

Alabama Baptist

MONTGOMERY, AUGUST 16, 1894.

Directory for the Baptists of Alabama.

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OUR PAPERS.

THE ALA. BAPTIST, Montgomery, Ala.

PASTORS and churches will be interested in the letter from Rev. H. M. Wharton, on the first page. Supplying evangelists to assist pastors in revival meetings is a new movement, and if it can be made to succeed Dr. Wharton is probably the man to do it.

CHURCH LETTERS TO ASSOCIATION.—We are prepared to supply them to clerks of churches at very small cost. Inclose five cents in postage stamps, and we will send by return mail three of the blank letters. Twenty cents will get one dozen. Don't wait, but send in your orders at once.

EVERY week, no matter how the times are, we must settle with our employees. Reader, if you are behind with your subscription, can't you send us a part of it now? We are not pressing anybody now, but we very much need what is due us. Brother, you have enjoyed the paper for a good while, and we have patiently waited on you. Can't you help us some now in the time of our distress?

MISSIONARY DAY.—The letter from Dr. T. P. Bell in regard to missionary day in the Sunday-schools was in the hands of the printers when we received a shorter announcement on the same subject. Who is vice-president of the S. S. Board for Alabama. We have no doubt that Bro. Harris will take pleasure in answering questions or making suggestions, if called on.

A church member is the last person on this globe that should dare to ask the question: "Am I my brother's keeper?"—Index. Why, bless you, dear enthusiastic brother! there are brigades and divisions of church members who are not giving themselves the least trouble whatever with that question. The way they put it down is, "My brother is my keeper, and he must do the paying and praying and the right living for both of us." No, indeed; that question doesn't disturb them at all.

THE Southern Cultivator ought to be in the family of every Southern farmer. We club the ALABAMA BAPTIST with it for \$2 a year for the two. We are not ashamed of the company we keep, and neither is the Cultivator, as the following from its August number will show:

The Alabama Baptist is an able and progressive journal. A recent issue was illustrated by over fifty pictures of Howard College, Judson Institute, and prominent men of the Baptist denomination. Some of the faces are very familiar, others are of those who have gone to their reward. Among the number is a likeness of Wong Ping San, first native pastor of Shanghai, China, and Keshan, Pail, first Chinese convert. Success to it.

AS ANNOUNCED last week, we print in this issue the reply of Rev. Geo. F. Robertson, Presbyterian, to the criticism by Dr. J. J. Taylor in this paper of June 7 of an article from Mr. Robertson's pen which appeared in another paper. We regret that we have not a sufficient supply of italic letters to follow Bro. R.'s marks, but still it is more a custom than a necessity to use so much type of that kind. In due time Dr. Taylor will pay his respects to the article printed to-day. And now that these two Grecians are engaged in linguistic controversy, college boys both young and old will follow them book in hand to see who best defends his cause. We beg the disputants for the printers' sake to be careful in the preparation of their manuscripts. "When Greek meets Greek" in a newspaper "then comes the tug of war"—for the type-setter.

We have no quarrel with Dr. Eager over his exception to our statement, last week, as to the Sabbath laws of Tennessee and other states. From the legal and technical point of view he is right. Practically and in effect the case is as we stated it. The difference does not make it necessary to resort to polemical athletics.

COMMUNION CENSURE.

Some one asked *Sener*, of the Recorder, to give his "say" on the action of a church that decided to "confine its communion services strictly to its own members." *Sener* responds: If the other Baptist churches round are on the whole trying to behave themselves in a seemly way, it would be well to continue to extend to their members the usual brotherly courtesy. That Paul and Sylvanus and Timotheus communed with the different churches which they and others visited, cannot be doubted. Therefore it is not wrong to invite members of sister churches of the same faith and order to the Lord's supper; and I hope the church will continue to show the customary courtesy to its sister churches. Why not?

A CHEERING VIEW OF THINGS.

Dr. Talmage is always ready to see the bright side of things and give a cheering prophecy. Just as it is healthful to a man when he is depressed about himself to walk about amid the destitution and the suffering, and he will come back thankful to God for all the mercies he has, just so, he thinks, would it do this nation good if it would look across the water and see how other nations have it. So many men in this country out of employment, and yet there is not a country on earth where so many people have productive work as in America. After wages have been cut down to the lowest point, that lowest point is higher than the highest on the other side of the seas. The laboring classes of this country have it 10 per cent. better than they have it in any other country—20 per cent., 40 per cent., 50 per cent., 75 per cent. "No man," says he, "has a heart that more thoroughly bleeds for the people of this country who are out of work and out of bread; still I want all men who toil to understand that America, after all, is the paradise of industry."

AN UNPARTISAN PLEA FOR HONESTY IN POLITICS.

eve of the election, Dr. Eager preached a sermon in which he claimed it not only as the preacher's right, but as his duty, to interest himself in all that concerns the citizen, and most of all, of course, in matters that concern him most vitally; and then made an earnest, though unpartisan plea in behalf of honesty in elections. These public interests, he said, concern us all. They belong to every man as a citizen, and the minister is none the less a citizen because he is a minister. The community's life and moral standards are what they are because of what every citizen contributes toward forming them; and not until these ideals and standards of life receive the stamp of public approval do they pass current among men. No citizen, therefore, be he minister or what not, can escape the relentless pressure of this law, or go free of responsibility in these grave matters. There is nothing more pusillanimous, nothing that fails more utterly of its mission than a praise-loving, time-serving ministry, that sees the sword coming upon the land and sounds no warning—that delusively cries "Peace! Peace!" when there is no peace. "What wonder that the power of the pulpit wanes, and that men point the finger in scorn, if the preacher stands calmly by, shutting his pious lips, while the devil is taking possession of the public conscience and life?"

He rejoiced that all over the land the people were being aroused in behalf of greater purity in politics, that political criminals were being brought to justice, that men were coming to see that there was no line to be drawn between public and private morality, that it was as much a violation of the law of God to steal a vote as to steal a dollar, and that men made rich by the monstrous iniquity of the Sugar Trust were as guilty before God and as deserving of incarceration in the penitentiary as the man found guilty of stealing a mule. The time had come in Alabama, he thought, when Christian men should set their faces like a flint against all false and fraudulent methods in elections, and he trusted not one of his people, or of the Christian people in general throughout the state, would be found countenancing or condoning such crimes on the morrow, or in any future elections. The ALABAMA BAPTIST would say a hearty Amen to all such sentiments and hopes.

THE TORONTO CONVENTION.

Among the delegates to the Baptist Young People's Convention at Toronto, was Bro. Willis Chandler, of Montgomery, and, like all who attended the meeting, he speaks of it in glowing terms of appreciation and praise. Indeed the only discordant notes heard in the general chorus of approval are few and of small significance. One of our Southern weeklies indulges in a little editorial spitefulness over "the figures," and says: "It seems that the chief business of the B. Y. P. U. A. Convention is to count delegates and visitors, and by all means let as many be counted as possible!" Consider *per contra* some other comments of our denominational papers and leaders.

Dr. J. J. Hall, in Religious Herald, of Virginia, says: "That it was a great convention nobody who was present can deny. It was so in several respects—in attendance, enthusiasm, denominationalism and successful management."

The Examiner, of New York: "It was the greatest Baptist gathering ever assembled on the American continent. The numbers in attendance, great as they are, have been the least remarkable thing about it. Far more impressive to the thoughtful observer was the spirit of alertness and earnestness. These young people were not here merely to have a good time, but to do the King's business."

The Baptist, of Baltimore, says: "Our train left Baltimore with 90 delegates from South Carolina, 50 from Virginia, not to speak of a large number who failed to catch our special, 105 from Maryland, and Governor Northern said Georgia would have more than 100 present. In the face of these facts, and many others that could be cited, it is to be hoped that the croaking that has been so plentiful in some quarters, assuring us that the movement had no hold upon the South, will be heard no more."

Texas Baptist and Herald: "There is no more hopeful indication for the good of our churches than this uprising of its younger membership for the study of the Scriptures, the history of our people, and the maintenance of the independent sovereignty of the local churches."

One of the most inspiring and helpful events transpiring in the history of the denomination. Rarely has there been such an aggregation of the representatives of the anniversary in May a present body of men is always present; at the Southern Convention, also, there is always a representative gathering of the leaders of the denomination, but at this July gathering all sections of the country were represented, North, South, East and West. The Young People's movement has been phenomenal in its growth.—*Christian Herald*, Detroit.

A careful observation of the workings of the fourth convention of the Baptist Young People's Union of America, in session at Toronto, of which we give a full report in this issue, leads one to the conclusion that the Union has made rapid strides during the past year and is on a thoroughly sound basis. The manner in which the work of the convention was taken hold of and continued to the end, showed solid ability back of all its movements. The young organization stalked forth as a giant, and its stately step has the "swing of conquest." Mr. Horne's words that the Union needs "no apology or vindication" are very happily and wisely spoken. If there has been any question as to its proper place and strength in the denomination—that question appears to be fully solved. From the 2,000 delegates in Chicago, three years ago, the number has grown this year to nearly 6,000, and this in the face of the singular stress of the times, and the fears kindled by the strike. This is truly remarkable, and gives no faint foreshadowings of what may be expected in the coming years. The addresses were all of a high order, the program containing the names of many of the best young men, but of veteran as well. The movement may well be a matter of rejoicing throughout the whole denomination. God bless the Baptist Young People's Union of America.—*The Standard*, Chicago.

DELINQUENT subscribers will please read this and guess what it means. Bro. J. P. Rockett, of North Birmingham, sends his renewal, which was a little overdue, and adds: "Thanks for your kindness in not stopping the paper, and thanks for the good paper you are giving us." You are quite welcome, brother; we are glad to accommodate an appreciative reader. And now if this brother, who lives where there have been strikes and burnings and disorder for sometime, not others in less disturbed localities do the same?

W. C. Crumpton has become the agent for the ALABAMA BAPTIST, and is now in the field. We bespeak for him the same Christian courtesy accorded the proprietors of the paper.

FIELD NOTES.

Pastor Townsend has been granted a vacation by West Montgomery church, and expected to leave to-day to visit his mother.

Bro. Murphree's strong and practical temperance address is printed in the Family column on the fourth page. It is good family reading. J. N. Hurst, Five Points: I have just returned from Milltown, where Bro. Uphaw is pastor. I never saw a finer prospect for a meeting. The church seems to be in earnest.

Brethren, we are forced to shorten some of your reports of meetings. If we print all the details you send us, there will not be room for what others write.

Selma correspondent of Advertiser: Col. W. B. Crumpton, editor of the Alabama Baptist and president of the Baptist State Mission Board, is in the city.

J. F. Watson, Dothan, Aug. 11: We closed a week's meeting at Pansey to-day. It was the best meeting the people have witnessed for fifteen years. Twenty additions, with others to follow.

G. A. Burns, Bartlett, Texas, 8th: I write to tell you about our good meeting at Pecan. We had services ten days and there were 65 additions to the church, 55 by baptism and 10 by letter and restoration. Praise the Lord!

A. E. Burns, Tusculuma: Rev. M. H. Lane, D. D., reached Tusculuma Saturday night, and began a series of meetings yesterday (Sunday) under auspicious circumstances. Bro. L. preached two powerful sermons yesterday to large and eagerly attentive congregations. The meetings will continue for ten days or two weeks. Brethren, pray for us.

Rev. W. T. C. Moseley, who was well known to many Baptists in South and Southeast Alabama, died recently in Georgia, but not many miles from his home in Euflaula. He was attacked while conducting a protracted meeting, and could not be carried home. He had done well for the Master, and was highly respected.

J. P. Hunter, Natusulga: We began a series of meetings here Saturday. Rev. H. C. Sanders, of Brewton, is with us. He was president of the school here for five years, and accomplished much good for the people. He preached day and last night. Rev. J. J. Willis, of Auburn, is also with us. We hope to have a good meeting.

Mrs. C. J. Reid, Warrior: We had a series of meetings in July at New Bethel church, five miles west of this place, which closed at the water's edge after the baptism on Thursday, the 19th. Baptized 8, received by letter 1. Pastor J. W. Lee was present, but brethren J. A. Owens, G. B. Powell and S. C. Purcell did the preaching. We have had a good Sunday-school and prayer meeting all the year.

F. G. Mullen, Renfro: I held a nine days meeting at Tallassee-hatchie. There were eight additions, and the meeting closed with a number asking for prayer. The church was revived, Dr. W. Wilkes did most of the preaching. The sermons were a great treat to the congregation. The Doctor is one of the strongest preachers in the state, and is deservedly popular at home and abroad.

The meetings at the Nickels mission, on Decatur street last week, were well attended and the interest gratifying and stimulating. They were conducted by Bro. Gay, but Bro. D. C. Batchelor, who has recently shown very fine gifts as a Christian speaker, did the preaching. He will be quite an addition to our ministerial force in Alabama. As a result, six persons announced intention to unite by letter with Adams Street church.

A. J. Preston, Mellow Valley, Aug. 10: We are now in the midst of a glorious meeting at old County Line church, Clay county. My brother, W. H. Preston, is pastor, and he has been doing good faithful work this year. We have had ten accessions and are expecting as many more. There were twenty-five penitents last night. I leave this morning for Mt. Moriah and Goodhope. A full report of the meeting will be sent you.

President Woman's Central Committee: Please take special note of the progress made by W. M. U. of Alabama toward liquidating the Foreign Mission Board debt. From time to time statements will be made in this column and in that of the Central Committee. As the "King" not indulge in the laudable ambition of being the very first of the debt? Let us bestir ourselves and bring in the last \$100 this month.

We have received from the publishers, Messrs. Roberts & Son, Birmingham, some of the printed pages of Riley's History of the Baptists of Alabama. There is not enough of it to justify us in writing a criticism even if we desired to do so. These pages show that the work is well under way. The book will be ready for delivery about the middle of October. The Baptists of the state have been looking for it with eager interest, and we feel that they will not be disappointed. The book will contain about 500 pages.

W. J. D. Uphaw, Lineville: The Lord be praised for the gracious meeting just closed at the Baptist church at this place. We had 24 accessions, 21 by experience and baptism. Among the number baptized were my two daughters, and many other lovely daughters of my brethren. We had the efficient aid of Bro. A. J. Preston, of Decatur. He is a solid gospel preacher. We enjoyed his services so much. Bro. Preston was once the pastor of this church. The people appreciate him very highly. May God ever bless him in his work.

The Baptists of Montgomery expect to begin a tent meeting on the first of September. Through the kindness of Col. Roquemore they have been given the use of the lot at the corner of Washington and Perry streets, generally known as the Vanderveer property. Revs. D. L. and John F. Purser, of New Orleans, are expected to take a leading part in the meetings. It is expected that this will be a work of great importance not to the Baptist churches only, but to the whole city. Let supplication be made now for the Spirit's presence and power.

S. O. Y. Ray: We had a fine meeting of Mobile Association. All the churches except one or two were represented. Bro. R. L. Maupin was elected moderator and McGaughey, clerk. We had Bro. W. M. Harris, of Greenville, with us representing the State Mission Board. The brethren gave him to understand if he represented Bro. Crumpton he would have to spread himself, and so he did.—Bro. Lombard made a good mission report.—THE ALABAMA BAPTIST was represented, and quite a good list of subscribers obtained.—I enjoyed my visit very much; met many of my old friends. We were disappointed in the way of Bro. Dr. Shell reports a good outlook for Palmetto Street church.

L. C. Cooper, Hatcheechubbee: Our church closed its annual series of meetings last Friday. Bro. Benton was assisted by Bro. J. M. Waller, of Columbus, Ga., who is an able and eloquent preacher. There were but three additions, but the church was very much revived and strengthened. Brethren Waller and Benton ordained Bro. R. B. Adams to the office of deacon, and from the start that Bro. Adams has made we predict that he will make a model deacon.—The Harris Association meets with our church on Friday before third Sabbath in September, and we extend to you, Bro. Editor, and all good workers for the cause of Christ, a cordial invitation to attend.

J. J. Hagood, Bragg, 6th: A few days meeting was held at Farmersville, Lowndes county, which commenced 2d Sunday in July. Our cause was strengthened; two were baptized into the fellowship of our church, and several professed conversion and have since united with other churches. Bro. I. A. White did the preaching, and did it well.—On the 5th Sunday in July Bro. Sidney Catts came and assisted in a meeting at New Bethel; two additions to the church.—Yesterday was our day at Mt. Willing. Two united with the church. These two, with one other who joined a month ago, were baptized. Our protracted meeting at Mt. Willing follows the association. We are praying for a good meeting and expect to be greatly blessed. Dr. Hale is expected to be with us.

W. M. Blackwelder, Furman: We closed, a few days ago, an interesting meeting held with my church at Pleasant Hill. Bro. J. B. Powell, of Forest Home, preached for us during greater part of the meeting. His preaching was "in power and demonstration of the spirit," and was much enjoyed by all. Six accessions to the church.—By invitation of the church at Carlisleville I held a meeting there beginning on the 5th Sunday and closing the following Friday night. Six received by baptism and one by letter; the church much revived. This church has been pastorless since Bro. W. G. Curry left them. May the Lord guide them in the choice of a pastor to lead them in garnering the sheaves ripe for the harvest.

For the Alabama Baptist. "Assault with Intent to Crack." BY REV. GEO. F. ROBERTSON.

"A nut for Baptists to Crack," recently contributed by the writer to the Christian Observer, has been cracked as J. J. Taylor, of Mobile, Ala., claims in the ALABAMA BAPTIST of June 7. It was only an assault with intent to crack. He seems to forget that in denial one may betray as gross ignorance as in assertion. My assertion was not based on the two illustrations given, as he would lead his readers to infer. He finds an exception, and charges me with ignorance of Greek. He must know all about it.

My article showed that eis does not always mean *into*, even with a verb of motion, but sometimes means *to*. According to Young's Analytical Concordance eis is rendered to some 250 or 300 times. Mr. Taylor demands my authority. Weiner's New Testament Grammar, page 430, says: "Still more simple is the construction of verbs compounded with eis, such as eis-erchasthai, viz: they uniformly repeat eis; i. e., the rule is to repeat eis." Liddell & Scott's Greek

Concordance shows that, "the usual construction (i. e., the rule) is to repeat eis with the accusative." Robinson's Lexicon of the New Testament says under eis-erchasthai: 1. Of persons, construed with eis with accusative of place. 2. Figuratively of persons with eis with accusative of state or condition. 3. Of things to enter in or into. . . . Matt. 15:11 and Acts 11:8. In both references eis is doubled. But it may be that all these authors are ignorant of Greek.

Mr. Taylor gets his cause into bad shape. His exception is used as a basis of a flat contradiction. Dr. Conant (Baptist) in Baptizein, pp. 91-92, claiming all the while that baptizo means to immerse, says: "The word is construed in connection with the immersing substance as follows:

"1. With the preposition *into* before the name of the element into which an object is plunged or immersed, expressing fully the act of passing from one element into another.

"2. With the preposition *in* denoting locality, or the element in or within which the act takes place."

Of his several illustrations one will suffice: Mark 1:5, "were all immersed (baptized) in the river Jordan," i. e., according to Dr. Conant, there was a penetration of the water, a passing from one element, air, into another, water. Now look at Mark 1:4 (a passage which Dr. Conant does not discuss at all), "baptizing in the wilderness." This is by no means clear to a candid mind, for he was after baptizo, and this word appears there. Note the contrast: Mark 1:4: baptizo en to eremo. Mark 1:5: ebaptizonto en to Jordan.

The wilderness being the element into which the baptism is effected, and as baptizo always meaning to immerse, the candidate passed from one element, air, into another element, the wilderness. Dr. C. says that en with the dative shows the element into which, etc., and further, Rule 3, p. 93, in Baptizein, "With the dative alone, etc., it is in every case construed with the local preposition *in*," and to illustrate further he refers to baptizing in the Holy Ghost. Of course he would have us understand that there is penetration of the Holy Ghost. In Matt. 26:55 we read, "shall perish with the sword," en machaira-en with the sword. The sword is that element into which the victims penetrate. But does the victim penetrate the sword, or the sword the victim?

Mr. Taylor denies that there is a doubling of eis in John 20:8. He gives only the first clause. Did he read all the verse? and if so, why did he not quote it all? The whole verse shows that his reference to this verse is not favorable to his cause. Notice how eis does occur twice: "Tote out eisethen kai ho allos mathetes, ho elthon protos eis to mnemeion." If Mr. Taylor is correct, and one eis got John into the tomb, the only correct rendering of this passage then is this: "Then went in that other disciple to say, he went in when he was already in, and he went in first, though John tells us Peter went in first. One eis brings John to the tomb as in verses 3 and 4, and the other eis brings him into the tomb. Read it this way: "And then that other disciple, the one who came first to the tomb, went in." I quote from Mr. Taylor's rendition on this point: "This new candidate for grammatical renown cites two cases of the repeated preposition as a basis for his rule. The first is John 20:6, where 'Peter eisethen eis (went into) the sepulchre,' the preposition being used only once. So according to this linguistic luminary lately arisen upon the Alabama horizon that other disciple did not go in at all. How did John the Apostle make such a mistake?"

This "linguistic luminary lately arisen" happened to know enough of the Greek not to take John into the tomb twice in one act, as does the translation of this erudite Baptist. The question is not how that John the Apostle made such a mistake, but how did so learned a linguist as Mr. Taylor err so egregiously? Truly such linguistic splendor eclipses all lesser "linguistic luminaries."

He refers next to the demons entering into the swine, and says Matthew's account of the same circumstance gives only one eis. His using an exception to deny a rule, for Mr. J. J. Taylor as guide and authority, the head and first of Baptist scholars, Dr. Conant, is ignorant of Greek. Dr. Robinson, quoted above, has been considered authority in such matters, speaks of the rule as I gave it, and instances demons entering into persons and swine. Exceptions do not contradict. The trouble with Mr. Taylor is he uses an exception to contradict my statement of a rule, while Dr. Conant makes a rule out of an apparent exception. In the New Testament en is translated at 102 times, by 120 times, and while it is rendered in a great many times, comparatively few by Dr. Conant as he uses en in connection with baptism. But Dr. Robinson was a Presbyterian, he doubtless knew nothing of Greek—simply a "linguistic luminary."

Quoting further: "As Mr. Robertson does not seem to be familiar with 'the Greek language,' let us go back to the fifth chapter of Mark, a part of which he claims to have read. In the 13th verse it is said of the hogs, after the devils entered into them: 'The herd ran violently down a steep place into the thalassan (into the sea),' only one eis being used. In recording the same occurrence Luke also uses only one eis. So according to Mr. Robertson's rule the hogs did not get into the sea at all. Matthew, Mark and Luke were not infallible of themselves, but in these records they wrote by the inspiration of the Holy Ghost. They made no mistake in failing to double the eis; and yet the hogs were drowned. So in trying to avoid the baptism which the Lord commanded, this learned Presbyterian has made out a case of drowning on dry land. Probably in his next he will inform us that it was a herd of gossings, instead of a herd of swine, and that the little things held up their heads and were strangled by a shower of rain. Gossings do that way sometimes. And then his next 'nut for Baptists' will be: 'How will Baptists account for the gossings?' Ah, there's the rub, the gossings!"

The eis ten thalassan brings the hogs to the sea, as erchomai eis to mnemeion (John 20:3) brought Peter and John to the tomb. In the latter there was not a penetration, and there is not necessarily penetration in the former. Apethanon tois hudasin, however, tells us that the swine perished in the waters. And now I imagine Mr. Taylor's chuckles of delight as he doubtless thinks baptizo settles the question for those who go down to the water—*they were drowned!*

Conant (Baptist) insists, the meaning of baptizo is adhered to without any addition. According to the mode of the Holy Spirit's baptism one could go eis to hudor, i. e. to the water, and be baptized by affusion, and no difficulty in interpretation. In Dr. Conant's Baptizein, pp. 88, 89, he says: "The word immerse, as well as its synonym immerge, &c., express the full import of the Greek word baptizein. The idea of emersion is not included in the meaning of the Greek word." According to this statement, baptizo would be as expressive and correct as apethanon tois hudasin. So that it may read, epi ten thalassan kai ebaptizonto, i. e. they were immersed and not withdrawn and therefore "were choked in the sea." No one can be baptized, according to Dr. Conant, by immersion without adding that which does not belong to the word, viz., the act of emerging. Did Mr. Taylor notice how Mark puts this? He says (ch. 5:13) the herd ran down to the sea—eis ten thalassan—and then "were choked in the sea"—en to thalasse. How does this critic of mine regard this doubling by the inspired evangelist?

But Mr. Taylor talks about gossings. I suppose he refers to the gossings take to water so naturally. Now if Dr. Carson, a Baptist authority, can get a "dry dip" for the Israelites as they passed through the Red Sea "upon dry ground," what may not happen to hogs and gossings? If Dr. Conant gets his candidates from one element into another by the use of en with the dative, and dips them into the wilderness (en to eremo), and from his standpoint that is the unavoidable conclusion, those gossings need not take to water, or have even a shower in order to drown. This wonderful feat could be accomplished, I suppose, where Dr. Carson "dry dipped" the Israelites, or the wilderness. But if he insists that eis always means *into* in the sense of penetration, and/or will compel him to say that Mary went *into* Jesus' feet—"she fell at His feet"—epesen eis tous podas. Here is motion toward, with the preposition eis. She surely went down into His feet!

The term "modern Baptists" seems to rile the brother. I quote his closing paragraph: Mr. Robertson seems as unfamiliar with history as he is with "the Greek language," referring contemptuously to "modern Baptists." But Moshheim, the famous historian, who was professor in the University of Helmstadt for twenty-five years, and afterwards Chancellor at Goettingen, in his Church History, p. 490, says: "The true origin of that sect which acquired the designation of Anabaptists, by their administering anew the rite of baptism . . . is hid in the depths of

antiquity." In addition to this Dr. A. Ypsil and Dermont, appointed by the King of Holland to write an account of the Dutch Baptists, says: "The Baptists may be considered as the only true Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrine of the gospel through all ages."

"Now take your choice between these eminent scholars on the one side and the Rev. Mr. Robertson on the other. Either they are in error, or his sneer about 'modern Baptists' is gratuitous." I assure the brother I had no thought or feeling of contempt in saying "modern Baptists." Had he written "modern Presbyterian" I would have thought of those living now in contrast with those who lived long ago. I didn't think that John the Baptist, John Bunyan, or even Roger Williams would be called on to crack that nut. If, however, Mr. Taylor insists on being called ancient, I care not. But Baptists of to-day are so unlike the so-called Baptists of Christ's time that it seems to me "modern Baptists" is an apt expression. They claim Christ and his apostles as exemplars. Jesus commended, i. e. partook of the passover eighteen years before he was baptized, reversing the order of immersionists of to-day. Letting baptism take the place of circumcision as the Lord's supper takes the place of the passover, the Scriptural order is maintained, and the children kept in the church of the living God, where he designed by the terms of this everlasting covenant they should be. Jesus was baptized in (?) living or running water, and not in a stagnant pool of dead water. The apostles also practiced household baptism. "Modern Baptists" is a good expression, and no contempt meant.

Moshheim is put on the witness stand and testifies to the origin of the Baptists, that "it is lost in antiquity." How relieved I feel! I had always doubted that John the Baptist led the Baptist procession, and especially since Paul, the great apostle to the Gentiles, rejected his baptism (Acts 20). And now this witness, relied upon by Mr. Taylor, tells us it is not known when the Baptists began. If they do not know *when*, can they tell *how* they began? And if not known when and how, this Baptist's own witness taken as authority, is there not reasonable ground for doubting the scripturalness of their origin and claims? This is another nut to crack.

We Presbyterians disdain any obscurity. We put the Bible on the witness stand and challenge the world to discredit its testimony. We also challenge a scriptural definition of *baptizo*, such as we Presbyterians rigidly adhere to. We find the church in the family, in the church's strength. The family is such an honored and ancient institution that John the Baptist is comparatively modern. I am entirely satisfied with the Biblical origin, polity and faith of my church, and leave the brother in the deep obscurity of his church's origin, with the hope that if he does not know whence he came, he at least knows "where he is at," and whither bound, and all said in infinite good humor.

For the Alabama Baptist. Ebenezer Revived.

We have just closed a meeting of days at this place. Old Ebenezer church was greatly revived and built up in the strength of the Lord. This church has not been visited by such a gracious revival in forty years. The membership was doubled, twenty-two being received into the church, sixteen by baptism. Our pastor, Rev. G. W. Harrison, was assisted by Bro. J. M. Loflin, and we were made to feel that their preaching was accompanied by the power of the Holy Spirit. We rejoice that Zion is now on the onward march in one of Satan's strongholds—that the clouds that have hung so long like a pall over us have cleared away, and our prospects are brighter than for years past.

We have a good Sunday-school, and have reasons to believe that it will grow in interest in the future. C. A. DAVIS.

Hardaway, Macon county.

For the Alabama Baptist. Another Campaign.

Dear Baptist: The second district of the Tuscaloosa Association met with Northport church Friday, August 3d. The meeting was not largely attended, but was full of interest. We have just passed through an exciting political campaign. Now we have inaugurated another which begins to-day at Mt. Olive church, in which we are going into every community in the county and have an all-day meeting. Stump the county for Christ. Missions and Sunday-schools will be prominent in this campaign.

J. H. CURRY. Northport, Tuscaloosa county. Please remember the ALABAMA BAPTIST, also, brother. Appoint some one at each meeting to work for it.—Eds.

"We must taste the gall if we want to taste the glory; if justified by faith, we must suffer tribulation. When God so saves a soul, he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God, but all he permits them to do is to suffer for his sake."—McChayne.

Scrofula, humors and all diseases caused or promoted by impure blood or low state of system, are cured by Hood's Sarsaparilla.

Birmingham Conference.

Pratt City—Large attendance at prayer-meeting. Pastor preached at 11 a. m. to a large congregation. Text, "Thy kingdom come." One hundred and thirty in Sunday-school. No service at night. Pastor goes to Clanton to assist Bro. Lowrey in a meeting.

NOTHING STRANGE.

Intelligent people, who realize the importance of the blood in keeping the body in a normal condition, and nothing strange in the number of diseases Hood's Sarsaparilla is able to cure. So many troubles result from impure blood, the best way to treat them is through the blood. Hood's Sarsaparilla vitalizes the blood.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation.

To Texas.

The Queen & Crescent Route is the direct route to Texas and the Southwest. It is the shortest line to Southern Texas, the only line to Texas which is all under one management. The only line giving choice of two routes, via Shreveport or via New Orleans. Equipped with solid vestibuled trains to New Orleans, and through sleepers Atlanta and Birmingham to Shreveport. Close connection at either point with through service of Texas lines.

OUR RATES ARE AS LOW AS ANYBODY'S. Ask any agent for full particulars, or address:

A. J. LITTLE, Div. Pass. Agent, Read House Block, Chattanooga, Tenn. J. R. McGREGG, Trv. Pass. Agt., 2005 1st Ave., Birmingham, Ala.

Cheap Trip to Washington, D. C.

The tickets sold by the Southern Railway to Washington, D. C. and return at the special low rate of one fare, have been extended to September 15, instead of September 6th. This will be of great advantage to any who wish to take the trip. The tickets will be on sale at all important stations August 23d to 28th, at the very unusually low rate of one fare for the round trip. While the rate is made especially for the Knights of Pythias, states and churches, it can be purchased by any one desiring to take advantage of the rate.

How to Get Good Teachers.

School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

WANTED! A position as Teacher

by a young man, with several years experience. Address: J. M. Dewberry, Montgomery, Ala.

WANTED! A position as Teacher

by a young lady who is a full graduate of the Judson Institute. Address this office.

THE BEST PLACE TO HAVE

Your Shoes made to Fit the Foot is at FRED JANSSON'S, Cor. Commerce and Bibb, Under Sims & Co. Repairing neatly done.

BROWN'S IRON BITTERS

Cures Dyspepsia, Indigestion & Debility.

Harvest Bells.

In round and shape notes, is a Baptist Song Book endorsed by thousands of pastors, churches and evangelists. Sample 75 cents. W. E. PENN, Eureka Springs, Ark.

If you feel weak

and all worn out take BROWN'S IRON BITTERS

The Queen and Crescent Route

Invites inquiries in regard to Summer Resorts on its line: in the picturesque mountains of Kentucky, Tennessee and Alabama. The line passes near famous battle fields at Mill Springs, Mission Ridge, Chickamauga and Lookout Mountain. They are surrounded by charming summer resting places at Burnside, Cumberland Falls, High Bridge, Rugby, Rice Springs, Lookout Mountain, Springville, Ala., and other points. Low railroad rates—Charming mountain homes—Perfect rest and quiet. We invite correspondence, cheerfully giving the information desired, for the purpose of having you arrange to spend your summer recreation on our line. W. C. RINEARSON, G. P. A., Cincinnati, Ohio.

Excursions to Michigan.

On September 17th, the Queen & Crescent Route will sell tickets to certain points in Michigan at One Fare for the Round Trip, good twenty days for return. Inquire for further particulars to any Q. & C. Agent, or address: A. J. LITTLE, Div. Pass. Agent, Read House Block, Chattanooga, Tenn. J. R. McGREGG, Trv. Pass. Agt., 2005 1st Ave., Birmingham, Ala.

Knights of Pythias Conclave.

A magnificent gathering of the Knights of Pythias will be held in Washington, D. C., beginning August 27th. Tickets on sale August 23-28. Line will be put on sale August 23-28. Only one fare will be charged for the round trip. In addition to the regular train service, special trains and special through Pullman and other cars will be run for the accommodation of special parties. No man's education is complete unless he has visited the National Capital, and would be well for all who can take advantage of this opportunity. S. H. HARDWICK, Asst. Gen'l. Pass. Agt., Atlanta, Ga. W. A. TURNER, Gen. Pass. Agent.

Montgomery Churches.

Adams Street—Good attendance at morning service, and house full at night. One received on profession of faith at morning, and several asked for prayer at night. Sunday-school attendance and interest good. Pastors Gay and Townsend are working and praying for a good meeting in September.

For the Alabama Baptist.

The Christian Sabbath and Statute Law.

Editor Ala. Baptist: One thing in your excellent editorial on the Capps case to which your attention was called by the Religious Liberty Association, I am inclined to call in question. You say "the people of Tennessee, like those of other states, by statute law, recognize the Christian Sabbath as God's holy day, and they declared that certain things must not be done on that day." The italics are mine and call attention to the point in question. Did the people of Tennessee, or did the people of other states, by statute law, recognize the Christian Sabbath as God's holy day, and, on that ground, declare that certain things must not be done on that day? Has the state as such the right to recognize any day as a sacred day, on that ground to prohibit certain worldly employments? The question is not as to what has been the case in other lands where church and state are united, but has any state of our Union any such right, according to the genius of our government and the great principles of religious freedom which underlie it? Or as a matter of fact, has any state of our Union set up such a claim, or pretended to exercise any such right? Has Sunday legislation succeeded upon any such ground? I think not. The legislature has no right in this free country to enforce religious days more than religious doctrines. It has nothing to do with any day or doctrine because it is religious. The religious element which is brought into discussion in such cases has no proper place in them. By the very constitution of our government the religious element is withdrawn from legislative interference, either one way or the other. And, without stopping to examine the statute of Tennessee in question, I do not hesitate to say that if it stands upon the statute book avowedly for the maintenance or protection of Sunday as the "Christian Sabbath," it cannot be upheld, any more than could a law forbidding labor on Saturday, because it was the sacred day of the Jews. Such a statute is essentially a civil regulation, enacted upon civil and not religious grounds. It fixes a period of rest for the people, not because the Bible commands it, but because the state adjudges it good for the physical and moral well-being of the people. As a

For the Alabama Baptist.

Dr. Purser Corrects.

Bro. Editor: Seeing in this week's issue of your paper that I had been too sick to go on with the meeting in Laverne, I write to correct you. I was quite hoarse, and feverish for several days, but did not miss a single service.

The pastor preached an excellent and appropriate sermon Saturday night, but I was present at the time. The meeting was a success under God. The excitement of a barbecue on Saturday and the election Monday, with reports coming Tuesday and Wednesday, did not prevent the people from attending the meetings, and the Lord blessed them. The members of the church were divided between Oates and Kolb; but in spite of the excitement and the undivided interest that some of them manifested in political affairs, the Lord added six to the church for baptism, and as many more were expected to join. I was telegraphed to come home to bury one of my members, and had to leave Laverne Wednesday evening. Bro. Dunaway was present, and I suppose the meeting was continued through the week, and that you will hear from the pastor or some one else.

D. I. PURSER, New Orleans, Aug. 17.

For the Alabama Baptist.

Report from Dr. Crumpton.

Meetings at Arkadelphia, Flomaton and Brooklyn—Colporteur—Rev. Riffe—Colporteur and Missionary Taylor—Crops—Canebrake Association.

For the Alabama Baptist.

Time and Place of Meeting of Associations.

North Alabama—Reheoboth church, Jackson county, Friday before 4th Sunday.

Shelby—Mar. Hill, Jefferson county, Wednesday before 1st Sunday.

Tuscaloosa—Cottondale, Tuscaloosa Co., Wednesday before 2d Sunday.

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For the Alabama Baptist.

Bro. Pinckard's Report.

Bro. P. L. Moseley is one of the best preachers in Alabama. He gave us some fine sermons at Pine Level. A gentleman there is reported to have said: they were the best he ever heard. We are truly glad the church there is in such good spiritual condition. We had baptism Sunday morning.

In the afternoon (5th Sunday) I went to Ramey through a hard rain and preached at night at the beginning of our meeting. Whooping cough and other sickness, with threatening weather, appeared to place us at a disadvantage, but the Lord was with us, and the meetings increased in interest. On the afternoon of the first Sunday we baptized two young ladies and three young men. One other joined at night. The church is revived and strengthened. The town generally felt the meeting.

On account of the meeting at Ramey, I could attend the session of Troy association at Orion for only one day. I regretted exceedingly to be absent, but felt that I must. The association was certainly a success. There were large congregations and fine speeches and preaching. Bro. L. M. Bradley, of Brundidge, won the hearts of the people, and Dr. Harris, of Troy, is reported to have preached on Sunday the biggest sermon ever heard. The old Salem church (at Brundidge), so long not connected with an association, joined the Troy, which is doing a good work. It is said that the collection on Sunday was nearly \$30. Bro. Jesse H. Dickson, of Pine Level, was there, took an active part, and his like and black-board exercises for the Sunday-school were delightful. Among the best of meetings of the association was the one just held.

A. E. PINCKARD.

For the Alabama Baptist.

Rev. J. D. Dickinson's Work.

Dear Baptist: Please allow us space in your paper to say that we are grateful to the white Baptists of Gadsden and surrounding community for giving us such a Christian worker as Bro. Dickinson to work among us. He came to our city on the 6th of August and has been doing a great work. He organized, and has made us happy. He is having a successful meeting. Our hearts burned while he unfolded the Scriptures and showed us our duties as Baptists. He was assisted by several of the brethren. We have had a number to join us, and several conversions. We shall never forget the kind words that he has spoken to us.

On Tuesday night it was almost the happiest moment of my life, for they all showed by their actions that God was with them, and would never be forgotten.

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On August 2d, at Pleasant Hill,

Dallas county, Mr. J. P. Maxwell, of Alexander City, and Miss Ola Rice, of Pleasant Hill. This quiet marriage at the home of Miss Nancy Fall unites a young groom of sterling worth and integrity to a young lady of rare grace and refinement. Their hosts of friends here and elsewhere, headed by the writer, wait to their best wishes for long life and a prosperous voyage.

SIDNEY CATTS.

As the flower is gnawed by frost, so every human heart is gnawed by faithlessness. And as surely, as irrevocably, as the fruitfall falls before the east wind, so falls the power of the kindest human heart if you meet it with poison.—Ruskin.

That Tired Feeling

Hood's Sarsaparilla Makes the Weak Strong.

"I cheerfully announce the facts of a course of treatment with Hood's Sarsaparilla. I was troubled with a dull headache and tired feeling. I am employed by the St. Louis & San Francisco Railway and was out in all kinds of weather. I began to take Hood's Sarsaparilla and after taking six bottles I felt perfectly well and had a good appetite. Hood's Sarsaparilla is a good blood purifier and I gladly recommend it." E. T. TRIMMER, Missouri. Be sure to get Hood's and only Hood's, because

Hood's Sarsaparilla

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

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Send for Circulars. K. H. HILL, Secy. & Mgr., Cincinnati, Ohio.

BELLS

Sell Alto Church and School Bells. Send for Circulars. K. H. HILL, Secy. & Mgr., Cincinnati, Ohio.

B. & S. BUSINESS COLLEGE,

LOUISVILLE, KY. Send postal card for circular.

VANDERBILT UNIVERSITY,

NASHVILLE, TENN. Next Session opens September 19th. Full graduate as well as under graduate courses. Seven departments—Academic, Engineering, Literary, Law, Medical, Theological and Music. Send for Catalogue.

Alabama Normal College for Girls.

Livingston, Sumter County. The only Normal College in the State where GIRLS ONLY are received, and where they are lodged in the college building under the care of the principal. Normal, Literary, Industrial, Art and Music Departments. Last year the Principal added to the advantages

SEWING AND COOKING.

It is the aim of the Principal to give to the girls of the State

The Highest possible advantages. At the lowest possible rates. Tuition free to girls intending to teach in this State. Board low. For further information address

THE PRINCIPAL, MISS JULIA S. TUTTILER.

EAST LANE ATTORNEY,

FOR GIRLS. New Buildings, Heated by Steam.

Delightfully located on Athens Emancipation College, with a full corps of teachers, specially fitted for their work in the Literary, Music, Art, Voice Culture, Elocution, Typewriting and Stenographic departments. Since founded the enrollment has averaged each year 186 pupils. It has fifteen actual teachers, besides officers. Boarding department under the care of the President and his wife, who look carefully after the moral and religious training of the pupils. For illustrated catalogue address

Solomon Palmer,

PRESIDENT, East Lake, Ala.

Richmond College

RICHMOND, VA. The next session begins September 20, and continues nine months. Expenses of a resident student, embracing entrance fees, tuition, board, fuel, lights, and washing, about \$25. Of a non-resident student, about \$38.50. Tuition in Law School, if both classes be taken, \$70; if only one, \$40. The scheme of instruction embraces the independent Schools of Latin, Greek, Modern Languages, English, Mathematics, Philosophy, and the Professional School of Law. Provision is also made for systematic instruction in the Art of Expression. The courses of instruction in the Academic Schools lead to the Degrees of Bachelor of Science, Bachelor of Arts, and Master of Arts; in the Law School, to the Degree of Bachelor of Law. For Catalogues apply at the bookstores of the city, or address

B. PURYEAR,

Chairman of the Faculty.

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LEXINGTON, VA. 6th Year State Military, Scientific and Technical School. Thorough Courses in general and applied Chemistry, and in Engineering. Confers degree of graduate in Academic Course, also degrees of B. S. and C. E. in Technical Courses. All expenses, including clothing and incidentals, provided at rate of \$35.00 per month, as an average for the four years, exclusive of outfit. New catalog report Sept. 1st. GEN. SCOTT SHIPP, Sup't.

Agnes: I Wanted

—FOR—

HISTORY OF THE BAPTISTS

—OF—

ALABAMA

By REV. B. F. RILEY, D. D.

We want an Agent in every county in the State to sell above work. Liberal commissions. ROBERTS & SON, Birmingham, Ala.

Whereas, God in his allwise providence

deemed it wise and good to remove from our midst our beloved brother, Frank Hendrick, a consistent member of our church, a faithful teacher in our Sunday-school, exceedingly prompt in all his duties, and true to all his obligations; therefore be it

Resolved, That in his death our church and Sunday-school have lost one of their best members; our town and community an honest and upright citizen; his neighbors a good friend, in whom they could place implicit confidence.

Resolved, That this Sunday-school tender its deepest sympathy to the bereaved family, and heartily recommend his example to all who know him.

Resolved, That these resolutions be spread on our minutes, and a copy sent to the ALABAMA BAPTIST for publication.

Z. R. TRAMMELL, JODIE PERKINS, Committee.

Brundidge, Aug. 5.

ALABAMA MILITARY INSTITUTE.

Select and limited. First-class in every respect. Trains the whole boy. Send for catalogue. W. D. PONTIUS, Sup't., Tuskegee, Ala.

WASHINGTON & LEE

UNIVERSITY, Lexington, Virginia. Academic: Law, Engineering. Opens Sept. 13. For catalogue address G. W. C. LEE, President.

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