from the first session of the supreme court, in May, 1820, through the 86th Report. "Each section of the code appears, and immediately thereunder is found the judicial construction of such section in smaller type than the principal text taken from the code." Chancellor John A. Foster, of the Southeast Division, and Judge Jno. P. Hubbard, of the Second Judicial Circuit, who have examined a portion of the book, write: "We are satisfied, from this examination, that your work will be a valuable one to the bar and the people of this state. Such a work will supply a long felt want in the state," etc. The book will contain about 800 pages, and will be bound in the best law sheep. It will be ready for delivery about July 15, 1890. Price payable on delivery.

## WORDS OF WISDOM.

Dr. Nunnally, one of our wisest preachers, in a recent editorial in the *Index*, said:

Capital to be devoted to religious purposes is as wary and suspicious as that devoted to commercial enterprises. No man desires to cast away money, whether it be in large or small sums. But where there is the assurance of success in any enterprise, friends and benefactors are not slow in lending their aid.

These words are well worth remembering. There are to-day scores of communities where Baptists are worshipping in dilapidated houses, who wish they were able to build. They would do so if the citizens would voluntarily pick them up and carry them through the project. The way to get those who are able interested in building a church is for the members of that church to determine on building, and then proceed to carry out their determination in a business like way.

Under the leadership of Bro. Nunnally the Baptists of the Twelfth Street church, Anniston, went forward. God soon brought to their aid a strong man.

Bro. Jno. F. Purser and his Troy church felt, like David, that it was a shame for them to occupy elegant homes while God's house was less attractive. Trusting in God they went forward and men of the world gave them of their money, and now they all love the church better, and they love God more because they had a share in building that beautiful church.

So, brother, sister, whoever you may be, remember God raises up friends for those who wish to glorify his name. If your church is not comfortable, determine to make it so. If you need a new church, go to work to get one, and the community at large will have more respect for you and for your church.

## WARRIOR.

At one time no town in their state had a more unsavory reputation than this little town, but thanks to prohibition, things are changing for the better. Bro. Hobson, the pastor, has often urged the senior to visit this town and become acquainted with its people. So, on Saturday evening last we ran up to Warrior and remained until Sunday evening. The weather was extremely cold, but such warm-hearted treatment made up for the sudden change in the atmosphere. Piloted by Bro. Hobson, we ran around to see the business houses. Our printing business was advertised and a few orders taken. After a cheering supper at the Dean Hotel, we moved up to the room of brethren T. F. Hendon and D. F. South.

## SUNDAY MORNING.

The Sabbath-school was visited. While the attendance was not so large as usual, yet the exercises were very interesting. The superintendent is Bro. T. F. Hendon, a most zealous and intelligent young brother. His enthusiasm is shared by all his teachers. The pastor's sermon was concerning the grace of Christ. The purpose of his poverty was clearly brought out, and our heart was warmed anew as we thought on the greatness of the Redeemer's love. After the sermon the Lord's Supper was celebrated.

We were given three minutes to talk about the ALABAMA BAPTIST, at the conclusion of which brother Hobson told his church that he wanted them all to read the paper. At once a club of ten new names and renewals were gotten.

The church is working very harmoniously together. They love their pastor and he loves them. Bro. Hobson is a young man, but an able preacher, and he is properly encouraged.

will accomplish great success in the Lord's vineyard. He and his wife are teaching the high school, and have flattering prospects for a full attendance. Hereafter we shall feel more interest in that noble band of brethren and sisters, and we believe they will live the BAPTIST better.

## A CHURCH IN MOURNING.

"Our church is in mourning to-day. One of our brightest lights has been extinguished." These were the words of Dr. Wharton last Sabbath morning at the First church, this city, in announcing that a memorial service would be held in accordance with the resolution of the previous Sabbath. Bro. B. F. Noble, the senior deacon of the church, had gone to his reward, and it was appropriate to the high esteem in which he was held that a special service should be observed in commemoration of his death.

The interior of the church was draped in mourning. Around the gallery, encircling the two columns in front of the baptistry, over the pulpit and covering the two chairs on the rostrum—all these showed in sombre black that a good man had fallen and a church felt his loss.

The choir sang that beautiful pathetic hymn beginning with the words, "They're gathering homeward from every land, One by one! one by one!"

while the family, relatives and friends of the departed brother listened to the sweet sadness of the music, impressed with the truth that God calls his own when life's battle is over and orders all things for his good.

Bro. Theodore Welch, chairman of the committee, read the resolutions on the death of Bro. Noble after paying a beautiful tribute to the memory of the distinguished subject of the memorials. He was followed by Bro. W. L. Chandler, who spoke of the valuable services rendered by Bro. Noble in advancing the interests of the church and the Master's kingdom in every possible way. Bro. Jno. C. Stratford dwelt with paths upon the long and useful life which had just closed, and of the many endearing associations of mutual friendship.

Bro. F. B. Lloyd, of the *Advertiser* staff, spoke in earnest and beautiful language of the greatness of a life consecrated to God's service and the example set for our emulation. Ex-Gov. Watts carried our thoughts to the past and gave us a chapter from the early history of the church, showing how Bro. Noble had been a leading spirit since his first connection with the church, more than forty years ago. In his peroration he expressed the wish that his own death might come as suddenly as did Bro. Noble's.

Rev. Jefferson Falkner was present to assist Dr. Wharton in the impressive services, and offered a most touching prayer. The hour was most profitably spent in paying tribute to the memory of one who had so fully exemplified what a consecrated man of business can accomplish. May the lesson be of profit to all.

FIELD NOTES.  
Read the letter and note from the Judson Institute.

Howard College now has 160 boys on the roll. Every thing is moving on nicely.

Dunham, another of Bro. Sims' churches, received two additions by letter last Sabbath.

Our Selma brethren are sending in their renewals right promptly. Thanks, thanks to all.

The *Gospel Preacher*, E. W. Herndon editor and publisher, of Columbia, Mo., is suspended.

Miss Fannie Griffin, of Verbena, is doing good work throughout Alabama as a temperance worker.

Rev. J. B. Hamblin, formerly pastor of the Palmetto street church, Mobile, is on a visit to this city.

Bro. Wm. A. Parker of Thomasville, Ala., sends us a list of subscribers, for which he has our thanks.

Abbeville has a large school with 185 pupils in attendance. Prof. Espy has been quite successful in his work.

Bro. Watt Jordan, one of Midway's most successful business men, lays us under renewals for a club of renewals from his town.

Bro. W. C. Jordan, while not living in this city, still brings us renewals and new subscribers when he comes to town.

No young preacher in North Alabama is doing more satisfactory work for his opportunities than Rev. W. A. Hobson, of Warrior.

Bro. McGaha had roll call at his Ruhama church last Sabbath. After the completion of the call he made some practical remarks.

Rev. A. L. Blizard, of Geneva, Ala., preached a fine sermon at the Baptist church in Clayton, on last Sunday night.—*Courier*, Feb. 8th.

Mrs. M. F. Nettles, of Kempville, kindly sends us several new names and renewals, and will try to get up another club. Thank you.

The citizens of Memphis, Pickens county, are indignant over the efforts made to secure licenses for the sale of liquor in that community.

The Evergreen church has begun a mission at Castleberry. Bro. Stewart, the pastor, will doubtless do a good work and we wish him success.

Dr. Stratton, of Marion, has a kind word for the paper. He says, in a private note: I read the paper with increasing pleasure, and wish for you a circulation commensurate with our great and growing denomination.

Bro. Sims states that the church at Georgiana is on rising ground. Two members, Dr. Scott and his wife, were received by letter last Sabbath.

Misses Fannie and Sallie Lee, of Marion, passed through this city last week on their return from a visit to the family of Rev. Jno. F. Purser, of Troy.

Sixty new members have joined the Sunday-school of the First Baptist church within the past few months. There are now on roll over four hundred members.

The pastorum of the Auburn church, completed last year, is certainly a credit to the energy of the noble band of workers who compose the membership.

The sad news of the death of Bro. W. T. King, of Garland, has reached us. He was regarded by all who knew him as a model man, and will be greatly missed.

The Baptist Printing Company is now engaged in getting out a new code for the town of Evergreen. It is prepared by Hon. W. D. Atkinson, the present mayor.

Bro. W. T. New, of this city, had over three hundred dollars in money stolen from his house recently. It is quite a loss to the family, but we hope it may yet be recovered.

Parties who promised at their association to send up money for their paper, and who have failed to do so, must remit at once, or their names will be dropped next week.

Rev. J. A. Howard will close his pastorate at Opelika on the 23rd inst., and leave on the following day for Cambridge, Maryland, where he enters on a new field of labor.

Bro. H. E. Harris did the handsomest thing by letter and a good list of subscribers, thus giving assurance that Gadsden and North Alabama love and read the paper.

Our church at Eulaton, at the two last meetings, received nineteen members—seven by letter and two by baptism. The church is in a prosperous condition.—*T. P. Gwin*.

Remember your name will be dropped next week if you do not remit for your paper. We are sorry to drop you from our list, but are compelled to do so. This is the last warning.

Married, at the bride's residence, at Pine Level, Ala., Jan. 19, by their pastor, Mr. F. V. Battle and Miss Susie Wright. Many friends united in wishing them a happy married life.—*Y*.

The State Mission Board is still vigorously pressing its work among the negroes. Bro. Plaster is doing much good in his institutes, and we ask brethren to help him all in their power.

Revising our books for the new year we find many names opposite which are marked words like these: "Pay soon," and yet in some cases two months have gone by and they have not paid.

Rev. Mr. Blackwelder, of the Baptist church, and his congregation are joining together in great harmony, and the cause of the Master is being carried forward encouragingly.

—*Declarer News*.

Rev. W. B. Crumpton, corresponding secretary of the Alabama Baptist State Mission Board, is the most practical preacher in the state. That means he has a head full of sense and knows how to apply it.

I have been practicing the plan of giving the tenth to the cause of Christ for seventeen years. When I began I gave one dollar and eighty cents; now I give ten dollars.—*Mrs. W. C. Sanders, Salem, Feb. 7th*.

Dr. Taylor, of Mobile, will not be at the congress. He is suffering from a severe cold. On last Sabbath five were received by letter into the St. Francis Street church, one was baptized and three others received for baptism.

The Huntsville *Motory* speaks in most complimentary language of Rev. L. D. Bass, who has been called to the pastorate of the Baptist church of that city. We shall be glad to welcome the return of Bro. Bass to our Alabama field.

The clerk of the Cahaba Valley association contracted with us for 500 copies of their minutes. He gave us a list showing how many each church should have and to whom they should be sent. The minutes were sent accordingly.

Rev. H. M. Wharton closed his meeting at the McFerran Memorial church last night. He baptized nineteen last Sunday, and will baptize others to night. He has preached to crowded houses.—*C. G. Elliott, Louisville, Feb. 6th*.

Alabama is behind on amount asked by the Foreign Mission Board two thousand dollars, and less than three months before the books close. We must not fall below the six thousand dollars asked of Alabama this year.—*W. B. Crumpton*.

Our friend and brother, John C. Cheney, late chief clerk in the office of Commissioner of Agriculture, has been elected General Superintendent of the State Fair. He is a thorough business man, and one of the few men who made farming pay.

Bro. Jesse Dickson, ever awake to the interests of the Montgomery association, thinks it a good idea to have a meeting of the deacons, so that they can discuss fully their work, and become more efficient. What do we hear from the other deacons?

Dr. R. F. Harper, who has been for some time at Mr. Andrew, removes to Ozark to practice his profession. He is an intelligent Christian gentleman and his wife is a Judson girl. We congratulate Ozark on these additions to that town and community.

Why not a church member? I have read with much interest the letter of J. D. M. on church membership, and I desire to say that I have known the writer for thirty years, most of the time intimately, and I have been impressed from his daily deportment, as well as from his writings, that he was certainly a Christian. The letter referred to confirms me. How can one, unregenerated, understand so clearly spiritual things—since they are only spiritually discerned?—*J. S. Y.*

One of the deacons of my church at Pine Level drove a wagon to my home loaded with good things, luxuries, just such as any family knows how to appreciate, especially when they have gone through weeks of sickness. I am full of rejoicing and desire to say, first, I thank God for restoring to health my wife, from a painful illness; also, I feel grateful to my dear people at Pine Level for this manifestation of their love and sympathy; and also to my good neighbors for their continued attention to my sick companion.—*J. S. Yarbrough, Orion, Feb. 6th*.

Dr. J. T. Rushin, of Tallahassee, leaves for New York to enter the Polio-clinical College, to take a special course in surgery, etc. He will stay six weeks. His amiable wife will visit relatives during his absence. Success to the young doctor.—*Wm. Harmon, Tallahassee*.

Bro. G. W. Pollard, Sr., of Uniontown, died suddenly on the 4th inst. He was a good man and a most useful citizen. He leaves a large circle of relatives and friends to mourn his loss. There will be a memorial service at the Baptist church in Uniontown on the 16th inst.

Little Myrtle Harris, of the Orphan's Home, Tuskegee, writes us a sweet little note for sending the ALABAMA BAPTIST to that institution. We trust they may enjoy reading its columns equally as much as we enjoy sending it to them. God watch over the orphans and bless them.

Rev. G. S. Anderson reports his church at Ft. Deposit owes a debt for the first time since 1880. This is a splendid showing, considering its financial strength. These brethren have given largely to every benevolent object. Three weeks ago they gave seventy-five dollars to state missions.

The Holt Street mission, of this city, is growing in interest and the house is crowded every Sabbath afternoon. We are glad to see so many of the leading members of our two churches turning their attention to this important field of labor. Brethren Bullock and Nickle have lately been added to the force.

I was elected principal of the high school at this place last fall. The school now numbers over 40, and the number is increasing. I think we have 175 before the session closes. We have very little drinking here. The entire county (Randolph) is under prohibition laws.—*Jas. Walker, Rock Mills, Feb. 5*.

The church at Deatsville will have preaching on the second and fourth Sabbaths of each month this year. Bro. Cloud will still serve them. At a recent meeting fourteen subscriptions were gotten for the *Foreign Mission Journal*. A subseum society has been organized, which now has a membership of sixty.

Brothers Riley and McGaha of Lake, brethren Pickard and Hale of Birmingham, Bro. A. T. Sims of Georgiana, Bro. G. S. Anderson of Fort Deposit, and a number of other brethren called in to see us while on their way to the congress, at Troy. Come again, brethren; the latch string hangs out.

On the occasion of our first meeting with this church one member was received by letter. The church voted to send their pastor to the congress at Troy. Bro. Stillwell writes: "The interest in our church work and the new church building is increasing, and the life inspired by the new movement is felt throughout the town and community."

Rev. J. M. Greene has just returned from a visit to Billingsley, Autauga county. This is a prospective town on the new railroad between this city and Maplesville. An effort is being made to locate a pastor who can serve four churches in easy reach of this place. Rev. W. H. Huckabee has done a good work in this field, but will leave soon to enter on his new work at Camden and Rock West.

Not one barroom has been opened in LaFayette this year. All of the barkeepers have failed so far in securing the requisite number of signers who are householders and freholders. This is as it should be.—*LaFayette Sun*. This happy state of affairs could be secured in many of our towns if Christians would only be faithful to their duty. We need to bestir ourselves more in opposing this great evil.

We are quietly moving on at Blocton. Congregations are large and attentive; Sunday-school well attended. Received five last Sunday—one by baptism, four by letter; several others are expected to follow soon. Our house is painted and plastered. We are building a vestibule, which will improve its appearance very much. Success to the BAPTIST.—*J. G. Lowrey, Blocton, Feb. 6*.

Bro. Crumpton wants to issue a 1000 edition of *The State Mission Quarterly*. This paper will do great good in the state, but the secretary does not feel authorized to draw on the mission fund for this purpose. Let the readers of this send him a contribution for this good cause at once. The *Quarterly* will probably be read by fifty thousand people. You can preach to this immense congregation by making a contribution.

How will it do for a minister's and laymen's meeting of the Montgomery association on Monday or Monday night after the first Sunday in March? Bro. Jesse Dickson, of Pine Level, makes the suggestion, which is a good one, and we hope to hear from the brethren. The meeting, it is suggested, can be held in one of the churches at night, and will be productive of good in discussing questions of interest to the churches of the association.

Dr. Langridge, who was at one time a missionary in Africa, but who has labored among the colored people in this city for twelve years past, died in this city last week. The funeral services were conducted in the Dexter Avenue (colored) Baptist church by the Baptist pastors of the city assisted by one or two of other denominations. The undertaker was a colored man, while the pall-bearers were deacons of the First and Adams Street Baptist churches.

One of the deacons of my church at Pine Level drove a wagon to my home loaded with good things, luxuries, just such as any family knows how to appreciate, especially when they have gone through weeks of sickness. I am full of rejoicing and desire to say, first, I thank God for restoring to health my wife, from a painful illness; also, I feel grateful to my dear people at Pine Level for this manifestation of their love and sympathy; and also to my good neighbors for their continued attention to my sick companion.—*J. S. Yarbrough, Orion, Feb. 6th*.

Dr. Langridge, who was at one time a missionary in Africa, but who has labored among the colored people in this city for twelve years past, died in this city last week. The funeral services were conducted in the Dexter Avenue (colored) Baptist church by the Baptist pastors of the city assisted by one or two of other denominations. The undertaker was a colored man, while the pall-bearers were deacons of the First and Adams Street Baptist churches.

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The Rev. H. M. Wharton does in his meeting what we never heard of in a meeting before. He spends ten minutes before each sermon in drawing "lessons from the newspapers." He does this most happily and impressively. He regards the news of the day as the "unfolding providence of God." Our fear is that other preachers will try to do the same thing and make themselves ridiculous. Bro. Wharton, however, claims a patent right on it.—*Western Recorder*.

We know how persistent and cunning the Roman hierarchy is, and what they consider their duty to be. When they should get what they consider their "share" there would be very little left for any one else. The word should be passed along the lines; the picket-lines should be extended; the army of American freemen should advance, with the legend inscribed on their banners: "All the money needed to maintain our institutions, but not one cent for Rome!"—*Converted Priest*.

The editor of the *Converted Priest* once heard a prominent Roman bishop make this assertion: "We shall not relax our efforts until all our parochial schools and charitable institutions are supported from the public treasury; until we have a Roman Catholic altar in every public institution; and until our priests will have access in their official capacity into every house in the land; we must have our share of everything." There is the program. Are the people ready for a union of Church and State?

We are pained to hear of the death of Mrs. Julia A. Barron, which occurred in Marion on Saturday night, after an illness of several weeks. She was in her eighty-sixth year. She has done more perhaps than almost any other person in the state for the Baptist cause. She was one of three persons who founded the Judson fifty-two years ago, and her munificent gifts to that institution and to Howard College are matters of history. She was the oldest member of Siloam Baptist church, and was buried from there on Monday morning with every honor which a loving and grateful people could bestow.

It was in Alabama, fifty years ago, that I was called of God to preach the gospel. Since that time I have labored in Mississippi and Texas and baptized 3,500 souls into the fellowship of the various churches which I have served. While on a visit to Alabama last summer, I assisted Bro. T. Blair in a meeting at Rock Run, Cherokee county. A church was organized, and I agreed to preach for them the year, and the State Mission Board could give some assistance. I am making a sacrifice to leave here. The fields are white, ready for the harvest.—*J. J. Andrews, Ennis, Tex., Jan. 25th*.

We have always had seasons of rejoicing to report to your columns since we have been in Tennessee, but the hand of affliction has at last visited us and saddened our home, by taking from us little Turner Boyce. We buried him last Friday, after an illness of about a week. Though we were in a strange town and among strangers, we had every assistance rendered to us by sympathizing hearts and loving hands. We thank the Lord for casting our lot among such a people, and thank the people for their kindness. Two united with the church by letter after the sermon on Sunday morning and one Sunday a week ago.—*H. R. Schramm, Bell Buckle, Tenn., Feb. 3*.

Respecting the ALABAMA BAPTIST, too much cannot be said in its praise. I deem it invaluable and indispensable to the building up of and harmonizing the brotherhood of the state. When I read it, it mellow my heart; I feel more like praying, more like talking for Jesus; I feel more of the mission spirit, more like giving to the cause, etc. When I read of precious revivals I feel to rejoice, I am made glad. I find deacons who are not taking the paper. I can account for it only in one way; the want of spiritual life. Now, brethren, I am an old subscriber. I have taken the paper from the first issue. I consider it the best investment I ever made in the paper line. I expect to take it while I live; it gets better and better. I say with all my heart, success to the ALABAMA BAPTIST.—*O. W. Sherer, Independence, Ala.*

Bro. N. P. Clark, of Arab, clerk of the Marshall association, writes that there is some dissatisfaction in regard to the statistics of that association. He says: I want to say that some of the letters gave neither the clerk's name nor his post-office. Others omitted the name of the pastor, while some simply stated, "We have two preachers," not giving their names, nor whether ordained or licentiate. I did the best I could, and after calling in help, we concluded it would be better to leave out table of minister's names, and post-offices entirely than to give them incorrectly. I hope the clerks of the different churches will be more careful, and be sure and give the post-office and names of all ministers and whether or not they are ordained; also, Sunday school statistics, and then the clerk can give a full minute.

In December I assisted Bro. J. H. Payne in constituting a church with fourteen members at Stewart's Station, on the A. G. S. railroad. This is a promising field for the Baptists. The newly constituted church promptly gave Bro. Payne a call to their pastorate. In January,







