

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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THE MONTGOMERY ASSOCIATION.

Pine Level was the happy possessor last week of the delegates and visitors to the annual meeting of this growing association. The two churches of Montgomery outdid themselves so far as sending delegates was concerned. Last year, we believe, these two churches had only one delegate each, but this year brethren Wharton and Thompson, both pastors, were present, and each church was represented by earnest men who helped to make the meeting a success. Having to attend the Cahaba association, we did not reach Pine Level until Saturday at noon. Through the kindness of Mr. Long Parker and his good wife, of Pike Road, we were enabled to get to the church in time to enjoy the rich provision furnished by loving sisters.

During the two preceding days most of the business was dispatched. Enthusiastic speeches were had on missions, education and temperance. Elder B. A. Jackson was re-elected moderator and Dr. J. I. Lamar, clerk. The ministers present during the session were elders Wharton, Thompson, Plaster, Skipper, Bean, Ryder, Jackson and Waite. The two first named returned to their homes Saturday.

The reports on documents, finance and indigent ministers were read Saturday afternoon.

Brethren Plaster and O'Neal spoke well on the last topic. Among many good things Bro. P. said, "If a preacher has not a charge, may it not prove that God has not called him? Ministers should go to their work believing that God will keep his promise, that he will accomplish his work. If a man will let God run him, there is no telling how long he may not live." Bro. O'Neal is not a preacher, but is a wise layman, who thinks, "If a man turns aside to merchandising or other secular employment, I say he has abandoned the ministry, and if in old age he is needy, he has no claims upon us to support him as an aged and infirm minister." And we add that a preacher who is making his living by other than the ministry of the word, or rather who has given up the ministry for other pursuits, is not a minister he claims "ministerial rates" on anything.

Pine Level church submitted a query on dancing. She wished to know if the churches of the association allowed dancing among their members, also if it was right for Christians to contribute in any way to encouraging dancing. After several earnest speeches by brethren Skipper, Johnson, Plaster, Frazier, Merritt, Waite and others, it was voted that the churches should not countenance dancing. The opinion was expressed that if the churches of Montgomery would lead off in this work of discipline, the country churches would have an easier time. The members of these churches are asked to prayerfully consider this matter. Bro. Skipper told of a prominent preacher once saying that the mistake of his life was in turning a dancing member out. Pastor Skipper doesn't think a dancing member's "worth saw dust" to the cause of Christ. Bro. O'Neal blamed preachers in this matter; he thought they were so anxious to get members that they let the unconverted slip in, and then left the deacons to do the seeking out and disciplining.

Elder F. C. Plaster preached Saturday night, after which the remaining business of the association was dispatched. Bro. Boyd read the report on Bible distribution and religious literature. Amid great disadvantage your reporter spoke briefly to this report; everybody was tired and sleepy and restless, but results of our visit lead us to believe that some good was done.

SUNDAY

was a day of most gracious opportunities. Saturday night the association adjourned, but everybody was compelled to remain over Sunday. At ten o'clock Eld. F. C. Waite conducted Sabbath-school exercises. Pine Level has a good school, over which Jesse Dickson has been superintendent for eighteen years. It is a model school and has been a great blessing to all that country. At eleven o'clock the missionary sermon was preached by Eld. Skipper, while Eld. Plaster preached at the Methodist church. Bro. Skipper stirred our hearts and at the conclusion of the sermon took up a collection of \$41.16. The Sunday-school mass meeting on Sabbath afternoon was led by Bro. Childers, of Ft. Deposit. He read short selections of scripture on sowing and reaping, and had various brethren to read passages also. These readings were interspersed by spirited talks, songs and prayers. At night the hour was devoted to the subject

of prayer. Bro. Willis Chandler, of Montgomery, presided over and directed this meeting. Like Bro. Childers, he is a business man, and managed in a sensible way this service. It was truly delightful to hear brethren talk and pray. No more suitable close could have been given so successful an association. Before the final handshaking an opportunity was given the unconverted to ask the prayers of Christians. Six grown men and one lady responded, and we all promised to remember them at a throne of mercy.

Bro. Plaster closed the meeting with a glorious prayer.

Now, what shall we say of Pine Level and her citizens? Well, she had her finest dress and prettiest bonnet on and welcomed everybody with her sweetest smile, and won the heart of each visitor. Happy people they are, living quietly in one of the healthiest and most refined portions of Alabama. They fear God and keep his commandments, and he is blessing them. Their church has been newly painted, carpeted and lighted, and its very walls seemed to say: "Welcome, thrice welcome, ye servants of the Lord."

When the iron horse shall visit her borders increased prosperity will be hers.

Howard College.

I have said nothing through the paper in regard to the college, for in my mind it was thought to be conceded by all that a college, and a good one, was needed by us, and that men better capacitated than myself were urging upon our people the necessity of rising up and building. But in a recent discussion upon the subject in an association, a brother of fine mind and spirit, and whose influence is largely felt, took the position that there was nothing that he could see to inspire a hope that we would ever succeed in making Howard what we need, if we need it at all, and in conclusion expressed his opinion that we have no need of denominational colleges, but should lay hold of our state institutions, have Christian men to fill the chairs, and then all that was needed would be in our possession.

It would not do to enter into a lengthy discussion of this matter in this article, but I wish briefly to say a few things, hoping it will direct some who entertain similar views to review their position.

If we could fill the chairs of the state schools with Christian men, even of our own denomination, what right would they have to try to impress their views upon the students? It would violate the genius of our government, which is to keep its hands off the religious sentiments of the people; and these professors, as officers of the state, would be disloyal to undertake to shape the convictions of those committed to them. There can be but one opinion among Christians, as to the duty of trying to impress correct Christian thought with every other thought implanted in the mind. My observation has been that these state institutions take it out rather than put it in. Some of the young men who were working, praying members of my churches before they went to the University, came back having forgotten how to pray, and what church duties were, or at least they could not be brought to perform them. No such experience accompanied those who attended Howard.

I feel that God in his providence pointed this out as the time to remove, and to rise up and build, by moving upon the minds of people who possessed it to make a grand gift to us in aid of the work. Instead of regarding the collapse at Birmingham by which the work has been retarded, and in the thought of some defeated, look at it hopefully. It strikes me that if the boom had continued as it was at the time of removal, Birmingham would have gone forward doing everything in the way of expenditure, until a grand institution would have been there to ornament and augment her greatness. But it would have been Birmingham's enterprise, and as the money of Alabama Baptists would not have been there, neither would their affections, their efforts, or their prayers, and this would have been a calamity. Now we see that the necessary work cannot be done by Birmingham, God having prevented, and for good, let the Baptists of the State rise up with their thousands, their hundreds, fifties, twenties, tens, and ones and build this college for the Baptists, and make it one worthy of our greatness in numbers and ability.

I may be an optimist, but be it so. I had rather be that than a pessimist. It cheers when shadows and coldness are gathering; it inspires when gloom is settling upon us; it nerves for duty, and renders the performance lighter, and if failure is to be the end, it saves from the mortification which would otherwise ensue, and the plodding in reaching the end.

Geo. E. Brewer.

Syllabus of a Sermon

On the True Faith and Duty of the Church of Christ.

BY REV. R. I. DRAUGHON

Text: "Thou art the Christ, the Son of the living God."

That this glorious confession of the apostle Peter has been the foundation of the church of Christ in all ages of the Christian era, is conceded by all denominations of evangelical Christian people. However much the various religious sects have differed on minor points of doctrine and practice, they are all agreed as to this one great fundamental, scriptural proposition, that Jesus is the Christ, and that through him is salvation. And so it has ever been; and so it shall ever be; for the prophecy from the lips of the very God himself is, that his church thus founded on this rock of faith, the "gates of hell shall not prevail against."

Through all the dark and bloody ages of persecution—even on the wheel of torture and amid the fires of inquisitorial hate—in the sequestered forest and the caves and dens of the earth—at all times and everywhere, this glorious cry has gone up from the church's torn and reeking bosom, with holy fervor to high heaven,—"Thou art the Christ, the Son of the living God!"

Nor has all the power and malice of antichrist and infidelity, although backed by the strong arms of political and military governments and combinations of bigoted multitudes, been able to tear this cherished gem of faith from her lacerated heart. "The gates of hell," though sometimes glooming for awhile her light of fealty, have never extinguished it. In the shadowy woodland—in the secluded dell—at the midnight hour and under the protection of its canopy—by loyal hearts and faithful hands—the smouldering spark of adherence has been fanned and nurtured, and the vestal fire upon her altar has never gone out. From all of her conflicts and great battles with the principalities of darkness, she has "come out more than conqueror through him that loved her and gave himself for her"—true to her league.

—true to her great appointed mission in the world! The "breath from the four winds" has breathed upon her slain, and "the dry bones" of her valley have risen up again as "an exceeding great army," taming the wild desert, traversing the seas, penetrating to the far off isles, and bearing the flag of the immaculate Son of the Highest to all lands, until a vast portion of this world of sin and woe, by the simple preaching of the gospel, has been reduced to the mild and gentle reign of "the Man of Peace"—our Lord and his Christ—with the untold blessings of his divine religion.

And, to-day, my brethren, even here, in our own happy America, in this land of free and unfettered conscience, where "none dare molest, or make us afraid;" in this "house of prayer," this holy sanctuary of God—even here, and from our own entrusted and fervid hearts, goes up and out the cry, as in the ages gone, and thank the Holy One of Israel, "Thou art the Christ, the Son of the living God!" And may God grant that it may be the last cry upon our dying lips, for it shall be the welcome note of heaven—the glory of "the Christ" to all and upon all the redeemed and blessed of the Lord. "Jesus Christ, the end of our conversation" our "faith," "the same yesterday, to-day and forever!" Is there a soul here to-day that knows not Jesus, that believes not on Jesus, that loves not Jesus? May God have mercy on that soul! Jesus, and heaven, and immortal glory, and reunion in "the life beyond!" "Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? Thou, the Christ, the Son of the living God," thou art the King of Glory!

But we deduce from the text, and feel authorized, by the word of God, to preach it in the face of every foe, however astute in polemic theology, or in Biblical lore, he may be, that this faith of Peter, and this faith alone, is salvation to the soul. "He that confesseth that Jesus is the Christ," says John, "is born of God;" and our Lord himself hath said: "He that believeth on me shall never die." "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

Salvation then, dear hearer, by faith and faith alone, is the only issue before your soul, belief or unbelief, in Christ, the anointed Savior of the world of perishing men. And, oh, what an immensity of idea is this to your reflections! Salvation! safety

from the gates of hell! Life is all eternity in the realms of bliss above! Unfading glory while the ceaseless cycles roll! There, up there, "where the wicked cease from troubling and the weary are at rest!" O my soul, and shall it indeed be thine to enter on that rest—that long succession of sorrow—that deep, deep sedation of anguish in the bereaved and stricken heart? "As the heart panteth after the water brooks, so panteth my soul after thee, O God;" for thou art Christ, and Christ is "God manifest in the flesh" to take away our sins, and to give us "redemption through his name." "And thou shalt call his name Jesus; for he shall save his people from their sins." "He is therefore known unto you, men and brethren, that by this man is preached unto you the forgiveness of sins; and, by him, all that believe are justified from all things, from which they could not be justified by the law of Moses."

O blessed name! O happy heart that bears it! O glorified soul that wears hope and being it is given! Jesus! Jesus!

"Take the name of Jesus with you, Child of sorrow and of woe. It will joy and comfort give you. Take it, then, where'er you go: Precious name, oh, how sweet, Hope of earth and joy of heaven."

But time is passing and I must desist. These beatific visions of our Redeemer and his coming glory are too enrapturing to dwell long upon. Heaven grows too vast in the soul under them to tolerate the dreariness of earth! And, perhaps, it is wisely so ordered, in God's great goodness, that such visitations of our Lord's graciousness should be but short; for, like Peter on the mount of transfiguration, while having them, we might lose proper apprehension of "that for which we are apprehended of Christ." But, brethren, all, are we duly sensible of our obligations to our confessed faith? Is Jesus the Christ, the anointed Savior, and the only one, and can we be saved without him? O brethren, then are we "holding the truth in unrighteousness?" "If our gospel be hid, it is hid to them that are lost." Are we promulgating it as we should, are we giving it, adequately, to the perishing children of ignorance and heathenism?

Oh! are not "the dark places of the earth yet full of the habitations of wickedness?" Are there not regions, almost illimitable, and filled with perishing throngs of our fellow beings, whose primeval solitudes have never been broken by the cry, "Thou art the Christ?" Does not faith "come by hearing and hearing by the Word of God," and are we giving this word to these dying people, to the measure of our means? "How shall they hear without a preacher? and how shall he preach except he be sent?" Are we fulfilling the prophecy, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?" Oh! are we obeying the great command, "Go ye into all the world and preach the gospel to every creature; and was it not given first to "the twelve" and then to "the seventy also," and afterwards to the whole "church?" For what purpose was China's broad field opened to the heralds of the cross but for this, that they might hear that Jesus was "the Christ," and hearing, live? and Japan, and Brazil, and Mexico and the dark land of Africa—all, as "Ethiopia, stretching forth their hands to God!" And shall they not be held up? "Behold the children thou has given me," says Christ, in the current history of our day! "Lift up your eyes and look upon the fields; for behold, I say unto you that they are white already unto the harvest." "Thrust in the sickle and reap; for the harvest of the earth is ripe." Oh! that the spirit of missions might fill the great breast of the church of Christ, "as the waters cover the sea!" Then, indeed, "should Zion travail and bring forth sons and daughters unto God;" but, alas, while God's providence says so clearly, "I will call them a people which are not a people," "the bride" is not in harmony with "the Spirit," and says but feebly, "Come!" O church of the living Jesus, shall these vast kingdoms be his? If it be, it is to be so only "by the foolishness of preaching," sent forth by you! "Separate me Paul and Barnabas for the work whereunto I have called them." "that the people which sit in darkness may see a great light; and unto them which dwell under the shadow of death, the light may come, "that the ecstatic cry of a regenerated and redeemed world may be, "Thou art the Christ, the son of the living God," "by whom we have received the atonement," and "to whom be blessing and honor and dominion forever."

Brethren, while we have our own quiet and peaceful burying grounds, where no arrogant priest dare carry his desolating tread upon the writhing sensibilities of bereaved and persecuted hearts, O let us think of Cuba; poor, oppressed and mourning victim of anti-Christ! Oh! who shall feel for her? "He that seeth his brother hath need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" "Oh, that the beams of God's truth, shining forth, from our own Howard College, with one of our own Boanerges at its head, and its noble phalanx of professors, might reach the dark chambers in the great Baptist heart of our now growing state, and reveal, by their blessed radiance, the overwhelming importance of these "eternal strongholds" to Christians! These "mountains of hope," which are to prop our Israel's future skies, and sustain the fabric of our denominational strength for God and our fellowman! Yea, these "arsenals of outfit," these "citadels of strength," these seminaries of heavenly wisdom, which are, "through the ages to come," to teach the nations to enunciate, as they heavenward gaze, "Thou art the Christ, the Son of the living God," and the hope of the world!

Yes, brethren, this college of ours, this noble relic of our ancestry, this gift of a Father's provident love, shall we not nurture and cherish it? Shall we not convey it down to our children with its untold blessings and amenities forever? Oh, brethren, where is your strength and your manhood of purpose? "Turn you to the stronghold, ye prisoners of hope." But I must forbear. The text is indeed a great one; too great even for Paul, the great apostle to the Gentiles, "too great for the angels, who desired to look into it, and were not able"—how much more then for us? O that God's Spirit might seal this great gospel text this day to every heart, and bring every knee to bow and every tongue to confess that Jesus is the Christ to the glory of God.

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The Baptist Teacher.

"Baptism rightly administered unites with Christ. Baptism brings men into all that the divine names imply."—Baptist Teacher.

Thus, Mr. Editor, your correspondent "J. S." begins his criticism in your issue of the 14th, on what the Teacher had to say about baptism in the lesson for June 17th of the present year. No one would dream that between the two sentences quoted above, the Teacher contains two others intended to show the meaning of the second quotation. J. S. gives no sign or hint that he leaves anything out between his two selections from the Teacher. He is equally silent as to what precedes the first quotation. There is nothing to explain what "baptism rightly administered" means. It may signify immersion and nothing more. These two sentences torn away from their connection and joined in the manner above may be "heresy."

But in all fairness, can the Teacher be blamed for it? They do not represent the Teacher's utterance. Here is what it did say, italics and all: "There is absolutely no question as to what the 'baptizing' was. He who declares that it was anything else than immersion thereby declares his own ignorance. The scholarship of every denomination has settled this question. It is not disciple them by immersing them; but disciple them and at the same time immerse them. The immersion expressed and declared the discipleship. Baptism is the expression and embodiment of faith in Christ. Hence, infants must not be baptized. (See Gal. 3:27.) For baptism is an assertion and confession of the heart's belief. In (into) the NAME OF THE FATHER, etc. The 'in' should certainly be 'into.' Believers are not to be immersed by the authority of the three divine persons, but into fellowship with them. Baptism rightly administered unites with Christ (Gal. 3:27). The soldier in the act of donning the uniform declares his allegiance and fellowship. He comes 'into' something, and so baptism brings men 'into' all that the divine names imply."

Now, Mr. Editor, is this "such heresy" as the American Baptist Publication Society should not teach? If it is heresy at all it has noble endorers both North and South. Dr. J. M. Pendleton, D. D., in the Western Recorder, over his own name and without a qualifying word, approves it. The Religious Herald (July 26, 1888) says editorially of this same "heresy": "The truth is, the Teacher goes no further than many of our most honest

teachers have gone. No further, for example, than Dr. H. H. Tucker goes in his great sermon on "Baptism in the Christian System." He says of baptism: "It is an announcement to the world that we are Christians. It is the act by which we commit ourselves openly to him and his cause. It is the public putting on of Christ, and surely to put on Christ is not a mere form." In another place: "Baptized into the name of the Father, and of the Son, and of the Holy Ghost. There seems to be a hidden significance in the word into, before which the meaning of the word in melts away to nothing. Is it too much to say that the name of God is God? And are we baptized into him? Are we plunged into that ocean of Eternal Being? (Old Theology Restated, pp. 162, 173.) Again, in the sermon on Symbolical Teachings of Baptism: "As one's body is plunged into the water and enveloped, and as it were lost in it, so his soul, if he be a true believer, is buried with Christ, and as it were enveloped in his soul, and thus united with it, and thus made the object of God's everlasting love, and therefore, forever safe, happy and blest." Does Dr. Tucker teach Campbellism? Neither is the language quoted from the Teacher Campbellian? "Baptism, rightly administered, unites with Christ."

Of many names that could be given in endorsement of the Teacher's position let the above suffice.

The Scriptural quotations made by J. S. are no improvement on the quotations from the Teacher. In a question about baptism, why not cite texts on this topic? Paul says: "As many of you as have been baptized into Christ have put on Christ." Is Christ "put on" in baptism without any union with him? Peter says—and we hope it is not "heresy": "Baptism doth even now save us." Now, if baptism does not unite with Christ, then Peter teaches a salvation apart from such union. Let J. S. seriously reflect on this. He may feel like withdrawing his hasty charge of "heresy."

J. S. quotes the Bible as if the Teacher denied that faith brings a man into Christ. The Teacher makes no such denial. The Teacher may be heretical along with Dr. Pendleton and Dr. Tucker, but it is not absurd. And it is not fair in J. S. to quote scripture against the Teacher as if it had disputed this fundamental doctrine—"Justified by faith."

One quotation on the part of the critic would not have been made had he not forgotten to look in the revised version: "For if we have been baptized together in the likeness of his death," etc. The Revised Version reads: "For if we have become united with him by the likeness of his death," etc. Let J. S. say here what is referred to in the words "likeness of his death," and may he also note that Paul declares that "by" that likeness we "have become united with him." Now this is Paul, and not the Teacher. The Two-fold New Testament reads here: "For if we have become grown together by the resemblance of his death," etc.

Mr. Editor, I hope you will not consider this reply too long for insertion in your columns. I hope, too, that your correspondent, J. S., evidently zealous for the truth, may see in this that there are some scriptural grounds for the Teacher's position on baptism. There is no disposition here to argue the question. This is a simple plea for fairness and a depreciation of the easy charge of heresy. Look again at what the Teacher says. It has not connected the forgiveness of sins with baptism. It has not said without baptism there is no salvation. It has not said, with the Campbellite, that baptism "complete" faith. It has in no wise departed from that view of faith held by J. S., unless it is to find a vital and logical place in that faith for the rite due to all Baptists. It does not deny the scripture quoted by J. S., that faith unites with Christ. It is just that proposition which it emphatically asserts. There is nothing gained in truth but by a patient study of the divine word and a charitable and candid weighing of that which honest and earnest men say about it. J. M. STEPLER, Chester, Pa., Oct. 18th, 1888.

The Union Association.

This association held its fifty-third anniversary with the Bethlehem church, Coalfield, Pickens county, beginning Saturday before the fourth Lord's day in September. The attendance was very good, notwithstanding it rained Saturday and Lord's day, part of each day. There were two churches on the ridge, about two hundred yards apart, Baptist and Methodist. The congregation filled both houses, and there were people enough outside to have filled another

We were disappointed in not meeting Bro. Crumpton, or any of our secretaries, or ALABAMA BAPTIST men. Bro. M. M. Wood represented the Home Mission Board, Bro. J. H. Curry the State Board, and the writer of this Foreign Mission Board, at the request of Dr. Crumpton. There seemed to be an increased interest in the cause of missions. Bro. M. M. Wood preached the missionary sermon at the Baptist church and took up a collection, and Bro. J. H. Curry at the Methodist church at the same hour, 11 a. m. Lord's day. The brethren appointed to write reports on Bible and colportage work, and on Sunday-school work, failed to report, but these works, each, were discussed at some length. As the appointee to preach the introductory sermon and alternate were absent, Dr. D. O. Baird was requested to preach it. He complied, and gave us a strong sermon on "Think on these things."

We all regretted that our evangelist, Eld. J. W. Dunaway, was absent on account of ill health. His praise was in the mouths of all those where he had been visiting and preaching. Dr. Baird presented, as his report on temperance, the report adopted by the last Baptist state convention. It takes high grounds on prohibition, which is, I think, the ground every Christian should stand upon. He made a most feeling and telling speech on temperance. Part of it was his experience, and when he came to the part where his little boy met him as he came home drunk and said to him, "Pa, if you don't quit getting drunk it will kill you," it was truly affecting. And the Doctor said it so affected him that he went and got down on his knees and asked the Lord to take away the thirst for drink. He said he had never had any desire for it since. Before this he had been for years almost a demoniac; now he is clothed, in his right mind, a useful physician and minister of the gospel of Christ, having the confidence of all his neighbors and friends and doing much good. The association was one of unanimity of spirit and brotherly love abounded. I trust that God will add his blessings and that much good may result from this meeting.

Brethren M. M. Wood, W. G. Robertson, and others, advocated the cause of the ALABAMA BAPTIST. HOWARD COLLEGE received a due share of consideration.

JOHN C. FOSTER.

Home Culture.

The great idea of the day is the elevation of the masses of the people intellectually and morally. Whatever station in life a man occupies, he is a better man, a more successful workman and a better citizen if he is educated to a higher plane than that spirit of existence which offers no more lofty aim than living because we are, and working because we must. Any movement that will bring to the people means by which they may reach this higher plane is a real benefaction. Unfortunately large numbers of the people can not avail themselves of the free advantages of the schools for lack of means and time. Something is needed to supplement their school work which can be utilized in the leisure moments of business life.

This demand has resulted in the organization of a society for home culture known as the Chautauque Literary and Scientific Circle. Wise men who are consecrating their best efforts to this work have awarded a course of reading that will give to the people a broader outlook upon the world about them and a more intelligent knowledge of its history, literature, language, science and religion. The books for the year can be read in nine months, by reading one hour each day. After reading four years a diploma is given as a certificate of the work done. The course may be extended beyond the four years by reading special courses, thus adding seals to the diploma.

Persons can read alone or a number can form a circle and meet together as often as desirable to discuss the topics studied and review the work. Such circles are exceedingly helpful to any community.

Pastors and teachers can do nothing better for their people than to interest them in this course of reading and these circle meetings. The cost of the books and annual fee is not over \$8, often less. None need hesitate to take this course for lack of time and means. It has been so arranged as to reduce them to a minimum.

I hope there will be readers and a circle in every community in the south, and shall be glad to give further information to anyone desiring it.

J. H. WARREN, C. S. S. C. Sec. for South States. Murfreesboro, Tenn.

FIELD NOTES.

"Bible Day" comes on the second Sunday in November, as every Baptist pastor and Sunday-school superintendent must know. Because of its importance, we have kept it constantly before our readers, and now would only suggest that nothing be left undone to secure such pecuniary results as the grandeur of the object demands. If the program provided is not used, let a special offering be made on that day, in both the church and the school. If every door to united action seems closed, open the door of your own heart and purse, and send a willing offering for the spread of the blessed gospel of the Son of God by circulating the Scriptures. All contributions for this purpose should be sent direct to C. C. Biting, D. D., Bible Secretary, 1420 Chestnut street, Philadelphia, Pa.

I am over here in this part of God's moral vineyard to accept a new field of labor for a time. I am organizing and formulating my plans of work, and trying to preach at night. We have received fifteen happy souls into our church in the short time that I have been here; buried seven of that number with Christ in baptism Sunday last—all young ladies. The good work is going on. Charlie B. Carter is with me, doing what he can to aid in the good work. I expect to go to the help of the Girard church in a day or two, and as soon as we can get everything on foot return to north Alabama and attend the meeting of the grand old Muscle Shoals association, visit my old churches so dear to my heart and bid them adieu for a while. I will work for the BAPTIST over here.—W. B. Carter, Brownsville, Oct. 16th.

The Etowah association met with the church at Bethany, on the A. & G. S. R. R., October 12th, and adjourned on the 14th, after a pleasant and profitable session. All our great interests were considered and discussed. Bro. Crumpton was conspicuous by his absence, but his work was not forgotten. The center of attraction was Bro. John P. Shaffer, Howard's financial secretary. The brethren delighted him with a hearty welcome. He had to talk every day, and preached on Sunday. These good people were inclined to withhold their sympathy and support from the Howard, but his clear and powerful presentation of her claims won the former and the other will follow. He made a profound impression and our brethren remember him with love and joy, and wish him God speed in his grand efforts. Allow me to add that the much loved veteran, H. R. Culbertson, was re-elected moderator and H. E. Harris, clerk.—Joseph A. Wynne, Oct. 17, 1888.

Mrs. Mary Hartwell Catherwood, whose serial story, "The Romance of Dollard," begins in the coming November Century, is an American lady residing in Hoopston, Ill. Among her previous writings are two books for young people entitled "Rocky Fort" and "Old Caravan Days." She has been greatly interested in Canadian subjects since her visit in Canada four years ago, when she was the guest of an American consul's family and saw the inside of Canadian life. She herself has lately said: "The story of Dollard at first impressed me as incredible. I thought over it long before hunting up records, historical evidence, and contemporary life. Finally I began to make it a story." The historian, Parkman, has written a preface for Mrs. Catherwood's novel, and Mr. Sandham, lately of Canada and now of Boston, has made illustrations for it, and it will run through four numbers of the Century. Address The Century Co., Union Square, New York.

The meeting at New Hope church commenced on Saturday, August 25. Dr. John R. Johnson preached. The pastor was not well, but preached Saturday night and Lord's day, at 11 a. m. That evening Elder M. M. Wood came, and, although feeble from sickness, preached that night and day, until Friday night, August 31, excepting Wednesday morning, when there were no exercises on account of rain. Meeting closed after the exercises of Friday night. The church was much revived, many sinners made serious, and many asked for the prayers of Christians. No additions that we know of, but two who professed to have found Christ in the forgiveness of their sins. I hope we may yet receive some as the result of these meetings. Bro. Wood always preaches well, but these series of sermons were the best we ever heard from him. Saint and sinner seemed deeply interested to the close of the last exercise. Two have since joined by letter.—Jno. C. Foster,

Alabama Baptist.

MONTGOMERY, ALA., NOV. 1, 1898.

Rev. C. W. HARRIS, Editor.

BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance. Special terms will be made with agents soliciting subscriptions. Extra copies of a single issue, which should be ordered in advance, are worth five cents each; if more than ten are ordered, five cents each. Remit with order.

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

The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and a request for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send express notice to the contrary, will be regarded as wishing to continue their subscription. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and the old post office should be given when your address is changed.

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Advertising rates quoted on application. You will confer a favor by mentioning this paper when you answer an advertisement. Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

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

All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

Office upstairs, 17 1/2 South Perry Street.

WE HAVE for sale associational and church letters, the best forms now in use, for 25 cents per dozen, post-paid.

Your job printing will be appreciated.

A NEW railroad is to be built from Faunsdale to Dayton.

WANTED, everybody to help us make the BAPTIST the best paper in the South.

A CABLEGRAM from Rome tells of a horrible landslide near Saterge, burying about 400 people.

The word of God is being circulated in Italy by being published through the newspapers.

It is thought that before another cotton crop is made pine straw bagging will lead all the rest.

REPUBLICANS of New York are said to have refused to aid in entertaining the members of the W. C. T. U. because they side with the prohibitionists.

THE National Temperance Hospital, Chicago, does not use whisky or alcohol. They have had seven hundred cases to date and not a single death.

ALABAMA'S color blind law is pronounced constitutional by the supreme court of the United States. So the railroad men must continue to stand the examination.

DURING the Centennial Industrial Exposition of Ohio, held at Columbus, a day was set apart as prohibition day. A very large number of prohibitionists thronged the fair grounds.

AMONG our new advertisers will be found C. D. Bayne, wholesale and retail grocer, Alex. Rice, the tailor, Joel White, the oldest boot seller of Alabama, and M. E. Pepperman, dealer in jewelry, &c., &c.

THE supreme court of the United States has decided that the Iowa prohibition law is constitutional. Gradually law is getting on our side and some day the whisky traffic will be branded on all sides as an outlaw.

REV. B. H. CRUMPTON, D. D., who has for several years served the church at Evergreen so faithfully and gained so warm a place in the hearts of the people, has removed to Brooklyn, Ala., where he will teach as well as preach.

THE Northern republicans are making strong bids for the saloon vote. In the South that party's strongest help is from the negroes, and whisky is the great power that buys many of them. God save us from the whisky power.

DIED, in St. Louis, Mo., Oct. 20th, of typhoid fever, in his eighteenth year, Miss Carrie Budd Williams, daughter of Rev. W. H. Williams, editor of the Central Baptist. We sympathize with our brother, and pray that strength from on high may comfort him in this sore bereavement.

THE whisky men of Ohio are warning their followers that unless they bestir themselves every saloon will be closed before many years. Truer prophets they are than they wish to be. Let evil doers stir as they may, God's hosts are organizing for victory, and he is leading them to a glorious conquest. Let the money of brewers, distillers and saloonists make ever so high a wall, yet as Jehovah's soldiers approach, down will tumble their strongholds and every man of them will slay his brother. The seeds of destruction are in every one of their organizations to day and dissolution must come.

OLD Hutch, who ran up the price of wheat, says newspapers and the Bible are not any account because you can't read them and believe what you wish. Pretty good compliment all around. The Bible especially runs counter to the desire to oppress the poor. The judgments of God are promised to the man who bears hard upon the needy.

TRAIN MASTERS McCant and Rice, of the L. & N. R. R., have issued the following bulletin and had copies posted along that road. We hope it will do good. It is a lamentable fact that a large number of wrecks on rail roads are caused by whisky drinking road men. These men have the courage to speak out and they do it in a manly way.

"It has come to our notice that both conductors and brakemen are drinking whisky while at terminals or on the road. In future any conductor or brakemen going out on the road under the influence of whisky, or caught taking a drink while on the road, will be discharged. Drinking is the real cause of so many accidents to trains and train men."

We learn that some parties who live in Prairie Bluff beat, in Wilcox county, are circulating petitions to be presented to the next legislature, asking that whisky be sold in that beat. There are very few white people in that section of the county and a great many negroes. Nearly every negro will sign the petition, preachers and all. Those who have lived in negro belts where whisky was freely sold know something of what will be the condition of Prairie Bluff if whisky shops are again opened there. If the moral and Christian whites of that beat will stir themselves and represent to the Democratic legislature that they do not want whisky sold there, they can keep it out, for our representatives do not disregard petitions from the intelligence of a community.

WHEN we published a card with drawing our recommendation from one Rev. E. A. Stone, formerly pastor of the Adams Street church, we did so because we had sufficient evidence as to his unfitness for the pulpit. He recently writes to the *Advertiser* saying he asked to see a copy of the charges and was refused. A copy of the letter detailing his shameful conduct in a Birmingham hotel was shown him by Dr. Lofton, of Nashville. He denied the charges in all "important" points, but did not deny being in Birmingham at that hotel at the time mentioned. But in a late letter to Dr. Wharton he denies having been in Birmingham for six months prior to his departure from the State. He very glibly hurls anathemas at the ALABAMA BAPTIST. These do not affect us. But if he is so innocent, it is strange, since money was offered him in meeting his expenses, why he did not come straight from Nashville to Birmingham and meet his accusers face to face and prove them false. Beware, churches, how you take hold of a stranger and make him your spiritual shepherd.

"I AM A METHODIST BAPTIST."

That is the answer we often receive when asking people to what church they belong. They mean that they believe in the doctrines of the Baptists, yet their membership is with the Methodists. Some Baptist lady marries a Methodist, or moves where there is no Baptist church, and she is persuaded that she ought to join some church, and that it matters little what church her membership is in, and that we are all going to the same place anyway. If she was ever a Baptist from principle, she can never be anything else. She remains in the Methodist church, yet she is miserable; she never sees a candidate sprinkled but what her heart recoils and rebels at the manifest perversion of God's word. The unconscious babe never starts and screams under the sprinkled drops but what she is made unhappy to think that so unscriptural an act is performed. She knows her union is only pretended. This being so, why then do they not come out? you ask. It may be because they feel ashamed to be thought changeable. It may be they lack the moral courage to do right and fear not. Meeting, a short time since, one of these unhappy sisters who unbosomed herself to us, we advised her to have a plain, honest talk with her husband and tell him her situation, then tell the Methodist preacher to take her name from his list, and then go to the nearest Baptist church and tell them she wished to come home, even if she could not attend church more than once a year. We would rather be a Baptist alone than to pretend to be something else where there were a multitude. Many times Baptists, by remaining true to their God, have been instrumental in winning others to the Master. We hold the truth, and if we will just speak it and live it, God has promised that his word shall not return unto him void. If this shall prove helpful to any troubled and doubting soul we shall be happy.

A. L. Dudley, one of the oldest employees of the L. & N. railroad, fell and killed himself on the 29th.

EUFULA ASSOCIATION.

Mid rain and mud we made our second visit to this, one of the oldest and most useful associations of Alabama. Its meeting place was with the church at Centre Ridge, near Mt. Andrew. Bro. Geo. B. Thomas, of Midway, very kindly conveyed us to the meeting and put himself and buggy at our service during the entire session. He is a young brother who was persuaded last fall to subscribe for the BAPTIST, now he feels very grateful that we ever approached him on the subject, and wonders how any Baptist can do without his state paper.

The introductory sermon was preached by W. H. Patterson. Those who heard him did not scruple to say that the preacher was still growing in efficiency.

Brethren Patterson and Stout for years have acted as moderator and clerk of this body and they were again without delay elected to fill their respective places. The letters showed the spiritual condition of the churches good. Centre Ridge has a nicely lighted and comfortably ceiled house. Prospect has built a new church valued at \$1,000. The Ladies Aid Society of Midway raised \$150 for missions and other purposes. Centre Ridge church has 46 pupils in her Sunday school, and from that number 14 were baptized into the membership of the church; none of the members of this church go into saloons.

Mission speeches were delivered by several earnest brethren, Chancellor Foster among the number. His health is much improved, and he evinced great interest in the meeting. Bro. Stout, in thinking of the Christian's duty to give to missions, compared the sinners of this country and those of heathen lands to two men, one of whom lived in a miserable house, with scant clothes and only indifferent food, while the other had no home, no clothes, no food, was sick and ready to die. He thought Christians should not be slow to see their duty. A little time was consumed in a hurried discussion between brethren Hixon and Pickard concerning the Home Mission Board. We trust only good will result therefrom.

Brother Ayers is a new preacher among us. Has been called to the care of Clayton church. His experience in city mission work enables him to be of much assistance to the mission interest of Southeast Alabama. Rev. J. M. Kallen, who has served Clayton church during the summer, gave splendid satisfaction. His speech on missions was well received.

Respectful hearing and liberal responses were given Bro. Shaffer concerning the dormitory for Howard College. The financial secretary is doing great good as he visits different associations. He is sowing seed that will one day bring forth fruit. He strengthens every enterprise of the state wherever he goes, and pastors and brethren bless God for sending him in their midst. Were he never to succeed in building the college it would pay the denomination to send him broadcast over the state.

Judge Foster thinks we must have Christian colleges, for in this uncertain political age there is no telling into whose hands our state schools may fall, and then, if Christian colleges do not stand ready to receive our boys and give them higher education, we will be in a deplorable condition.

The temperance report brought forth much good advice and urgent exhortation. Temperance sentiment is growing in the Eufaula association, and we hope some day to chronicle the fact that no town in her bounds holds the whisky traffic.

The shortness of time caused other reports to be rushed through without speeches, but we heard Deacon A. J. S. Willis say in regard to church development that there were 50 cent Christians and \$1.00 Christians. Eld. Zach Weaver is an old Howard boy, and says he will be one of 5,000 picked men to give the college \$250,000.

Eld. Pickard told his Eufaula church that he wanted money enough to put one hundred copies each of the *Foreign Mission Journal* and the *Home Field* into the membership of that church. After services brethren Reeves and Robertson gave him the needed amount. This pastor said he never had had a truer helper in church work than Bro. Reeves.

Brother Hixon, speaking of Elder Joshua Foster, of Union Springs, said, "We have a consecrated, Godly man."

The Eufaula church reported that thirty copies of the ALABAMA BAPTIST were taken by her members. Midway church made no report, but she takes thirty-seven copies. Clayton has a fair list, with Louisville and Mt. Andrew following close after. Live pastors and laymen are going to increase the list in all those communities. With gratitude to God we report that the paper is doing much for the Master's cause in southeast Alabama.

The Midway High School, under Col. Hendon, is the pet of this association. The Baptists should rally to its support.

The missionary sermon by Eld. Pickard brought up all nearer God and nearer our duty.

The hospitality of Mt. Andrew

could hardly be surpassed. Bro. J. B. Lightner and family gave us entertainment two of the nights we were there, the other we spent with Mr. Crew and wife. Such open handed welcomes will long be remembered.

SENSATIONALISM.

Under the above heading, T., in the New York *Examiner*, says some very good and forcible things. He believes that "the legitimate lifting up the voice, crying aloud and sparing not the evils of the times, are proper subjects for pulpit treatment. The church must stand and withstand. The character of the opposition must depend largely upon the church and the evil in question. Just now, one of our interior cities has been having an especial series of sermons against the social vice and current evils of city mismanagement. The earnest desire for good to be done we know is there, but it is a grave question as to whether good is accomplished by the methods used. People flock to hear such sermons, but with a desire to be entertained. They like to see how far the preacher will dare to go. But for lasting impressions, for a changed life, there is nothing in this to be compared with the simple truth of the plain gospel. We are firm believers in pulpit dignity. We have no great desire to hear sermons whose texts are found outside the Word, and proclaimed in the newspapers. The devils are only cast out 'in his name.' People desire the sincere milk of the Word. The crowds which are gathered to hear Spurgeon, Moody, and others, are drawn by the beauty of the old, old story. Moses did not hold up the diseases, but their cure, before his people. However, if good shall be done, we shall be heartily glad to hail it, for we believe in the sincerity and earnestness of those in question. Time will tell."

The success that has attended the labors of God's ministry is due to the plain, simple preaching of the Word, and the daily walk and example of those who have been called from darkness into his marvelous light. The responsibility that rests upon the ministry is very great, and they should not forget to preserve the dignity of the pulpit at all times.

The only parties benefited by the abolition of prohibition are the saloon keepers and gamblers. A grocer of Atlanta says where parties last year traded \$8 to \$10, they now spend 25 cents to 50 cents. Whisky men and gamblers get the rest. A clothing dealer of the same place is quoted as saying, "During prohibition colored people wore good clothes and good shoes, now you see the same people with ragged clothes and worn-out shoes." Iowa also gives some testimony, arguments that ought to appeal strongly to sensible men.

"With eighty-nine counties, fifty-nine county jails are without an inhabitant." James G. Blaine says prohibition has done much for Maine. Topeka, Kansas, is filled with churches and has no drinking saloon. As another has written, people do not work for prohibition because they think it impracticable. Prohibition is the most practicable plan known in the world for the suppression of crime. If we would but stand by the law we would soon be convinced of its practical value. Whisky men hate it because it is so practical and so effective.

Clayton, Oct. 23.

Bro. J. W. Edmonds, of Laneville, sends us a report of the recent meeting of the Cahaba association. Our Bro. Hare gave a report of the same in the last issue. Our brother speaks of the cordial hospitality of the brethren and sisters and of the many kindnesses shown the delegates. He was glad to see all the brethren. Bro. J. P. Harris was elected moderator, Bro. A. J. Ivie, clerk, and Bro. D. S. Hogue, treasurer. The association meets next year with Hopewell church, Perry county.

Among the recent additions to Adams Street church are Bro. J. T. Scott and wife, who have been granted letters from the First to join their former church. Bro. Thompson is greatly encouraged in his work, and the Christian people of Montgomery have fixed their eyes upon this as one of the strong churches in the future. The membership isn't large at present but they are working cheerfully and contributing liberally to the various church and denominational enterprises.

Meeting at Second church closed. About thirty public professions of faith, seventeen of which are from the Sunday school; seven received for baptism. Church getting to work. More than \$14 for foreign missions yesterday; \$11.65 from Sunbeams for McCormick's new church in Zacatecas, Mexico. Sunday school will follow with about \$15 for missions. Pretty good for a one horse church. Just put your envelopes into the hands of a deacon who can't sleep well till every member gets one. Looks more hopeful here now.—*Jno. W. Stewart, Birmingham.*

Bro. N. D. Crutcher, Madison, Ala., writes: "I was appointed last year to write on religious literature, which I did, and it resulted in the appointment of one in each church in the association to solicit subscriptions to our church literature and the ALABAMA BAPTIST is the first on the list. I wish I could get every family in the state to take and read it." Why can't we find others who will do as much for the paper? We endeavor to visit the brethren every week with all the religious news we can get, and when they render us assistance it is always greatly appreciated.

It is with regret that we announce the death of sister Anice Nafal, which occurred in Montgomery on last Friday at 8:30 o'clock. This noble Christian woman had been a sufferer for five months or more, and her death many friends are made sad, whose sympathies go out to her family in their affliction. She was treas-

ure of the ladies missionary society of Adams Street church, and for twenty years had toiled and borne the cross of the meek and lowly Savior. But we have the assurance that she has entered upon "the rest that remaineth for the people of God."

Our sympathy is tendered Bro. K. Wells and family, of Verbena, on the death of their oldest son, David, who died two weeks since. Mr. Wells was sick for several weeks, and during his illness made his peace with God.

From our dispatches we see that Mrs. Blaine is likely to injure the chances of Harrison's election because she has said no grandchild of hers shall ever be baptized into the Catholic church. Of course Catholics would never vote for a man who has a friend that would express such things.

Bro. W. A. Parker resigned the care of Canaan church last Sabbath. It made us feel sad to give him up. He is a splendid pastor. Bro. J. W. Dunaway has gone to Healing Springs, Washington county. He was improving when we heard from him.—*Joe Lambert, Clinton, Oct. 25th.*

Our old friend, Willie J. Bond, of Birmingham, was married on the evening of the 25th of October to Miss Mattie Hester, of the same city. We were invited to officiate at their marriage, but previous engagements prevented. Much of life's joys are wished them and all of heaven's blessings.

Bro. J. H. Pope writes of a blessed meeting at Ironaton. Twelve by baptism and eight by letter. Brethren Jno. Barrett and J. T. Rice aided the pastor. Three years ago this church was organized with seventeen members and with no church house of their own, now there are fifty-nine members and an eight hundred dollar house nearing completion.

D., in the *Examiner*, says: As streams are running, by the year 1900 near 90 per cent of the state population of Rhode Island will be of European blood. This explains the prevalence of ignorance, rum, and Sunday violation. But the Baptist Convention is doing a grand and increasing work. It has been an unspeakable blessing to the state, and richly deserves increased patronage.

Rev. J. I. Ayers, of Flora, Ala., preached for us last Sabbath. He has been called to the pastorate of this church, has accepted, and begins work the first Sunday in November. I shall regret very much to leave this field. I have received the kindest treatment and every encouragement from a warm hearted people. May God bless them, and enable the pastor-elect to accomplish great things to the glory of his name.—*J. M. K., Clayton, Oct. 23.*

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ure of the ladies missionary society of Adams Street church, and for twenty years had toiled and borne the cross of the meek and lowly Savior. But we have the assurance that she has entered upon "the rest that remaineth for the people of God."

In the notes of my trip up the country you make me say that Hollins is sixty-eight miles from Opelika and sixty from Montgomery. I wrote it, "sixty miles from Birmingham." You Montgomery people appear to think that whenever a man talks about any city at all, he must mean Montgomery.—*E. F. Baber, Well, brother, since we have no Rome, we must have the next city to it—in importance, you know. A great many do think that we have a pretty large city over here, and one of these days it will be much more difficult for us to think of these smaller places.*

My meeting at Wheeling closed last Saturday. We had a very precious meeting and the Lord blessed us abundantly. Nine accessions to the church, six by baptism. The church was revived and quickened. It was my happy privilege on yesterday, at 3:30 p. m., to bury with Christ in baptism, three of Bro. Eubank's children, in the baptistry of the Wood Lawn Baptist church, they having joined the church at Pratt Mines. It was a very impressive service, the house was crowded. I look for those three sweet children to honor and glorify the Lord Jesus in their lives. God be praised for his goodness to us. The Lord is abundantly blessing the Birmingham district, pray for us.—*S. K. C. Adams, Wood Lawn.*

I will give you readers a short sketch of my work in the mountains. Our churches are generally composed of farmers, but an energetic, God loving people. Our protracted meetings embrace the months of August and September. During our meeting at Arkadelphia, and since that time until now, we have had eleven accessions by baptism and ten by letter. At New Prospect church, north of this place eight miles, I held a meeting embracing the first week in August, also another meeting embracing the second week in September, which resulted in twenty-five additions. That church doubled its membership in the two meetings. I have been in other good meetings, about which I will write later.—*G. S. Sloan, Arkadelphia, Oct. 22.*

We have had a pleasant gathering at Clinton Baptist church. Last Sabbath we ordained brethren J. S. Boyce and Clarence D. Pippen, as deacons. Bro. M. M. Wood, of Knoxville, was with us. He preached morning and night. He is a fine preacher, earnest, eloquent and sound. His visit will be long remembered by us. We are encouraged—the outlook brightens, the church is strengthened, and God is with us. At Etowah we need help financially. We need about \$500 to complete the repairs to the church. Are there not some scattered over this loved state of ours who will send us a little of their abundance? We need it badly we are weak; we are straining every nerve; come and help us.—*John G. Ayres, Clinton, Oct. 22.*

Bro. J. E. Holley, of Georgiana, gives us the following joyous information: I had two appointments in Butler county (Bethel and Brushy Creek) and four in Florida, in Santa Rosa and Walton counties. Into the membership of the six churches I have baptized one hundred and seventy-six, and more await baptism. The Lord has blessed our labors this year. I held two meetings with Bethel church. In the first Eld. J. E. Bell rendered valuable service. The church was greatly revived; twelve were received into the membership. Eld. I. Spence assisted in the last meeting, which lasted eight days. Twenty four were then received for baptism. Have just closed some meetings in Florida, assisted by Rev. J. E. Bell, of Georgiana. Have just returned home from the meeting of the Zion association. We had a pleasant time.

The Cullman Baptist Association convened with our church (Pilot Creek) on the 12th inst. Introductory sermon was preached by the writer. It was one of the best working bodies I have ever attended. I am happy to say that our body is growing and becoming a great power in the land for good. The association closed on the 14th, but one of the most successful meetings followed that was ever held with our church, resulting in a great many conversions and eighteen additions to the church. We have built a large house of worship, and will keep Bro. Isaac Windsor in school this winter and next spring, preparatory to a course in the Howard. Bro. Windsor is a good young man, of more than ordinary mind. I will do all in my power to get our paper into every family. I have been waiting for the money season and it is now upon us. We want dear Bro. Gunn to come and preach for us in our new church. Let him write me and I will meet him at Holme's Gap.—*J. T. Evans, Pinnacle, Oct. 23.*

We received twenty seven into the fellowship of our church yesterday, by letter, experience and baptism. The Methodists closed a great revival

at their church on the 17th inst. We invited Dr. G. A. Nunnally to come down from Anniston and preach for us yesterday. He preached two grand sermons—morning and evening. He opened the doors of the church, and twenty-seven presented themselves. It was as fine a body of candidates as I ever saw. They were intelligent, dignified, respectable, thoughtful and converted people. Not one of them was under sixteen years of age—young men and ladies in the prime of life and usefulness. We all enjoyed the meeting and cooperated heartily. Our choir assisted daily and nightly in singing and almost our entire membership participated. How is this for a church without a pastor? Dr. Nunnally congratulated and complimented us. He gave us two model sermons, and it was so kind in him to come to our help. God bless him!—*G. A. J., Talladega.*

In compliance with an invitation from the Baptist church at Talladega, the following named ministering brethren met for the purpose of ordaining Bro. Wm. Harmon, viz: J. R. Caldwell, W. G. Gregory, J. H. Thompson and O. C. Swindall. In addition to these, Elds. George E. Brewer, W. J. D. Upshaw, and J. L. Thompson, of Montgomery, had been invited, but failed to be present. The ordination sermon was preached by Bro. J. R. Caldwell, from 1st Cor. 1st chapter and 21st verse: "In the wisdom of God, when man by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The presbytery organized by J. R. Caldwell acting moderator and O. C. Swindall, secretary. The church was examined, touching the moral character and scriptural qualifications of Bro. Wm. Harmon, by W. G. Gregory. Examination upon our articles of faith conducted by O. C. Swindall. After the imposition of hands, and the ordination prayer by J. H. Thompson, the candidate was given the charge by Bro. Caldwell in a feeling and touching manner. Benediction by Bro. Harmon. Bro. Harmon is a young man of considerable promise, possessing a large amount of good common sense. May God's blessings attend the young man and make him a power for good.

O. C. S., Talladega, Oct. 21st.

My work as missionary pastor in Florence, Alabama, has met with constant encouragement. We have doubled our actual membership since our organization in May, when we had only ten; and others are with us under the watch-care of the church, besides several new arrivals. The Baptist population has more than doubled since June. The third Sunday in October is marked as a "red-letter day" in our history, because on that day, Professor Frierson, president of the Synodical college, and pastor of the Presbyterian church, kindly tendered us the use of his house of worship, as a practical expression of Christian sympathy for us, as dwellers in tents and having no home of our own, and also because we had with us that prince among the Lord's prophets, Dr. J. B. Hawthorne, pastor of the First Baptist church, Atlanta, Georgia. The text was Matt. 4: 4. It was a powerful sermon. After the sermon, Dr. Frierson gave the large audience a pleasant surprise by asking for a contribution to help build the Florence Baptist church. A Methodist brother bore off the palm by making the largest contribution. The cash and subscriptions amounted to \$500 and the amount has been increased to \$1100. We had special services at the court house every night last week, and have received seven transfer members. The meetings continue. Rev. W. H. Smith, of Huntsville, will preach for me this week. When I find time to write again I will tell you about our new association soon to be organized. Ask the friends to help us build a house for the Lord.—*J. C. Hudson, Florence, Oct. 22.*

Lotteries and Futures.

Dear Baptist: Our young pastor, W. S. Pickard, has had charge of the Eufaula Baptist church just one year and two months. During that time he has proven himself equal to any emergency, and, unlike most ministers of riper years, does not shrink from attacking sin in high places when the occasion justifies. As proof of this fact, on Sunday, Oct. 14th, he announced from his pulpit that he would preach a sermon the following Sunday on lotteries and kindred subjects. This created a flutter all over the city, as it was known that lotteries and futures were popular schemes of gambling with many church members of all persuasions in the community. During the week intervening much opposition to such a course was worked up against the preacher, but he stood firm with the support of many good brethren from all the churches, especially the Methodist minister, Dr. Crawford, who adjourned his service to give support to the service by his presence and that of his congregation. With the two congregations the house was crowded to overflowing to hear the young preacher tackle a subject likely to work up a strong element of opposi-

tion. The subject of lotteries, futures, and church fairs was handled with such masterly logic, for one hour and seven minutes, that all skeptics retired to their hiding places without a comment adverse to the overpowering arguments of the preacher. The boldness of one so young in the ministry and in years, in tackling such subjects, where they were in popular existence, has been a theme of discussion more than the sermon itself. There never was a more opportune time to preach such a sermon. Strong opposition to the course of the young minister gave way under the argument and spirit of the sermon more suddenly than it was aroused. Old people who had thought lotteries harmless were made to see the pernicious influences of such things over their children and the young generation.

Now, to the ministry of our state, I ask, Do we not need more of this sort of preaching? Is it not time that we were waking up to the fact that popular gambling in the churches are drifting us away from that high standard, where the line of distinction is barely visible to the world. These schemes of gambling (lotteries and futures) are not only indulged in by individual members of churches, but churches themselves hold fairs for the purpose of raising money for the house of God, at which they raffie and sell chances on articles, in order to swell the proceeds of the fair entertainment, and then parade the amount raised for the church, as if it was a great triumph for God's cause. I have seen ministers at these fairs winking at these things, and even some taking a hand in the raffie. Brethren, let's call a halt, turn over a new leaf, and try to keep ourselves unspotted from the world, that Christ may be magnified through us who profess to be followers of him. In this fast age we need more Pickards and Crawfords.

S. G. R.

Eufaula, Oct. 26th.

Who are to Blame?

Dear Baptist: I am constrained to say something in addition to a head note in the BAPTIST in which it says, "There should be no place in Christ's church for dancing men and women." It is alarming to think about a member of Christ's kingdom loving to dance, and engaging in revelry with the world. Brethren, what is the matter? In the summer the churches have their protracted meetings, and seem to have good ones, and in the winter you see the converts in dancing halls and saloons and taking God's name in vain. I ask, brethren, what is the matter? When church days

members present when there are fifty or one hundred members that belong to the church. Brethren, let me answer for myself in my church, and then I would like to hear from some others: The churches are getting filled up with unconverted members, that don't know anything about a change of heart. The church and pastor are anxious to send to the BAPTIST a report that so many were converted and added to the church, and take in persons that they themselves do not believe have a change of heart. Brethren, there is an emotion of the flesh that is so near allied to the emotions of the spirit that they may be mistaken if we do not examine them in the spirit of the matter. But suppose a pastor, or preacher, digs up a few dead children and mothers and tells what an awful place hell is, and gets the sympathy of the congregation aroused, and then begins to call for mothers and get the altar lit, and continue to arouse the feelings of the flesh, and get some one to hallooing, and then tell them that they have religion, and they must join the church. So they do, and as soon as the excitement runs down they find themselves destitute of the genuine love that the children of God have, and what is the result? They are found in dancing halls and saloons, and the slang is thrown at the church; that you have members who have fallen from grace, and really strengthens sinners in unbelief and makes infidels of them. Now, brethren, who are to blame? I say, the church and the preacher. Brethren, think over this, and let me hear from you, and let us try to remedy this evil.

T. L. SIMPSON.

Falkville, Oct. 19th.

God gives every bird its food but does not throw it in the nest. There is food for reflection in the thought that Warner's Log Cabin Sarsaparilla will purify the blood, thus bringing good health, with which may come all blessings. \$1 for 120 doses, of all druggists.

Fifty years ago seven shoe makers in a shop in the city of Hamburg said: "By the grace of God we will help to send the gospel to our destitute fellow men." In twenty-five years they had established 50 self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 6,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 150 of such men to carry the gospel to the whole world in twenty-five years.—*Ev.* Surely with the Lord's help, Christians could, if they would.

THE BAPTIST

THE BAPTIST

THE BAPTIST

Alabama Baptist.

MONTGOMERY, ALA., NOV. 1, 1888.

REV. DR. BELL, Editor of the "Mid-Continent," Kansas City, Mo., says in his issue of Oct. 1st, 1887:

It is to be believed that Dr. Shallenberger, of Rochester, Pa., has a sure remedy for Fever and Ague. A gentleman in our employ suffered greatly from Malaria, and tried many remedies to no purpose; when, seeing this ANTIDOTE advertised, tried it, was immediately relieved, and finally cured. This was two years ago, and he has had no return of his trouble.

Husband—"Prof. Wilehead paid you a very fine compliment after dinner last night, my dear." Wife—"Oh, did he? What did he say?" Husband—"He said that you weren't handsome, but you were one of the most intelligent women he ever met." Wife—"Prof. Wilehead has received his last invitation from me."

Don't!—If a dealer offers you a bottle of Salvation Oil without labels, or wrappers, or in a mutilated or defaced package, don't buy it—don't buy it at any price, you can rest assured that there is something wrong—it may be a dangerous and worthless counterfeiter. Insist upon getting a perfect, unbroken, genuine package.

"How are you and your wife coming on?" asked an Austin gentleman of a colored man. "She has run me off, boss." "What's the matter?" "I is to blame, boss. I loved her a splendid white silk dress, and den she got so proud she had no use for me. She said I was too dark to match de dress."

Farmers and others who have a little leisure time for the next few months will find it to their interest to write to B. F. Johnson & Co., of Richmond, Va. They offer great inducements to persons to work for them all or part of their time.

"Can you conceive," asked the professor, "an eternal vacuum, a portion of space unoccupied, an empty void, into which nothing can ever come, which maintains inviolate and forever its own eternal emptiness?" "I can," replied the student: "I have a style-graphic pen."

It was once supposed, that scrofula could not be eradicated from the system; but the marvelous results produced by the use of Ayer's Sarsaparilla disprove this theory. The reason is, this medicine is the most powerful blood purifier ever discovered.

Dealer to clerk—"I'm going to mark the boys diagonal suits \$15 to-morrow." Clerk—"Fifteen dollars! Why, we've been selling them for \$10 all along." Dealer—"I know it, but I'm going to give away a base ball bat with each one of them free of charge."

Some people are just as cross as a bear, they step your head off when you happen to open your mouth. We can not excuse them, for they have bad colic, which makes them irritable, and are too mean to buy a bottle of Dr. Bell's Cough Syrup, which would restore their good nature.

A youngster sat watching his mother while she "pitted" cherries. She inadvertently passed one without removing the stone. He immediately picked it up with the remark: "Here's one you didn't snubbin' me."

The consciousness of having a remedy for such troubles as croup, pneumonia, sore throat, and sudden colds is very consoling to a parent. With a bottle of Ayer's Cherry Pectoral in the house, one feels, in such cases, a sense of security nothing else can give.

Lindford (mountain resort house)—"Well, sir, I trust that inhaling our mountain air will enable you to return to the city with renewed strength and vigor." Guest—"Can't tell; it all depends on the bill."

Lung Troubles and Wasting Diseases can be cured, if properly treated in time, as shown by the following statement from Dr. C. C. Parnass, Sydney, Australia: "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that Scott's Emulsion of Cod Liver Oil and Lime and Soda has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

"Did you ever go to the circus, Jim?" asked one small archer of another. "Not a real circus," said Jim, reflectively; "but I've seen my mother water the garden with the hose."

Hill's Chill Killer, the best remedy known for chills and fever; cures up the most obstinate cases, and thoroughly cleanses the system of every vestige of malaria. Retail price, 50 cents per bottle. (One bottle generally effects a permanent cure.) For sale by all dealers.

J. D. BURKE, Proprietor, Montgomery, Ala.

Sample package of Hill's Liver Pills free with each bottle of Chill Killer.

A small city girl visiting with her mother at a friend's house in the country, and seeing some guinea hens exclaimed: "Mamma, look at those chickens with calico dresses on."

FITTS: All Fitts stopped free by Dr. Kline's Great Nerve Restorer. No Fitts after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free to Fitts cases. Send to Dr. Kline, 937 Arch St., Philadelphia, Pa.

A little boy six years old, was sent to school last week for the first time, and on his return home asked his papa: "Who taught the first man his letters?"

ADVICE TO MOTHERS. Mrs. Winklow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Our grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand.—Carlyle.

HILL'S CHILL KILLER will drive out Malaria.

Great results cannot be achieved at once; and we must be satisfied to advance in life as we walk, step by step.—Smiles.

A PREVENTIVE as well as a cure Hill's Chill Killer.

Right intention is to the actions of a man what the soil is to the body, or the root to the tree.—Jeremy Taylor.

Horsford's Acid Phosphate. Beware of Imitations.

If you want to know about all the good things The Baptist Teacher will contain during 1889, send for a sample copy of the January number, and then subscribe at once for it. There will not be anything to equal it as a veritable help to Sunday-school workers. The American Baptist Publication Society, Philadelphia, seems determined to meet every need of Baptist Sunday-schools.

Let him who would envy John the pleasing task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's: "Whosoever shall do the will of My Father which is in heaven, the same is my brother and sister and mother.—Krummacher.

It's health modifies all possible goodness. Restore your health by using Warner's Log Cabin Sarsaparilla. It purifies the blood, regulates the liver. Try it—120 doses for \$1.00. Sold by your druggist. There is no sarsaparilla "just as good." Get it.

"Truth crushed to earth shall rise again. The eternal years of God are hers."

Meeting of the State Mission Board on Tuesday, Nov. 13, at 7 p. m.

The board will meet on the above date in the Baptist church at Selma. It is the most important meeting of the year.

Every member should be present if possible. Send your name to T. S. Bowen and he will provide a home for you.

At this meeting appointments will be made for the coming year.

Applications for aid should reach the secretary by Nov. 6th at the latest. Below will be found the regulations of the board in regard to appropriations. Applications will not be regarded unless conformed to these rules.

W. B. CRUMPTON, Cor. Secretary.

Marion, Oct. 10th.

RULES RESPECTING APPROPRIATIONS, ADOPTED BY THE STATE MISSION BOARD, NOV. 8, 1887.

1. Applications for appropriations must be addressed to the state mission board, through the secretary, giving information upon the following points:

Name of church and pastor; amount asked for; number of male members; number of female members; financial ability of members; character and condition of house of worship; usual number of congregation; number of inhabitants in the vicinity; distance from any other Baptist church; how many churches of other denominations in the place; value of house of worship; and if so, how much time does the pastor devote to the church? what about the church proposes to pay the pastor in addition to the amount asked from the board; statistics of the Sunday-school; will the church and Sunday-school take quarterly collections for missions? is there a prospect that help now will soon enable you to sustain yourselves without aid from the convention?

It is required that applications be made by official act of the church, and to secure attention they must be forwarded to the secretary in time to reach him at least one week before the meeting of the board.

2. CONDITIONS OF APPROPRIATIONS.

Resolved, 1st, That in future the board will make no appropriation to aid a church without receiving satisfactory evidence of the condition of the church, its need of assistance, and its willingness to contribute, according to its ability, to the support of its pastor and to the missionary enterprises of the convention; nor without requiring from the minister receiving the benefit of the appropriation a detailed report of his labors and the results.

Resolved, 2nd, That the Board will, in no case, make any payment until satisfied that the foregoing requirements have been complied with.

Resolved, 3rd, That hereafter all beneficiary churches shall meet their obligations to their pastors and the convention before they receive further aid from the board.

PARTIES HAVING PLANTATION OR TIMBER LANDS to sell, can dispose of the same to emigrants by addressing the WESTERN LAND AND EMIGRATION CO., Indianapolis, Ind.

A Good Book.

Life of Dr. Jeter, by Wm. E. Hatcher. Price at this office, only \$1.45 per paid. Dr. Frost writes: "I am glad you have Jeter's Life, by Hatcher, and are selling it so low. It was to me a great joy and profit. It is a well written life of one of the wisest men whom God ever gave to this world. Do, by all means, get our preachers to read it. The reading of it may save them from many a blunder, and awaken in them a higher aspiration as preachers. In your book department you are doing a fine service to our cause and especially to the preachers. Many a one will call you blessed in after years."

It will greatly delight and profit any one to read this book. Our preachers should not fail to read it. The price is very low.

W. B. CRUMPTON, Marion, Ala.

Brief Notes From Zion Association.

This body convened Friday before the 3rd Sabbath in the present month and held a most delightful session with Hopewell church, near Fairfield, Covington county. Eld. J. M. Robinson, of Rome, was elected moderator, and Hon. Malachi Riley, Covington's worthy and deservedly popular Probate Judge, was made clerk. Both of these brethren made splendid officers, which added much to the smoothness and great interest of the meeting. The important interests usually fostered by our people received due attention by the body. Good reports and some good speeches on missions, education, Sabbath-schools, temperance, etc. Introductory sermon by Eld. John Holly, missionary sermon Sabbath morning by Eld. B. H. Crumpton. M. A. George, one among the best men in the association, was made treasurer, in which office he has served faithfully for many years. The next session of the body will be held with Yellow River church, Santa Rosa county, Fla. Be sure and attend, Bro. Hare.

A. T. SIMS.

Receipts of the State Mission Board for September, 1888.

State Missions.

L.M.S., Pleasant Hill, Mrs. Hardy,	\$ 70
Elyton church, W. W. Harris,	9 95
Ruhama church, W. E. Wood,	2 55
L. M. S., Gadsden ch., Mrs. Kyle,	5 00
Sunbeam, Pine Apple church,	3 65
W. J. Elliott,	2 00
Bethel church, J. P. Harris,	3 90
Northport church, C. E. Rice,	13 62
G. S. Daugherty, Bigbee Ass'n,	13 43
Coosa River Ass'n, J. S. Kelly,	175 12
J. R. Larkin,	6 00
Pine Apple church, W. J. Elliott,	54 75
Harris Ass'n, Texas, Nuckles,	5 75
J. B. Scott, Monterey,	2 00
Lady at Pine Barren Association,	1 50
Pine Barren Ass'n, J. W. Purdy,	75 80
Ruhama church,	10 36
Harris Association,	5 00
Oswiche church,	4 00
Bethany church, A. Edwards,	2 00
Society Hill church, E. F. Baker,	4 25
Dalton church, S. R. C. Adams,	4 70
Pratt Mines church,	4 05
Powderly Mission, W. W. Harris,	1 40
Centennial Ass'n, B. F. Eley,	62 30
Fellowship ch., W. J. Raddick,	3 00
Total,	\$ 494 83

Home Missions.

Ruhama church,	\$ 1 75
Cuban Mission, Dadeville Sunday-school, G. J. Sorrell,	6 75
Northport church,	4 90
G. S. Daugherty, Bigbee Ass'n,	4 54
Cahaba Valley Ass'n, C. J. Teague,	10 10
Cuban Mission, Gadsden ch., A. T. Fuller,	8 70
Coosa River Association,	10 00
J. R. Larkin,	204 70
Second ch., Bham, J. W. Stewart,	3 00
Pine Apple church,	1 92
Cuban Missions, Women's Miss. Soc., Sumterville church,	5 00
Harris Association,	37 45
Indian Miss., Harris Association,	1 35
Pine Barren Association,	1 38
Ruhama church,	3 25
Shelby Association,	3 47
Fellowship church,	1 00
Cherokee Association,	17 60
Centennial Association, B. F. Eley,	32 34
Total,	\$ 379 93

Foreign Missions.

Spring Hill ch., T. F. Daughdrill,	\$ 10 00
Ruhama church,	2 50
Isney church, Hill Mason,	2 00
Northport church,	4 54
G. S. Daugherty, Bigbee Ass'n,	10 81
Cahaba Valley Association,	8 70
Coosa River Association,	220 25
J. R. Larkin,	2 00
Prospect church, T. H. Stout,	4 93
Second church, Birmingham,	3 00
Pine Apple church,	1 92
Harris Association,	40 95
Mexican Mission, Macedonia ch., M. E. Stone,	5 00
Pine Barren Association,	2 00
Ruhama church,	45 15
Shelby Association,	3 47
Fellowship church,	3 50
Cherokee Association,	1 00
Centennial Association,	33 34
Total,	\$ 422 69

Ministerial Education.

Ruhama church,	\$ 1 35
O. C. Thomas, Gainesville, Ala.,	2 00
Bethany church,	2 40
Enon church, G. A. Chunn,	5 00
Total,	\$ 13 75

Indigent Ministers Fund.

Harris Association,	\$ 1 35
Centennial Association,	5 22
North River Association,	21 75
Total,	\$ 28 32

Church Building.

At Enlow, from Mrs. Vary,	\$ 2 00
At Blocton, Livingston ch., Pennington,	5 00
Total,	\$ 7 00

Total Receipts for September, \$1346 52

Total Receipts for All Purposes for the Year 1888-89.

State Missions,	\$1206 72
Home Missions,	643 46
Foreign Missions,	611 70
Ministerial Education,	66 60
Indigent Ministers,	44 32
Bible and Colportage Work,	4 00
Bible Work Am. Bapt. Pub. Soc.,	5 00
Permanent Colportage Funds,	1 00
Church Building,	7 00
Grand total,	\$3889 80

W. B. CRUMPTON, Cor. Secretary and Treasurer.

Per W. B. CRUMPTON.

A Trip to the Salem.

It was my pleasure to be with this old association at its semi-centennial anniversary. It is the mother association of the Geneva, Pea River, Columbia, Newton, Judson, Evergreen, Troy, Eufaula, and Centennial, and, perhaps, the Zion and Tuskegee, for it once covered the territory now occupied by all these bodies. Fifty years ago it was organized for the sake of peace, hence the name Salem. There had been much strife and confusion for a number of years in the Conecuh River association about missions; finally the famous "non-fellowship resolutions" were passed by that body, declaring non-fellowship for parties who gave to missions, who believed in Sunday-schools or secret societies—then the Salem was formed. In the territory once occupied by this body there are now near 11,000 members. It would be interesting to know the number in the Conecuh River, or anti-missionary association. It is probable that the missionaries outnumber them twenty to one. How true these two quotations from a late paper: "Give or die" is the law everywhere. The man who gives nothing, who lives for self alone, is soon withered and dead to society. The church which gives nothing will starve its pastor, allow its house to go to ruin, and is wholly without power to save souls; it is dead while it has a name to live."

GIVE OR DIE.—"Fifty years ago there were thirty Baptist churches in Maryland. Two of these declared in favor of missions and twenty-eight against them. In fifty years the two have increased to 6,000, and the twenty-eight anti-mission have eight persons. The liberal soul shall be made fat, and he that watereth shall himself be watered."

I don't want anybody to suppose by the above that the Salem is much on giving now. She has been in her younger days, and she starts out on the next fifty years to make a fine record. It will surprise me if the next meeting doesn't show every cent raised that was asked for. Our Hardshell brethren ought to make a raid on some of our so-called mission churches. If they would they could capture some whole churches, preachers and all, and I don't know but that they might get control of some whole associations.

There are two mysteries which will be unsolved when I die; one is, why the Hardshells don't make the effort to capture about half of our people; and the other is, why the non-giving half of our folks, with their preachers, haven't gone over to the Hardshells long ago. It may be timidity on both sides; if so, all good people ought to pray the Lord to give them courage. But I have wandered from the Salem.

The introductory sermon was preached by father McClendon, now more than eighty, the only one remaining who was in the constitution of the association.

If the celebration had occupied a whole day with a well arranged program it would have been very interesting. But it was crowded into an hour's time. Bro. John Purser, by invitation of the committee, delivered, in connection with the service, a most excellent oration. One thing I noticed here, as in most associations, was the letters, whether they reported any money for missions or not. They were sure to report: "We are all at peace."—Salem, you know, is the name.

Suppose the pastors of these very peaceable churches should begin the year with a speech like this: "Brethren, you have called me to serve you. I notice in the minutes of last year that nothing was reported from this church for missions. We will not turn you out if you don't give, but I am going to make your duty plain before you and give you a chance to do it."

Then a deacon gets up and says, "Brethren, our pastor is right. I don't see the use of our claiming to be missionaries, if we are not going to give something for missions; and I believe if a member is able and will not give, he ought to quit us and go to the Hardshells, where he will not be expected to give. I am glad we have a pastor who announces now, in the beginning of the year, that he is going to insist upon our doing something."

And then another deacon follows: "Brethren, I am glad this subject has been mentioned. I often see in the ALABAMA BAPTIST appeals for help to sustain the mission cause, and I think when I read it that I would like to help, but no opportunity is given at the church. Our pastor here has said nothing about it, and so, like the rest of you, I never give. I was a delegate to the last association and I was very much mortified when our letter was read. We reported 125 members, a glorious revival last summer, and not one cent for missions. Well, I just made up my mind not to go to another association with a letter like that. If you don't raise some mission money this year, I shall ask you not to put me down as a delegate next time. I am going to stand by our pastor in his mission movement."

If these speeches are made at the churches, there won't be so much peace reported next year, but a great deal more money. Try it, brethren. Our Savior said: "I come not to send peace on the earth, but a sword." Oh, for that sword! May it be wielded vigorously in all our associations the coming year, to drive out this deadly peace which has settled on so many of our churches. Sitting by my side once in an association where all the letters boasted of peace, a brother whispered: "They haven't got enough life in them to get up a row."

The Salem starts out on the next fifty years with brightening prospects. More of her people will read the ALABAMA BAPTIST in the future, and more of them will give to missions.

Bethel church, where the meeting was held, is admirably situated in the midst of a thrifty people, not "where two ways" meet, but many, for there are more crossroads about that church than any I have ever seen.

From all I could learn, Pike county belongs to the Baptists, and that is true of the whole of southeast Alabama. May the good Lord give us wisdom and grace to hold it!

"The truth is mighty and will prevail," there is no question about that; but if the friends of truth rest on their oars, neglect their opportunities or fall out by the way, then error will prevail, till the Lord's people learn better sense and become more zealous for his truth.

SCRAPS.

Under some circumstances I could have enjoyed the company of brethren Nall and Plaster, but my drive to the association with these brethren was anything else but pleasant.

"THEM MULES!"

was the cause of the trouble. "John, will them mules run way?" I asked the driver. "Yes, sir, dey run right down dis hill de udder day, dey run for two miles, and when dey turned round dey flung dis wagon-body fifteen feet up on de bank." "Stop, John, and let's lock the wagon; you hold to the strings and I'll lock; I

don't like to ride much now." Oh, "them mules," long to be remembered and never to be forgotten! Over the hills and through the deep sand they went, pulling a heavy wagon and a drove of people, and they were just as ready to run away at the end of the eight miles as they were at the beginning. Just three weeks before, I was behind a pair that took seven hours to make twenty miles; pity that the four couldn't be made over again and divided up a little differently! They all needed selling, but for fear I might interfere with a trade I won't give the names of the owners.

I am greatly indebted to brethren Nall and Plaster for their kind intentions in furnishing conveyance.

Let all the unmarried preachers write to Bro. John Purser, of Troy, enclosing a postage stamp, and get his advice about marrying. He has been a married man several months and knows all about it. And if any of you want to build a church house, he is a good man to interview. But his plans are all big; it will cost money to carry them out. He has got the Trojans at work on a house that will cost all of \$20,000 when it is completed. It will be a magnificent structure, wholly unlike anything in all the South. I am going to be there when they go in. People who have been practicing giving on a large scale for a long while, are the folks to go to when you want a handsome contribution.

Bro. Nall is the pastor of the second church, Troy. I promise myself to meet his people on my next trip, a privilege I have not enjoyed as yet.

POPE MOSLEY.

I met this good brother who has just moved into the Salem. The brethren will find him as true as steel. I have known him since boyhood. For the first time in his ministry he is giving himself entirely to his churches—studying and visiting, and, as is always true, they give him a better support than when he mixed business with his preaching. In this brother we have a powerful argument for ministerial education. When he was first licensed to preach, an old brother helped him in Howard College a year or two. Though he never graduated the little help given him has been a world of good to him and the cause. If any preacher who reads this is thinking about going into politics, let him write to Pope, enclosing a postage stamp, of course; always do that when you write to a preacher for advice; he has been there. He was in the senate four years.

Time would fail me to speak of all the brethren I met and the many things I enjoyed.

W. B. CRUMPTON.

Marion, Ala.

MARRIED.

At the Oxford Baptist church, Oct. 24th, 1888, Mr. J. Baxter Allen and Miss Mollie A. Sutherland, Rev. T. P. Gwin officiating. All of Calhoun county, Ala.

At the residence of the bride's mother, Talladega county, Ala., Oct. 24th, 1888, Mr. Edward S. Farmer, of Anniston, and Miss Annie P. Luttrell, T. P. Gwin officiating.

LIST OF BOOKS FOR SALE.

Any of the following named books can be gotten by addressing ALABAMA BAPTIST. Cash must always accompany orders.

Ann Judson, Story of Baptist Missions, Street Arabs, Theology, Announcements, The Bible, Story of the Gospel,	\$1 00
Behind the Scenes, Church Manuals, Three Reasons Why I am a Baptist, Representative Men, Representative Women, Church Doctrines, William Carey, The Pastor, Aids to Devotion, The Church, Deaconship, How to be a Christian, Alice Maitland, Modern Infidelity, Life of Rev. J. Newton, Church Pocket Book, Christianity's Challenge, Church Manuals, Baptist Catechisms, Scripture Lessons, Postage of Baptism, Eclectic Commentary, Story of a Great Nation, Life of Jesus, Hero and Martyr, Light in Darkness, Poem, "Joshua Allen's Wife," Smith's History of the Bible, Bible Doe of Inspiration, "Manly," Aschen and Arnold, Day in Capernaum, Broad's Sermons, Grace Treasures, What Baptists Believe, Pedobaptism, J. M. Frost, Turning Point, Kindling the Light, King of Glory, Anointed Seraph, Christ in Field and Camp, Baptist Layman's Book, Unknown Paths, Wilbert Eddred, Alben's Manifesto Cyclopaedia, Life of Carey, Origin, Disciples of Christ, Natural Law (Drummond) Chester Girls, Bible Studies 1888, Gunthers, Harlow's Help, Modern Church History, Environments, Parity Dean, Five Keys, Still House,	2 00

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Table No. 2. To take effect Jan. 15, 88.

No. 1.	STATIONS.	No. 2.	No. 3.
Pass. Daily except Sun.		Pass. Daily except Sun day	Tues. Thurs. and Sat day
Arr.		Arr.	
A. M.	Opeika.	4:00	8:40
10:45	Junction.	3:40	8:30
10:50	M. Jefferson.	3:42	8:32
10:59	Tuckersburg.	3:33	8:11
11:11	Boyd's Tank.	3:21	8:00
11:31	Lafayette.	2:53	7:30
11:53	Buffalo.	2:39	7:16
12:13	Five Points.	2:19	6:56
12:27	Stroud's L.	2:05	6:42
12:54	Roanoke.	F. M.	A. M.
Lv.		Lv.	Lv.

50	10:45	Junction.	3:30	8:30
55	10:50	Mt. Jefferson.	3:42	8:22
04	10:59	Tuckersburg.	3:33	8:13

44	11:11	Boyd's Tank.	3:21	8:01
44	11:41	LaFayette.	3:53	7:48
58	11:55	Buffalo.	2:41	7:18
18	12:15	Five Points.	2:21	6:58
32	12:29	Stroud's	2:07	6:44
M. P. M.		Roanoke.	1:40	15

W. W. BARNES,
General Manager.

A small inset map of Indiana showing the locations of Terre Haute and Vincennes. The study area is indicated by a shaded region near Terre Haute.

DOUBLE DAILY LINE OF FULLY MAN-
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P. O. T. A., Louisville, Ky.

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Quickest and Shortest Route to
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Close connection made with Piedmont Air
Line, Atlantic Coast Line and Cincin-
nati Southern.

	No. 51.	No. 53.	No. 57.
lv. Selma	5 25 am	3 05 pm	
		8 15 am	

Ar. Monterey	7 15	1 20	
Ar. Coway	8 35	2 00	
Ar. Chehaw	8 45	2 09	
Ar. Auburn	9 28	2 27	
Ar. Opelika	9 40	3 06	
Ar. Columbus	11 16	3 17	1 20 pm
Ar. Macon	5 06 pm		
Ar. West Pt	10 27	4 00	5 02 pm
Ar. Atlanta	1 12 pm	6 50 am	6 45 pm
Via Georgia K. R.			
Ar. Atlanta	2 45 pm	8 05 am	
Ar. Athens	5 02	5 02 pm	
Ar. Augusta	6 15 pm	3 35 pm	
Ar. Charleston		7 45 am	
Via Central Railroad			
Via. Atlanta	6 50 am	7 15 pm	
Ar. Macon	10 25 am	10 50 pm	
Ar. Savannah	6 00 pm	6 15 am	
N. W. R. A. L. R.			

Ar. Marietta
Ar. Rome 6 59 pm
Ar. Cartersville

Ar. Dalton	5 11 pm	11 40 am
Ar. Ch'ta'ta'g	6 43 pm	1 00 pm
Ar. Cincinnati	6 40 am	
Via Piedmont Air Line to N. Y. and East.		
Lv. Atlanta	6 00 am	7 10 am
Ar. Spr'g'rd	2 12 pm	5 31 pm
Ar. Charlotte	2 50 pm	5 50 am
Ar. Danville	10 55 am	10 55 pm
Ar. Richmond	3 30 pm	5 00 am
Ar. Lynch'bg	12 40 pm	12 50 am
Ar. Ch'ol'at	7 35 pm	7 00 am
Ar. Wash'ton	7 35 pm	7 00 am
Ar. Baltimore	11 35 pm	8 25 am
Ar. Phil'phis	3 00 am	10 40 am
Ar. New York	6 20 am	1 20 pm

Only 37 hours and 40 minutes from Montgomery to New York via Pullman Palace Bldg. Cars, Montgomery to Washington on train 53, Washington to Montgomery on train 54, Pullman to Montgomery on train 55.

SOUTH BOUND.	No. 50.	No. 52.	No. 56.
Lv. Atlanta	1 55 pm	12 00 nt.	6 40 am
Ar. West Pt.	4 40 pm	2 50 am	9 00 am

" Columbus	1 20 pm	5 30 am	11 10 ar
" Opelika	5 33 pm	4 05 am	
" Auburn	5 43 pm	4 40 am	
" Chehaw	6 25 pm	5 10 am	
" Cowles	6 45 pm	5 55 am	
Ar. Mont'y	7 35 pm	6 45 am	
Lv. Mont'y	7 55 pm	*8 00 am	
Ar. Selma	9 55 pm	*11 10 am	
Lv. Selma			
Ar. Marion		4 17 pm	
" Greensboro		5 54 pm	
" Akron		7 05 pm	

*Daily except Sunday.

Cecil Garrett, Gen. Manager.	Cheas. H. Cromwell, Gen. Pass. Agent.
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