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The Union of the Holy One.

Read before the Twenty-first Conference of the Pastor's College, by Pastor E. G. Gange of Broadmead Chapel, Bristol, England.

[From the successor of Robert Hall.]

This paper is not designed to be controversial, or rhetorical, but just a little bit of loving pleading, heart with heart, man with man, stirring each other up to "covet earnestly the best gifts," one of which is unquestionably "the Union of the Holy One."

1. Union—What it is.

Natural ability is not union. We believe that a minister should be a gifted man. The church should select her ablest sons to her pulpits. That a young man is very devout is no proof that he is called to be a preacher. Colleges often err in receiving raw material, out of which ministers cannot be made, except by special miracle. Some of us believe that the cause of Christ would make greater progress if many ministers (gracious souls without doubt, but destitute of anything like talent, unable to attract outsiders or edify believers) would go back to their original callings, and make room for able men.

Culture is not union. You and I believe in education, and wish we possessed more of it. Time was when an illiterate man, who knew his Bible thoroughly, possessed burning zeal and a fluent tongue; could attract a congregation and minister acceptably. Those days have passed away. Schools illuminate the land. Little children are severe critics. An unskilful "h" going astray, or the use of a plural verb for a singular, may cause a man to lose the respect of his hearers, and when respect has gone, his influence for good has ceased. We ought, by constant self-culture to keep our armor bright and our weapons keen, so as to use our powers to the utmost particle for Christ.

Careful preparation is not union. A minister whose heart is in his work will always be on the alert; everything he reads in books, observes in nature, hears in sick rooms, or at the dying couch, will furnish him materials for his work. In addition to this, he will spend much time every week in preparing his sermons for the coming Sunday. I believe it is utterly impossible to over-estimate the importance of thorough preparation. Tea-meetings, committees, platform work, may be declined; but this must be done. As an artist lingers over his picture, and after it appears finished, still puts an additional touch here and there, so our sermons are always capable of improvement. More meditation and prayer will put more force and pathos into them.

But it is time we turned from the negative to the positive side of the subject. It is singular that this word "union," which has obtained such a prominent place in our religious vocabulary, and is so frequently employed in pulpits and prayer-meetings, is only once mentioned in the whole Bible. Doubtless it is taken from the Jewish custom of anointing with oil the High Priest at the time of his consecration. The oil was poured on his head, and "ran down upon the beard, and went down to the skirts of his garments." Thus, "the Union of the Holy One" is the anointing of our hearts and work with the grace of the Holy Ghost.

In this sense, the prophet applies the word to our Savior: "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek." In like manner, Peter says, "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all who were oppressed of the devil, for God was with him."

These passages give an insight into the meaning of the word. Admitted that the phrase is often used in a canting and objectionable sense, still the word has a beauty and a significance all its own. It means that the preacher's heart is charged with a divine power, that his spirit is saturated with the influence of the Holy Spirit, that the man and his message are permeated by a supernatural force. When this is the case, the divine voice speaks through human lips; an unseen hand presses home the truth upon the conscience of the hearers; the preacher's life is often lit up with an ethereal glow; the reflection of a heavenly flame within; an electric current passes through the assembly; and the unanimous exclamation is, "Master, it is good for us to be here!" This subtle influence is not easily defined or analyzed; but its presence is instinctively recognized by the people of God. You have heard two preachers on the same day; the one possessed unmistakable talent and culture, and his sermon bore traces of elaborate preparation, but it was cold,

dry, hard, and powerless; the other man laid hold of your heart-strings, led you away to Calvary, and, as he sweetly discoursed on the love of God, and told the story of a crucified and exalted Redeemer, you felt yourselves melted by a power not of earth. Sirs, that was "the Union of the Holy One."

May we not appeal to our own experience on this matter? Have you not known times when your heart has grown cold, you have lost the touch of the eternal, and the sermon thus prepared, no matter how thoughtful, logical, anecdotal, has fallen flat, and proved an ignominious failure; whereas, at other times, when the "angel of the covenant" has spread his wings and brooded over you in the study, when throughout the work of preparation you have taken and kept hold of the Savior's hand, and ejaculated incessantly, "Lord, help me!" that sermon has made tears of joy to flow down the cheeks of saints, and has brought conviction to the hearts of sinners. Your deacons have thanked you with choked utterance, and you have said, "What hath God wrought?" Sirs, that is "the Union of the Holy One."

2. Union—what it does.

One can only hint at a few of the most palpable effects. *It will give joy in preaching.* How few ministers seem to know anything of the "joy of service." They do their work faithfully and regularly, but not gladly. To them, the ministry is an awful burden, the work of preparation terrible drudgery, and the Sabbaths come round all too swiftly. Of course allowance must be made for temperament; also, for the brother who labors in the midst of many discouragements; still, let us remember that "The joy of the Lord is our strength." If the surgeon is happy while mixing the portion which he believes will alleviate pain, how joyful we ought to be in preparing messages which will bring life to men. Let "the Union of the Holy One" rest upon us, and we shall hail each returning Sabbath with rapture, and shall be glad when they say unto us, let us go up to the house of the Lord. The hymns will be heavenward, the prayer will not be a laborious effort, but a veritable pouring out of the heart unto God, lifting the souls of the people up to the throne; and the sermon will give delight to the preacher, and bring joy to every hearer.

It will give courage in preaching. The minister of the gospel must not be a timid man. Objectionable as it is to meet a brother who has too much assurance, yet that does not hinder one's usefulness so effectually as too much timidity. Verily, a little impudence is a good thing. Whenever a man enters the pulpit, a momentary duel takes place between him and the congregation. Let him be afraid of his hearers, and he will flounder all the way through. Let him rise above "the fear of man," and he will sway the multitude at will. Any man may well be afraid who enters the pulpit without God at his back. But let a man take God with him, as his helper and ally, and he will say, "The Lord is my light and my salvation; whom shall I fear?" Union gives boldness. The presence of God ennobles the smallest congregation and annihilates the largest. The man who has just been clothed with the King of kings will not be "afraid of man, whose breath is in his nostrils."

It will give freshness in preaching. Most of us (very properly) have a horror of repeating ourselves. It may be a convenience to us that our hearers have short memories. Only strong and striking utterances are remembered; possibly the majority of our sermons are not of that type. Some men, in order to preserve freshness and variety, read the skeptical articles in the reviews, and retail these vagaries to their people on Sunday. This is sowing tares, not wheat; this is suggesting doubt rather than confirming faith. You cannot exhaust the gospel; it is like the kaleidoscope, each time it is touched or turned it gives a beautiful and new combination of truth. For twenty years, I have been permitted to preach for more than sixteen years in one pulpit. Every Sunday, as I have taken my stand beneath the cross, that cross has displayed to me fresh loveliness and wonder. Preaching grows easier as the years roll by. The love of Christ is boundless as the ocean. Some men say the gospel is played out, a kind of extinct volcano; strange, that greater crowds than ever flock to hear it, and still the cry is, "Tell me the old, old story." Some say the gospel is a fraud. Well, if it be, it is the most blessed delusion ever palmed off upon men; and for my part, I would rather be duped by

Jesus Christ than enlightened by Matthew Arnold or Herbert Spencer. If it is a dream, don't awaken me; let me slumber; let me dream on. It is a delicious dream of salvation from sin, a resurrection angel at the grave's mouth, and a blissful immortality through the Redeemer's cross. Let the Spirit of Christ dwell in us, and we shall shake off the deadly paralysis of doubt, and, preaching with the accent of conviction, our sermons will be as fresh and varied as yonder lovely spring flowers, all wet and glistening in the morning dew.

It will give success in preaching. We all want to be successful ministers of the New Testament; but there are different kinds of success. We know no purer joy than when hearing from the lips of a convert that he or she was won to Christ through our labors; still, we do not consider that sermon wasted which dries an orphan's tears, comforts the widow in her woe, or heartens some dispirited warrior in the conflict. For true success in a spiritual work we need the grace, the power, the union of the Spirit of God. Talent may build the altar, eloquence may place fuel, scholarship may bring the bullock, unbelief may throw on cold water, but nothing less than the Spirit of God can bring down the living fire which shall consume the sacrifice, and constrain doubters to exclaim, "The Lord, he is the God."

3. Union, how is it to be obtained. This question can be answered in a single sentence: by living with God. Living with God, of course, this includes prayer. That a minister must be a man of prayer, goes without saying. To be a preacher of the gospel, and cut the wires that stretch from the study to the throne,—to labor on without help from God—must be awful. We have to pray for texts, then to pray sermons out of those texts, then to preach those sermons into the hearts of our hearers. Praying is to preaching what powder is to the cannon-ball. It is by secret waiting upon God that our mental faculties, heart-strings, spiritual emotions, are quickened and baptized with heavenly power, and, going to our pulpits, we can preach the most gifted preacher becomes "as sounding brass and as a tinkling cymbal." Thank God this mightiest of all forces, this most essential qualification, is within the reach of the poorest and humblest. We may not all possess the same gifts, nor equal scholarship; but here we stand upon a level platform. The mercy-seat is free to all of us. God will help each servant who asks him for help; but he who restrains prayer, starves his own ministry, cuts the throat of his own usefulness, and commits a gigantic crime.

It also includes fellowship. This is a more difficult exercise than even prayer itself. Your child, wanting something, comes to you and asks; that is prayer. Sometimes your child, not wanting anything but to be near you, climbs your knee, puts her arm around your neck, and calls you "Father, dear"; that is fellowship. Oh! it is sweet to go to God in prayer, staggering under a heavy burden, or hopelessly toiling at some task, and to cry, "Lord, help me," but it is sweeter when no specific want presses, but, constrained by tender love, you go to God, saying, "Father, I have not come to crave any favor, but just let me sit at thy feet and feel thy love." The man who sits there, very often will not want to explain to him the value of the Union of the Holy One.

Living with God. My friend and neighbor, George Muller, is no orator; he speaks with a foreign accent and in hesitating tones; yet you think of his magnificent life-work—five orphanages, 2,500 fatherless and motherless children fed, clothed and trained in answer to his prayers.

So we want the union to be on us and on our work; we need the man and his message, anointed from on high. Let us, like Enoch, "walk with God," begin each day with sweet thoughts of him, take every joy and sorrow to his footstool, and thus living, moving, and having our being in an atmosphere of God, the study will become to us a Bethel; and Bible truths will flash out from the sacred page with a light and beauty all their own. Prayers will bring stores of heavenly grace to our souls. In our intercourse with others at deacons' meetings, church meetings, wedding feasts, and death chambers, there will be a mysterious something about us that shall make men "take knowledge of us that we have been with Jesus and have learned of him."

Though not ourselves the "Rose of Sharon," we shall have dwelt so near it that its fragrance will pervade our whole being. Thus, our characters will buttress our creed. Our life will accentuate our sermons. What we are out of the pulpit will give an added force to what we say in the pulpit. Then, when Sunday morning comes, we shall not want to take our two poor sermons like two drooping, withered plants from a hot house, and place them under dripping well, hoping by a few words of hurried prayer to bring down the blessing of the Most High, but we ourselves, living hard by that dripping well, our souls like Gideon's fleece, saturated with the influences of God's dear love, the sermons we send out will be wet and glistening with heavenly dew. Then the Sabbaths will be to us and our people "a delight." The Lord will make us "joyful in his house of prayer." In our case, as in Stephen's, there will be the "Angel face" on man and a Savior thus uplifted will be perfectly irresistible. Weary men and penitent women will come, and, throwing their arms around his cross, will declare the Lord Jesus to be "The chief among ten thousand and the altogether lovely." Brethren, this matchless power is placed at our disposal, is offered "without money and without price," is to be had for the asking.—*National Baptist.*

The Writing Profession.

There is no royal road to any worthy achievement. But let us look at some statistics bearing upon this question of the literary man's chances for earning a competency. There are, perhaps, three millions of book readers in America, and the number is increasing yearly. There are nearly twice three millions who read the journals, great and small, with some relish for literature. A still greater number may be set down as desultory, sketchy readers. Nearly all the better class of daily newspapers offer every morning or evening original matter which is not purely journalistic, but which belongs to an indefinitely outlined field commonly called literature, while the Saturday and Sunday issues present to their readers a fiction, verse, biography, travel, and, in the religious weeklies, the literary weeklies, and the magazines, to say nothing of hundreds of book publishers, all hungry for something good.

The rock upon which the amateur author wrecks himself is lack of self judgment, in other words, ignorance of artistic requirements. Here is where a long apprenticeship and special preparation would serve him. The editor and the publisher are eagerly on the lookout for something fresh and original. Often enough matter comes to them possessing the proper quality, so far as conception goes, but utterly worthless in its crude construction. "What a story this would become in the hands of a professional!" exclaims the disappointed taster, and back goes the MS. to its author. It may be a poem, with here and there the golden note of genius ringing forth, but hopelessly spoiled by rasping commonplaces throughout; or perhaps it is an essay strong in its essentials of vigorous and original thought, but ruined by a vicious or slovenly style. To be sure not even long and careful training can quite insure the exquisite touch which glorifies the works of the masters, but it can give a steadiness and firmness of line found nowhere in the productions of the professional author. It is the trained author who wins.

For original well finished literary work there is a steady demand at a price reasonably remunerative, not in the demand fully supplied at any season of the year. The author who is perfectly trained to his profession can earn and get as much money as the well-trained lawyer can. It is a question of industry, of conscientious adherence to principle, and of that business tact which always sells at the top of the market. The published man has no pet; and he does not permit sentiment to color his contracts with any author. If he thinks your literary wares will be alive on the market, he drives the best possible bargain with you; if your goods appear rather dull, he refuses to dicker.—*Maurice Thomson, in Literary Life.*

The church has not cast anchor over an uncertain Bible or an uncertain creed. If it has, then it has no message to deliver and no authority to lift up its voice in the name of God and his Christ. It would better be come to be silent. But it believes, and therefore it speaks. It has a divine commission to stand upon and a true gospel to deliver. Hence it can afford to face not only opposition, but disappointment and apparent failure. It can also afford to wait all the more, because it has been forewarned of delay and of the need of patience. "He that believeth does not make haste."—*Dr. H. Bonar.*

The Northfield Conference.

Ten Days of Prayer and Study from many Churches and Cities.

BY S. E. BRIDGMAN.

Among the hills of northern Massachusetts is Mr. Moody's home. For some four years, in August, a conference of Christians have met to study the Word. It is a unique gathering. Men and women are here from Japan, China, Great Britain and various sections of the country. A reporter has been sent from London by one of its religious papers expressly to report these meetings, while daily papers give a full account of the work each morning. It is a singular spectacle to see clergymen, editors, farmers, missionaries, women and children turning aside at this heated season to study the word in its simplicity. Questions are asked and the reply comes quickly. "What does the Bible say on this point?" Mr. Moody at this conference seeks as well the physical as the spiritual recreation of his guests. Rising at five he is on the move till nearly midnight. He looks after the minutest details. He turns the three seminary buildings into first-class hotels. His Mr. Herman boys are the most agile and alert of porters. His seminary girls are the most graceful and attentive waiters. Life here in these hot summer days is a poem.

The view from the grounds of undulating hills, of broad meadows, of distant mountains, and the quiet river which lazily lingers at the base of the hill-side, on which the buildings are located, are superb. No wonder that many a tired man and woman seek yearly at this restful home for peace. Drives are arranged at a startling low price, over the hills and mountains, into regions of entrancing loveliness. This for the outer man. His faithful friend who devotes time, talents and money to all these enterprises in which Mr. Moody is interested, H. N. F. Marshall, is an invaluable helper. As to the conference itself, each day is filled with exercises, varied yet all bearing upon the personal relation of man to his maker. A broad range of subjects is considered, questions are here ready to ask, and they are intelligently. Mr. Moody allows no cracks. They keep a wide berth. The only approach to any controversy point in the ten days, has been the session which considered the second coming of Christ, and that before the millennium. Major Whittle presented the argument in a masterly way. Rev. Marcus Rainsford, of London, Drs. Pierson, of Philadelphia, and West, of Cincinnati, followed with arguments which compelled attention and, in many cases, conviction. The work of Sabbath-schools was taken up by Rev. Dr. A. F. Schaffner. Miss Gardner, of India, just about leaving our shores for her distant home, addressed the ladies. Mr. Moody is intensely interested in mission work, and we should not be surprised at seeing before we die, daily reports of his sermons in the newspapers at Bombay or Calcutta. The recent thirty days' study of the two hundred and thirty college boys at Mount Hermon, brought to the front scores of young men who have pledged themselves to the foreign field.

We never hear such singing as we get here. All the leading evangelistic singers are present, and they give from their golden shewals the very best, new and old. Would you know Mr. Moody's favorite hymn and tune, "Praise God from whom all blessings flow," sung to "Old Hundred." With this almost every session closes. There is no "new departure" theology among these scholars. This perennial doctrine of probation after death takes away the zeal and interest for souls, and cuts the nerve and spew of mission work.

A great attraction to visitors, shown by Mr. Moody, is a model of Solomon's Temple, one-fifth the size of the original. It is the fruit of thirty years' study of a scholar in Edinburgh, and is covered with gold, with all the furniture of the temple and outer courts, with the veil and Holy of Holies, the altar of incense. It is a vivid realization of that glorious building to which the tribes went up. There is but one other like it, and that is in the university at Edinburgh.

The conference becomes more and more interesting as the days fly, and the puzzle with Mr. Moody is how to utilize all the material which he has at his command, and to give opportunity to hear all who from their own wide experience are able to teach and bless the waiting ones.

Where Mr. Moody gets his vacation is a mystery. The labor incident to the Mt. Hermon College gathering, the planning of the Northfield conference, the careful watch in every direction to see that everything moves

in harmony, would tire out any ordinary man. To this, add the care of the two schools soon to open, meeting the trustees, raising funds greatly needed at this special juncture, planning for four buildings that must be erected at once to meet the demand of young ladies clamoring for admission, and there is a burden indeed. In October if the money is raised for the Training School of Christian Workers in Chicago, Mr. Moody will go there for three months. About \$200,000 of the \$250,000 which he must have pledged before going there is already promised.—*Observer.*

What We Lose.

REV. EV. CHARLES W. CURRIER.

It is commonly understood that no small number of our youth are being educated in other than Baptist schools. I have no figures before me, but I think the facts justify some measure of anxiety on our part, and the seeking of measures, if such may be found, that will greatly lessen what we must consider an evil. Thereasons that induce parents to send their children to other than Baptist schools are various. The fact that a school is near, so that a child may have the advantages of a higher education and yet not be far from home, is one that many parents consider decisive. The fact that a school has been made popular in a certain neighborhood by young people who have attended it, and who talk about it as though there were no other school in the State to compare with it, has great weight with their companions. The boast made by certain schools that they furnish more education to the year than others, as though education were not growth, but carpentry, is eagerly swallowed by some, while considerations of economy and convenience determine others.

Whether any of these reasons are sufficient to justify Baptist parents in sending their children to other than our own schools, or Baptist youth in attending schools of other denominations, is something that cannot be decided in any general way. But this may be said, that our own schools are thoughts, and if we are led to patronize others, it should be only by the constraints of reasons that are in fact too strong to resist. And this should be our stand, not because other schools may not be, and are not, nor because of any fear that one may not have a good education in other schools, but because we may not willingly and carelessly neglect this means of keeping our youth in the current of our denominational life, and in full acquaintance and sympathy with all that goes to make up the best form of that life.

If the denomination is worth preserving and perpetuating as a distinct body of Christians, then it is worth some effort, and, if need be, some sacrifice, to gather our boys and girls into our own school, where they may have about them a distinctively denominational atmosphere; where they will see the men and read the current record, and learn of the work, and come to know the varied interests, and note the growth that make up the inner and the outer life of our own denomination. We need to have them where their denominational interest will deepen, their loyalty will strengthen, their love will grow warmer, and their conviction that we are put in trust of certain things on the part of God, will grow more and more profound. We have large and rapidly growing interests, for which we want strong and wise supporters.

We want to secure to these the benefit of the enlarged and educated powers of our youth. We cannot be sure to have this unless we can educate them ourselves, where they will grow to know and love and feel their responsibilities for all that goes to make up our Baptist life. We need to save these to their own denomination, not merely as so many persons in number, but as those who can bear the burdens and lead the hosts of the near future. And we sacrifice this, in part at least, if we suffer these youths to be educated where they do not find themselves kept in sympathy with Baptist principles and the progress of our work. When an American boy is educated abroad, passing all his early and impressive years wholly out of his own country, and in the midst of ideas and a life essentially un-American, he is likely to prove, on his return to his native land, but a sorry patriot. The interest that he will take in his country's affairs will be injuriously affected and greatly weakened by his absence. I am sure we cannot afford to lose our Baptist youth in this way. We cannot afford to put in peril the work we wish to further and promote. It is not neces-

sary that any direct attacks be made upon the beliefs of our children in order to wean them away from the faith of their fathers. Absence and unfavorable surroundings will do it. And for the sake of all we have to do as Baptists—and our future is full of coming responsibilities—we ought to have charge of the education of our own youth. If we do secure this; if the education of our youth passes out of our hand into others, to any appreciable degree, the loss is irreparable. It is not the numbers we miss so much as the power and sympathy of young Christian lives, that ought by all means be consecrated to the faith and life embodied in that name so suggestive of grand history and divine blessing and future promise, the name by which our denomination is called—Baptist.

For Travellers.

Some years before his death Dean Stanley made the following appeal to travellers: "English or American, at home or abroad—how far you may make known your own good influence and the good fame of your country extend, by not pressing hard on your neighbors in a crowded vehicle; by giving place to those who are weaker or less befriended than yourselves; by extending to those around you or who come within the reach of your notice any protection which your superior wealth or health or strength may have put in your power." Those who accept such counsel and put it into practice will find in travelling fine opportunity for true Christian ministry and helpfulness and will in the end get from it the largest amount of real comfort and happiness.—*Presbyterian.*

Soul Restoration.

A man upon the way having accidentally lost his purse, is questioned by his friend where he had it lost. "O," he said, "I am confident that I drew it out of my pocket when I was in such a town, at such an inn." "Why, then," said the other, "there is no better way to have it again than by going back to the place where you lost it." This is the case of many who have lost their love for Christ and truth since their corn and wine and oil have increased; since outward things are in abundance added unto them they have slighted the light of God's countenance. When they were poor and naked of all worldly goods, then they sought God's face both early and late, and nothing was more dear unto them than the truth of Christ. What, then, is to be done to recover this lost love for Christ? Back again, back again, directly where you last had it! Back to the sign of the broken heart. There it was that you drew it out into good words and better works; and though this love be since lost in the crowd of worldly employments, there and nowhere else you shall be sure to find it again.—*Dr. Spencer.*

A Remarkable Statement.

The following remarkable statement taken from the *North China Daily News* will be read with surprise, even in this day of rapid progress of Christian missions. "Recently a very remarkable statement of Christian activity is said to have taken place. A number of native converts have, of their own accord, volunteered to go as Christian missionaries to Corea. A very old Fukien gentleman, himself a recent convert, has given generous support to the undertaking; and in a few days the little band of devoted men intended to start to their field of labor under the tutelage of Rev. Mr. Wolfe. * * * The high estimation in which the Chinese appear to be held in Corea will no doubt do something to pave the way for the missionaries from Fukien; and it is hoped that the apparently receptive nature of the Korean disposition will help to facilitate the work. As far as we know, this is the first instance of any Chinese Christians leaving their own country to spread Christianity among other nations. We think the fact sufficiently interesting and unique to merit a passing notice; for it shows that even the apathetic Chinaman can be aroused to unselfish enthusiasm under certain influences, and gives good promise of energy in mission work on the part of the Chinese, as a nation, when they have been brought more extensively under the dominion of Christianity than is the case at present."

Our great thoughts, our great affections, the truths of our life, never leave us. Surely they cannot separate from our consciousness, shall follow it whithersoever that shall go, and are of their nature divine and immortal.—*Thackeray.*

Temperance Column.

WHAT PROHIBITION REALLY DOES.

The regular stock argument against prohibition is "prohibition does not prohibit." It would seem unnecessary to deny so absurd a statement, for if prohibition does not prohibit, and if, under prohibition the sale of liquor is increased instead of diminished, those who oppose it most bitterly, namely, the brewers and distillers, would favor it.

The regular statement is that liquor can be procured in Maine, Iowa, and Kansas, as freely as before prohibition.

This is partly true and partly false. It is a fact which has never been denied by prohibitionists that liquor is drunk in all those States, that the law is violated, daily and hourly, that drug stores sell under cover and by means of bogus physicians' prescriptions, and that there are club rooms, and all that sort of thing.

All this is true, more's the pity. Any one who chooses to go to the trouble and expense can get all the liquor he wants in any of the prohibition States. There is no doubt about this. Prohibitionists admit it because it is true.

But nevertheless, prohibition has accomplished in all those States all and more than its most ardent promoters have claimed for it.

The liquor trade as it is now established is a haunt for weak men and boys. Under the old system in every city and village in Maine there were rum-shops on every corner. The proprietors of these rum-shops had but one business, and that was to entice laboring men into their dens, and to seduce boys into the habit of liquor drinking. They knew that the appetite once fixed that it was a dead sure thing that the entire earnings of the victim, above what is absolutely necessary to sustain a very wretched life, would find its way into their tills. The enormous profits of the nefarious business made the conscienceless wretches engaged in it keen and eager in the pursuit of material to work upon, and the result was that rum shops multiplied like the lice in Egypt, and the material prosperity of the State was ruined. The liquor trade since prohibition has been restricted the trade to holes and corners. Of course, it did not do away with the appetite in those whom it was firmly fixed, nor did it stop that class of naturally vicious men and boys who will go to hell the shortest road, anyhow. They will have it, and they can get it, and probably always will. Only until the millennium comes and all men have their faces set toward the good rather than the bad, will it be different.

But it did stop the manufacture of drinkards by wholesale. It closed all the open traps. There are no longer in Portland, as in Toledo, gaudily finished beer shops on every corner and in every block. There are no longer places into which boys can be enticed to be ruined, nor are there 300 men whose business it is to create the appetite that kills. The only liquor business done in Portland is the supplying of the old soaks who are already ruined beyond redemption, and the foreigners who brought the appetite with them, and who will gratify it at any hazard. The boys and young men of the State of Maine are growing up without a knowledge of the taste and smell of the accursed poison, and the next generation will be reared entirely outside the horribly demoralizing influences, engendered by rum. The saloon, the very atmosphere of which is impregnated with everything that is destructive to the moral and physical man, has been entirely wiped out, and Maine will have a race of men clean inside and out.

Prohibition can do but little for the present generation of whiskey-soaked men, but it can save their sons and daughters. It can and does make the traffic odious to the sense of the average man, it does prevent the debauching of the boys, and it does remove the temptation from those who are not confirmed in the appetite. That is all that is claimed for it. Only the confirmed are going to buy and drink rum, when to get it requires the violation of a law, and more trouble and worry than it does to do a day's work. Prohibition wipes out the glittering saloon with all its attractiveness. It destroys the social feature of drinking, and reduces it to the level of taking a poison for the effect it has upon the system, which has been indulged to the degree of demanding it. In prohibition States they do not drink, they dose.

There is no danger of any one forming the habit, when to get the stuff he has to descend winding stairs, or climb long flights of steep ones, and take it as a thief eats stolen food. Prohibition robs rum of its glamour, and reduces it from a social, pleasure inspiring medium, to a horrible stimulant taken because a debased nature demands it. There is no multiplication of drunkards possible under such circumstances. Prohibition is the only way to pulverize the rum power.—*Toledo Blade.*

Alabama Baptist.

MONTGOMERY, ALA., SEPT. 30, 1886.

J. G. HARRIS, Proprietor and Editor.
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READ THIS.

On account of some courtesies in exchange of press work with another office our paper was badly gotten out last week. We regret this.

Our increase of circulation was so much above what we anticipated that we did not print enough papers last week to send to our new subscribers. They will begin with the present issue.

We are informed that the package of this paper for Lafayette of the 9th inst. did not reach that office. The mailing from this office was correctly attended to. We will do what we can to remedy all irregularities in our business.

The absence of the editors and business managers attending associations has occasioned some mistakes in business, and in getting out the minutes of associations. We are pained at this. Will do the best we can.

NORTH LIBERTY ASSOCIATION.

church, ten miles from Huntsville. A full delegation from nearly all the churches were in attendance. Rev. Jos. Shackelford, D. D., in the absence of the appointee, preached the introductory sermon. Dr. J. P. Hampton was re-elected moderator, and Perry Henderson clerk. As soon as the body was fully organized work began with energy. All of the objects fostered by our denomination received full consideration, and were ably and elaborately discussed. Some of the fine speeches were made as on similar occasions. Brethren Gunn, Shackelford, Pennington, McGaha, and Yeager, and one or two others did most of the speech-making. The Baptists in all this part of the State north of the Tennessee River are coming grandly and boldly to the front in support of missions and ministerial education. While there may be a few still clinging to the anti-missionary spirit, yet every intelligent professing member admits the Bible demand for missions and an educated ministry. Everything was harmonious, except one brother burst a "paper cap," the explosion of which caused him to collapse, subside, and retire. You will always find one "kicker" or "growler" in every public assembly—a necessity, I guess. Old father Mun was there. He is the oldest minister in that county, and a hard worker. Brethren Hilliard, Parker, Crutcher, Browning, and perhaps one or two other ministers, were present and aided in the services. It was a delightful and fraternal meeting, and a profitable one for the denomination.

ETHICS OF WAR.

The little war cloud that lately hung over the country in regard to the treatment of a Mr. Cutting by the Mexican authorities, naturally brings to the surface the question as to whether war can be defended on purely ethical grounds. Lord Bacon says that there are three things essential to success in war, first, a just cause; secondly, ample forces and provisions; thirdly, a well defined design to be achieved. Most people are agreed that a purely defensive war may be waged on the highest moral grounds, on the same principle that a man would defend his own home against thieves and robbers. But whether any pretext can justify an invasive war presents a different question. De Quincy maintains that wars can never cease in the nature of things, that they are absolute necessities to man in his present relations to his fellowman, and all this peace movement among mistaken philanthropists is the merest twaddle. There are questions, he thinks, that must be settled, and that nothing but the sword can settle. And Lord Bacon seems to think that an appeal to the gag of battle is nothing more nor less than an appeal to God—the issue of battle being a divine decision of the case. Even John Milton accepted the result of the parliamentary war, in which King Charles the First was overthrown and brought to the block, as an evidence conclusive that God was on the side of Cromwell and his confederates. But the old poet lived long enough to see his verdict set aside by a counter revolution that restored the house of Stewart to the British throne. The fact is until might shall become right, the results of war are no evidence that the triumph of party is right. The Lord can, and often does turn defeat into victory, so that though the right is crushed with apparent disaster, yet by a sudden turn in providence, the final result is the very opposite of what the victors aimed at. God makes "the wrath of man to praise him."

But then we set out to note the fact that the little speck of war cloud that gathered over us in regard to Mexico is about dissipated. The whole of it is originated by a hair-brained adventurer, one Cutting, whose purpose seems to have been to purchase a little immortality by provoking a kind of political martyrdom with our sister republic, and thus forcing the two nations into a war on the question of civil jurisdiction. The little hero, however, has about acted his part, and his fine and imprisonment by Mexican authorities is likely to go for nothing, except a little negotiation.

PROHIBITION.

Our extreme prohibition friends have realized just about what some of us told them at the Prohibition Convention at Birmingham two or three months ago, when, in spite of all our remonstrances, they insisted on putting out a State ticket on the "Third Party" movement, only more so. They only polled between six and seven hundred votes in the whole State for their ticket—not as many hundreds as they then supposed they might get thousands. We never doubted the honesty and sincerity of these, our prohibition brethren. We, in common with nineteen-twentieths of the friends of temperance throughout the State distrusted the judgment of these "know, let these worthy men come back to the great body of their prohibition brethren, and let us fall upon the only policy that can hope for success in these Southern States. It is a bootless task to "run a muck" against the Democratic party, especially in the South, (we simply state a fact without endorsing or condemning it,) when a thousand memories of the past, and a thousand hopes of the future serve to unite that party in adamantine bonds. We simply put up against a granite wall, and will get worsted at every trial. We are shut up to the policy of permeating all political parties with our privileges, and thus marshalling a sentiment that can not be ignored by legislators, and that will enforce the law we invoke when it is passed. This can more effectively be done by "local option" than any other way. For it is in this way that we segregate the whole question from all complications, and place it on its own merits. This will bring to its support all its friends of all shades of political opinions, as no man will be called on to compromise any political sentiment he may cherish. This policy has made the great State of Georgia the banner temperance State of the whole South. Other States are pursuing the like policy with most encouraging success. For surely the public will not hold the prohibitionists of Alabama responsible for the indiscretions of a few of its extreme friends. Let us arrange to make a simultaneous movement throughout the State, petitioning the approaching legislature to pass a general local option law, remanding to the counties, beats, towns, and cities the right to decide by vote whether alcoholic drinks shall be retailed in their several localities, thus allowing a public sentiment to back up the law where such elections shall establish it. For every man must see that any law passed in advance of the popular will is nothing more than a rope of sand. If prohibition comes to stay it must come in accordance with the will of the people constitutionally expressed. It is believed that within three years two-thirds or three-fourths of the counties in the State can be redeemed from the curse of the liquor traffic, and as to the balance of the State, the "black belt" why that can be managed as the exigency demands. Meanwhile let us take the admonition of our Lord in this as in all our efforts to do good, "Be ye therefore wise as serpents and harmless as doves." Wisdom and innocence are our most powerful weapons.

THE COOSA RIVER ASSOCIATION.

This body met with the church at Weaver's Station, in Calhoun county, on the 18th of September. In the absence of the appointees the introductory sermon was preached by Dr. Nunnally, of the Howard College

to hear it, but on every hand it pleased the brethren and the congregation. In fact Dr. Nunnally is having an ovation through out State. He is a first class preacher and his speeches and talks capture all hearts. Maj. Abner Williams was continued as moderator, and Rev. Leals Law clerk. They are both men who understand their business. After being with the association parts of three days—Saturday, Sunday and Monday—we left Monday afternoon to return to our post in Montgomery and thence to another association. The meeting at Weaver's Station was large in delegation and vast in congregation. Bro. W. B. Crumpton, of the State Board, was present, and in his best working trim. We left him and Dr. Nunnally and Dr. Lane to help the home brethren make speeches and act out the programme. The Coosa River has grand possibilities within its reach. There is very much to be done in this noble old body. They gave the ALABAMA BAPTIST a hearty greeting, and in addition to words of encouragement they gave us a good list of subscribers. In fact, at Weaver's station we were with our own association and among the very dearest friends. With a number of others we enjoyed the delightful hospitality of Bro. Hosea Dean and his excellent wife. It was a pleasing sojourn. The Rev. T. P. Gwin is pastor at Weaver's—a church which he organized and where his work has been greatly prospered. Recently the Holy Spirit has bestowed great grace on the churches in that region. Bro. E. T. Smith, W. Wilkes, G. D. Harris, J. C. Wright, W. S. Griffin, W. H. Didd, T. P. Gwin, Leals Law are among the efficient ministers of that association.

FIELD NOTES.

Dr. Lofton has accepted the Talladega pastorate, and will begin his work there next Sabbath.

Eld. A. J. Parker preached 158 sermons, attended 67 prayer meetings, and travelled 1318 miles, and walked most of the time.

Rev. J. M. McCord, of Six Mile, has been called to the pastorate of the Columbiana church, but thinks it doubtful whether he can accept.

The Board of Ministerial Education of the Baptist Convention of Alabama, met in this city last Monday night. The results of its session will be furnished to the paper by themselves.

The Rev. Dr. Stone, of the Adams Street church, has returned from his vacation and filled his pulpit last Sabbath. He is fresh, rested, and ready for good work. He has cheered us with a call at our office. We welcome his return.

Rev. J. W. Hilliard, one of the most popular ministers in his association, has the care of four churches. His continuous preaching has impaired his health, and he will be forced to take some rest. He is a successful revivalist, and a devout, godly man.

The following shows the good work done by Eld. Asa Muse for the past associational year: Travelled 1225 miles, preached 121 sermons, baptized 21, and ploughed 35 acres of land. Nearly 70 years of age.—Eld. Asa Muse, at Liberty Nephis.

It would have charmed the Baptists of Talladega if they could have heard Dr. Chambliss, of Union Springs, a day or two since, as he spoke of their new pastor to us. They are well acquainted with each other. The words were full of earnest praise.

Rev. F. M. Yeager, missionary for North Liberty Association, during the past year travelled 4750 miles, preached 102 sermons, made 48 addresses, organized 2 churches, and baptized 16 converts. He has resigned his office and accepted the care of some churches.

We have just closed a very interesting meeting of one week at Cusseta. Ten were received to membership; eight by baptism. The church was left in excellent spirit, and a baptistery and neat dressing rooms in the church are among the results.—W. E. Lloyd.

Patience—long suffering, is doubtless one of the cardinal virtues. We are told to "let Patience do her perfect work," probably one of the most difficult attainments for a nervous, sanguine temperament; however, the triumph.

I have just closed a few days' meeting at Big Springs church, in Unity Association, which resulted in much good. The church was greatly revived, and many sinners awakened. We added to our membership twenty-five. The Lord be praised for his visitation of grace.—W. N. Huchabee, Plattsburgh.

"If you are accounted a rich man, some day, you will awake on a new scene, and as you look back on the dream called life, you will see perihaps just how great has been your delusion, and how foolish the uses you made of the fleeting treasure which for a moment seemed to be yours."—Atlanta Constitution.

An English humanitarian, Miss Linde, has set on foot a project for providing "A home of rest for horses and donkeys." The idea is that the usefulness of many creatures might be preserved, could they have an occasional week or two of rest. We must suggest that a certain line of "cranks" be included in the same benevolent arrangement.

Rev. J. R. Pennington, of Tennessee, preached a sermon on Sabbath, at North Liberty Association, subject, "Baptist Succession." It was full of historic truths, and fully developed the idea of the Baptist church being a perfect pattern of the churches at Antioch, Corinth, Athens, &c. He was listened to by a large crowd who gave marked attention for one hour and a half.

Bro. McGaha, "Bishop of Huntsville" is one of the coming ministers in our State. He is not only a splendid preacher, but is fully posted in all our work. Unassuming, pleasant in manner, full of piety, beloved by every body—of all denominations—he is one of the useful men of our State, and we predict a glorious, brilliant career for this young and gifted Howard boy.

Bro. A. Gunn and Joseph Shackelford were most cordially received at the North Liberty Association, which met on the 17th inst. north of the Tennessee river, in Madison county. They made most admirable and effective speeches in behalf of all our denominational enterprises. They are mighty men in the ministry, and dearly loved in North Alabama, where they preach and are known.

At our regular meeting, held at Shady Grove Baptist church, on Sunday, Sept. 19, Bro. J. C. King was ordained as deacon of said church by a presbytery consisting of Elds. A. Andrews and W. N. Huchabee. Bro. Huchabee preached the ordination

sermon, and Bro. Andrews followed with an earnest exhortation. After laying on of hands, Bro. Huchabee delivered the charge in a very impressive manner.—C. A. Arnold, C. C., Burnsville.

I have just closed an interesting meeting at Corinth, Chilton county, which commenced on the 10th and lasted to the 19th. The membership were revived, and sinners made to tremble, and mourners were converted. Fourteen were added to the church by experience, and we are encouraged to believe that others will join soon. Such a meeting has not been known in our midst, and to God be all the glory and praise now and forever. Amen.—J. L. Long, Sept. 20.

Dr. Henderson, in a private note, speaking of his work in Northport, says: "I am in the midst of a good meeting here. Bro. Porter has been with me now two days. About a dozen had joined when he arrived, and fresh impulse has been given the work by his preaching. He is a capital evangelist, in his genial spirit, in his preaching, and methods. Well, he has no particular methods. There were between thirty and forty anxious last night. I was called up at midnight, or nearly so, to rejoice with a new convert."

The "Worlds Women Temperance Union" are now arranging a petition of unparalleled extent and magnitude, which will embrace the whole civilized world, and secure signatures of women alone, and when completed to be presented to each government, beginning with the American Congress and the British Parliament; it will require at least five years to complete the petition, and as fully as possible represent "the women of the whole world. Their watchwords are, Agitate! Organize! and the object, 'the overthrow of the use and sale of stimulants and narcotics the world around.'"

I promised Bro. Renfro to send in news of interest as it occurred over my field. I have just been engaged in some meetings with Bro. Skinner and Locke, in which the Lord was very gracious with an outpouring of his blessings in our midst. At Monroeville, Bro. Skinner's meeting, there were ten accessions; seven for baptism and three by letter, and the church greatly revived, more so than for several years. At Zion, Bro. Locke's meeting, there were nine accessions; seven received for baptism; and two by letter; the church greatly revived. I am now engaged in a meeting with Bro. Locke, at Claiborne. The interest is good and I will report the results when we close.—J. Spence, Purdue Hill, Sept. 20th.

Pledges made to Bro. Diaz.

Will the brethren who at the Alabama Convention made pledges to purchase ground for a cemetery in Cuba please remit to me as early as possible? The money is needed now.

I. T. TUCKER, Cor. Sec.

Meeting at Pleasant Grove Church.

Dear Baptist: Pleasant Grove church, near Jemison, has recently enjoyed one of the greatest revivals ever witnessed. The meeting continued eight days, closing on the 12th inst. The pastor, Rev. A. E. Burns, did most of the preaching, which was indeed excellent. Rev. J. M. Gothard preached three sermons, and Rev. W. D. Hubbard one. During the meeting there were 42 accessions to the church, 33 by experience, and the remainder by letter, restoration, &c. Of the number received by experience, 21 were members of the Sabbath-school. One teacher in the school now has the sweet privilege of seeing her entire class Christians. The Lord has abundantly blessed the labors of Bro. Burns, and the Sunday-school in our midst, whereof we are glad.

Z. J. JONES.

Cherokee Association.

This body has just closed a very harmonious session. The introductory sermon was preached by Rev. J. B. Willbanks, text; 2 Cor. 13: 5. After a short recess the Association was called to order by J. B. Appleton, the former moderator, Rev. Bailey Bruce, having been removed by death. After reading the letters from the churches and enrolling names of delegates, the Association was permanently organized by electing J. B. Appleton moderator and re-electing T. N. Appleton clerk. The letters showed a gratifying increase of interest in all the objects fostered by the Association, 108 baptisms reported during the year. Bro. Crumpton was with us, and by his preaching and speeches made a very favorable impression on all who heard him. We feel that he is a worthy successor to Dr. Bailey, and will gladly welcome him at all times in our midst. We felt disappointed when Dr. Nunnally failed to come. The business was transacted with dispatch and good feeling, and after extending the parting hand the Association adjourned to meet next year with New Hope church twelve miles west of Collinsville Tuesday after the second Sabbath in Sept.

JOB B. APPLETON.

Collinsville, Ala., Sept. 21st '86.

SIDE LIGHTS.

"As the nail drawn from the old post leaves its scar, so bad habits, though forsaken, leave their scar."—James D. Martin, at the Shelby Association. May we not hope that the healing grace of God will remove both habit and scar?

"The State, the church, and society, all come from the family. The family is the nursery of all earthly good, and the nearest of kin to heaven."—W. W. Kirkland, when the report on family religion was under discussion.

"I know that the father often feels embarrassed on account of the faults of the day, and thus he is ashamed to hold family worship with his wife and children who have seen these faults, but the family altar in the midst of his household, is the place to make confession and ask forgiveness."—W. C. O'Hara. If that were the nature of family worship what a lesson it would impress on the children, and what a check to the regularities of the daily life of the parent.

"A congregation or church composed of people who have no family worship, cannot be a spiritual minded or devotional congregation."—J. M. McCord. What a significant truth!

"It is the business of the shepherd to feed the sheep and kill the snakes, so it is the duty of parents to provide for their households and to kill off evil influences." That is the way Dr. Nunnally talked to the Shelby Association. Again he said, "The child is the compound product of the whole community; everybody has a hand in making up the character of our children for us, and if we are not careful they will do more than we will ourselves."

"In my family is the only place where I am not ashamed to pray. I love to pray in my family."—W. H. Allen. What a grand thing it is for the head of a family to be able to talk that way!

"The best time to get money is when a man has it in his pocket."—J. W. Wood. But to find out when he's got it in his pocket—that's the rub.

"September is the most despondent month; let us brighten up our spirits and take courage; every day is getting better."—Professor Howard Griggs. And he is the very picture of hopefulness.

"The Methodist has a splendid agent in Dr. McCoy whom I have not yet met, but I have crossed his path. He carries a sein that can hold a whale, with meshes fine enough to catch the minnows, and when he draws his net, he draws a million of money left behind."—Dr. G. A. Nunnally, in his great speech for the Howard endowment before the Shelby Association, and what he wanted was that his net should prove to be equal to that of Dr. McCoy, and he is making it tell.

"A large majority of the revivals reported, are in churches with well regulated Sunday-schools."—E. W. North. And what a powerful argument that is for Sunday-school work.

"That which seems to be most needed, is a more intimate relationship between the association and the Sunday schools of the churches."—Gov. R. W. Cobb. That is striking right at a great want. Now, Governor, let us have a plan for this immediate relationship.

"Under the spirit of the present age a church without a Sunday-school must be a dead church; one of the best indexes of a live church is a live Sunday-school."—Professor Howard Griggs.

"If I were now back at twelve years of age, I could and would get an education whether anybody helped me or not."—Dr. E. B. Tague. That was the way he thought and acted long years ago, and hence he got the education.

"This is the great question." That is what a lady said when the Shelby Association was considering ministerial education.

"A sister said to me in my city, 'Bro. Nunnally, we want you to take a vacation.' 'I do not need a vacation.' 'Go away for your health.' 'I am not sick.' 'Go to increase your strength.' 'I have more strength now than I am willing to use.' 'Go and rest.' 'I am not tired.' 'Well, go then and let us rest.' And I took her at her word, and so I am going round wearing the Baptists of Alabama for an endowment for Howard College."—Dr. Nunnally. And is not this one reason why churchness promptly wore their pastor a vacation—they want to rest themselves during the hot months.

"I have been asked when this association will adjourn, and I answer, not until we take ample time to consider the business of the body."—G. T. Lee, the Moderator.

RUHAMAH.

"Jesus says, 'If any man serve me, him will my Father honor,' and it is equally a fact that if any man serve the devil him will the devil degrade and destroy. Every man or woman serves God or the devil, and the devil as a master pays his servants."—Dr. W. C. Cleveland.

A son at Ruhamah said to his father, "Father, I am going to stop taking the ALABAMA BAPTIST." The father replied, "Oh, no, son, it would ruin the paper and break down the enterprise for you to withdraw your sympathy and support." The son kept on taking the paper.

A Birmingham minister went to a neighboring town to preach, and he is reported as beginning thusly, "Brethren, you will find my text on 1st Avenue and 22nd street." Now of course we do not believe that report.

"A church with several men in it worth ten thousand dollars each, can not say that it is not able to pay a good deal to the cause of Christ."—Judson Waldrup. We wish every Baptist church had such a member in it as Judson.

"I want to borrow \$5,000 from you." "Ah, I heard you say that you had made \$40,000 on real estate since spring—how is it that you want to borrow?" "My money is locked up in the business." "Well, go and unlock it." "I can't unlock it."

"You must feel exhausted after that effort of yours to-day." That is what Bro. Geo. Miles said to a preacher last Sunday evening. And another brother said to another preacher, "Doctor, I was very much pleased with that performance of yours to-day."

"Some Christians who to-day take their places at the Lord's table, are found to-morrow at the table of the devil."—W. H. Smith, in a powerful sermon at Ruhamah.

"If there was but one master we would not have to make a choice, but there are two masters, and therefore we are forced to choose whom we will serve."—W. H. Smith.

"I feel that I never occupied a more responsible position than this of the present moment."—Rev. D. J. Purser, as he opened his able charge at the ordination of W. H. Smith at Ruhamah.

"The preachers give it to us pretty tight about speculations in real estate, but they all take a lick at it themselves occasionally."—R. W. Beck.

"The Baptists can put better preaching into any town in the State than can any other denomination." That is what a brother said to us the other day, and he had reference to the ministers who help each other by exchanging work.

MORE SIDE LIGHTS.

"A presiding officer ought to so preside that no one can tell which side of any subject being discussed he is on,—it should not be discovered how he would vote."—Maj. Abner Williams. That is part of what Bro. Williams said as he resumed his place as Moderator of Coosa River Association.

while here by spitting amber over the floor? Since last February I have quit tobacco, though I have been a slave to it so long."—Amner Williams, in that same speech of acceptance.

"When we live up to our religion at home, then we are training our children for heaven."—D. T. Weaver. Bro. Weaver comes from Christian parents back through the generations.

"We had a grand time at Anniston to-day; they have a grand work there, and a grand man in charge of it."—W. B. Crumpton, on his return from Anniston on Sabbath.

Children's Day.

Rev. Dr. J. J. D. Renfro:

DEAR BRO.—Our programmes for "Children's Day" for Foreign Missions are nearly ready for distribution. I write to ask your assistance as Vice-President in securing a general observance of the day, Nov. 7th, by the Sunday-schools of Alabama. Please call attention of superintendents and others to the matter in next week's BAPTIST, and urge them to send for programmes, box 134, Richmond.

The Lord's blessing rest upon you in your new home and sphere of labor.

T. P. BELL.

Words of Cheer.

Dear Bro. Renfro: Having been from home I am somewhat behind the times. From references in several of the papers, particularly in the last ALABAMA BAPTIST, I see you have assumed editorial charge. From our conversation at the last Convention you know how earnestly I bid you God speed, and what large expectations I have from your connection with the paper. Our papers should be headed by the best men among us. A paper is no place for a second rate man. Other brethren, tried and true, have wrought nobly in the management of the BAPTIST: You have no reason of being ashamed of your predecessors. But you are to devote to it all your time. This is your work, to which you are to devote all your powers and energies and wisdom. In this you have an immense advantage. The people will expect great things from you, and they have a right to. I have no fear of disappointment. Sorry I missed your introductory editorial; can't you send me a copy? I want to serve you in every possible way. Could you not spend a few days in Selma, including a Sunday, in the interest of the paper? We would all rejoice to hear you. May the Lord bless you with a double portion of his Spirit.

Affectionately,

J. M. FROST.

(As soon as we get through with the associations we hope to visit Selma and many other places.—J. J. D. R.

"One of the greatest embarrass-

ments we have to contend with in raising money as a trust fund, is that we lose so much; it seems almost impossible to secure Baptist funds in this State."—A prominent Layman.

We think the brother is mistaken, but there is a potent suggestion in the remark.

"The first six years of the work of T. M. Bailey in the secretaryship of this Board, was the finest work ever done in the State."—W. B. Crumpton. South Carolina will repeat that opinion after a while.

"I am perfectly satisfied that our people do not understand the difference between Home Missions and State Missions, and it causes great confusion in contributions."—George D. Harris. Many others think the same thing.

"In our church, a plan which calls for a monthly collection has worked so well that I can look Bro. Crumpton in the face and feel good."—A. W. Bell. We shall always think we did a good work when we baptized Bro. Bell a soldier boy in Virginia.

"This is the special work of the pastors, to have a plan for collections. Bro. Nunnally here, is the father of this work as it now so efficiently prevails in Georgia."—Geo. D. Harris.

As Bro. Harris is also a Georgian he is familiar with the facts.

"A good old Methodist sister sent word to the Bishop to send her community a preacher, namely: 'Tell him to send us a circus preacher, as we have a broad region for him to fill; and if he cannot give us a circus preacher, tell him to send us a locus preacher—who can stand in one place and do a great deal; and if he cannot send us a locus preacher, tell him to send us an exhauster, as there is a great deal here for that sort of a brother to do.' (And so I come before you at this hour as a circus preacher, and as a locus preacher, and as an exhauster in behalf of the Howard endowment."—Dr. Nunnally.

"Do you see Bro. Harris sitting yonder? See how happy he looks. He has just this morning finished baptizing thirty-five converts at old Mt. Zion. And if you will look yonder you will see W. S. Griffin just as happy for similar reasons."—Hosea Dean. And then we might have looked at almost every other pastor in the Coosa River, and have seen serene happiness on the same account.

"Why is it that the Rev. J. G. Wright, of Oxford, is so silent at meetings like this? He is a fine speaker, and he watches everything as the business proceeds with eager interest, and frequently you can see him full of a speech, and yet he remains quiet."

Wright.

"We and I want you to come to Lynchburg, at our expense, to be present at the dedication of our church."—Telegram from W. D. Synth, of Lynchburg, Va. We were from home when that wire was sent. If we had gotten it in time we should certainly have put in our appearance, and would have written it up grandly.

"We had a grand time at Anniston to-day; they have a grand work there, and a grand man in charge of it."—W. B. Crumpton, on his return from Anniston on Sabbath.

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T. P. BELL.

Words of Cheer.

Dear Bro. Renfro: Having been from home I am somewhat behind the times. From references in several of the papers, particularly in the last ALABAMA BAPTIST, I see you have assumed editorial charge. From our conversation at the last Convention you know how earnestly I bid you God speed, and what large expectations I have from your connection with the paper. Our papers should be headed by the best men among us. A paper is no place for a second rate man. Other brethren, tried and true, have wrought nobly in the management of the BAPTIST: You have no reason of being ashamed of your predecessors. But you are to devote to it all your time. This is your work, to which you are to devote all your powers and energies and wisdom. In this you have an immense advantage. The people will expect great things from you, and they have a right to. I have no fear of disappointment. Sorry I missed your introductory editorial; can't you send me a copy? I want to serve you in every possible way. Could you not spend a few days in Selma, including a Sunday, in the interest of the paper? We would all rejoice to hear you. May the Lord bless you with a double portion of his Spirit.

Affectionately,

J. M. FROST.

(As soon as we get through with the associations we hope to visit Selma and many other places.—J. J. D. R.

"One of the greatest embarrass-

Alabama Baptist.

MONTGOMERY, ALA., SEPT. 30, 1886.

A Complex Case.

One of the most widely known men in the United States, particularly in the extending circles of Temperance organizations, is the prohibition candidate, Dr. J. H. Rogers, of the City of Rochester. He did not receive sufficient votes to elect, but one thing is certain, from the test of his qualifications in the editorial chair of a very widely circulated newspaper, he possesses the ability to have filled the position with credit had he been chosen. The physicians to whom he writes the following letter, therefore, have reason to believe it very highly as a voluntary testimonial.

ROCHESTER, N. Y., Dec. 2, 1885.

DR. STARKER & PALLEN, *Continued.*—Permit me to express my hearty recognition of the good you have done for the world in the editorial chair of a very widely circulated newspaper, he possesses the ability to have filled the position with credit had he been chosen. The physicians to whom he writes the following letter, therefore, have reason to believe it very highly as a voluntary testimonial.

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Howard College Column.

No man knows what a day will bring forth. Every man's life is full of surprises and particularly is this true of an agent's life. Surprises which are sudden, sad, serious, solemn, sacred, and sweet.

A Sweet Surprise From Bigbee.

While I was wondering how I should get the Howard seine into the Coosa River, and was moving cautiously along the untrodden banks another fisherman who had been in the bigbee slipped to my side, and nudging me at his elbow and winking the wink so peculiar to the lone fisherman, displayed a string of fish that would have made old Ike Walton's eyes dance with delight. It seems that Crumpton, who dips his net into all waters, and uses every kind of tackle, from the pin hook and trot line to the patent drag and steam-drawn seine, assisted by the faithful Riley, had been down into the Bigbee Association. Riley lives there, and he keeps "the place baited," and the result was over \$700 in cash and pledges. This they said was only a sample specimen of the fish that spawned and sported and swam and sparkled in the Bigbee, and if I liked the variety I could come over any season and would find good fishing ground anywhere along the banks. Cheered and charmed and comforted I was still wondering how I could get into the Coosa, the banks did seem so overgrown with bramble and underbrush, I suddenly found myself, by invitation of Bro. E. T. Smith, in the well trodden and graded path that leads to Anniston, and following his beckoning hand I was soon seated in a fisherman's patent chair, and on a bank worn hard and clean by the many who had angled in the little Lake of Anniston. I am told that waters well fed and wisely fished produce fish most abundantly, and such I found to be the case. That prince of pastors and practical preachers, Bro. E. T. Smith helped me and soon such men as Brown and Hill, and Sawyer, and Goodwin, and Ayers, and Jeffries, and Oscar E. Smith came to our help, and we had about \$500 for Howard and there are at least \$1,000 more to come from the same place, for there are Smith (the shepherd), and Shadwell, and Fleet, and Weathers and Parker, and others, and the women, led in the Howard Society by Mrs. O. E. Smith, Mrs. W. L. Hill, and Mrs. W. B. Sawyer, yet to be heard from. This place has been a mission station until last year, but now, though still a babe, it shows forth the beauty and strength and grace of a mighty man. It is well organized, made of splendid material, endowed with most excellent spirit, its past has been full of struggle, its present is full of joy and confidence, and its future is radiant with promise and hopefulness.

Good Meetings.

Ed. Baptist: I ask a little space in your paper to say something to your readers about the revival meetings at my churches. On Saturday before the first Sunday in August I began a meeting with my church at Six Mile, which continued thirteen days. Bro. J. L. Thompson, of Columbia, came in on Monday after the meeting began, and remained until it closed. Bro. W. J. Elliott, of Brierfield, spent five days with us, and preached four sermons. With this exception Bro. T. did all of the preaching after he came. These brethren are earnest preachers. Their visit to us will not be forgotten. They impressed my people as men that loved the cause of their Master, and as men that love the souls of their fellowmen. Hence their visit to us was a blessing, as is always the case under such circumstances.

Good Meetings.

The result of the meeting was the church was greatly revived and 26 were added to her numbers, 22 of these by baptism. In the last two years this church has increased her membership in numbers from 52 to 136. After resting one day I went to Mulberry. This church is situated on Mulberry creek, near Old Maplesville, Chilton county. Here we held a meeting of six days. It was a revival meeting. The church was thoroughly aroused. Twenty were received into the fellowship of the church, 16 by baptism. I had no ministerial aid.

Good Meetings.

On Friday, I left this church to commence a meeting with Antioch, near my home, (Six Mile). This meeting lasted nine days. Brethren J. L. Thompson and J. M. Thomas did most of the preaching. Bro. Thomas is a member of this church, and is also a theological student at Howard College. He has just commenced preaching, and his future present itself to us now as one of usefulness. He impresses all who have him as a zealous worker in the cause of his master. This was considered one of the best meetings that has been held with this church since the war. During the meeting 33 were added to the church, 33 by baptism.

Good Meetings.

Without any rest I went to Cahaba Valley. This church is situated on the bank of the little Cahaba river, a few miles west of Brierfield. It is one of the oldest churches in the State. Bro. Thomas and I spent five days in a meeting at this place. There was a glorious revival in the church. Nineteen members were received; 14 of these by baptism. During the meeting Bro. Monroe Kirby was liberated to exercise his gift in public.

Good Meetings.

In all these meetings the congregations were large. The members of my churches and others present did much work in the meetings. The church must work, or else no revival. There are some things worthy of notice in connection with these meetings. One is the number of old hopes acknowledged. Quite a number of these, some from ten to thirty years standing, confessed Christ publicly. Another is, the good result of Sunday-school work. These were seen and felt at every church. At the last meeting at Six Mile six more were added to the church, and two at Cahaba Valley.

Good Meetings.

J. M. McCord. Six Mile, Sept. 22. Montgomery Association. The Montgomery Baptist Association will hold its next session at Deetsville, Elmore county, Friday, Nov. 5. Delegates coming by rail, will take the accommodation train on L. & N. rd., from Montgomery, at 7:25 a. m., or 4:15 p. m., and arrive at Deetsville, 8:37 a. m., or 5:21 p. m. Delegates expecting to attend the Association, will send me their names by postal card, at once, so that homes may be provided for them. J. I. Lamar, Clerk. Deetsville, Ala.

and Renfro had made an assault on the table, and the picked bones were proof of their ravenous appetites. Nevertheless Howard College was greeted with a warm welcome, and got a morsel sweet and solid, and if not fattened, at least satisfied until the Howard men can return and forage the field more fully. The lunch for Howard consisted of about \$600 in cash and pledges, with the promise of \$1,000 more when the returns all come in. The good women, sisters Brewer, Doss, Shank, Forsgren, Bledsoe, Fuller, and others, will see that Howard endowment societies are organized in every church.

Obituary.

An appeal for funds for the Ministerial Board resulted in pledges from the churches amounting to \$250. I must acknowledge my obligations to brethren Lee, James and J. H. Wolf, who in many ways showed valuable courtesies.

Obituary.

Whereas, It pleased God to remove Bro. Graham Morris from our midst, on the morning of the 7th of September, 1886. He was taken from a loving wife and children, the church and Sabbath-school and the community, who were last to give him up, as was attested by the large assembly, who attended his funeral.

Obituary.

Resolved, That while we mourn his loss, as a devoted husband, a tender parent, a worthy church member and a Sabbath-school teacher, and a quiet citizen, we bow with reverence to the will of him who doeth all things right, and tender our condolence to his bereaved family and relations.

Obituary.

Chestnut Creek, in conference, Coopers Station, Ala., Sept. 12th, 1886. F. R. McCary, Mod. Pro. Tem.

Obituary.

H. M. FURGERSON, C. C., Pro. Tem.

Obituary.

List of Appointments for Eld. J. M. Russell.

Obituary.

Eagle Creek, Wednesday, Oct. 6th. Lebanon, Thursday, Oct. 7th. Fellowship, Friday, Oct. 8th. Mt. Zion, Saturday and Sunday Oct. 9th and 10th.

Obituary.

Shiloh, Monday, Oct. 11th. Louisa, Tuesday, Oct. 12th. Milltown, Wednesday, Oct. 13th. Rock Spring, Saturday and Sunday, Oct. 16th and 17th.

Obituary.

Couney Line, Monday and Tuesday, 18th and 19th. LaFayette, Wednesday, Oct. 20th. Antioch, Thursday and Friday, Oct. 21st and 22nd.

Obituary.

Mt. Pleasant, Saturday, Oct. 23rd. Sandy Creek, Sunday, Oct. 24th. Dadeville, Monday and Tuesday, Oct. 25th and 26th.

Obituary.

Tallapoosa, Saturday and Sunday, Nov. 6th and 7th.

Obituary.

The brethren will make arrangements to carry me from appointment to appointment.

Obituary.

JAMES M. RUSSELL.

Obituary.

Thomas Evans Baizemore.

Obituary.

Died, August 6th, 1886, Thomas Evans, only child of T. E. and Nora D. Baizemore, aged eight months and three days.

Obituary.

Weep not dear parents. His soul is at rest, and he has gone with Christ to live.

Obituary.

L. A. D.

Editors Ala. Baptist. The Baptist congregation of Brierfield acknowledge with gratefulness and thanks the receipt of thirty-two dollars from the Baptist Sunday-school workers of Marion, Ala. The contribution is to aid in building our church now nearing completion, and is made by a society composing twenty-six young ladies under fifteen years of age, with this spirit of the Master exemplifying the principle he taught for the up-building of his kingdom animating the rising generation in our Sabbath-schools the Baptist denomination of the future has nothing to fear. This act of Christian love will erect in heaven and in our hearts a monument to the members of the society of B. S. workers of Marion that will survive time and be unto them a sufficient reward in eternity.

Obituary.

LAURENCE M. JOHNSTON. Brierfield, Ala., Sept. 20th, '86.

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Perry Davis
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the CURE for
CHOLERA
Cholera Morbus, Diarrhoea
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of the Bowels.

Associations for 1886.

SEMA, Providence ch., Dallas co., 3rd. Cedar Bluff, Mt. Bethel ch., Cherokee co., 13th. Troy, Shiloh ch., Pike co., 2nd. Bethlehem, Salem ch., Monroe co., 4th. Tuskaloosa, Pleasant Hill ch., Tuskaloosa co., 7th. Shelby, Columbian ch., Shelby co., 8th. Bigbee, Seminary ch., Sumter co., 9th. Mt. Carmel, Cedar Grove ch., Madison co., 10th. Cahaba Valley, Hopewell ch., St. Clair co., 11th. Cherokee, Mt. Zion ch., DeKalb co., 14th. Liberty, north, Mt. Zion ch., Madison co., 17th. Coosa River, Weaver's Station ch., Calhoun co., 18th. Harmony, east, Shiloh ch., Polk co., (Ga.) 18th. Pine Barren, Pineville ch., Monroe co., 18th. Liberty, east, Providence ch., Chambers co., 20th. Bethel, Cannan ch., Wilcox co., 24th. Chanaan, Springfield ch., St. Clair co., 24th. Centennial, Mt. Carmel ch., Bullock co., 24th. Union, Union ch., Wilcox co., 24th. Town Creek, Poplar ch., Marshall co., 24th. Belling Spring, Ramah ch., Coosa co., 25th. Indian Creek, Hopewell ch., Hardin co., (Tenn.) 25th. Mulberry, Koloboth ch., Bibb co., 25th. North River, Pleasant Grove ch., Fayette co., 25th. Sulphur Springs, Sulphur Springs ch., Blount co., 25th. Unity, Unity ch., Fickens co., 25th. Tennessee River, Mt. Nebo ch., Jackson co., 28th. Central, Wayside ch., Coosa co., 29th. Bethel, south, Union ch., Clarke co., 30th. JULIAN, Albemarle ch., Henry co., 1st. Muscogee, Harrell ch., Morgan co., 1st. Union, Union ch., Wilcox co., 2nd. Magnolia, Oak Grove church, Washington co., 2nd. Rock Mills, Union Grove ch., Heard co., (Ga.) 2nd. Union, Union ch., Wilcox co., 2nd. Tallasahatchee, Cross Plains ch., Calhoun co., 2nd. Unity, Clanton ch., Chilton co., 2nd. Yellow Creek, Pleasant Grove ch., Marion co., 2nd. Columbia, Columbia ch., Henry co., 7th. Harmony, west, Enon ch., Bibb co., 7th. Alabama, Hopewell ch., Lowndes co., 8th. Cullman, Rock Grove ch., Cullman co., 8th. Mobile Union, Union ch., Mobile co., 8th. Antioch, Corinth ch., Choctaw co., 9th. Big Bear Creek, Bethlehem church, Colbert co., 9th. New River, Fayetteville ch., Fayette co., 9th. Newton, New Hope ch., Dale co., 9th. Cahaba, Friendship ch., Perry co., 13th. Tuskegee, County Line ch., Lee co., 13th. Weogulka, Coosa River ch., Coosa co., 15th. West River, Bethel ch., Calhoun co., 15th. Zion, Pleasant Home ch., Crenshaw co., 15th. Clear Creek, New Prospect ch., Winston co., 15th. Arbutus, Antioch ch., Randolph co., 16th. Sand Creek, Mt. Ida ch., Walker co., 16th. Tallapoosa River, Tallapoosa church, Elmore co., 20th. Eufaula, Ramah ch., Barbour co., 21st. Sandy Creek, Altonum ch., Geneva co., 23rd. Southeastern, Palestine ch., Mobile co., 23rd. Harris, Brownville ch., Lee co., 26th. NOVEMBER. Evergreen, Sardis ch., Barbour co., 5th. Montgomery, Greenville ch., Elmore co., 5th. Ten River, Bethel ch., Coffee co., 6th. Casey, Mt. Pleasant ch., Clay co., 10th.

Associations for 1886.

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