

# THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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NUMBER 51.

## LET US COME TOGETHER.

Bro. Crumpton strikes the right key when he urges us to come together and work in harmony. For several years we have been wrangling about different questions. "The paper" has been a bone of contention almost since its founding. Its efforts to do good have been crippled by criticisms and opposition to such an extent that it has been several times almost at the point of failure. Now, thanks be to God, the man who would agitate the question of a new paper, would soon grow very unpopular. Everybody seems determined to help the ALABAMA BAPTIST in its grand work. The energetic, honest and fearless course of the paper, under its present management, has caught the hearts of the Baptists of this state as it has never had them, and now we are all pulling to place the paper alongside the leading papers of the South.

The State Mission Board has had its opponents, but now every well informed Baptist sees the good work it has accomplished, how mighty a factor it has been in uniting all sections of Alabama, what a stimulus it has given preachers and churches to make something of themselves, and how strongly it is aiding in the religious development of all parts of our commonwealth. At last we are united on the State Mission Board, and from year to year we expect to give it more support.

The Board of Ministerial Education caused some friction for a few years, but our machinery is now all properly adjusted, and this is the best supported interest that we have. But of all our troubles, the Howard College question has caused more heart burnings, more tears, more hard thoughts and more bitter words than everything else combined. But removal came in the midst of wonderful promises based upon the expected outcome of a great boom. The "outcome" did not materialize to the extent hoped for, and here we are to day with a first rate attendance, but with no tangible endowment, nor any permanent home for our boys. True, there is harmony regarding the location, &c., indeed there is too much of that harmony that is nothing more nor less than indifference.

How strangely it appears, that on top of all our troubles the Judson, an interest concerning which there was no division, should be burned to the ground. We all prided ourselves in this school; we sent our daughters there; we talked it up and prayed for it. What can it all mean? For many years, like twin brother and sister, the Howard and the Judson have grown upward together. They vied with each other in doing the best work possible. If we held the superstition of olden times we would say, that, beholding the brother's abasement, this devoted sister covered herself with ashes, that she might the better share her brother's grief. Brethren, there sits before us a heartrending spectacle. We behold our two schools stripped of their homes, and like orphans in a storm, tenderly begging us for a home. In the name of Jesus, for the sake of our future, let us forget the things which are behind and build both these colleges until they arise in more glorious proportions than they have ever had.

## Dr. Stifler's Heresy (So-Called).

Shall all be silent and let Dr. Stifler alone confront the storm raging around his supposed heresy, when others are due the same condemnation? It is cowardly to do so. If he ought to be turned over to the Campbellites for his views, then those who sympathize with his views ought also. But let it first be decided by Scripture whether or not he is a heretic.

It is considered by those who attack him, that when he says, "Baptism rightly administered unites with Christ, and brings man into all that the divine name implies," it is equivalent to saying that the one so baptized is thereby regenerated, and becomes a child of God. But do the words mean this? If the Doctor had meant "regenerates," he would likely have said so, but he does not. He says it "unites." In regeneration, the new life proceeds from God, "You hath he (God) quickened, Eph. 2:1; the natural spirit of life inherited through the first Adam, called the "old man," is first destroyed, Rom. 6:6; and then the spirit of Christ is implanted, Rom. 8:9, 10, 11. To this point man has been simply receptive; God has moved upon him, taken possession of him, not because he has repented, or exercised faith, or been baptized, not because of blood, "nor of the will of the flesh, nor of the will of man," but of his

own will, Jno. 1:13. He did it "when we were dead in sins," Eph. 2:5. These references make clear the proposition that it is not faith, or the exercise of any other Christian grace, that regenerates, or superinduces regeneration.

Repentance, faith, submission to baptism, and all other Christian exercises flow out of this new spirit implanted in the child thus born of God. He is a child because the divine nature has been given him in regeneration. Therefore the spirit of Christ dwelling in him becomes his life. This new life formed within him is to assimilate him to himself. But there are two natures in such an one, and these are all out of harmony with each other in their normal conditions. They must be brought into harmony if peace is to reign and the ends of the combination subserved. This, to meet the divine approval and purposes, must be by a submission of the fleshly nature to the spiritual, so that the fleshly will shall be absorbed by the spiritual. Rom. 7:14-24. Then there is union, true union, and never before. That is not union where one thing is held in subjection to another by force, and not free consent. There is no union between the two natures of the regenerate one so long as one of these natures offers all the resistance it can to the behests of the other. But when the fleshly will yields, and is ready to recognize that its life is the life of him who died for its sins, and arose for its justification, and believing it, gratefully, gladly acknowledges it by passing into the figure thereof, the ordinance of baptism, there is from thenceforward established a real, voluntary union with Christ and his service. This is not exceptional in regeneration and the union of Christ and the believer. God chose Abraham first, and afterwards Abraham accepted the conditions upon which the choice was to inure to his benefit. Moses was absolutely chosen as the leader of God's people, but did not become so until he consented to the conditions of the leadership. Israel, though redeemed by the mighty hand of God to be his people, did not become united to him so that they were his people, and he their God, until the conditions prescribed by God had been submitted to their voluntary assent, and were accepted. So, in regeneration, Christ's spirit takes possession of the one so regenerated, and in baptism into Christ's death and resurrection the regenerate one voluntarily takes on Christ, thereby completing the union. "Know ye not that so many of you as were baptized into Jesus Christ, were baptized into his death," Rom. 6:3. If baptized into Christ, does not the into express a changed relation? What is the change? Let Paul answer in Gal. 3:27: "For as many of you as have been baptized into Christ have put on Christ." If the act of baptism puts on Christ (and Paul says it does), was he ever on before? Does not putting on a thing change the relation between the one putting on and the thing put on? If yes, why all this fuss about "baptism uniting to Christ"? In regeneration the spirit of Christ is implanted in the one regenerated; in baptism the regenerate one is voluntarily implanted into Christ, and the union is real because mutual.

Now, a word about remission of sins in baptism. Holy hands of horror are held up at a hint about sins, being remitted in baptism, just as though the very thought was sacrilege. And yet Peter, on the day of pentecost, addressing himself to some so entirely renewed as that they asked the terms by which they could be united to Christ, who only a few hours before they thought to be a blasphemous impostor, said to these new creatures, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Paul went down to Ananias a new creature, no longer breathing out threatenings and cruelty; no longer blaspheming, but praying to Jesus; no longer hating and endeavoring to destroy, but asking what he could do to build up for Christ; this wonderfully new man is asked by Ananias, "Why tarriest thou?" and told to "arise and be baptized, and wash away thy sins." If Ananias made a mistake in this, it is wonderfully strange that Christ had not foresight enough to see he was an "improper instructor." If he made no mistake, beyond question there must have been a washing away of sins in Paul's baptism. Was his unique, exceptional? No Scripture warrants such a belief. But this remission of sins is considered a synonym of regeneration. But the Scriptures do not so teach. Consider a fact already stated, that it is the spirit of Christ, the divine nature,

that is implanted in the regenerate one as his animating life, and then tell me what sins there are to remit from it? That spirit never sinned, John says, cannot sin, and therefore no place for remission. The old man is killed, not forgiven. But the law of the flesh that Paul found living in a warlike connection with the *I*, of which he says, "It is no more *I* that do it," does sin, and needs remission of sin, though dwelling with the incorruptible spirit of Christ in the Christian. So you see if Dr. Stifler is a heretic, so am I, and am willing to bear all the consequences of my heresy, hoping that it may lead to a little clearer discrimination in doctrine than is sometimes shown. Is it possible that the desire to supplant the Sabbath-school literature of the A. B. P. Society has anything to do with making Dr. Stifler's heresy so grievous? GEO. E. BREWER.

Opelika, Ala., Dec. 10th.

## The Burned Judson.

Once, in the city of New York, a poor man lost his horse on the street, while hitched to the dray; this was his only source of living. A number gathered around lamenting his misfortune, an Irishman came, and finding out the trouble said, "Gentlemen, I am sorry \$5.00, what are you sorry?" In a few minutes a sufficient amount was raised to replace the horse.

The Pine Level Baptist Sunday-school to-day started a quilt project. One party has agreed to have the list of every undertaker. Our plan: We are going to divide the quilt into as many parts as we can get ladies and girls to take parts—say ten or twenty—then divide the quilt into so many equal sections, being so many inches each way. The parties will go to work at once to raise money by asking ten cents from all who will help. We allow each lady to use her own taste in the style and get up her respective portion, except that she must have just as many pieces in her piece as donors, with the name of each donor on these respective small parts. When the work is finished we propose to meet at some house and give a quilting. Then give the money raised and the quilt to the Judson. I suggest to the denomination that on the first Sunday in January, 1889, that every minister throughout our grand state take for his subject, The Burned Judson, preach an appropriate sermon, and take a collection for the Judson, our country churches taking the Sunday in January that they meet. Cannot every Sunday-school throughout Alabama adopt some plan and raise a purse for "our Judson"? I am committee man for Sunday-school work of the Montgomery association, and I am of the opinion that no grander work could be undertaken by our Sunday-schools than a project to raise money to help rebuild the Judson. There are more than one thousand Sunday-schools in Alabama, and if each would, while the feeling is warm in every Baptist heart, strong sympathy in every other heart, the Sunday-schools would raise on an average of \$25.00, a total of \$25,000. Our Sunday-school workers, shall we not make the effort?

During the year 1887 a neighbor in our village got his house, with nearly all its contents, burned at night. Next morning a Christian got his wagon and went from house to house, gathering up beds, chairs, quilts, etc., and the quantity was far in excess of expectations. A gentleman, then not a member of any church, came to me and said, "Jesse, we must raise him provisions for two months; I will give fifty pounds of lard, what will you give?" I put down a barrel of flour, others meat, and in a few minutes this was accomplished. I offer this to suggest the idea that we of Alabama are willing and ready to rebuild the Judson, if only a plan is presented that meets our ability.

I am going to appeal to the Sunday-schools of the Montgomery association. Who will take a similar position in each association? This is all we need, some one to move in each association and ask the same of our brethren. Cannot our Sunday-schools raise enough money to rebuild one wing or one part of the Judson, and let this be called the Sunday-school building or wing? We appeal most earnestly to our Sunday-school. Don't read this and lay the paper down, but hold it in your hand, carry it to your Sunday-school, make a statement of what your school is asked to do, and say, We are going to accept, and do something. If a brother moves to do something, say No. I am of the opinion that the Sunday-schools, if they would adopt a plan now, work earnestly, prayerfully and faithfully, we would be surprised at the aggregate amount,

and build for us a monument at the Judson which our children would love to behold. Who will join the band. Will not the ALABAMA BAPTIST publish a list of schools that will undertake some plan to raise this money? Put Pine Level down. We humbly pray for its success. JESSE H. DICKSON. Pine Level, Dec. 2nd.

## A Statement.

There has been broad broadcast through our country, but especially in the South, certain circulars by the "Publishers of *Kind Words*," Atlanta, Ga., in which the Baptists are urged not to admit into their schools or their homes, the Sunday-school Helps of the American Baptist Publication Society, because, as it is alleged, they contain "false doctrines," and "doctrinal iniquities," and are "pernicious" and "leprous literature."

This is a very grave charge, compelling the society to reply. We have not the first syllable of censure to utter against the *Kind Words Series*; but desire to make the following statement:—

1. The society utterly and strongly denies the charge of unsoundness in doctrine. There is not an officer, manager, or editor, that believes the heresies named, any more than does the publisher of the charges in the *Kind Words* circulars.

2. We frankly and unhesitatingly admit that Dr. Stifler, the able author of the Notes in the *July Teacher* and the *Advanced Quarterly*, used language that, taken apart from its connection, is susceptible of a double interpretation. This we freely acknowledge, and most deeply deplore. No one can regret this oversight more than do those most closely connected with the society.

3. It is not specially easy to guard perfectly against erroneous expressions of truth. Every editor knows the liability to mistakes. There are not many publishing houses, issuing yearly twenty-eight million copies of some thirteen different publications, that in the course of thirty years has occasion to mourn over so small a number of instances of unguarded language. It would not be at all strange if any series of Sunday-school publications, even the *Kind Words Series*, should be searched for defects, as eagerly as the society's publications have been, that possibly as many instances of doubtful language might be found. This, however, would not at all justify the society in having made any mistakes whatever. We feel that it is a fearful responsibility to publish a literature for the young, and, therefore, have recently adapted the following additional

4. PRECAUTIONS: Hereafter the proof of all our Sunday-school Helps will be read critically, not simply by the author, but also by the office editor; and then finally by the society's general editor. This three-fold editing and proof reading ought to be an absolute security against the possibility of any error in expression escaping detection.

5. Though Prof. J. M. Stifler, D. D., the able editor of the Lesson Notes in *The Teacher* and *Advanced Quarterly*, has resigned his position as editor, after the Notes upon which he is now at work are completed, other able expositors will be secured. The society's "Helps" will be made not only safe, but the very best possible.

6. The *Kind Words* circular makes a point against the society of the fact that the society has just suppressed an edition of sixty thousand of *The Baptist Teacher* for January. This is true. When the January *Teacher* came into the office we noticed one sentence that, while it was strictly and absolutely true in its connection, if taken by itself might be misunderstood. And because there was a bare possibility of such misunderstanding, the whole edition of 60,000 copies was suppressed, save the few sample copies that had been sent out in advance.

But what does this fact argue? To most persons it would seem to be a very strong proof of a determination on the part of the society to make any sacrifice rather than send out an expression of truth that may be misleading.

We think the society may still expect to retain the confidence and patronage of its many friends in the South as well as in the North.

B. GRIFFITH, Secretary.

Riches have made many good men worse, but they have never made any bad man better.

Should we feel at times disheartened and discouraged, a comforting thought, a simple movement of heart towards God will renew our powers. Whatever he may demand of us, he will give us at the moment the strength and the courage that we need.—[Fenton.]

## Receipts of the State Mission Board for October, 1888.

State Missions.	
Laura Willis, .....	\$ 80
Bigbee association, .....	91 00
Midway church, .....	31 74
Tallahassee association, .....	1 40
Harmony church, .....	7 30
Northport church, .....	30 00
Warrior church, .....	13 40
Oak Grove church, .....	10 00
Hopewell church, .....	5 30
Unity church, .....	15 70
Dumas church, .....	12 95
Cedar Bluff association, .....	15 25
J. B. Huckabee, .....	8 25
Harmony church, .....	1 50
Benton church, .....	5 05
Florence church, .....	5 00
Northport church, .....	6 00
T. H. Stout, .....	2 00
Mt. Pleasant church, .....	1 50
Tusculum church, .....	6 00
New Bethel church, .....	3 04
North River association, .....	11 85
Little Girl at Salem association, .....	1 00
Bro. Wood, at Troy, .....	18 05
Union Springs church, .....	79 14
Unity association, .....	25 00
Cullman association, .....	15 45
North Liberty association, .....	3 00
Ladies' Miss. Soc'y, Gadsden ch., .....	7 40
Adams Street church, .....	40 50
Ladies' Aid Society, Troy church, .....	22 80
Harmony association, .....	50 00
First church, Montgomery, .....	3 65
Union association, .....	190 00
Shiloh church, .....	5 68
Center Ridge church, .....	85
Zion church, .....	3 23
Elm association, .....	4 00
Evergreen association, .....	7 55
Bethlehem association, .....	54 90
Salem association, .....	52 55
Alpine church, .....	3 34
Cane Creek church, .....	1 00
North Liberty association, .....	28 65
Eufaula church, .....	104 75
Cusseta church, .....	1 38
Sunday-school, Cusseta church, .....	1 02
D. M. A. Dancy, .....	4 90
Sunday-school, Greenville church, .....	4 96
Unity association, .....	25 00
Madison church, .....	1 00
Union church, .....	75 00
Shiloh church, .....	1 00
Tusculum association, .....	18 50
North Liberty association, .....	205 71
Union church, .....	4 05
Carey association, .....	125 00
W. C. Stewart, .....	5 55
Montgomery association, .....	38 90
Rock Mills association, .....	3 55
Tuskegee association, .....	94 10
New Hope church, .....	5 00
J. H. Creighton, New Hope ch., .....	12 37
C. A. Tuttle, .....	3 80
Sulphur Springs association, .....	10 00
Cahaba association, .....	8 07
Eufaula association, .....	176 00
Fellowship church, .....	1 50
Mrs. J. C. Lee, Marion, Ala., .....	25
Total, .....	\$1973 00

Home Missions.	
Laura Willis, .....	\$ 30
Bigbee association, .....	40 15
Midway church, .....	10 58
Tallahassee association, .....	32 50
Harmony church, .....	50 50
Northport church, .....	2 50
Mt. Pleasant church, Cuba, .....	8 50
Bethel association, .....	16 75
Unity association, .....	31 50
Rock Mills association, .....	6 40
New Hope church, .....	3 80
Harmony church, Montgomery, .....	7 60
Huntsville church, .....	25 00
Shiloh church, .....	2 16
Center Ridge church, .....	45
Zion church, .....	1 20
Bethel association, .....	21 90
Salem association, .....	24 58
Second church, Troy, Cuba, .....	10 00
Alpine church, .....	3 33
Cane Creek church, .....	5 85
North Liberty association, .....	40 54
Sunday-school, Cusseta church, .....	1 92
East Liberty association, .....	82 69
East Liberty Ass'n, Cuban S. S., .....	2 00
W. C. Stewart, .....	2 20
Sublimas, Pine Apple church, .....	2 20
Montgomery association, .....	15 55
Montgomery association, Cuba, .....	10 00
Zion association, .....	8 55
Tuskegee association, .....	59 51
Rock Mills association, .....	3 00
Arbacoche association, .....	29 45
New Hope church, .....	1 00
Cedar Bluff association, .....	40 19
C. A. Tuttle, .....	1 25
North Liberty association, .....	60 00
Sulphur Springs association, .....	3 50
Carey association, .....	50 00
Cahaba association, .....	25 87
Eufaula association, .....	98 55
Total, .....	\$ 707 75

Foreign Missions.	
Laura Willis, .....	\$ 30
Bigbee association, .....	35 00
Midway church, .....	10 58
Tallahassee association, .....	95 35
Harmony church, .....	50 50
Northport church, .....	2 50
Bethel association, .....	12 70
Unity association, .....	31 56
Rock Mills association, .....	5 15
Harmony East association, .....	7 60
Shiloh church, .....	2 16
Center Ridge church, .....	45
Zion church, .....	1 20
Bethel association, .....	21 90
Salem association, .....	24 58
Alpine church, .....	3 33
Cane Creek church, .....	5 85
North Liberty association, .....	40 54
Sunday-school, Greenville church, .....	1 92
East Liberty association, .....	271 89
Sublimas, Pine Apple church, .....	1 80
Harmony West association, .....	28 00
W. C. Stewart, .....	2 25
Montgomery association, .....	15 55
Tuskegee association, .....	67 39
New Hope church, .....	3 00
Arbacoche association, .....	33 95
New Hope association, .....	60 00
Cedar Bluff association, .....	59 99
Sublimas, Eufaula, Italian chapel, .....	14 50
C. A. Tuttle, .....	1 25
North Liberty association, .....	6 00
Sulphur Springs association, .....	2 50
Cahaba association, .....	70 55
Eufaula association, .....	34 52
Warrior River association, .....	110 23
Second church, Birmingham, .....	19 50
Total, .....	\$1151 30

Ministerial Education.	
Laura Willis, .....	\$ 60
Bigbee association, .....	8 95
Bethel association, .....	3 00
Center Ridge church, .....	25
W. C. Stewart, .....	3 00
Clinton church, .....	4 00
Cahaba association, .....	12 00
Eufaula association, .....	2 00
Total, .....	\$ 33 80

Bible and Colportage Work.	
W. H. Lovelace, .....	\$ 5 00
Bethel association, .....	2 00
Unity association, .....	2 50
East Liberty association, .....	2 50
Thornton Soc'y, Eufaula church, .....	8 50
Total, .....	\$ 20 50

## Receipts of the State Mission Board for October, 1888.

Eufaula association, .....	
9 00	
Total, .....	\$ 34 68

Indigent Ministers Fund.	
Bigbee association, .....	\$ 6 95
Bethel association, .....	4 00
Union association, .....	20 15
East Liberty association, .....	50 50
Tuskegee association, .....	1 20
South Bethel association, .....	35 84
Cedar Bluff association, .....	4 00
Eufaula association, .....	5 77
Total, .....	\$ 134 41

Bible Work A. B. P. S.	
Bigbee association, .....	\$ 4 25
Unity association, .....	2 63
Eufaula association, .....	5 00
Total, .....	\$ 11 88

Education of Colored Preachers.	
Bigbee association, .....	\$ 2 70
Total, .....	\$ 2 70

Church Buildings.	
J. C. Hudson, for Blockton, .....	\$ 1 00
Education Colored Preachers, .....	39 50
W. B. Crumpton, .....	2 00
Total, .....	\$ 42 50

Total Receipts for October, .....	
\$492 02	
Total Receipts for All Purposes for the Year 1888-89.	
State Missions, .....	\$3179 72
Home Missions, .....	1351 12
Foreign Missions, .....	1763 00
Ministerial Education, .....	100 40
Bible and Colportage Work, .....	38 38
Indigent Ministers, .....	178 73
Bible Work Am. Bapt. Pub. Soc., .....	16 00
Education Colored Preachers, .....	3 70
Church Building, .....	49 50
Permanent Colportage Funds, .....	1 00
Grand total, .....	\$1680 55
W. B. CRUMPTON,	
Cor. Secretary and Treasurer.	

## Letter from Clayton.

Dear Baptist: The church at Clayton seems at last to see streaks of the dawning day. In times past the church has been greatly blessed in the pastoral services of brethren Paulin, Stout, Rogers and Wynne, and recently have enjoyed very much the unselfish and devoted labors of Bro. Kailin, who is now with you. There is no better man and servant of the Master than Bro. Kailin, who is a well informed and able preacher. The church here parted with Bro. Kailin with sincere regret, and he carries with him the love and esteem of every one in this church and community.

Now the church has the services of Rev. Jesse I. Ayers, and to say that the church is pleased with his ministrations and with the liveliest hope of prosperity and God's blessing in the near future is stating the feeling very moderately. Bro. Ayers is an able preacher, a learned and cultivated orator. He would fully sustain himself in the pulpit of any church in the state. I predict that in a few years he will be among the foremost of our city pastors. His varied learning, piety and good common sense, together with his accomplishments, will soon become known in the state. Bro. Ayers is a graduate of the college at Russellville, Ky., and has spent some time at the Theological Seminary at Rochester, New York.

The Eufaula association will meet at Clayton next year, and the church now has high hope that a new house of worship will be ready for its sessions. It is now very probable that some arrangements will be made with the Masonic fraternity, whose lodge is above the meeting room of the church, and a new church will be erected on the old site. The present building was built about forty years ago, and for a long time was the only church edifice in the town. It was built by the contributions of everybody, and until other denominations erected houses for themselves they were at liberty to use the house whenever the Baptists did not wish it. The house was built two stories in height, the second story being given to the Masonic fraternity for a lodge room. The Masons contributed to the construction of the house with this understanding, and the second story belongs to them. If the church can buy them out the old building will be torn down and a new one erected. The masons are very reasonable about it, and the only trouble is to get up enough money to buy them out, and also build the new house. If we are not able to do this there is no alternative but to unite with them in repairing and modernizing the old house. But our new pastor, Bro. Ayers, is going to push us up to do one or the other. It is not a good plan to unite with any other organization in building a house.

We all like the ALABAMA BAPTIST. It is a first rate paper. J. A. F. Clayton, Nov. 27th.

To a young infidel, who was scoffing at Christianity because of the misconduct of many of its professors, Dr. Mason once said: "Did you ever know an uproot to be made because an infidel went astray from the paths of morality? The young man admitted that he had not. "Then, don't you see," said Dr. M., "that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" And the young man was silent, for there was naught for him to say.

Happiness is something most people lose while they're looking for it.

## Trip Notes.

Having to visit Birmingham to arrange our mission work for another year, I spent a night and Sabbath morning at

## EAST LAKE.

The Ruhama saints are now worshipping in their handsome new house. It is one of the roomiest houses in the state; like all the churches about Birmingham, it is "all sorts of shapes" outside, but it is none the worse for that. The audience room, when furnished, will be beautiful. This will soon be one of the strongest churches in Alabama. It has now a fine membership, and they think they have the finest preacher this side of New York. Well, to say the least, McGaha is a coming man. He is enthused with his work, and happy in his new pastorate. This pastor and brethren Giles and Macon, professors in the college, all of them Alabama boys, have come back from their wanderings in other states, to help in the work of taking Alabama for Christ. We expect much from these three brethren. "I have written unto you, young men, because you are strong," President Riley is an Alabamian, too, so is Prof. Judson Waldrop. Prof. Dill has been in Alabama so long he is one of us, and Prof. Smith was brought over from Georgia while he was young, and has been kept too busy to visit his old state often, so he is Alabamized now, and we depend upon these brethren to instill into all our Alabama boys a love for the old state and enthrone them with the idea that they are to make it what it ought to be, the grandest state in the Union. The impressions we make to-day on our boys are going to last, and we must see to it that their state pride is stirred. We have some noble men among us from other states and we need not have more, but that doesn't lessen the importance of what I have said above.

## THE COLLEGE.



# Alabama Baptist.

MONTGOMERY, ALA., DEC. 20, 1888.

Rev. G. W. HARRIS, Editors.

JAS. C. POPE, Editors.

**BUSINESS ANNOUNCEMENTS.**

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The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and 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 subscriptions. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and the old office should be given when your address is changed.

Obituaries of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see just what the bill will be; also, include money for extra copies at five cents each if more than ten are wanted, otherwise six cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

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, postage paid.

"WHAT Baptists Believe" is a splendid work, in small form. This we give for one new subscriber and two dollars.

ANY preacher who sends us four new subscribers and \$8.00 can get a copy of Broadus' Sermons and Addresses. This is an invaluable help to every student of the Bible, whether he be a preacher or not.

PARTIES desiring mortgages and crop liens will address The Baptist Printing Co., Montgomery, Ala. Four for 10 cents; twenty-five for 50 cents.

Five hundred printed envelopes for \$1.50; five hundred note heads for \$1.50; five hundred bill heads (six lines) for \$1.50; five hundred letter heads for \$2.00. All first-class material. Address orders to Baptist Printing Company, Montgomery, Ala.

It is now fully believed that Stanley the great explorer, is a captive.

AMERICAN capitalists are negotiating to complete the Panama canal.

The bulk of the work of erecting the Confederate monument on Capitol Hill, Montgomery, is about complete.

The senate, on its 24th day, passed the bill to provide for the study of scientific temperance by pupils in our public schools.

PAY what thou owest. This is the money season. We need money. your account is sent you. Will you not pay at once?

The best advertisement for desirable immigrants that we could get up is the additional appropriation to school purposes of \$100,000.

The Christian Index thinks "too much puffing injures a minister; it raises a suspicion that there is more money than merit behind it."

Be sure to read the appeal from brother McCormick, of Mexico. His necessity is our need. Lend him a helping hand in the great work before him.

The Baptist ladies of Marion are giving suppers for the benefit of the Judson Institute. They are never found wanting in their loyalty to any good cause.

The National Baptist publishes a number of letters from parties who ask that their paper be discontinued, because the paper, as they say, opposes prohibition.

MARION has been visited by more architects and contractors of late than she ever before entertained. They all want to get the work of planning and rebuilding the Judson Institute.

HENRY WARD BEECHER is credited with the following sensible remark: "No one can prosper unless he first thinks out his work, and then works out his thought." Think over the above words and profit by them.

A PRIVATE letter from Paris to Louisville, Ky., states that Rev. J. P. Boyce, D. D., is dangerously ill with gout. Dr. Boyce, some months since, went abroad, hoping thereby to improve his health. Many anxious hearts pray for his recovery.

REV. D. I. JAMES, of Blount Springs, writes to inform us that he expects to begin the publication of a missionary Baptist paper, either at Warrior or Birmingham, about the first of January, 1889. Of course the ALABAMA BAPTIST will exchange papers with him and give him what other assistance he may desire.

PASTORS ought to act as special agents among their own people for the Judson. They know who the rich and benevolent ones are, and ought to be more able to get close to them at this time than anyone else.

SEVERAL churches took up collections to meet the deficiency in the salaries of the professors of Howard College, yet there are many others who failed to help this most worthy cause. Grand work is being done by these Christian teachers, and we beg our readers to help them.

OUR missionary L. Moon, in China, is urging the Virginia Baptists to send them ten of the thirty men and women now so sadly needed for the Shantung mission. Brother, read very carefully and prayerfully again the commission of our Savior. Who must go? How must he go? Are you making any effort to go or to send?

THE saloon men of Birmingham, have organized to fight for their interests. That means that they propose to hire shrewd lawyers to watch for them, to pick flaws in every law passed that seeks to hedge about their iniquitous paths. They will have lobbyists at our state legislatures, whose influence will go to kill every temperance measure presented to our lawmakers. Temperance men must be wide awake.

BRO. MOON will spend this winter in Pingtu, China. He will be the only Baptist missionary within one hundred miles of this people, perhaps the only man who can fully and faithfully tell thousands of dying men and women of a Savior. What blessed privileges do the people of America enjoy—a preacher always in easy reach! Let us thank God, and do what we can to send more laborers into the great harvest fields of the old world.

AFTER two weeks' patient searching the officers have found the body of little Irene Hawes, who was drowned by her father in Lake View, Birmingham. There seems very little doubt that the father is guilty of the murder of his two children and his wife. His trial will soon be had. No more efforts at mob violence have been made since the fated Saturday night, in which so many people lost their lives.

THE poor, misguided negroes are fast bringing destruction to their race. In many places during the past six months they have armed themselves to abuse the whites and to resist arrest. On the 16th a mob of negroes in Mississippi fired on a posse of white men, killing five and wounding six others. The whites have gone from every quarter of the state to assist their brethren, and the results are awaited with anxiety.

WE have just learned that a fire in Beckett's large book bindery destroyed a portion of the January number of Ford's Christian Repository, and all of the edition—2,000 copies—of Dr. Ford's new work, a complete ecclesiastical history. In consequence of which there will be delay in filling orders for the latter work. But it will be reprinted at once, and orders filled promptly. The January number of the Repository will be out nearly on time.

REV. J. P. SHAFFER wonders why every Baptist in the state does not send to the Baptist Printing Co. for what job printing he needs. When it is remembered that we work just as cheap, and do as fine work as anybody else, and then use the paper to build up the interests of each church and pastor in Alabama, it does seem strange. Dr. W. C. Cleveland has sent us several jobs, and expresses himself as well satisfied.

IN their reports to conference, recently held in Mobile, the presiding elders report growth in the temperance movement. Except several persons in Montgomery and one firm in Eufaula, no whiskey is sold by any member of the Methodist church. This is pleasant information. Our Baptist churches are fast getting rid of whiskey sellers, and so soon as our city churches get a little more practical piety in their make up they will all go. They should either give up the church or quit the whiskey traffic.

CHICAGO is stirred to a "fever of excitement" on the question of a better observance of the Sabbath. The "Sabbath Association of Illinois" has held an interesting meeting in Farwell Hall, Chicago. The aims of this association are to create a general interest in this question, and to secure to the laboring men their lawful weekly rest day. The agitation of this subject, for some years past, is beginning to bear fruit. Some of the large cities compel the saloons, and other places of business, to close on the Sabbath; but the earnest child of God must, with horror, gaze upon the increasing disrespect shown this holy day by our Southern people. Even in the city of Montgomery saloons keep open doors, and the clink of glasses can be heard all through the day. Cigars, news and fruit stands ply their labors all day long, and drug stores sell anything from a pill to a bill of merchandise. Shall no voice be raised to condemn such action? God's servants must watch as well as pray.

DURING the recent inter state immigration convention Col. E. B. Stahlman, third vice-president of the Louisville & Nashville railroad, was invited to address the house, pending the discussion of railroad rates, &c. His remarks were to the effect that the roads of the South were ready to do all in their power to aid in bringing immigration to our section whenever the people showed that they meant business. Col. Stahlman is a good speaker, and his known success as a business man gives additional weight to his words.

READING between the lines, it seems that the sporting element in and around Montgomery will bring their powers to bear on the members of the state fair association in order to induce them to allow whisky and pool selling on the fair grounds another year. We sincerely trust that the secular press may have the manhood to stand by the managers who are trying to lift our state fair above a simple gambling and drinking concern. The managers cannot afford to take a backward move in this matter. The better element of the state are with them, and they only need the moral support of Alabama's press. Brethren of the quill, what shall we do?

THE Southern inter-state immigration meeting was held in this city last week. There were delegates present from Maryland, Missouri, Kentucky, Tennessee, North Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, and from New Mexico. Many interesting speeches were made, and much valuable advice regarding Southern development in general. A permanent bureau of immigration for the Southern states was appointed. This bureau will be the working committee for the organization. Col. Chilton, of Texas, is chairman of the bureau. He is a very competent man for the position. It is proposed to have headquarters either at Savannah, Ga., or New Orleans, La.

A VERY earnest request is received from a good brother, which is to this effect: An ordained minister holds membership in a certain church, but owing to unfriendly relations with some of the members he will not attend church. He has absented himself until most of the church feel aggrieved. He has no pastoral work. His defence is that, since he is an ordained minister, the church has no right to demand his attendance. Feeling that he may be arraigned for his course he now calls for a letter of dismission. The question is asked, "If it is lawful for a minister thus to act, is it expedient?" In the first place, it is totally unlawful. A preacher is no more than any other church member, and he can be disciplined as others. He should repent and act so as to win souls to Jesus, and not grieve the brethren.

A CORRESPONDENT to the Index asks a question of this import: Bro. J. R. is out of employment; he is too feeble for laborious work, and is offered a position in a store where whiskey is sold in the back portion of the house. He will not be required to attend the bar, except in the absence of the other clerks. Is it right for him to accept this position? His pastor replies, if the brother is required, under any circumstances, to have anything to do with the whiskey he should not take that job. No matter what is our condition, we are never justified in doing that which is morally wrong. The pastor further says, "It is best for us not to be, in any way, associated with those whose business we feel it our duty to antagonize." We further claim that there is no extremity in which a Christian can be placed that can possibly justify him in taking a position where he must, of necessity, work toward tearing down the kingdom of the Lord Jesus Christ. The Psalmist spoke words whose sweetness should ever brighten our lives. "I have been young, now an old, yet have I never seen the righteous forsaken nor his seed begging bread."

PASS THE FRAUD AROUND.

WE dislike to appear in the role of a disturber of the peace, but when it comes to hedging off the rascality of a man claiming to be a Baptist preacher, we feel perfectly at home.

For the past month there has been, in this city, a smooth-faced, neatly dressed young man, calling himself Rev. Allen O'Hara, "the boy evangelist." He claimed to be a Baptist, but filled the pulpits of other denominations nearly every Sabbath. So soon as we conversed with him we spotted him as a "deadbeat." Soon we received a note from Rev. A. J. Dickinson, pastor of the Central Baptist church, Memphis, Tenn., warning pastors against his impositions. Then we inquired into his debt paying proclivities, and learned that the smoothest of promises he had so far gotten his board free. We sent for him, and during the conversation we caught him in several falsehoods. We gave him ample time to pay his bills and show some evidence of honesty. Instead of paying he skipped his boarding house while the family were at supper. Look out for him. He has already been published in the city paper.

## SPECIAL TO DELINQUENTS.

There are three or four thousand dollars in the hands of our subscribers that belong to the editors of this paper. We have repeatedly sent statements to our readers, telling them what they are due. No attention is paid to these reminders by some. Again we send you bills. We send them not for the fun of dunning people, but because that is the business way to get cash when you can't go after it, and because we need it very badly. If our brethren do not respond, there is but one recourse, that is, to stop the paper, and put the several accounts into the hands of banks and lawyers for collection. If you can't send all you owe you surely can remit a portion. If you ever intend to pay, now seems the best time. Soon the demands of the new year will make you feel that you can't spare the money, and we beg you to act now and save further pressing.

We ought to treat newspapers in a business-like manner.

THE town of Leighton, in the Tennessee valley, has been whisky cursed for many years. Many men have lost their lives through the influence of this engine of Satan, but our last legislature wiped out the saloons. During the past year men have violated the law and secretly sold whisky. One poor fellow paid dearly for his transgression. Some negroes got from him just enough whisky to make them unruly, and as he was likely to be detected through their drunken talk, he refused to sell them any more, but they mobbed him and secured all the whisky they desired. Surely, you think, from such a dreadful event, no man would ever think of having whisky sold in any shape. But the whisky men, we hear, hired one of the keenest lawyers of north Alabama and sent him to the capitol to get a repeal of the prohibition law. He effected his work so slyly that it passed before the temperance friends were aware of it. Luckily a noble citizen of Leighton heard of the work of the whisky men and came to Montgomery, and on a presentation of his side of the question the two houses reconsidered the matter and will let the law remain as it is. Before this we have warned people who live in prohibition districts to be on their guard. It is a shame that our lawyers will ever undertake so low and dishonorable a work as to fasten upon a community an evil so disastrous in its results, but since some of them will do it we must watch, and, if possible, checkmate their movements.

## MUST LET PROHIBITION ALONE.

Conversing, a few days since, with a most estimable brother, we were surprised to hear him say, "There is one thing I wish you would leave off in your writings in the ALABAMA BAPTIST, and that is, I wish you would let prohibition alone." Our immediate reply was that we could not do it, as it was a conviction of our life that prohibition was the only effectual plan of getting rid of the saloons. Our brother looked upon it as a political question, about which religious newspapers should be silent. He was a strong Baptist, and favored nothing that looked towards church and state union, and the handling of this question did tend in that direction. Again we answered that prohibition was a legal question, and he could bear us out that in every way the BAPTIST had discouraged any political or partisan mixture in the matter. That we looked upon this as a great social, moral question that must be settled by law, and that no law could be enacted until public sentiment demanded it, and that since the secular papers are afraid to touch the question, only in the most distant manner, the religious paper was almost solely the only power that could work up this sentiment that would demand the wiping out of this deadly curse. We asked, if the religious paper does not lead in this matter, to what source can we look for help? If the secular press will not speak, and the religious press is not allowed to cry out, for fear of trenching on political grounds, how quickly the preacher would be called a stump speaker if he dared to lead the way alone! Our companion confessed that he could not answer the question. This brother was perfectly kind and honest in his criticism, and no doubt has as strong desires to see our land freed from the rule of rum as we have, but he is wrong, we believe, in his conception of the mission of a religious journal. Such a paper must cry out against sin, let it be in high or low places. More sins are committed through the direct and indirect influence of the whisky traffic than from any other cause now apparent. Doubtless, the reader will say, "That is all right; cry out against the traffic as much as you please, but let prohibition alone." But crying against an evil without suggesting the method by which said evil can be abolished, would be equal in folly to the physician who, on every visit to a patient, urges that he is very sick and likely to die if something is not done, and yet gives no medicine. We can't afford to shoot blank cartridges at Satan. Puff and blow won't break down his ramparts; let us shoot shot and shell until the victory has been gained and every saloon banished from our land.

## THE PUBLICATION SOCIETY.

Our forms were ready for the press last week before we saw the article that appears on the outside of this issue, written by Bro. Griffith, of Philadelphia, therefore our editorial criticism concerning the attack of *Kind Words* on the American Baptist Publication Society could not have been influenced by this communication. So far as we are concerned we propose to follow out the line indicated by our editorial of last week. Some writer may now and then express unusual views, while in the employ of this Society, but he does not have many opportunities to repeat this error. The Society is as sound as anything we have, and is worth the best patronage of our people, South as well as North. If the Society makes mistakes, let us in all kindness rebuke the errors, but help the Society. Untold blessing are being scattered each year by the missionaries sent out by the American Baptist Publication Society. Hundreds of Baptist churches are being founded each year through this agency. We belong to the Southern Baptist convention, and feel a good degree of Southern pride, but we trust never to be so narrow as to endeavor to build up our interests by tearing down those of others. We never, in this life, pick out a few detached words of a man's speech and form our estimate of his character, but we look at the general tenor of the life; see what his aims have been. So should we judge this great Society, a few of whose mistakes have been so greatly magnified.

## CHRISTMAS GREETING.

The custom of this paper for several years has been to give a week's holiday to its printers at "Christmas times." We shall not now deviate from the custom, but will let this be our last paper for the year 1888. We have in the ALABAMA BAPTIST office three of the most competent and worthy printers that can be found anywhere. Messrs. Thos. and Emmett Dann have for several years been with the paper. They are perfectly sober, never neglect their work. Except on a few occasions, when the office was moved, they have never failed to bring the paper out on time. They are economical, saving their wages. Last year they bought a lot and had built thereon a very commodious and comfortable home. They live in contentment with their aged and worthy Christian mother. Their third printer is Mr. Jimmie Bayzer. He has been with us hardly a year, but he has proven himself a faithful, pleasant and painstaking employee. Now, while our readers are thanking the editors for giving them a good paper, just remember also that much of our success is due to the fidelity of our workmen. We trust that you all may have a delightful season among your families and friends during Christmas days. Let us thank God from whom all blessings flow, for the return of another Christmas, for such a joyous season.

## FIELD NOTES.

Bro. J. K. Jenkins, of Heflin, sends us eight subscribers. Thanks, brother.

The people of Brooklyn are delighted with Dr. B. H. Crumpton and his family.

Rev. H. R. Moseley, our missionary to Mexico, has more interest now in Alabama, since he found his better half among us.

Bro. T. H. Stout says he is very well pleased with his minutes—the Eufaula. The Baptist Printing Company did the work.

Sister Woody writes from LaFayette that the BAPTIST is a welcome visitor, and she wants to renew before she loses a single copy.

The Indiana Baptist well says: "It is a pity that some preachers never learn that the 'old, old story' is the freshest thing in the world."

Rev. J. P. Hunter, of LaFayette, sends new subscribers and renewals, and writes these cheering words: "I think the BAPTIST in the hands of a pastor's flock is his greatest help."

Our congratulations are extended Mr. Wm. F. Lowe, and Miss Rep. Irwin, of Moulton, in their recent happy marriage. We have known these two young friends for several years, and rejoice in their happiness.

It is a great deal of trouble to write your postoffice and state and describe your business every time you write a letter. Then send us \$1.50 and we will print and send you 500 good note heads; and for \$1.50, as many good envelopes.

Brethren L. R. Wiggins & Son, of Bay Minette, have remembered the Baptist Printing Company with several nice orders. They are enterprising in their ways of merchandising, as is shown by their printed stationery. We wish them large success.

Dr. Biting is said to have made the following announcement. Can't say as to the Doctor's correctness, but he is at Baptist headquarters, he must have good ground for his assertion: "On an average, one Pedo-baptist minister a week, in this country, joins the Baptists."

Among the recent visitors to our office was Bro. A. L. West, of Pickensville, father of our lamented brother, John L. West. He is hale, hearty and strong, is one of the best of men, and we pray that his useful life may be spared many years to the Lord's people.

The good people at New Shiloh church are very proud of their church, as they have just had it neatly painted within and without. Also, they have a flourishing Sabbath-school, under the supervision of their new superintendent, Bro. R. Q. Pryor.—L. M. Bradley, Perryville.

Dr. A. S. McArthur, of New York, desired all denominations to set apart a day, the second Sabbath in December, for a memorial song service in honor of the centennial anniversary of the death of Charles Wesley, the great hymn writer. We regret that the announcement came too late, having been issued Nov. 21st.

Bro. D. S. Martin, of Equality, sent us the minutes of the Central association to print and says we gave him such a nice piece of work that we may count on the Central every time so long as he is clerk. Thanks, brother, we will be ready for you another year, and intend giving you better work than we did this.

The Christmas number of the Boston Musical Herald is freighted with valuable and well digested intelligence for all students of music. Its three choice Xmas Carols will be especially appreciated by Chorists and Sunday-school Superintendents. Subscription price, \$1.00 per year. Address, Boston Musical Herald, Franklin Square, Boston, Mass.

We welcome to our state Rev. F. P. Douglass, who hails from Illinois. He has taken charge of the Avondale Baptist church. He has held a series of meetings with the church in which about 29 were added to their membership. The outlook is good. On December and the pastor united in marriage Mr. A. J. Newell to Miss Minnie L. Houston.

I write this note to say, that I guess I am one of the most comfortably situated preachers in Alabama, as I am now sitting in one of the most handsome rocking chairs it was ever my pleasure to occupy, presented to me by the good ladies of Ocmulgee church. What would poor preachers do but for the working sisters?—L. M. Bradley, Perryville.

The Christmas number of *Book News* (John Wanamaker, Philadelphia) is the crowning issue of the year. It contains a descriptive price-list of over three hundred of the holiday publications, and is illustrated with about fifty representative pictures taken from the most attractive books of the season. There is plenty of news also concerning current literary work. Price, 5 cents, 112 pages.

A brother from north Alabama said that his neighbors complained at the high price of the BAPTIST. The *Baptist Reflector*, they argued, was so much better, and cost only \$1.50. We told the brother that people who talked in that way would not take the paper at half the present price. What they said about the *Reflector* was very good evidence that they did not read the paper. Dr. Robertson gave up his \$1.50 experiment nearly a year ago, and said it was a losing business.

The *Political Science Quarterly* for December contains among its leading articles: A study of the influence of socialism upon English politics; An argument for private enterprises versus public business management; A discussion of the legality of "Trusts." An analysis and criticism of the law of 1887, regulating the electoral count. An account of the practical operation of the official or state ballot system in England, and, A summary of the legal questions which have arisen under the English ballot act.

We were made glad on the 3rd Sabbath in November, notwithstanding we had a gloomy day and a small congregation, when we entered the church, Pisgah, we found that since our last meeting the good ladies had dressed up our church in the latest style. The floor beautifully carpeted, the pulpit neatly furnished with hand some chairs, a nice table and a neat communion service, also the church gave a liberal sum to refurbish the church with hymn books (Baptist Hymnal).—L. M. Bradley, Perryville.

The Alabama Teachers' Journal should be read by every school teacher in the state. It is published by Messrs. Lovett & Dewberry, and is worth more than twice the subscription price of one dollar. Send to Prof. Dewberry, Manager, Montgomery, Ala., for a sample copy, and be convinced of the above statement. These are live men, and rest assured the *Journal* is full of life. They have brought it up to its present high degree of excellence, and the circulation should increase several thousand within the next six months.

Last Sunday was a day of feasting for our church at Hartsell. Our pastor, Rev. J. Gunn, was present and preached, in his usual easy and impressive way, two excellent sermons, so characteristic of this grand man of God. There were three additions by letter—Rev. H. J. Halbrooks and wife and Hon. W. H. Simpson. Our church is on rising ground. Our hearts were made glad by Bro. Gunn accepting the call of our church for next year.—J. I. Stockton, Hartsell, Dec. 7th.

Last Sunday morning Eld. J. I. Stockton occupied his pulpit at Hope well church, near Danville, and preached a masterly sermon. Hope well has been blessed with seventy additions in the past sixteen months, forty-seven of whom were received by baptism. This church has a Sunday-school the year round, conducted by its efficient superintendent, Bro. Ab. Harris, who has stood at his post with untiring energy for the past fourteen years. May God bless him.—J. D. McClanahan, Hartsell, Dec. 4.

Program of the next district meeting of the South Bethel association to be held with Grove Hill church on Saturday before the fifth Sabbath in December, 1888: Introductory sermon by J. B. Small; alternate, E. H. Perry. 1st Subject, Have not Baptists carried their views of church independence too far? J. W. Dickinson, A. J. Hearn, Isaac Grant. 2. Is the law of tithes binding on Christians? J. H. Creighton, W. A. Parker, J. W. Armistead. 3. What is the best method of calling a pastor? 4. Is the present custom of calling pastors annually the best for the churches? J. E. White, S. A. Adams, J. R. Cowan. Doctrinal sermon on Sunday, at 11 o'clock, by W. A. Parker; alternate, A. J. Hearn.—C. J. Miles, Moderator; C. W. Bunge, Clerk.

The next district meeting in the Antioch association will be held with New Prospect church, near Aquila, Choctaw county, Ala., beginning on Saturday, at 10 o'clock a. m., before the fifth Sunday in December, 1888. Program: Devotional exercises; thirty minutes; led by J. L. Causey. A brief recital of interest taken in our respective Christian duties; thirty minutes; led by Jno. W. Brock. Sermon by Eld. Morgan Mason at 11:15 a. m. Recess. Evening session: Subject, The necessity of enlisting, actively, every member in the work of our Master's vineyard; led by C. T. Cooper. The duty of church to pastor and the duty of pastor to church; led by Eld. J. B. Hamberlin. Where in do we as Baptists differ from other denominations? Led by Eld. T. E. Tucker. Preaching at 11 a. m. Sunday, to be determined.—S. M. Tucker.

The following is the program for the first district meeting of the Unity association, to be held at Fellowship church, near Plantersville, E. T. V. & G. railroad, on Friday before the fifth Sabbath in December, 1888: Friday, 11 a. m., sermon by W. N. Hucklebee. Subjects for discussion: Friday evening, Family religion; Saturday, 10 a. m., What is the object of man's salvation? 11 a. m., Individual responsibility; 1:30, Benevolence; 2:30, Woman's work; Sabbath, 10 a. m., Sunday school mass meeting; 11 a. m., preaching. This is the first meeting of the kind that has been held with this church, and we earnestly request all ministering brethren within reach, whether they belong to the Unity association or not, to attend and help us; also all brethren who are willing to help, are invited to come. Write to R. W. Little, Monroeville, Dallas county, Ala., if you desire conveyance from the railroad.—W. J. Rudick, Pastor.

WANTED: District Managers for a profitable business. All time not necessary, but preferred. Small capital (controlled by himself) and best references required. Address, R. H. Woodward & Co., Baltimore, Md.

## Mrs. Emiline L. Warren.

Sister Emiline L. Warren, who was a member at Providence church, was born 23d Dec., 1839, in Houston county, Ga., and died in Geneva, Ala., Oct. 10th, 1888. She leaves a large family of sorrowing children and a husband. She exhibited in her long illness that patience and submission to God's will that characterized her entire Christian life. She was the daughter of the late Nicodemus and Abi Thompson. She gave her life to God's service early, and was baptized into the fellowship of Providence church during the pastorate of L. R. Simms. Her life was exemplary; her death was triumphant. Blessed are the dead who die in the Lord. To the bereaved family we extend our sympathy. Dear children, honor thy mothers example.

J. F. POUNCEY, E. A. THOMPSON, Com.

## My Mother.

I am thankful to God that mother was a Christian, and that she was a blood washed child of God when I was born. All of my life have I been under the influence of my mother; we lived together as one family to the day of her death. I said it long before she died, I repeat it; she was as consistent a Christian as ever I knew in life, the most self-sacrificing mother, the truest friend, the most consecrated wife and church member; none more so among the daughters of men. Her influence over me for good I have felt in every joy and every sorrow. She was always ready to share with me my joys, and equally ready to take my sorrows and distresses and bereavements. In my sickness she nursed me as kindly and attentively all my manhood days as in the days of my youth and childhood.

To my mother the church owes a part of her gratitude for whatever good I may have done, and under God it was my mother that led my roving feet to the cross where my Savior died.

I feel to-day that God hath heard the prayers of my mother in my work in the ministry. My ministerial life was the pride of her life, together with my father, both of them rejoiced more in the success of their only son in the ministry of the gospel of Jesus Christ, than everything else on earth, though my work was small.

My father was a devoted, God-like man. Loved his God and Jesus Christ more than anything else, and when he fell nine years ago, not only did I mourn, but the church and entire country. But the Lord was good to me, and let me keep my mother until on the morning of the 25th of October last she fell asleep to awake no more until the great rising day.

She was born in Kingston, Tenn., Jan. 15, 1823; came to Decatur, Ala., in 1833, and in that community lived until the day of her death. She belonged to the Baptist church at Mt. Pisgah for fifty years. My mother has gone up to join with loved ones in more perfect praise to the name of him who loved her and gave himself for us all. Over there beneath the shade of the tree of life, in their disembodied state, rests my mother with my father, and one sister who left us five years ago, and besides those are five of my dear little boys whom she loved so well on this earth, all in the kingdom, for, said the divine Master, "of such is the kingdom of heaven." We are left behind, dear sister, when one sister and one brother; when life's uneven ways are trod, we will go up and join them in their loved employ.

Farewell, dear mother, though your spirit has gone to the better land, and I so far removed from your last resting place, yet we will meet beyond the river, and on the great rising day our bodies will be raised to dwell together for ever more.

W. B. CARTER.

Brownville, Ala., Nov. 24th.

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