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PASTORAL SUPPORT.

In our article last week upon the subject of pastoral support, we tried to show that the failure of so many of our churches to support their pastors did not result from their financial inability. We are aware that this is the prevalent excuse and that our position will be controverted by some, but if the churches will examine the subject carefully and prayerfully they will see that they are far more able to sustain their preachers than they suppose. If church members conceive it to be simply an act of charity to pay their pastors, and not a matter of duty and debt which they owe to God and his cause, many of them, doubtless, may plead an exemption from paying anything. But is the support of the ministry an act of charity? Are ministers to be considered on the charity list? By no means. The duty of sustaining the preached gospel is an imperative one, binding upon each and every church member. When a church fails to discharge this duty she fails to carry out the commands of her Lord and Master, Jesus Christ.

To sustain a preached gospel she must have that gospel preached in her midst by a properly authorized minister. This minister she must support, not as an act of charity, but as a duty which she owes to him and to Christ. To the support of this minister every member of the church, not an object of charity, should contribute. The amount of this contribution is not to be measured by the rule of convenience, but by that of duty and necessity. It is necessary for the church to have a preacher, and it is her duty to support him. It may be inconvenient for some of the members to pay their proportional part. They may have to deny themselves or their families some few luxuries for which they have a peculiar fondness. They may have to strain a point and live economically, and practice a good deal of self-denial. They may have to give up some trip of pleasure upon which they have set their hearts. All this may have to be done in order to

meetings. Because they are parties concerned, many of them have felt a delicacy in urging this duty upon their people. They fear that they will be considered money hunters, and in consequence will lose their influence as ministers of the gospel. They preach for years to churches that do not pay them enough to clothe themselves and pay for their horse shoeing, without ever teaching them their duty to support their pastors. Such ministers cannot reasonably expect their churches to act differently. We trust that our brother ministers who may read these articles will not become offended at our plainness of speech upon this subject. There is something radically wrong in the matter of pastoral support in a great many of our churches. And this thing is retarding our progress as a denomination in the State. Our churches are not growing in strength and power as they ought to grow. The work of the ministry is not as effective as it ought to be. We are trying to point out some of the causes of this state of affairs. In doing so, we shall talk plainly, but in love. We may criticize strongly the course of some of our ministers, but we do so because we feel that they are to be blamed, and we wish to put them to thinking, hoping that they may be influenced to change their way of doing. We consider that a minister of Christ is derelict in duty when he fails to teach his people that they are under obligations to support their pastor. It is as much his duty to teach them this as it is to teach them to be honest and truthful, and faithful to their Lord. He should not permit feelings of delicacy to keep him from declaring the whole truth, neither should he fear to declare the whole truth. As a minister, his ordination vows require him to deal faithfully with those under his charge, as well as declare the teaching of God's word. He cannot be faithful to them unless he instructs them as to their whole duty as God's children.

He is to "preach the word; be instant in season and out of season; re-

sting person. Every true hearted Christian is willing to assist in the spread of the gospel to the best of his ability, if he is only instructed as to his duty and the proper way of performing it. He may fail to discharge his whole duty because of improper instruction, or fail because he is not instructed at all. It is the office of the minister to teach the people and tell them their duty, and how to perform it. The truth may sometimes be unpalatable, and repugnant to those who have become worldly minded and permitted their selfishness to crowd out the teachings and inspirations of the Holy Spirit, nevertheless the faithful servant of God must teach his people the truth, and insist upon their obedience to the divine will.

Many ministers complain that their churches do not pay them. This is true; many churches pay the men who preach to them a very small amount. Whose fault is it? Brethren, have you been faithful to your churches? Have you told them their duty, and have you exhorted them to perform it? Have you not preached to them from year to year at a mere nominal salary, and to some at no stipulated salary at all, thus countenancing them in their neglect of duty, when you knew they were fully able to pay you handsomely for your labor? Have you not shunned to declare the whole counsel of God to your people, and thus kept them in ignorance concerning a very important duty, because you feared you might offend some influential member, or that it might be said of you, you were preaching for money? Have you not failed to instruct your people concerning their duty in this matter, because you feared they might become dissatisfied with you and get another pastor? We ask these questions in order to awaken serious thought in the minds of our ministers. There is a cause for the failure of churches to support their pastors. Where does that cause lie? Is it in the churches or is it in the ministry? We say it is in both. The churches are not exempt from blame, neither is the ministry. We have tried

to show that the failure of so many of our churches to support their pastors

Accounting for It.

In a former article I mentioned the failure on my part a year ago to find improvements in our associational meetings. It was my conviction that as a general rule they had declined in purpose, energy and life. And I could not resist the opinion that in many instances this resulted from dividing the grand old associations of a few years ago into several small ones. I do not doubt that an association which extends over a large territory may, in some cases, be divided to advantage, but it requires the exercise of wisdom and good fellowship to do it; but it seems that in most cases such work is put through without wise consideration and at some sacrifice of good feeling, and that, too, without gaining real advantages of any great consequence.

A Baptist association may exist in a given section of country, until it becomes a landmark of denominational dignity, and an exhibit of denominational fellowship and world. It becomes a part of the social order and religious life of the country. Its history of many long years, and useful men and good deeds, is a large part of the capital stock on which it operates in creating its impressions on rising men and women. It is recognized by all classes as one of the fixed institutions of the land, and its deeds and its voice are respected; and when its strong men come together in their annual sessions from several counties, the meeting makes a profound and lasting impression on the community; and what it does gains the attention of the denomination at large, and the respect of other people as well. And at this time it is a fact that those old associations that have not been split in twain and trisected are the custodians of denominational force in Alabama—so far as it relates to associations at all. I grant that there may be exceptions on both sides of this proposition, and still take the State over and the rule holds good in the main. Divide any association in the State into two or three, and you will

lose the denominational force in Alabama—so far as it relates to associations at all.

I had spent the most of thirty years in one charge, and he supposed that would naturally have something to read on that subject. I answered him in a private letter of pleasantness that I would write the articles but the fact that I was not a very ardent believer in long pastorates—that if I had life to live over again, I would make at least a half dozen changes. However, if I ever find time, I may yet have something to say on his suggestion.

Nevertheless, it is clear to my mind that the rapid shifting and changing of pastors among Alabama Baptists in the last twenty years, has proven a source of demoralization and weakness. Within that time nearly every important church in the State has several times had a vacant pulpit and as often filled their pulpit with a stranger. The new comer does well for his church, and I grant that the church did well for itself in securing a pastor from abroad. I have no one word to utter in criticism of any pastor who has come at any time, shepherd any one of our churches. I am simply aiming to speak of the general result. I think that fact shows that in those States where Baptists have been most efficient and powerful with the people at large, denominational affairs have been for long succession of years under the manipulation of the same men, and men trained in the harness of the work of those States. If we could only get our many new men to stay with us, would all be a success. But the come and go, and go and come, and really I have known but few to leave who did not soon indicate a willingness to return. I hope to have some side church ready for Dr. Davidson in about two years. I believe in him.

These changes are not confined to the city churches and churches of larger towns. They are equally common in village and country. The revolution goes on over the whole State; and but few pastors hold a position long enough to organize and develop it, or to give themselves a general interest. There are always happy exceptions, and if it were for these exceptions the situation would be one of disaster. What is needed, is that the men we now have will remain with us, and that we shall stand together for the great work before us, and that our churches will give to their present pastors such support in all things as will keep them among us; and as I am not wanting to call from any place under the sun

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never moral force has attended any and work of former associations.

This may be regarded as putting it strong, but this is the way I look at it. Some parts of Alabama once had the best associations. State now virtually have none at all. Their associations are not to the old fashion "district meetings." And of all the meetings the Baptists ever did have the "district meetings" have been the poorest. It would be impossible to conceive of a meeting with less purpose, less work, and less life. And I have attended many associations in life which, if they were to be repeated, would be a waste of time.

Question—Have we any longer any use for associations in our denomination? If we have, then true and competent men should lay it to heart: how can they become more efficient? Certainly not by breaking them into pieces.

J. J. D. RENFROE.

Who shall I invite into my Pulpit? Bro. Editor: I wish to offer a few thoughts on this subject if you will allow, and have space in your most valuable paper.

I am a Baptist and believe the Baptist doctrine, because it is Bible doctrine; I believe that the Baptist church is the church of Christ. If I was not satisfied of this fact I would leave it at once and go somewhere else and I tell you I am not satisfied upon this point. I am not much of a Baptist. The reason why I am a Baptist is that I believe the Baptist faith and practice is in keeping with the word of God. One of the troubles of the present day, and one of the hindering causes of the progress of the kingdom of our blessed Lord, while there are very many things that stand out and are great drawbacks, yet I believe that inconsistency towers above all things else. For us to carry conviction and power, and wield a world wide influence, we must have consistent living, consistent walking, consistent speaking and consistent preaching. Then for me to be consistent with my belief, and consistent with

the request grew out of the fact that

see "Providential indications" is too keen. They often see these indications where a microscope would fail.

But it was not my purpose to argue the matter. It was simply my intention to insist that these many changes in town and country, and especially from one State to another, followed by long delays, furnish us one source of our inefficiency.

Now I fear that some good brother will write a piece and whack me on the head about it. I am not sure. Therefore I will add that the fault is not all with the pastors. Our churches have become trained to frequent changes, and they often produce a change and grow nothing better but rather worse under the treatment. The thing is an evil disease. It is unsettling in its nature, and has added nothing good to the general welfare of our cause in Alabama.

J. J. D. RENFROE.

Another Cause of Decadence.

I have been not a little interested in the articles which have appeared in the BAPTIST concerning the matter of apparent decline in our cause in the State. The agitation of this question is most timely and helpful. By this discussion attention will be directed to the prevailing defects in our system, and I trust will serve to correct them.

Among other reasons to be assigned for our failure to advance may be mentioned the recklessness with which many of our churches license and ordain brethren to preach the gospel. For many years this has been hurtful to the Baptist denomination in Alabama. Not every man who talks well in a prayer meeting, or in a business meeting; not every zealous brother who seeks to win souls, and who is gifted in prayer, and not every one who seeks to be licensed or ordained should be set apart to preach the gospel.

I fully appreciate the delicacy of the utterance when I here write that the failure of the churches to exercise due caution just at this point has produced, to some extent, the difficulties which lie in our way to-day. It is true we need preachers, and they must be furnished through the action of the churches. It is also true that God does not require in every instance that a man receive the highest intellectual culture before he is prepared to preach, for every such one is not fitted for this solemn work. It were a blessing if some men were, candidly but kindly dissuaded from undertaking to preach, seeing that they come short of the gospel qualifications of

What?

The old legal maxim that "there is no wrong without a remedy" may be applied to spiritual matters as well. The cause of Christ, as committed to mortal agency, has never yet reached a point, in the disasters which have attended it, that have overtaken the Divine resources. In the direct extremity the friends of Christ have found him a present help, for behind all his commands he stands with "all power in heaven, and earth" to make good every promise. Before uttering any command he measures the compass of obedience that he can expect his followers, and bids them go forward, and the sea of opposition divides, and the way opens before them. His cause is dearer to him than it can be to us, and our faith must not flag when taxed to its last extremity, for beyond all these obstructions lie the very destiny of his kingdom and the hope of the world. The storm that broke upon the sea of Galilee, when the vessel that contained our Lord and his disciples, and when he was "asleep in the hinder part of the ship," looked as if all was imperiled. In their extremity they hastily woke him saying, "Master, master, we perish." We know what followed, and how he rebuked them for their want of faith. Looking back upon this incident from the present time, and in the light of New Testament teaching and all history, we are ready to join in the rebuke of our Lord to his tempest tossed disciples, and ask, how could they fear when they knew their Lord was on board? How could they tremble for the fate of a ship when they were freighted with omnipotence? But let us not be too hasty. How often since then has some sudden squall, some cyclone, so to say, struck the "old ship of Zion," and sent it quivering over mountain waves that seemed ready to engulf it! In such emergencies we must do as did the disciples—we must fly to the Master and beseech his help; for nothing pleases him so well as a touch of that faith that accounts nothing too hard for Almighty power.

What? The only instance we can recall in which seems implicitly to reprove one for praying, is in the case of Moses and the Children of Israel at the Red Sea. Followed by the army of Pharaoh, and confronted by the sea, it would seem that if there ever was a time when prayer was a hard Master and required me to return my talents, so I hedged in my talent to retain its lustre and beauty in order to return it unimpaired. Neglected! yes, twice told neglected! I see you down the vista of time given on every turn, neglected! the spider has come and almost covered what the Lord gave. Oh! how that word haunts my soul! Neglected! Christians, come out and let clean away the briars and brambles, and give of our time and talents to our blessed Lord! How strengthening to every Christian it would be to read continually the 11th chapter of Hebrews, not only this but the whole Bible is good to the soul. If we have buried what has been given us let's dig it up and begin to brush off the dust and rust, and seek for Abel's faith that was respected by God himself. No more let the plaid be neglected, but "well done." No longer let us fail to cultivate those tender plants which reach forward for better things, for they are as a morning flower, that, without the bread of heaven, soon wither and lose their beauty.

Oh! brother, what are you saying to that sweet little boy to help him to obtain the Bread of Life? Is it a daily occurrence with you to keep those dear lambs right around your knees and teach them to be honest, truthful, upright, and to say "no" when temptations assails them, and to say "yes" for the right, and above all to pray with and for them, that they may love

of spirit is always the result of spiritual indolence. When God helped Abraham it was that he might be a blessing to others, and this is yet the rule of God's procedure. When we pray for any given blessing we tacitly bind ourselves to use the blessing asked to advance that cause to which we have consecrated ourselves.

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Neglected.

I know that in my Father's vineyard there has been set apart for my improper a small portion. What record have I of that? A memorandum of a great many good deeds to the poor; to the weary, forlorn traveller, many good deeds to the orphan and widow, many kind words to the sad and troubled soul who needs comfort and consolation from the solid foundation, the "River of God's pleasure" is there an outburst of cheerfulness from within which gives a halo of gladness, to many a troubled soul. Alas! alas! not so, for "I knew that my Father was a hard Master and required me to return my talents," so I hedged in my talent to retain its lustre and beauty in order to return it unimpaired. Neglected! yes, twice told neglected! I see you down the vista of time given on every turn, neglected! the spider has come and almost covered what the Lord gave. Oh! how that word haunts my soul! Neglected! Christians, come out and let clean away the briars and brambles, and give of our time and talents to our blessed Lord! How strengthening to every Christian it would be to read continually the 11th chapter of Hebrews, not only this but the whole Bible is good to the soul. If we have buried what has been given us let's dig it up and begin to brush off the dust and rust, and seek for Abel's faith that was respected by God himself. No more let the plaid be neglected, but "well done." No longer let us fail to cultivate those tender plants which reach forward for better things, for they are as a morning flower, that, without the bread of heaven, soon wither and lose their beauty.

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have received false evidence, or in some other way acted without scriptural authority, and thus have sinned. Will Bro. Shackelford say that the members excluded in this way are bound by the action of such a church, and that the church thus acting receives the approval of its head in keeping with his promise, "And whatsoever thou shalt bind on earth shall be bound in heaven." Matt. 16:19. And has he concluded, as he tells us that if members thus dealt with are received into the fellowship of other churches that it will destroy the fellowship of the churches, and finally break up our associations, would it not be better to break up the association, and churches, too, if they were so misguided, and so unscripturally prepared to deal with their members, and to set at naught the teachings of God's Word, than for one of God's children to suffer from the wicked action of such an organization. Suppose, our fears and apprehension are awakened for the safety and security of our churches, must we violate God's Word to try to save them from ruin and hasten the very result we wish to avoid, or would it be better to seek to know the truth of God's Word with a willing heart to do and obey it, regardless of who it may cut off, or who it may retain.

It appears to me something like the plea that was offered years ago that introduced baby sprinkling into the world. I am informed that it was for fear that the soul of an infant would be lost that caused them to resort to the innovation, the sprinkling process, and establish a precedent that has been followed up to the present with all of its evils. Let the query say who have been excluded for disorderly walk and I answer, No, but while it reads as it does, and I must say the answer is correct, it is not in common practice, but it may be done, or a better wording would be, members who have been expelled for disorderly walk must first be restored by the church excluding, and members who have been unscripturally excluded, upon satisfactory proof, may be received by another sister church.

It is this state of things that existed at the late Mt. Carmel Association that made the query so important, and that Dr. Shackelford admits that applied to the case in the Mt. Pisgah church, and about which he thinks we are uninformed, as he does about Bro. McClellan's standing, when he says an ordained minister, one of the excluded members, was at the Mt. Carmel Association, and was called upon to preach the introductory ser-

mon, but that he with the other thirty-two had organized themselves into a Baptist church, and that the validity of that church was acknowledged by a prominent Baptist minister of the Muscle Shoals Association, the same one that the Mt. Pisgah church belonged to, as well as Bro. Shackelford, by becoming the pastor of the new church. Can Bro. Shackelford say, or any member of our association say, that we were not informed about Bro. McClellan's standing as a minister, or who will say that we did not act the part of a sincere seeker after truth when we, on behalf of the association invited him to a seat in our association, and endeavored to have him elected as the evangelist of our association, or can it be said we acted discourteously towards either Mt. Pisgah church or the Muscle Shoals Association, or who could say that our course should have been different in the association now if this statement is incorrect; why not let us have the facts if they are, then Mt. Pisgah church, with other interested and innocent parties, may suffer wrong from their circulation, if correct, let us, with the world, know it, and let the reports about Bro. McClellan's standing be stopped, as he may, as he has already suffered wrong, if he is innocent. F. J. RIGLEY.

REPLY.

We give the above communication a place in our paper in compliance with the request of Bro. Rigley, as we do not wish to appear as doing injustice to any brother. Bro. R. seems to think we did him injustice in the article we published in the ALABAMA BAPTIST of Sept. 29th. According to Bro. R.'s own showing, we did him no injustice. We stated the query as he states it, and the answer as he gives it, and his position on the question as he gives it in the above communication. We said: "Elders Rigley and Corley took the ground that the answer was correct, and in keeping with the independence of the churches. Bro. Rigley stated that this was the position of Dr. Renfro, and quoted him as authority." Bro. R. did not make a speech, and we did not say that he did, but he did make a few remarks in favor of the proposed answer and gave as a reason for his favoring the answer, that it was in keeping with church independence, and referred to Dr. Renfro as having the same opinion. We may not have used the very language that he used, but we gave the substance. That we did him no injustice appears from his communication. He was in favor of the proposed answer and modifies it some and says: "A better reading

church, and of the standing of a minister who was at Mt. Carmel Association, yet called upon that minister, knowing him to be an excluded member, to preach the introductory sermon. He was also anxious for him to become the evangelist for his association; and exerted his influence to that end, by his public talks and otherwise. He did this knowing only one side. He forms his judgment and bases his action entirely upon information derived from an interested party, and through his influence as moderator endeavors to get his association to pass judgment upon the act of a church belonging to a sister association. We say "pass judgment," we know that associations have no authority to interfere with the discipline of a church, yet its decision may be such as that it will be taken as a judgment upon the action of a church, as in this case. If the brother alluded to had been elected evangelist, he and his party and all favoring them, would have once proclaimed that Mt. Carmel Association acknowledged them to be a church, and Mt. Pisgah church in disorder.

Bro. Rigley seems to have been willing to give his influence to accomplish this end, and that upon a one-sided view of the whole case. That we have good reason to believe Bro. Rigley had heard only one side of the Mt. Pisgah matter, we notice this expression in the above communication, "that the thirty-three were excluded because they entered a protest against the action of the church for rejecting the report of the committee who were appointed to investigate the reports circulated about one of its members." Now the truth is, the report of the committee was never rejected. They reported and the church received the report and acted upon it. The committee had power to prefer a charge if it desired to do so. It did not, but simply reported to the church what information it had received, and upon that information the church acted. The church did not think there was proof sufficient to justify a charge to be preferred, and hence pronounced their pastor innocent of anything wrong. These protesting members had the right to prefer a charge; they did not do so; never have. They put themselves in opposition to the action of the church, and refused to be governed by its decision. We see from this that Bro. R. has heard only one side of the case.

Another statement from Bro. R. requires notice. He says: "The 33 had, as we are informed, been the pillars of their church, and in every good word and work, while the twenty-

three had organized themselves into a Baptist church, and that the validity of that church was acknowledged by a prominent Baptist minister of the Muscle Shoals Association, the same one that the Mt. Pisgah church belonged to, as well as Bro. Shackelford, by becoming the pastor of the new church.

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We give the above communication a place in our paper in compliance with the request of Bro. Rigley, as we do not wish to appear as doing injustice to any brother. Bro. R. seems to think we did him injustice in the article we published in the ALABAMA BAPTIST of Sept. 29th. According to Bro. R.'s own showing, we did him no injustice. We stated the query as he states it, and the answer as he gives it, and his position on the question as he gives it in the above communication. We said: "Elders Rigley and Corley took the ground that the answer was correct, and in keeping with the independence of the churches. Bro. Rigley stated that this was the position of Dr. Renfro, and quoted him as authority." Bro. R. did not make a speech, and we did not say that he did, but he did make a few remarks in favor of the proposed answer and gave as a reason for his favoring the answer, that it was in keeping with church independence, and referred to Dr. Renfro as having the same opinion. We may not have used the very language that he used, but we gave the substance. That we did him no injustice appears from his communication. He was in favor of the proposed answer and modifies it some and says: "A better reading

church, and of the standing of a minister who was at Mt. Carmel Association, yet called upon that minister, knowing him to be an excluded member, to preach the introductory sermon. He was also anxious for him to become the evangelist for his association; and exerted his influence to that end, by his public talks and otherwise. He did this knowing only one side. He forms his judgment and bases his action entirely upon information derived from an interested party, and through his influence as moderator endeavors to get his association to pass judgment upon the act of a church belonging to a sister association. We say "pass judgment," we know that associations have no authority to interfere with the discipline of a church, yet its decision may be such as that it will be taken as a judgment upon the action of a church, as in this case. If the brother alluded to had been elected evangelist, he and his party and all favoring them, would have once proclaimed that Mt. Carmel Association acknowledged them to be a church, and Mt. Pisgah church in disorder.

Bro. Rigley seems to have been willing to give his influence to accomplish this end, and that upon a one-sided view of the whole case. That we have good reason to believe Bro. Rigley had heard only one side of the Mt. Pisgah matter, we notice this expression in the above communication, "that the thirty-three were excluded because they entered a protest against the action of the church for rejecting the report of the committee who were appointed to investigate the reports circulated about one of its members." Now the truth is, the report of the committee was never rejected. They reported and the church received the report and acted upon it. The committee had power to prefer a charge if it desired to do so. It did not, but simply reported to the church what information it had received, and upon that information the church acted. The church did not think there was proof sufficient to justify a charge to be preferred, and hence pronounced their pastor innocent of anything wrong. These protesting members had the right to prefer a charge; they did not do so; never have. They put themselves in opposition to the action of the church, and refused to be governed by its decision. We see from this that Bro. R. has heard only one side of the case.

Another statement from Bro. R. requires notice. He says: "The 33 had, as we are informed, been the pillars of their church, and in every good word and work, while the twenty-

three had organized themselves into a Baptist church, and that the validity of that church was acknowledged by a prominent Baptist minister of the Muscle Shoals Association, the same one that the Mt. Pisgah church belonged to, as well as Bro. Shackelford, by becoming the pastor of the new church. Can Bro. Shackelford say, or any member of our association say, that we were not informed about Bro. McClellan's standing as a minister, or who will say that we did not act the part of a sincere seeker after truth when we, on behalf of the association invited him to a seat in our association, and endeavored to have him elected as the evangelist of our association, or can it be said we acted discourteously towards either Mt. Pisgah church or the Muscle Shoals Association, or who could say that our course should have been different in the association now if this statement is incorrect; why not let us have the facts if they are, then Mt. Pisgah church, with other interested and innocent parties, may suffer wrong from their circulation, if correct, let us, with the world, know it, and let the reports about Bro. McClellan's standing be stopped, as he may, as he has already suffered wrong, if he is innocent. F. J. RIGLEY.

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Alabama Baptist.

MONTGOMERY, ALA., NOV. 17, 1887.

JOS. SHACKLEFORD, D.D., Editors.
Rev. C. W. HARRIS, Manager.

BUSINESS ANNOUNCEMENTS.

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Extra copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

Remittances should be made in money or order on Montgomery or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

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We are not responsible for the return of rejected manuscript nor for the opinions expressed by correspondents.

All communications should be addressed, and all publication orders made payable to THE ALABAMA BAPTIST.

Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

WANTED.—A consecrated single man as organist and singer to aid an evangelist in revival work. Address this paper.

REV. PRESTON BROWN is our authorized agent for the ALABAMA BAPTIST in the Tennessee River Association. He will receive subscriptions for the paper and receipt for the same.

SOME brethren seem to make a mistake about the price of subscription to the ALABAMA BAPTIST. The price is strictly two dollars. All reliable Baptist preachers and active laymen and sisters are invited to act as agents. For their services we give them twenty-five per cent of all new subscriptions, and twelve and a half per cent of all renewals, that is 50 cents out of every yearly new subscription and 25 cents out of every yearly renewal. Now if these agents desire to give their commissions to parties in order to induce them to take the paper that is officially stated that they give them this benefit, and the paper has one price.

EVERYBODY READ THIS.

In a few weeks we will begin to publish a series of letters from Rev. W. A. Whittle, concerning his travels in Egypt and the Holy Land. Our desire is that a much larger number of people read these letters than are now taking the paper; hence we are induced to make this proposition, to hold good through November and December. This is, that any one of our readers may take new subscribers at \$1.50 a year. This proposition should obtain in 1,000 new names in a few weeks. Who will be the first to lead off? Every subscriber can be a special agent, and give his neighbor the benefit of his or her commission.

PROHIBITION IN ATLANTA.

Only a few more days remain until the citizens of Atlanta and Fulton county meet to vote once again upon this all important issue. Desperation has seized the anti-unionists; they are doing all manner of distorting. They strive to make it appear that prohibition has caused serious dissensions, perjury, hypocrisy, and even suffering. A doleful picture they present of the lack of whisky as a medicinal remedy. Of course they give no cases where such has ever occurred, but warn the negroes that such may be the case if they fail to vote for whisky. They accuse the prohibitionists, and Dr. Haworth, chief of the forces that caused the severance of Dr. Tucker from the Index, while, as the proprietors say, prohibition never entered into the matter at all. This but shows their desperation.

On the other side the prohibitionists are not idle. They are well organized, and Christian men and women are like the Israelites of old, holding the weapon with one hand, praying to the God of right. They are producing the number of tax sales of the past three years, showing a steady decrease since prohibition went into effect. Then the city clerk's book shows that there have been 339 less tax sales issued. Negroes are testifying that under prohibition they are able to feed, clothe and educate their children easier. Dr. J. Wm. Jones, a man of unimpeachable veracity and splendid judgment, testifies that he mixed with the thousands who were in Atlanta during the exposition, and never saw a drunken man, nor so much as smelled the breath of whisky.

Will not every reader pray for success in this great crisis?

THE National Woman's Christian Temperance Union is in session at Nashville.

EVANGELIST DWIGHT L. MOODY will hold a meeting in Louisville, Ky., beginning Jan. 1st.

The Baptist Courier thinks Dr. Frost fully deserves such a good home as the Selma Baptist church have lately moved him into.

REV. S. R. C. ADAMS has sent us twenty-one new subscribers of late. How things would move if every pastor would help that much.

DR. CAPERTON, for seventeen years editor of the Western Recorder, of Kentucky, expects to come South for the winter. Let stop him in Alabama, to supply some of our pastoral churches. He is an able preacher and a good man.

The Commissioner of Agriculture, R. F. Kolb, Auburn, Ala., invites every farmer who may have lands for sale to send him a complete description of the same, church and school privileges, so he can answer letters from abroad, making a list of homes in the South.

CITADEL SQUARE church, Charleston, is in deep mourning over the resignation of her pastor, Rev. Chas. A. Stakeley, who has so nobly led her for several years. Bro. Stakeley accepts the pastorate of the First church, Washington, D. C. This is an important pastorate and Bro. Stakeley is the man to meet the demands.

This State is having better advertisement through the labors of C. B. Lewis, (M. Quad.) of the Detroit Free Press, than through any other source. Mr. Lewis seems specially partial to Alabama, but he says the facts will not permit him to be otherwise. Into whatsoever city he enters, the people delight to do him honor, as one who is helping on the material development of our State.

HON. JNO. TANNER has called a meeting of the prohibitionists to meet in Montgomery during the month of December. He is emphatic in wanting only those who favor a third party. The woods are full of as good prohibitions as Mr. Tanner, but they expect to stick to the Democratic party, and so leave her principles until we get all we wish. A third party in the South now will not succeed, the Democratic party is the power through which we must act. Let beats and counties see to it that our office seekers, or at least, our office holders, are sober, and favorable inclined to temperance legislation, and we want to see any other party.

PLYMOUTH church, Brooklyn, has called Rev. Chas. A. Berry, of England, to succeed Henry Ward Beecher. Congress passed a law prohibiting the importation of foreigners under contract or agreement to perform labor or service in the United States, and as Mr. Berry would fall under the class who have made contracts for service, a question is up as to whether or not to admit Mr. Berry. The District Attorney has announced his intention to bring suit against the church if he does come over. While the letter of the law may prohibit ministers, surely its spirit never intended any such thing, and we trust our government will never be guilty of a thing of so small as a suit from such a cause.

The agony is somewhat over, four of the condemned anarchists were hung last Friday, one of them blew the top of his head off with dynamite, and two have had their sentences commuted to life imprisonment. Never did men have grander burial, that is, more display, and honor paid to their remains than the five men who were executed for murder and complicity. Thousands of men wore the emblems of the commune, and fanatical anarchists made speeches which drew from the sullen crowd oaths of eternal hatred for those who caused the execution of the men whose doctrine is poisoning this free country. Law abiding citizens, whether Christians or not, have a problem in governmental affairs that calls forth their wisest thinking and action. Unless the wisdom of God is vouchsafed, and accepted by the makers and executors of our laws, this mass of vicious and lawless spirits will give a death-blow to our free government.

Four years ago Dr. Robertson, then editor of the Reflector, attended the Muscle Shoals Association. Dr. E. F. Riley was there as a representative of the ALABAMA BAPTIST. Bro. Robertson was young in the newspaper work then and offered his paper for \$1.50, and by his speeches in public and private, made many good people think the owners of the BAPTIST were exorbitant in their charges, and thus they failed to take the paper. But after losing nearly \$4,000, Bro. Robertson retires from the paper, and acknowledges his mistake. The new editor put the price of the paper to \$2. We now hope that Alabama Baptists will quit quibbling over a half dollar and come up nobly to the support of their own State paper, and help make it all the time still better, and remove it far from the possibility of failure.

OFF TO THE SOUTH-YATROV AND BRUNDIDGE.

All office business was dropped on Wednesday 2nd, 245, and the train bore us away, reaching Troy at 7:30.

After a good supper at the City Hotel we went to the Presbyterian church, where Bro. Purser was holding prayer meeting, too late for service, but got to shake hands with several brethren and sisters, the faithful yoke-fellows who are always on hand. The Baptists of Troy have sold their old parsonage and bought a beautiful lot large enough for the new church and parsonage, just on the corner of the two prettiest streets in the city. The church will front on both streets. The old church building has been removed, and this space is to be reserved for the congregation to hitch their horses. A sensible idea. Several thousand brick have been placed on the ground, and so soon as the builder arrives work will begin.

Bro. Purser has had an attack of jaundice which weakened him somewhat, but he is now himself again, and ready for every good work. We enjoyed a visit with sister Wood and herself to sister Willey's, where for an hour or more music gave golden wings to time.

While in Troy we fell in with Bro. Yarboro, of Orion, who has for several years preached the glorious gospel, but who is now resting. Hope he will soon take up the strain and let its notes gladden many more hearts, and bless his own life.

Bro. Youngblood felt that he did us an injustice when we visited his town several weeks since, and like a Christian man he confessed his wrong, of course we forgave him, had long since done that, but now love him better for his manliness. Oh! how many Christians suffer untold unpleasantness because when they see their wrong they have not the manhood to confess it. Brethren, let us confess our faults to one another, and we will be surprised to see with what readiness others forgive us.

Dr. Worthy introduced us to several Baptists, and showed us other courtesies. Several Baptists were found who were thinking of taking the paper because sister Douglas, our agent at Troy, had been talking to them of it, and soon we expect from her a large addition to the number who now read it.

Troy is a wide awake town, a great cotton and barter market; she has two good things which keep abreast the times on many things. The Normal school, under Prof. Jos. M. Dill, is increasing in interest and numbers.

beauty, is nearly complete. Several nice residences have been built this fall, all indicating that there is no decline in her prosperity. If the Alabama Midland railroad is built the town will grow much larger.

None of the members of the Second church we met, but we learned that Bro. Plaster did not accept their call. Trust they will succeed in getting a good pastor.

Rev. N. C. Underwood, according to appointment, met us and brought us to his home at BRUNDIDGE.

This is a nice little town of some four hundred inhabitants, situated on a sandy ridge, surrounded by good farming lands. The people are generally intelligent, and apparently thrifty, living at home and having something to entertain strangers upon.

Bro. Underwood has a nice family, consisting of a cheery wife and four bright little girls, who gave us a preacher's welcome into a preacher's home. The night we spent at this home was the time of their regular prayer meeting. An average prayer meeting congregation was present. The songs and prayers were spiritual, and made us feel that that meeting was not all form. The pastor read an appropriate chapter, and gave some faithful comments, showing that Christians who sin must suffer for their wrong doing. God may forgive, but the penalty of violated law must be met.

A short talk on the same line was given by your scribe. Brundidge church is composed of some first class men and women, many of whom have a warm interest in the ALABAMA BAPTIST, and we hope, by the aid of sister Underwood, and others, to increase the number.

The High School is presided over by Bro. Granberry, who is a staunch Baptist; our only objection to him is that he came from Georgia and clings to the Index, and thinks he can know the Baptists of this State without subscribing for the ALABAMA BAPTIST. He will learn better by and by, and then we can claim him as a No. 1 Alabamian.

The buggy is ready, and now we are off for the

PEA RIVER ASSOCIATION.

Twenty-three miles lay between us and White Water church, but with "Robt. E. Lee" to pull, and Bro. Underwood not to do the talking the journey was not monotonous.

Friday night was spent in Victoria, with the family of Bro. A. G. Parker, who henceforth will read the paper. While in this village we learned that three Mormon elders were holding regular services near there, and visit-

ing many of the poorer and more ignorant families, some of whom had joined them. A separate article will be written about these defilers of religion, and then we will send numbers of the paper into that colony, hoping to do something to their plans.

AT THE ASSOCIATION.

A large delegation was present from the first, and took lively interest in all the exercises. Rev. W. A. Whipple, by request, preached the introductory sermon. To those who had never heard him the sermon was a pleasant surprise. He looks like he can preach, but he surpasses his appearance. His manner is easy and graceful, his elocution superior, and his descriptive powers very good. Our opinion is, if he had a church of churches, which would enable him to give his time wholly to study of preaching he would do the best work.

The letters showed some interest in membership and some new relations to missions from the churches, but others were not so encouraging. Rev. J. W. Brooks, moderator, A. J. Wise, clerk, and C. K. and bot treasurer. Visiting brethren and corresponding messengers were given seats, but the moderator thought the newspaper man preferred standing, especially if he was allowed to speak for the Baptist. Rev. J. A. Cummins preached Saturday night, Sunday 9 a. m. the Sunday-school report was read and spoken to by Bro. Underwood and the writer. Saturday Bro. A. J. Wise said two years ago he moved that no public collections be taken on Sunday at the association meetings, and he now saw his mistake, and wanted to move that the article be stricken from the minutes. He also moved to abolish the clause withdrawing from the State Board. These motions were heartily accepted.

The 11 o'clock sermon was preached by Bro. Underwood from the words, "Happy is that people who God is the Lord." It was a Bible and therefore a missionary sermon. Bro. Underwood is so modest that he has a sound preacher, and has a large influence with all classes of people wherever he is known. His sermon was productive of much thought. The collection immediately after was amounted to \$41.

The afternoon sermon was preached by Bro. Cumbe, concerning the blessedness of those who die in the Lord. Sabbath night the moderator filled the pulpit.

Yes, Monday was the best day of the three. Some of the visitors and delegates had gone home, but they were enough present to transact the business and receive the blessing.

Rev. J. W. Rowe offered the report on missions, which recommended co-operation with the State Board. Then followed his speech, wherein he exhibited a lovely and manly spirit. Plainly he confessed that he once had prejudice against the Board and hated it, but he saw his error, and wanted to get in harmony with them and the rest of our brethren. He now knew more about the Board and their work, and this had removed his prejudice. "Investigation, said he, 'will always remove prejudice.'"

The moderator was willing to unite with the Board, if Board proposed to help them, but he was opposed to an union that would lead the association in debt. Bro. Rowe reminded us of the good that was done during the year we co-operated with the State Board. Bro. Underwood explained the desire of the Board, their position, &c. A glowing picture of south-east Alabama was given. This section is constantly improving, different people will come among us, and we must be prepared to receive them. He said the very fact that we assert principle brings us under obligation to carry out that principle. We assert that we are Missionary Baptists, therefore we should prove our faith and loyalty for the cause by our work.

Bro. Cumbe said all missions of love for missions, must come from the heart. Bro. Stephens was appointed to preach at 11 o'clock, but he insisted that a general discussion on the mission question would do more good than a set sermon. The association agreed with him. We told of a few of the successes of missions at home and abroad, and how God would bless us in the giving of our substance. Bro. Middleton Brooks, who is seventy-three years old, related his experience in giving for this cause. Amid poverty and a large and increasing family he began to preach. Out of his poverty he pledged five dollars to the cause, hardly seeing how the money could be spared. Just before the association met a brother handed him the needed amount, and at another time he pledged ten dollars, and in a similar way God helped him. But now he was old and had no way of making money, and could only help the cause by preaching the best he could. Bro. Stephens suggested that he make a pledge, and the Lord would help him as of old. The venerable brother hesitated, when the judge said, "pledge any reasonable

amount, and I will see that you are enabled to meet it." "I will give five dollars, then," said Bro. Brooks. It is impossible for cold type to tell what happened immediately after these words were said. From all parts of the house men arose, with streaming eyes, and gave the dear old soldier money until he had enough to pay at once the pledge. Moved by the words and example of this man of God brethren and sisters raised in cash and pledges \$84. This was a happy time, as it always is, when God's people grow willing to serve him, and all united in saying that the association was never a greater success.

Our readers may think \$84 a small sum over which to make so much ado, but when they reflect that this amount, with seventy more gotten by public collection and through letters, is largely more than they ever before gave, they will feel like singing "the morning light is breaking, the darkness disappears," for this shows that those churches are realizing their responsibility to God, and are going to rise up and remove reproach from the name of Missionary Baptists in that part of the State. Bro. Cain reported on the religious literature, recommending the ALABAMA BAPTIST and the publication of Kind Words and the American Baptist Publication Society.

Bro. A. J. Brooks read the report on education, followed by speeches from Bro. Underwood and your correspondent.

Breth. Dan'l Swanner and J. D. Parkman reported on temperance. In view of the fact that whisky or no whisky was agitating the people in Elba, their report was an important one. The association voted unanimously in favor of prohibition. Elba had two saloons, but we are sure the cure is soon to be banished. One of the saloonists signed the petition against granting license.

Space forbids, or we would say more of the preachers, Breth. Brooks, Stephens, Cumbe, Mathews, Bradley and others whom we met, and who gave us so much pleasant treatment.

Bro. Bradley is proud of his church and Sunday-school at White Water. Bro. A. J. Brooks will be ordained soon. He does not believe in the churches' licensing preachers. Bro. Mat. Church was added to the executive committee. He will be a good worker. The Elba members are proud of their pastor, N. C. Underwood. Breth. Hutchison and Dr. Chapman and families gave us homes while at the association. The entire community did their best to entertain us, and many of them

they were taken care of. Miss Alice Wilson is teaching school at Alberton. Through her influence a good Sabbath-school was kept up at her home. She will aid in the circulation of the BAPTIST. Sister Bonnie Rushing, of Elba, will see that every Baptist around that town becomes a reader of this paper. Mr. Simmons, member of the legislature, makes Bro. Brooks happy by paying for his paper for a year. Several parents paid for the paper to be sent to one of their children. This is the way to raise intelligent Baptists and earnest Christians.

Returning to Troy, we overtook Breth. J. C. Moore and J. J. Macon. Bro. Macon is an aged minister who has been very useful, and though aged, still retains a sweet spirit, and is ever ready to aid young ministers.

Some old brethren get sour and jealous and thus hinder, but not he. Of course we will go to see him if ever his home is in reach. Spring Hill church was passed. Rev. P. L. Moore is serving the saints, and they like him. Orion and one or two more churches would do a good thing to secure a part of this man's time.

TROY

is reached in time to see Breth. Worthy, Youngblood, VanLoose and others before Bill Arr entrances us, with his sensible, yet amusing lecture, which he delivered in the Opera House, for the benefit of the Ladies' Aid Societies of the Methodist and

was most happy in his introduction of the lecturer to the audience, and what did Mr. Arr talk about? Well, he said many wise and witty words, to attempt a report of which would be like cutting sunbeams from the world of brightness to fully explain light.

A good night's rest and a warm breakfast at the City Hotel, and all aboard for Montgomery, and now here we are hard at work in the office, having finished with the associations this season. We thank God for the success he has given us, and the brethren and friends everywhere for their unbounded hospitality, and expect, God willing, to give better work on the paper than ever.

Meal should always be mixed with boiling water, which partially cooks the food, a common error is to make the food too wet and soft, in which state it becomes injurious to the fowls, compelling them to take more water than their nature requires, so as to roll very dry when mixed, so as to roll into balls and break to pieces when thrown on boards, and never so wet as to stick to the surface upon which it is thrown.

IS A COMMUNITY SAFE WHEN MORMON ELDERS ARE ALLOWED TO INHABIT IT?

To those living in more educated communities this is a needless question, they will at once say, of course, and, moreover, they know that in this country these emissaries of hell never dare enter a section of educated people, but there are many of our country neighborhoods where little or no learning is found, where only now and then a newspaper is read, and where preachers are but little in advance of the people, here it is that error seeks its home. It comes with such sly manners as to cause but little suspicion. Dressed in the garb of lowliness and love dozens of Mormon preachers traversing the rural districts of this State. Country people are hospitable, ever ready to take care of the stranger, and thus these men find a home in some unsuspecting family. At first their piety, their friendliness captures the heads of the family, as long as this home is open so long do they remain. Gradually the theory of Mormonism is unfolded, the Bible of our fathers is criticised as being improperly translated. To the poor a promise of temporal help, should they go to Utah, or other Mormon settlements is offered. To the weak minded and licentious inclination the doctrine of a plurality of wives is shrewdly spoken, and so they go, until the poor, misguided people are deceived from their homes off to an untold life. In several cases in our State the wife alone of the family has gotten under the influence of these hyenas of society, and silently she is stolen away, leaving a husband and innocent children to bear the stigma of her folly. In other cases the woman has by intuition scented the devil in the preachers, while the husband has followed them. The ticket agent at Montgomery would startle the unthinking if he were to tell the number of people who are constantly being shipped West by these representatives of Brigham Young's church.

Are they dangerous characters? Is that man who seeks to destroy one's faith in God and the Bible dangerous? Is he who would disrupt the family peace a safe visitor? If they are, then it is safe to allow these men of whom we have spoken to stop in our midst. Error that clothes itself in religious garb is the more dangerous. In this country men are allowed to worship God according to the dictates of their own conscience, but when the law has put its ban upon these people and is determined to stamp out their polygamous habits, and sweep away and destroy, shall we allow them to go unrebuked in our fair "Sunny South." It will be asked, what must we do with them? Shall we tar and feather them? These extreme measures will hardly be necessary. Just let a committee of prudent citizens notify them that their presence is odious to the community and that they must at once leave. This is usually successful, but if it fails every neighborhood understands its own business.

But there is something in this matter by which Christians and educated people should be stimulated to more largely give of their means to educate preachers. Send into every section of north and south Alabama an educated minister, and in a few years a Mormon could not find a hearing.

FIELD NOTES.

Clerks of associations will please not forget to mail a copy of their minutes at once, to W. A. Davis, Statistical Secretary, Anniston, Ala. Except those printed in office of ALABAMA BAPTIST.

Jenny Lind, the sweet singer is dead.

Bro. W. A. Davis passed through the city last week.

Elder T. F. Thomasson is holding a meeting at Camden, with Pastor Hunter.

Sister R. W. Reed, of Oxford, sends a list of new subscribers. Thank you, send more.

Bro. Carlisle, of Brundidge, is one of the delegates from Alabama to the Farmers Congress at Chicago.

Mayor Skaggs has offered \$25 for the conveyance of any one who sells whisky in Talladega on the Sabbath.

Rev. J. H. Hickson delivered a lecture on "John the Baptist," in the Baptist church at Union Springs, last Friday.

The church goes of Birmingham have been greatly delighted for a week, by lectures from the venerable J. R. Graves.

Col. R. F. Kolb, Commissioner of Agriculture of Alabama, was elected President of the late Farmers Congress for the next two years.

Sorry to hear of the severe illness of Rev. B. C. Bennett. May it be God's will to deal gently with his servant, or give him all grace to sustain him.

The cases against ex-Treasurer Ike Vincent, have been disposed of. He will get fifteen years in the penitentiary as a full limit to his imprisonment.

We need one thousand dollars within the next three weeks. Our subscribers can supply this amount by at once renewing. Help us so, we can best help you.

Rev. J. M. McCord is in his new home at Calera. Correspondents will please take notice. This preacher is making up clubs wherever he goes, and he says he will do yet more.

We deeply sympathize with Bro. E. T. Smythe, of Anniston, in the death of his son, W. D. Smythe, which occurred at Lynchburg, Va., Nov. 13th. No particulars received.

Two weeks since we commented on the Troy Messenger's statement that Rev. E. A. Stone was State Evangelist. Mr. Stone says it was not by his authority that he was called State Evangelist.

Bro. James Wood, a worthy member of Bates Chapel, Cherokee county, aged 83 years, 2 months and 16 days, died on the 17th of October, 1887. A long life of holy living lies behind an eternity of bliss before the

Dr. M. B. Wharton treated the citizens of Mobile with a lecture last week. Subject: "The Coming Man." This lecture was given for the benefit of the Y. M. C. A. of that city, who are soon to have a new building of their own.

The saints of Mobile are delighted with their new pastor at St. Francis Street church. Bro. Taylor is a thorough man and has taken hold with a will. Dear brother, won't you let Alabamians know you? Just write a line occasionally.

A correspondent to the Wilcox Progress said Rev. W. G. Curry, of Furman, preached a sermon on infant baptism, and convinced the Baptists who heard him that it was not biblical to practice it. Wonder if some Methodists were not convinced?

Messrs. Colgate & Co., manufacturers of the justly popular Cashmere Bouquet Soap and Cashmere Perfume, have presented the business manager with a box of fine soap and a bottle of delicious perfume, as a testimonial of their appreciation of his attention to their advertisements.

The reader will see a card of L. & E. Lamar's Grocery House, Selma, Ala. Knowing these brethren personally for several years, we most freely commend them to the confidence of the public. By industry, economy, and fair dealing they have succeeded in establishing a fine trade.

Dr. Dickinson has entered his twenty-third year as an editor on the Religious Herald. He has done a glorious work for Virginia and for the cause of Christ. Our youthful heart has often wished its neighbor might have been as efficient as a newspaper worker.

Rev. E. C. Spinney, D. D., formerly President of Burlington College, Iowa, has given the members of the First and Adams Street churches, Montgomery, a couple of good sermons. Bro. Spinney is selling a splendid book, "The Life of Mary, the Mother of Jesus." The book deserves a place in every home.

We are constantly receiving such gratifying endorsements as the following: "THE ALABAMA BAPTIST; I have been reading the past two years, and deem it a family necessity, and think every Baptist in Alabama should read it, especially the Field Notes and fourth-page reading." The brother backs his judgement with his money for renewal, and also a new subscriber.

The Pulpit Treasury, well named, for it is full of reading matter of solid worth. The November number contains sermons by R. D. Harper, D. D., of Philadelphia, on "Centennial Memories," and "Our National History and its Lessons." In editorials are on Beneficence, Assurance, Pre-emption, and Head, Heart and Hand. Price 25 cents a single copy, and \$2.50 a year, to clergymen \$2.00. E. B. Treat, Publisher, N. Y.

On last Sunday morning services at the Presbyterian church, of Montgomery, by special request, in absence of the pastor of that church, Maj. J. G. Harris delivered his now famous lecture on "David and Absalom, the Relation of Parent and Child." Bro. Harris has on several occasions before delivered these lectures on Bible characters in this city, and it is no fulsome praise to say, they are as instructive as they are beautiful, and additional interest is given them by our brother's commanding person and oratory. These lectures as a means of doing good, he will deliver gratuitously anywhere, when called upon to do so.

Dr. Wharton visited Mobile last week and delivered an address at the anniversary of the Young Men's Christian Association. During his stay he was the guest of Hon. T. G. Bush, who has one of the most beautiful homes in the State. He of course met with Rev. J. J. Taylor, the new pastor of St. Francis Street church, who has taken a strong hold on the Baptists and others of the city, and is destined to do a great work there. He is regarded as quite the equal of any preacher they have had, and is an indefatigable worker. Dr. Wharton enjoyed the pleasure of a visit to Mrs. Augusta Evans Wilson, the distinguished writer whose new book, "At the Mercy of Tiberius," is now delighting thousands.

Spurgeon does not "Withdraw from the Baptists."

Last week many of the secular papers, with a great flourish of trumpets, announced that Mr. Spurgeon had ceased to be a Baptist. This was a mistake. The famous London preacher is, if possible, more a Baptist now than ever, and his alleged "withdrawal" was due to his firm, unflinching adherence to Baptist tenets.

The facts in the case are: 1. Mr. Spurgeon has withdrawn from the "Baptist Union." This is a purely missionary organization, and his refusal to longer co-operate with it no more implies his rejection of Baptist principles than a similar action on the part of any Baptist in this country would impugn his integrity as a Baptist.

2. But why does Mr. Spurgeon withdraw from the Union? In the first place it seems that certain members of the Union have been, to a greater or less degree, advocating what is popularly denominated as the "New Theology." Against this movement Spurgeon has most emphatically protested in the *Sword and Trowel*, in what are known as his "Down Grade" articles. Finding that his remonstrance was of no avail he left the Union.

In the second place, we learn that at the meeting of the Union about twelve months ago, certain Unitarian ministers were officially recognized by the body. Against this, also, Spurgeon protested, and gave fair warning, that if it were repeated he would sever his allegiance with the Union. We are told that at the recent meeting of the Union this action in regard to the Unitarian preachers was again taken, and that Spurgeon withdrew. In accordance with these facts seems this statement made in explanation of his withdrawal.

He said: "To pursue union at the expense of the truth is treason to Jesus. To tamper with his doctrine is to become traitors to him. We have before us the wretched spectacle of professedly orthodox Christians publicly avowing the fall of man a fable and deny the personality of the Holy Ghost." These are the facts as fully as we have been able to obtain them, and in the light of these statements, every Baptist and every lover of truth, of whatever name, must commend the action of Mr. Spurgeon.—Central Baptist.

A Suggestion.

Like other pastors I am sometimes asked by enterprising church members where communion sets may be held. The liberty of suggesting in this connection that any committee of a church cannot do better than to correspond with F. D. Johnson & Son, Lynchburg, Va. They are the proprietors of the great Southern Jewelry House, and are Christian gentlemen, believers in the senior member of the firm is one of the leading Baptist laymen of Virginia. Not only is he able to furnish communion sets, but he can furnish at the most reasonable rates any article of jewelry.

I have been dealing with this house for a number of years, and have been so gratified at the purchases made, that I want to call the attention of others to the great advantages gained, both in quality and price, by dealing with this Christian gentleman.

B. F. RILEY.

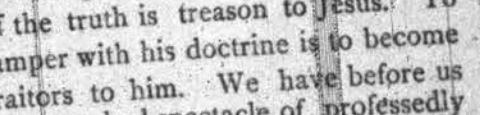
Bro. Crumpton's Appointments.

Evergreen, Tuesday, Dec. 6th.
Brewton, Wednesday, Dec. 7th.
Andalusia, Thursday, Dec. 8th.
Geneva, Friday, Dec. 9th.
Elba, Saturday and Sunday, Dec. 10th and 11th.

Ozark, Monday, Dec. 12th.
Newton, Tuesday, Dec. 13th.
Columbia, Wednesday, Dec. 14th.
Abbeville, Thursday, Dec. 15th.
Clayton, Friday, Dec. 16th.
Eufaula, Sunday, Dec. 18th.

I greatly desire to meet the preachers of southeast Alabama at these points. Great good will come to our denomination if the preachers could have an occasional conference. I do hope the brethren will make the appointments as widely known as possible. My stay will be short, but it is the best I can do. I will depend on the brethren to carry me from point to point till I reach Elba, where Bro. Underwood will take charge of me for the remainder of the trip.

W. B. CRUMPTON.



BEST FAMILY MEDICINE.

No household should be without it, and, by being kept ready for immediate use, will save many an hour of suffering and many a dollar in time and doctor's

