

# ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 21.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA.

SEPTEMBER 27, 1894.

TERMS CASH: \$1.50 A YEAR.

NUMBER 39

## ALABAMA BAPTIST.

Published Every Thursday by the ALABAMA BAPTIST COMPANY.

Office, 33 Dexter Avenue, up stairs, over Stockler's Jewellery Store.

TERMS:—\$1.50 per Annum, \$1.75 if not paid in 3 months, \$2.00 if not paid in 6 months, \$1.00 to Ministers in regular work.

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ADVERTISEMENTS.—Will find it to their interest to write for terms. This paper has a wide circulation in Alabama among the 100,000 white Baptists.

Entered at the Post Office at Montgomery, Ala., as second class mail matter.

The doctrines of the Methodist church are at once the most logical and rational of all the Christian sects.—Alabama Christian Advocate.

We knew there was something the matter with the doctrines of the Methodist church which caused them to differ so widely in some important particulars from those of the Baptists. They are "logical and rational," while ours are Scriptural. That explains.

Arkansas may no longer be thought of as a state in which children cry for whisky as they are said to cry there and elsewhere for certain.

may be that hereafter a certain class of grown men in that state will cry, or at any rate thirst for whisky without being able to obtain it.

At the recent state election "license" and "no license" was an issue before the people. Reports specially observed when the first returns came in showed that five counties out of fifteen from which reports were scanned voted against whisky, while one probably voted for whisky by a small majority. The others noted were not reported on that subject. Some of them may have "gone dry." If no greater proportion against whisky than that indicated by these imperfect reports should have prevailed through the state it would still be cause for great rejoicing. The question is settled for two years.

We learn that at a recent meeting held at the Baptist church at Fort Deposit, an old man 80 years old was baptized. It took four men to carry him down into the pool in a chair. The strongest argument against baptism by immersion is the difficulty with which the ordinance is administered under some circumstances; but one cannot help admiring the courageous faith of this aged disciple.—Tuskegee News.

That paragraph is evidence that a political paper will probably be religious subjects.

The strongest argument against baptism by immersion is, not that it is unscriptural, but "the difficulty," &c. The argument would be equally sound if one should say that "the strongest argument against the religion of Jesus Christ is the difficulty of living up to it under some circumstances." And if you doubt that it is sometimes difficult, just try it! But does the "difficulty" furnish an argument against it, or abrogate the obligation to embrace it and obey it? And in the case before us, did not the "aged disciple" most probably make the "difficulty" himself by failing to do his duty in the day of his strength, when he would have been an easy subject of the ordinance?

Many a Christian stands every test but an appeal to his self-love and personal ambition. When the devil takes him to a high place and makes alluring promises of position and power, down he goes upon his knees in pitiable abasement. May God help us to master ourselves.

## Honest Elections.

A Voice from a Baptist Pulpit.

A sermon preached at the First Baptist church, Selma, Ala., by Rev. A. J. Dickson, D. D., pastor, and printed by request of those who heard it.

Honor the King. 1 Peter 2:17.

We are accustomed in reading this Scripture to pass it by as a passage not now in force, but having become obsolete with the passing away of royalty. We answer the sacred writer that we have no king, and put his exhortation aside. This, however, is only an evasion of the teaching of the man of God. For the term "King," as here used, is not to be limited to one of royal blood and rank, but extended to every seat and source of supreme civil authority. There was no king when this passage was penned, but an emperor surrounded with the forms of a republic. Also the use of the word in the context which says, "be subject to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors as sent by him," shows that the idea in the author's mind is the seat and source of supreme civil authority.

Now, what is the seat and source of supreme civil authority in our land and day? Ours is a government "of the people, by the people, for the people." Then the people, considered as a body politic, is king. Where the sovereign people meet in their sovereign capacity to express their sovereign will, there is the king. The ballot is king. Here civil officers receive their authority to exercise civil offices, and are sent "for vengeance to evil doers, and for praise to them that do well." Here they get their credentials to rule. To tamper with the ballot is to vitiate the credentials of civil rulers, to change the edicts of the king. It is a form of high treason. It is to fly in the face of that heavenly imposed duty to honor the king.

I let us consider, first, some ways in which our king is being dishonored. There are two ways; it is charged by those who ought to know, in which the king is dishonored and robbed of his sovereignty. First, by unlawfully and ignominiously manipulating the voter, and, secondly, by unlawfully changing the vote. They are both forms of treason. Now, in order to fully appreciate this condition of affairs, let us keep in mind the general principle of the ballot.

The absolute control of a few selfish and designing politicians, was turned loose on us. These carpet-baggers manipulated these ignorant voters as so many chattels, each expressing their will and wish. Thus, by unlawful means they controlled the king and were bringing wreck and ruin on our land. To appeal to arms was not possible, and our people in their desperation did what seemed to furnish the only sure relief, and they offered these barefaced manipulators votes by in turn manipulating their votes. It was a painful necessity, and only justified as a war measure. Life and property were at stake, and this seemed the best way to protect the land from the treasonable carpet-bagger. Yet it was meeting treason with the semblance of treason. For while under the then existing circumstances "counting out" was, as to its form, treason, yet the motive that inspired it was the purest patriotism. Thus, from the purest motives this manipulation of the votes of already manipulated voters was grafted on to our political methods and continued to a greater or less degree to this day. The cry of a "free ballot" among us has been only a demand to "let me run the ignorant, conscienceless voter," while the cry for a "fair count" means "don't you frustrate me by manipulating his ignorant vote." One side has "fixed" the jury and protests against the other formulating the verdict. At least the public has very largely so construed it. Now

let us go to controlling the ignorant voter is simply to substitute one form of treason for a more dangerous one. To do either is a blow at the source of all civil authority among us, and it will cut the taproot of all law and order, sooner or later. When the public ceases to respect the seat and source of supreme civil authority, it will not be long before they will repudiate the governors sent by it. To continue as we are to-day means anarchy. This is a very serious question for us to consider as citizens and settle without regard to party advantage. It is a question which neither party can afford to trifle with, and is one which rises above the sphere of party politics. How shall we restore the respect and honor of our king? For many of our best people are now so disgusted and filled with contempt by the present election methods that they are washing their hands of voting. We cannot afford to lose these conscientious men.

Let us next consider what needs to be done in remedying this increasing dishonor to the American king. Here we face the question, what is a vote? It is defined as an "ardent wish, or choice, or opinion." It being our purpose at present to look at this question from

the point of pure ethics, we will mention some elements necessary to a vote from a moral point of view.

I. Sovereignty is a necessary element of a voter. The opinion expressed in the ballot must be the expression of the mind and will of the voter alone, and implies that that will has acted and fruited in a choice. It follows, therefore, that a voter who is controlled either by fear or favor in casting his ballot is bereft of sovereignty and unequalled to have a part in being the seat and source of supreme civil authority. We have some very curious notions of the suffrage. A voter is not a citizen when he votes, but an officer, a supreme officer of the body politic. To vote is not among what we term personal rights, as life, liberty and the pursuit of happiness, but rather it is an official duty. It is to be classed with serving on the jury or in the militia. All persons do not have the right to vote. Women and children and clergies are not permitted to vote, yet they are persons with all personal rights. Mongolians are not voters. We need to educate the people out of the notion that a being, because he is a person who wears pants, is therefore inherently vested with a right to vote, and, what is worse, that he can barter this vote for a consideration. The people need to be taught that to buy a vote, or secure it by any other way than on the merits of the cause, is morally as great a crime as to bribe a jury or to unlawfully secure a verdict. It is by ignoring this principle that we have been brought to our present evil estate. In many of the counties of this state the chattel vote, which can be bought, is largely in the majority, and any man, with money or pleas for the arousing of prejudice, can rule if we have a free ballot and a fair count. If a vote is not an expression of sovereignty it is morally deficient in an essential, and will have no claim to sacred regard or respect among men. We must get rid of this buying and selling of votes, so that the voters will be freemen, sovereigns, not the vassals of political bosses and spoils-seekers. The ballot box as well as the jury box must be protected against this dethronement of sovereignty. Honor the king as supreme.

2. Another essential element to a pure and honorable ballot is an ordinary degree of intelligence to appreciate the substance of an honorable vote. We need to educate our king, or appoint a guardian for him. We already recognize this principle in denying the ballot to children and idiots. We have need to apply it yet further. A voter should be required to show an ordinary degree of political knowledge before he is registered as such. It is not necessary that he should read and write, but he should be versed in the functions of the offices which he votes to fill. One not knowing the difference between the functions of a constable and a congressman is not fit to vote for either. The elements of politics (I use the word in its scientific sense) should be required before one is registered as a voter. This is not discrimination against any, but rather saying to each and all, if you desire to vote you must prepare yourself to do so intelligently. The state owes it to the people to do this.

3. But a sovereign, intelligent voter should be required to exercise his sovereignty and intelligence in casting the vote. The thoughtless way in which even free and thinking men sometimes vote is a prostitution of the ballot. He should be required, at least when challenged to solemnly swear or affirm, that he has considered the issues of the election, and of his own free will and accord formed an opinion thereon which he is about to express in his ballot. Thus the king will be made to act upon his sovereignty and intelligence as best he can.

4. A voter should be required to vote upon penalty of a fine duly imposed and remitted only upon excuse valid in the judgment of the court, should be required to vote at every election. Thus only can we get the sovereign, intelligent, conscientious expression of the people and keep our republic from wreck and ruin to which it is rapidly hastening. As it is, there is no hindrance to a few unscrupulous, designing politicians in each county controlling our state absolutely. We are hushen to a government by party bosses, the worst form of an oligarchy. We had better call a halt in this business before we go too far. The only danger to a democracy is that which is fatal to every form of government, viz: the rise of the notion that the powers that be have a right to rule wrong. Unless we keep in accord with the conscientious convictions of the people, our government is doomed to overthrow at their hands. Our king must be honored or dethroned, and he cannot be honored unless he is honorable. Let us make him so.

III. Let us consider next how this reform may be secured. It cannot be secured without a constitutional convention. The disease is in our very constitution, and temporary remedies such as our political leaders have been applying have saved us about as long as they can. We need a constitution which will give new vigor to the body politic. Now the question faces us, how can we secure this boon? The only answer is, by the education of the people to see and appreciate its necessity. The chattel vote is now very nearly divided between the two parties. One in his county counts the votes while the other runs the voter. It ought to appear to the intelligent element of each that his party would be infinitely better off if that whole vote was eliminated until it should be educated to that degree of intelligence which would make it merit and receive respect from the inspectors. As it is, he can get neither his intelligent nor ignorant vote counted. Where the ignorant is so great it is a menace to law and order and will be so treated. There is no mistaking who, having no personal interest in the vote, will be allowed to count it into office, and this ought to have been well understood by this time. If one's cause does not command the majority of the intelligent it can never prevail, and the politician who is afraid of the verdict of the intelligent thereby confesses that his cause is unjust. Both of the parties have claimed that they have a majority of the intelligent vote. If so, let both now unite in adjusting matters so that this intelligence can express itself.

Now, if we face this question of the necessity of ballot reform by a constitutional convention and go before the people with a campaign of education on it, the intelligent will be convinced, and the ignorant will be of force in the body politic will be convinced, and this is all we need to accomplish our end. It is a great moral question independent and separate from partisan politics and should be treated as such, while the execration of the public will be on him who dares to use it for party advantage. If this question were presented to the people as faithfully as the tariff or money question, it would have supporters to-day in nine out of every ten voters. Let the people be put on the consciences of the people and we have nothing to fear. Bring the people to see the sacredness of the duty of a voter, and they will rise to the occasion.

Whereas, now there is reason to hope that an overtone will prove most satisfactory; Therefore, "Resolved, That a committee of seven be appointed to confer with a similar committee to be appointed by the American Baptist Home Mission Society with reference, 1, to co-operation between our Home Board and the Society in work among the colored people of the South; and 2, with reference to a more definite understanding in regard to the control of the schools, in the hands of the Board and the Society among the native white people, the Indians, and the foreign population of the country."

UNANIMOUS ACTION OF THE JOINT COMMITTEE.

I. As to schools among the colored people. 1. That the Home Board of the Southern Baptist Convention appoint an advisory local committee at each point where a school controlled by the American Baptist Home Mission Society is or shall be located, and that this committee shall exercise such authority as shall be conferred upon it from time to time by the American Baptist Home Mission Society; 2, that the control of the schools shall remain in the hands of the American Baptist Home Mission Society, but these local advisory committees shall recommend to the American Baptist Home Mission Society any changes in the conduct, or in the teaching forces of those schools, including the filling of vacancies, with reasons for their recommendations; 3, that the Southern Baptist Convention through its Home Board of the South for moral and financial support of these schools; and that these local committees shall encourage promising young colored people to attend these institutions. 4, that the joint committee recommend to the respective bodies appointing the adoption of the foregoing section as unanimously expressing their views as to the work in the schools among the colored people.

II. As to mission work among the colored people. It is unanimously voted by the joint committee to recommend to our respective bodies that the American Baptist Home Mission Society and the Home Mission Board Southern Baptist Convention co-operate in the mission work among the colored people of the South, in connection with the Baptist state bodies, white and colored, in the joint appointment of general missionaries in holding ministers' and deacons' institutes, and in the better organization of the missionary work of the colored Baptists. The details of the plan are to be left to be agreed upon by the bodies above named.

III. As to territorial limits. The committee of the American Baptist Home Mission Society not being instructed to consider any subject except co-operation in labor for the

colored race, respectfully refers to the board of the American Baptist Home Mission Society the proposition of the committee of the Southern Baptist Convention on the subject of territorial limits and ask for favorable consideration. (The following is text of proposition referred to.) We believe that for the promotion of fraternal feeling, and of the best interests of the Redeemer's kingdom, it is inexpedient for two different organizations of Baptists to solicit contributions, or to establish missions in the same localities, and for this reason we recommend to the Home Mission Board Southern Baptist Convention, and to the American Baptist Home Mission Society that in the prosecution of their work already begun on contiguous fields, or on the same field, that they should co-operate in all practicable ways in the spirit of Christ. That we further recommend to these bodies and their agents in opening new work to direct their efforts to localities not already occupied by the other."

Meeting adjourned after devout thankfulness to God for his guidance in our counsels and prayers for his blessing upon the work now undertaken.

## Northern and Southern Baptist Home Mission Societies.

Important Meeting.

Fortress Monroe, Va.,

Sept. 12, 1894.

The committee appointed by the Southern Baptist Convention and American Baptist Home Mission Society met. There were present from the Southern Baptist Convention committee Drs. T. T. Eaton, H. H. Harris, L. T. Tichenor, J. B. Gumbrell, T. P. Bell and O. F. Gregory. The committee unanimously invited Prof. Noah K. Davis, of Virginia, to sit with them and participate in the deliberations. The committee from the American Baptist Home Mission Society present were Hon. J. L. Howard, Conn.; Drs. H. L. Morehouse, J. L. Morgan, M. McVicker and A. S. H.

Dr. E. H. Johnson, Penn. The joint committee organized by the election of Hon. J. L. Howard as chairman and O. F. Gregory and N. E. Wood as Secretaries. The whole meeting was marked by Christian courtesy, unanimity of feeling, and an evident desire on the part of the brethren from both sections to get closer together in their work for Christ. The overture of the Southern Baptist Convention committee contained the following paragraphs:

"Resolved, That desiring to avoid discussion of past issues, or of matters on which it is known that the views of brethren North and South are widely divergent, we will in all sincerity address ourselves to the task of securing for the future such co-operation as may be found practicable without attempting at once to adjust all differences. The committee desires to state that in making this overture the Southern Baptist Convention is prompted not by any necessity of its own work or that of its Home Mission Board, but believing that the time has come when it should enlarge its work among the colored people of the South, it entertains the hope that a proper co-operation with the Home Mission Society in its work already established, would contribute to the efficiency of both.

Copy of Resolution under which this committee was appointed, defining our duties:

"Whereas, in times past this Convention has made overtures to the American Baptist Home Mis-

sion Society, and the latter has declined to co-operate in the work of the colored race, respectfully refers to the board of the American Baptist Home Mission Society the proposition of the committee of the Southern Baptist Convention on the subject of territorial limits and ask for favorable consideration.

(The following is text of proposition referred to.) We believe that for the promotion of fraternal feeling, and of the best interests of the Redeemer's kingdom, it is inexpedient for two different organizations of Baptists to solicit contributions, or to establish missions in the same localities, and for this reason we recommend to the Home Mission Board Southern Baptist Convention, and to the American Baptist Home Mission Society that in the prosecution of their work already begun on contiguous fields, or on the same field, that they should co-operate in all practicable ways in the spirit of Christ. That we further recommend to these bodies and their agents in opening new work to direct their efforts to localities not already occupied by the other."

Meeting adjourned after devout thankfulness to God for his guidance in our counsels and prayers for his blessing upon the work now undertaken.

O. F. GREGORY, N. E. WOOD, Secretaries.

J. L. HOWARD, Chairman.

For the Alabama Baptist.

Training the Young of Our Times.

Educational and Charitable Institutions, and the Family Circle.

College diplomas and first honors are nice things. So are flowers and fine dresses and elegant suits of apparel. In each case the abstract value is about the same. Pupils at school who are not impressed with the importance of being useful and helpful at home are but partly educated. They may go through their college course and graduate with flying colors, yet they leave school at a great disadvantage as to real life. It is natural for them to feel backed up by a sort of college refinement, in sleeping late, while their mother gets breakfast and the father brings in the fuel, makes the fire, feeds the stock, and the two "old folks" round up all the corners about the place. Parents are

than the teachers at the school or college. For, a few timely words dropped on the student's ear by the teacher would go far towards correcting the bad effects of wrong impressions. The practical life of the young depends more on school than home instruction and impressions. Suitable oral instruction about the little every day things of life are of more real value to the student than any other instruction for the time spent. Dr. Graves of Winchester, Tenn., makes his girls think of things they never thought of before, and never found in books. With him, the little things of human history are the big things.

That confident feeling of willingness and ability for self-support, in any respectable way which marked the times of our fathers, is much on the wane in these times. This crowning quality of true manhood and womanhood does not receive enough attention, as far as my limited knowledge goes, in the unwritten curriculums and instructions of schools and colleges. Pupils should be guarded carefully against the mistaken notion that good habits enjoined at school may be thrown off at home. Early rising and attention to duties prescribed or needed, should not be regarded by students as things indigenous or peculiar to school life.

If it has been said of schools, colleges and family training, is of any force, the same is true in substance of Orphan's Homes and similar institutions. A young lady from one of these was dismissed from a splendid family home in Indiana, because "she would not do anything," refusing even to iron a light garment of her own, averring as the reason, that the Home did not teach her to iron or do any other servants' work, who are employed to do such service. It is hoped that there is some mistake as to this case. And it is confidently hoped that no ground will be given for such a reputation on the part of our Orphan's Home at Evergreen.

W. WILKES.

For the Alabama Baptist.

At the Orphanage.

Mrs. W. M. Flowers, of Forest, contributed 1,000 feet of lumber toward building the much needed addition to our Orphanage. Who else will help?

Two little boys have just been received from Tuscaloosa. A pathetic application has just been informally made for a little boy that has been three times orphaned.

Remember, we want individual contributions to build a much needed extension to the Home. Let every one help now.

JNO. W. STEWART.

Evergreen.

The man who does whatever he does well seldom has to hunt a job.

## Trip Notes.

CONCUB ASSOCIATION.

A few years ago Bro. Stewart, pastor of the Evergreen church, was impressed that the little town of Castleberry, thirteen miles away, ought to have a Baptist church. He proposed to undertake the work if the Board would pay the expense of travel. On two Sunday afternoons in each month, after preaching at Evergreen at 11 o'clock in the morning, he made the long trip, preached and returned to Evergreen to preach again at night. When we looked on the beautiful little church building in which the Concub association met, we saw a monument to the devotion and zeal of this faithful pastor. Twenty-six miles travel in a

had already organized when I reached the grounds, Bro. B. H. Crumpton having preached the introductory sermon. Bro. Brooks was the moderator, and Bro. Lide, clerk.

The Orphan's Home is located at Evergreen, in the bounds of this association. The Home had been discussed in the morning, the matter being present with a crowd of the orphans. It will become the pet of this association.

Col. G. R. Farnham read the report on Foreign missions, and opened the discussion with a good speech.

Bro. Stewart believed that there were many of our members who did not believe the heathen were in any danger without the gospel—their conduct impressed him that way.

Dr. Averett, of the Judson Institute, being present, made a practical talk. He told of his experience thirty years ago in Mercy Harbor, on the coast of Patagonia. They were warned not to go ashore unless they went in considerable numbers and well armed, for the country was inhabited by cannibals; but now the people have been Christianized, and give the unfortunate ship-wrecked mariners a Christian welcome. All this has been brought about by the work of Foreign missionaries. He told of the Mexican girls who were in the Judson last year. They were the children of a wealthy planter who was not a Catholic, but one of the "old folks" round up all the corners about the place. Parents are

after being instructed by Bro. Moseley in our Madero Institute at Saltillo. It was there she found the Savior precious. He had never known a brighter or more intelligent young Christian. What a light she will prove for the Christian religion in her Mexican home! She was brought to Christ by one of our Foreign missionaries.

For Harris, of Greenville, followed in a strong speech, the substance of which is given elsewhere.

All the other questions received due consideration.

Bro. Taylor, the missionary colporter, has done a good work considering the hard year he has had to contend with. Provision was made for paying him the balance due him on his work.

Several churches which had been in a manner dead, were reported revived, were in the hands of the pastors of the association.

Three young brethren will be in the Howard from this association as ministerial students. The friends of Bro. B. H. Crumpton will rejoice with him to know that his only son is one of the three.

NOTES.

Bro. Harris preached to a packed house on Sunday, and the writer met the overflow congregation at the other house of worship. We heard many good things said of the convincing missionary sermon of the Greenville bishop.

Bro. B. H. Crumpton is one of the oldest ministers in the association, and takes first rank in the pulpit and on the floor of the association. He is one of the best preachers in all this section, has not done much preaching of late years because of confinement at home with an afflicted family, and also his own feeble health. He hopes that his health will soon be restored.

Bro. Stewart, our worthy superintendent of the Home, with Bro. Hubbard, the new pastor at Evergreen, were present and preached some good sermons. Bro. Joyner came in just before the close, but in time to tell me he would work for the Henry Commentaries we offer as a premium. Bro. Deer was present, too. He feels that he is now ready for work, and has been preaching to some of the pastoral churches.

The Concub, with all its strong churches, good preachers and intelligent laymen, ought to be one of the leading associations in the state.

They decided to leave Sunday out of the next meeting.

W. B. C.

The Chinese like to know everybody's business, so they have an especial ill-will for the Catholic priests in that country, on account of the secrecy of many of their ceremonies, and their crafty ways of working.

Evergreen.

The man who does whatever he does well seldom has to hunt a job.

## Central Committee.

PRAYER CARD—SEPTEMBER.

Brazil.—"Proclaim the acceptable year of the Lord." Missionaries, 15; native assistants, 11; stations, 32; churches, 11; membership, 519; baptisms, 159. Contributions, \$1,230.

Study Topics.—The future of Brazil among the world's great nations. The recent attempted revolution. Nominal religious freedom. Great need of missionary reinforcement. Bright outlook as in all Romish countries where the thoughtful are repudiating Catholicism.

Workers in Brazil.

Five bodies of American Christians are engaged in mission work in Brazil. In 1859 the Presby-

terian Board sent two young men who have made a good beginning. Our own mission may be said to have begun in 1881, though previous to that time a minister had been sustained who preached to an American colony at Santa Barbara. Of fifteen missionaries sent out by our board, seven have returned, one has died (Miss Maggie Rice of Missouri), and seven remain, trying to do the work that calls for twenty.

Rev. W. B. Bagby and wife, with Miss Emma Morton, are at Rio de Janeiro, and the former looks after Santa Barbara. Rev. Z. C. Taylor and wife are at Bahia, and he, with the assistance of native brethren, tries to keep up the work at Bahia, Macao, Pernambuco, and several inland stations. He has the work of several men on his hands and heart. Rev. B. H. Crumpton is at Bahia, and the latter after being instructed by Bro. Moseley in our Madero Institute at Saltillo. It was there she found the Savior precious. He had never known a brighter or more intelligent young Christian. What a light she will prove for the Christian religion in her Mexican home! She was brought to Christ by one of our Foreign missionaries.

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# Alabama Baptist

MONTGOMERY, SEPTEMBER 27, '94.

Directory for the Baptists of Alabama.

## OUR BOARDS.

The State Board of Missions, located in Montgomery. W. B. Crumpton, Corresponding Secretary; Montgomery, Ala. Book Department—J. B. Collier, Secretary, Montgomery, Ala. Messengers and their Post-offices:—W. M. Harris, Greenville; G. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Harrison, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbus; P. T. Hale, Birmingham; W. C. Blodgett, Lafayette; W. B. Hudson, Opelika; S. A. Adams, Jackson; M. P. Brooks, Brewton; N. C. Underwood, Clayton; J. F. Wood, Troy; J. Taylor, Mobile. ORPHAN'S HOME BOARD.—G. R. Sternberg, President, Evergreen; J. W. Stearns, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stearns, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clayton, C. S. Rabb, F. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Anley, Evergreen. WOMAN'S CENTRAL COMMITTEE.—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. I. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham. OUR SCHOOLS. Howard College, East Lake, Ala.—A. W. McGaha, President. Judson Female Institute, Marion, Ala.—S. W. Averett, President. OUR PAPERS. The ALA. BAPTIST, Montgomery, Ala.

When this paper is read by most of our readers, the Howard and Judson will have opened for the session of 1894-95. Many anxious hearts will be turned to these schools because their children are there. Let God's people join with these parents in prayer for their children and for the officers and teachers of the schools. Oh, that the Lord would make this the best year in the history of the old schools which have been such blessings to our state and the churches of Christ!

THE OCTOBER ASSOCIATIONS.—Forty-eight associations meet in October. Those which have met in September have not reported much money; the collections have been small, and very few new subscribers have been secured for the ALABAMA BAPTIST. But by the time the October associations meet money will begin to circulate from the sale of cotton, and we confidently look for a change for the better. Pastors, don't forget the Boards! Ask the people to help and relieve the present strain as quickly as possible.

THE FOURTH PAGE.—With this issue we discontinue for a time the Family and Farm departments on the fourth page to make room for communications from the brethren and news from the churches. We desire to enlarge the paper to eight pages, and will do so as soon as our income from the paper will admit of it. But for a while we must be content with the present form. We are glad to have the brethren write us from their fields. More and more the ALABAMA BAPTIST is regarded as "our paper" and a necessity in the family. Don't fail to read the fourth page, as it will contain some of our best contributions.

## A DISCOVERY.

A correspondent of the Christian Advocate has read in the "Letters" of Dr. Fairfield, who was once a Baptist, his reasons for giving up immersion. The learned D. D. found in his travels in the Holy Land that there wasn't enough water for immersion. He says: "It was not often that once in four days, on an average, that we could have baptized the Eunuch in that method, had we fallen in with him and been requested; and the Jordan was not one of these places. [Italics ours.] As we stood upon the banks of the furious, foaming, dashing river \*\*\* I would as soon have thought of performing immersion in the Niagara fall, a mile above the cataract, as at the fords of the Jordan in the month of March, 1864."

There you have it. That is information for you. Thirty years ago Dr. Fairfield settled the question beyond all peradventure, and the gratifying news has just reached the Advocate's correspondent. Reading that to a Baptist brother, we asked what he thought of it. His reply was, "There are some men who wouldn't believe though one should rise from the dead. Suppose all that the learned Dr. says is true about the scarcity of water, what effect would that have on one who really believes the New Testament? The meaning of the word, according to the world's scholarship, has settled that forever with every candid, devout reader." We are often amused at these Jewish travelers. One finds the river too deep, another finds it too shallow, and now this Baptist (?) explorer finds it too swift. But the people will keep on believing that Jesus was immersed and commands them to do likewise.

## MULBERRY ASSOCIATION.

Last week we attended the Mulberry association, which was held with Mrs. Hill church, in Chilton county. Rev. J. M. Langston was elected moderator and Rev. R. M. Honeycutt, clerk. Bro. Langston has attended thirty-two sessions of this body. Bro. Honeycutt is probably judge of Chilton county, and makes a fine clerk.

Bro. W. A. Wood preached the introductory sermon. The following preachers were present: J. M. Gothard, D. A. Seale, S. D. Posey, L. B. Pounds, W. G. Riggs, W. D. Martin, Sutton Smith, George W. Freeman and A. Glascock. These brethren are with the bounds of this association.

Bro. S. M. Adams spent one day, but was too unwell to remain.

Among the visitors we were pleased to meet Rev. J. R. Wells, of Marion, who is doing well with his churches and is a rising young preacher.

Bro. J. G. Lowery preached a most excellent sermon the second day at 11 a. m. His subject was "Hard times, and some of the remedies." It was a powerful exposition of the troubles through which we are passing. His remedy is, "Nearer to God, and a more faithful discharge of Christian duty."

Bro. Jno. W. Stewart, agent of the Orphan's Home, was present and did very efficient and valuable service for the Home. The pastors all agreed to have their churches do something for its support in money and other ways. We were glad to see this enterprise get such a response and endorsement by this association. We confidently expect a fine contribution from the churches composing the Mulberry. Every church except two, if we are not mistaken, has a live Sunday-school.

The committee on periodicals strongly endorsed the ALABAMA BAPTIST, urging the members to subscribe for it, and this endorsement met with a hearty and unanimous support. A number of brethren promised to subscribe as soon as they sell their crops.

The session continued two days, which was not long enough. No Baptist association can properly discuss the various enterprises fostered by the denomination in less time than three days, and four would be better.

For want of time, and a failure on the part of the committee on resolutions to have the report on hand, this important subject was not discussed. We would suggest that committees prepare reports, and if they cannot attend, send them up by some one. A failure on the part of committees to have reports ready disorganizes and delays business, and hence not much can be done.

We lectured to the congregation at night. Our dear brother Sutton Smithman, pastor of this church, is a noble and zealous worker. He is brim full of practical sense as well as piety, and is doing a good work. There are other pastors in this association who are consecrated preachers. We would delight to tell some cheering news we heard about some of them, but it would extend this article too long.

Brothers, next year come and stay longer, and do more work for the Lord. Let us give more of our time to His service.

## A HARD CASE.

Brother Dawson relates the following, and locates it in Kentucky: "A pastor spoke to one of his wealthy members about giving for Foreign Missions. The member thought that the biggest piece of folly sensible people ever engaged in. 'Look,' said he, 'at the people in Kentucky who need the gospel. We have thousands of heathen can't get any of my money for any such business.' After a while the time came round for a collection for state missions. The pastor approached his wealthy member again; and got this reply: 'Pastor, do you think there are any people in the mountains of Kentucky half as destitute of the gospel as these people here in the city? I declare to you I am terribly perplexed to know what will become of them. I never saw such ignorance and misery in my life as I witness every day in the slums of this city. I doubt if there are any people on the face of the earth in worse condition than these people right here at our own doors. No, I can't think of giving anything for the mountaineers while I see this misery right here every day.'"

Finally the time came for a collection for the city missions. The pastor felt sure he would get a liberal gift from his wealthy member now. When he had stated the case the brother cried out: "I declare, I never heard so many calls for money in all my life. It is nothing but money! money! the year round! I

am getting awful tired of it myself!" With this he hung down a dollar and said: "Those worthless dogs are not fit for nothing. If they'd get out of their filthy and stupid work I wouldn't mind helping them; but I just don't want to give my money to any such a set of lazy, trifling folks."

How much human nature there was in that brother, and it was of the meanest kind.

## SENSIBLE WOMEN.

Brother Farnham, at the Conecuh association, said about this: "I want to tell you something I have learned: Women have got more sense than men. Men will talk and talk, and plan and fuss, and do nothing. While they are at that, the women will meet and consult, and go out and have the work done. Here is the plan the women have adopted—a penny a day. While I talk, some of you make the figures and see what the Conecuh association would give at that rate. We don't know the power of these little tiles till we figure on it." A brother who had made the figures said: "This association, by adopting that plan, would give in the year \$7,113.60. That was a revelation to a great many, whereupon the country brother said in his mind, 'Ah, that will do for town and city people, but it won't do for the country.' Well, brother, suppose you adopt 'the egg a day' plan—that will work in the country. Try some plan, brother. 'Oh that my people were wise, saith the Lord.'"

## HONEST POLITICS.

From time to time through the year we have published editorials and other articles on the moral side of politics. We propose to continue this. This week we print Dr. Dickinson's sermon, delivered in his pulpit in Selma some time since. We were not able to print it till now. The ALABAMA BAPTIST is set for the defense of the truth. Its mission is to condemn wrong and uphold the right. To our mind there is nothing so degrading and demoralizing to a people as a corrupt ballot. When it becomes so that men cannot express themselves freely at the ballot box, corrupt, bold men assume the leadership of parties and thrust forward candidates for office to their own liking, and demand that they be supported by the people.

honest, godly man who supports his party from principle, but who insists that moral, decent candidates be nominated, is almost helpless when it comes to bringing about reform in the party.

In olden times they shut the mouths of the timid reformers by the cry, "Will ye rebel against the King?" And now, whenever one dares to lift his voice against evils that prevail the cry is raised: "Will ye rebel against your party?" He is accused of "heading towards the camp of the enemy," and often the prediction is true, and many times he is helped on by the application of the party lash. These things can be discussed with profit only when a campaign is in progress and the minds of the people are on the subject, hence the danger that prejudice or passion will get the better of those desirous of reform and they will allow themselves to be driven from their purpose as reformers and instead become prejudiced, bitter partisans. Independent voters are increasing all the while. Without them no reform can be brought about.

It is understood that when a man votes in the primaries, or goes into a convention, he thereby pledges himself to vote for the nominees. This is the party law, and it is good politics. Some are so loyal that a voter who may be tempted to vote for a man who is not a member of his party, but it is no uncommon thing now to find good men who will not bind themselves by going to the primaries or into the convention. They want to be loyal to the party, for they love its principles. They are in trouble. It is like going out from the home of their fathers to think of leaving their party. There is nowhere else for them to go. But upon one thing they are resolved, and nothing will move them from it. They will not vote for corrupt, bad men for office; nor will they endorse dishonest election methods. God grant that their numbers may never grow less.

These remarks apply not to Alabama alone, but to the nation at large, for it is well known that corruption in political methods prevails everywhere; but the reform is coming. The pulpits and the religious papers, and many of the secular papers, are crying out in favor of it, and it is sure to come. We agree with every word Dr. Dickinson uttered, and ask every reader to ponder prayerfully what he says.

## FIELD NOTES.

A telegram from Bro. Crumpton says Howard College opened with more than one hundred students present.

T. H. Stout, pastor: The church at China Grove, Pike county, closed an excellent meeting on Thursday after the 4th Sabbath in August. Baptized eight persons.

Bro. A. W. Bean, of Geneva, is a running battle—he runs his subscription forward three and a half years and runs himself upon the honor roll by the payment of five dollars.

W. T. Roberts, Gurley: Thirty-one members of our Sunday-school have been baptized during the association year, which closes September 30. How is that for Sunday-school work?

H. E. Hester, clerk, Omaha, Randolph county: Rock Mills association meets on Tuesday before the first Sunday in October, being the 31 day of the month, instead of the second Sunday.

Brethren, tell us briefly the results of your protracted meetings. Do not expect us to get the information from your local papers. Some of them do not come to this office, and we seldom have the time to look through those that do come.

Mrs. L. F. Stratton, Vice-President Birmingham Association: A woman's meeting will be held on Wednesday during the time of the session of the Birmingham Association. These services will be held in the academy on Wednesday, Oct. 3d, both morning and afternoon.

Geo. E. Brewer, Alexander City: Have just closed a glorious meeting at this place. Bro. A. S. Smith did the preaching, and it was done in power. He obeyed the apostle and "preached the Word." God honored it, and honored him in it. There were 20 additions, 16 by baptism, and the meeting closed at full tide. Its fruits are not all gathered.

J. R. Wells, Marion: Our eight days meeting at Fellowship church, Perry county, was attended with good results. Many hard cases were converted; seven added to the church by experience and baptism and one by letter. Brethren J. A. McCrary and J. H. Payne gave the pastor valuable preaching help. This church gave her pastor a unanimous call for a third year.

It is fortunate for the Orphanage that Bro. Stewart has enlisted Mrs. Frazer in its behalf. She is a lady of refinement and culture, and can easily entertain an intelligent audience. Mrs. Frazer is an active member of the Baptist church at Auburn. The intrinsic merit of the entertainments which she proposes, as well as the object for which they will be given, should attract a large patronage. Read article "For the Orphanage."

W. H. Connell, East Lake: We meeting at Williamsburg—nine accessions by experience, and four by letter. Bro. Calvary Williams was one of the best workers among the many faithful. He is 87 years old, and in good health. He says God has never taken any comfort from him without giving a greater one in return. How sweet it is to see the Lord in such a light!

J. H. Riffe, Monroeville: It did my soul good to meet all our recently received members at Kempville last Saturday and Sunday, and to see them so bright and happy. The good work continues. Had precious meetings Saturday and Sunday; two additions by experience and baptism. Others are anxious, and we hope to receive more at our next regular meeting. This is indeed the sort of revival that I like—one that continues. To God be all the glory!

G. D. Benton, Phenix City: The Hatchchubbee church has been making some considerable improvements on their house. Up to this time the house has cost between \$1200 and 1,500—a splendid house for so small a town. We have some real generous material in its membership. There has been considerable improvement in the last 18 months. The moral standing of the church has been much strengthened. If it continues it will soon become a strong body.

L. M. Bradley, pastor, Brundidge: The Centennial association convenes at Perote, Bullock county, on Thursday before the third Sunday in October. We will be glad to see representatives from all churches in the district. Inverness, on the M. & G. R. R., is the nearest station. If you can attend, write to Col. E. W. Starke, Perote, stating that day you will be there, and whether you will come via Troy or Union Springs, and he will meet you with conveyance.

Bro. J. W. Edmonds, at Lyon postoffice, Marengo county, wrote to inquire whether his subscription dues needed attention, and sent a stamp to pay postage on the answer. That is an example of consideration such as has not heretofore come before us. If our brother could persuade one or two others to subscribe for the ALABAMA BAPTIST his paper would each week have the date of expiration printed on it. We hope he will try it. Single papers do not go through the stamping machine.

At the store of Goetter, Weil & Co., in this city, there are on exhibition some very fine pictures from the skillful hand of Miss Talulah Dickson, the accomplished daughter of our brother Jesse H. Dickson. The paintings are, The Mosque of Omar at Jerusalem, a Map of Jerusalem, a Map of Palestine, and Mt. Vesuvius in Action. They were executed for Rev. W. A. Whittle, Miss Dickson is a

thorough artist, and her many friends are proud of her work and also of her personal character. She has just gone to Gainesville, Ga., to take her place as teacher of art in the Seminary there, and carried with her a number of girls who but for her influence and her interest in their behalf, would not have gone away to school at all.

We have before us two beautiful specimens of picture lesson cards for small children, the one issued by the American Baptist Publication Society and the other by the Sunday-school Board of the Southern Baptist Convention. Of course they are intended for Sunday-school pupils, but they would be quite interesting and instructive to children in the country who cannot attend Sunday-school. Mothers, if your children need these cards for home study of the Bible, write to J. B. Collier, Montgomery.

A. E. Pirckard, Orion: I assisted in a meeting at Friendship church, Montgomery county, last week. That is a good field for work; the Campbellites are many there. Though the people were busy with their cotton, we had fine congregations, especially at night. Some old men not accustomed to attending church were at several of the services and were quite attentive. The church is greatly revived. I baptized seven, and there were about as many more conversions. Praise the Lord for His goodness.

Mrs. C. J. Reid, Warrior: Our church held its regular service on the third Sabbath. The pastor, W. J. Lee, was absent, and the service was conducted by Rev. W. D. Shaw, who preached an interesting sermon. Union church held a series of meetings and received twenty-nine by experience. The meetings were conducted by Rev. I. H. Hagler, of Warrior. We have a fine Sabbath-school and prayer-meeting each Sabbath. We hope to send you some new subscribers for your paper. The mission cause is awakening interest in our section, and we hope to contribute to the noble work soon.

Some of the young preachers have already returned to Howard College, and others will go back as soon as they can. In all probability some of them return with an affection of the eyes—that is affected by some one else's eyes—and they will not be able to get along very well with their lessons; but others more or less fortunate as the case may be, will get down to hard, consistent study, and their names will often appear upon the honor roll. Besides the former ministerial students, some new ones will enter the college, among whom will doubtless be one here and there whose name will soon become familiar to those who look for the bright students at the school. May the Lord bless all the boys, whether preachers or not.

Dr. D. I. Purser has increased all along in power and interest. Scores have manifested an interest in his soul's welfare, and old men have confessed Christ. But the Dr. does not seem to be trying to get people to join the church; he is rather slow about giving them opportunity. The great interest manifested shows a deep revival spirit, which is always healthy and much to be desired. Pastors Gay and Townsend are holding up his hands with their churches. The union meetings of the Baptist churches of the city have aroused the Methodist brethren also, so we have the daily papers taking a good deal of their interest in religion in our city—something that has never happened before. There have been nearly thirty professions during the tent meeting.

Will Anderson, Prattville: Children's Day was observed by the Sunday-school at the Baptist church on Sunday morning—one week ahead of time—and was a great success in every sense of the word. The program was short but interesting, and well rendered. Twenty-five cards, each containing 10 heads of wheat to be sold at a penny a head, had been distributed among the young ladies and children of the school a few weeks previous, and while that appropriate hymn, "Over the ocean wave," was being sung, they came forward and brought the sheaves which they had gathered and placed them on the table. It was indeed a beautiful and a touching scene. The tingling of the coins, which all with the sweet strains of music floated out upon the still morning air and were lost in the distance, made one think of the needy millions in foreign lands, as well as those in our own country, who are groping in ignorance and dying without the bread of life, and to feel more forcibly the command to give as the Lord has prospered. The amount given was \$19.16, which, considering the depressed condition of money matters, is doing remarkably well for a Sunday-school the size of ours.

The laugh is on you, brother. We are talking to a young preacher at East Lake. Last year he visited a church at a distance, and on returning to East Lake sent us some money to pay on his subscription to this paper. In a day or two a letter came from a good sister of the church which he had visited enclosing a sum of money, and saying, "I think Bro. \_\_\_\_\_ needs the money." I send some money so that he may read it for awhile. But don't you say anything about it." Of course we put the two sums together in giving him credit. Evidently the good sister thought the young preacher was behind on some things in which the ALABAMA BAPTIST would afford him the needed help. A few days ago the brother sent another payment on his subscrip-

tion, and laughs at us for moving his figures up too far last year. But evidently the joke is against him. There are two points to this little true story. One is that it is safe to laugh at a newspaper man until you are sure of your own footing. The other and more important point is, that if a preacher fails to make use of the ALABAMA BAPTIST, it doesn't take long for the intelligent members of his church to discover the fact. Read up, brethren.

## A Good Letter.

Last year a brother who had never seen the Judson before, determined to send his daughter there. Knowing that he was a good friend to the school, I wrote him, among others, to help on the subscription to the debt. He sent me a liberal contribution and wrote as follows: "My daughter has pledged twenty-five dollars through her college society. I will aid her in meeting that pledge. My wife, daughter and myself feel quite an interest in the Judson, and will help it in every way we can. We have decided to give the Judson one hundred dollars through various channels besides doing what we can to get students to attend."

Three sisters and a brother living in Alabama, and who are cheerful and liberal, are "God bless the old school," comes from others with contributions. I have now in eighty dollars of the one hundred I promised to raise besides my own subscription. I am sure the other twenty will be in hand by October 1st. Who will help? W. B. C.

For the Alabama Baptist.

## Coosa River Association.

This body at its meeting in 1893 adjourned to meet this year in Talladega, on Wednesday, October 17th.

The usual hour of meeting has been 11 a. m., the introductory sermon being preached at that hour. Owing to the railroad schedule now in operation on railroads reaching Talladega, some late at night, and others two or three hours after the usual hour of meeting, it is deemed best, after correspondence on the matter with brethren in Talladega, to change the hour of meeting from 11 a. m. to 3 p. m., and to change the hour of introductory sermon from 11 a. m. to 7:30 p. m.

Messengers and visitors, on arrival at Talladega, will proceed immediately to the First Baptist church, where the committee on hospitality will meet them and assign them homes.

LEALIS LAW, Clerk.

For the Alabama Baptist.

## Tuskegee Association.

The forty-ninth annual session of the Tuskegee association will convene with the church at Auburn, on Tuesday before the 3d Sunday in October. The program of each church in the association, requesting a list of delegates, in order that suitable arrangements may be made in time for entertaining them. As your paper is, or should be, largely taken in all the churches, I am requested by this church to say that Auburn church earnestly invites a full attendance of delegates and visitors from sister churches, and assures a heartfelt and cordial welcome to all who may come.

A committee will be present on arrival of trains, and those coming by private conveyance will be met by a committee at the church prepared to care for their vehicles and stock. If any church has not already sent a list of delegates, it is hoped the matter will not be deferred longer.

We will be happy to greet brethren from other associations, and will feel honored by their presence. By order of the church.

W. B. FRAZER, C. C.

For the Alabama Baptist.

## Good Meetings.

We have had glorious revivals at the churches named below: Shoal Creek, Morgan county. We closed a good meeting at this church August 31st, which resulted in five additions. The church was greatly revived, sinners convicted, mourners converted, and we trust the name of Christ glorified.

Hartselle.—We began a meeting with this church Friday night, August 21st, which continued eight days. The Lord was with us at four protracted meetings. His Spirit additions to the church, 2 by letter and 3 by baptism. Bro. D. A. Burleson and wife were among the happiest people I ever saw when their baby daughter united with the church and was buried with Christ her Lord in baptism. This precious child was the last of five children to unite with the church. Now all the family are members of the church and marching hand in hand to that better world.

Mount Joy, Blount county.—The meeting at this place was one of the grandest that the writer ever witnessed. At the beginning of the meeting there were quite a number of the members who would not speak to each other; but before the meeting closed the Spirit of the Lord did his work. Their hard hearts were melted down, their eyes were made to weep as little children and confess their faults one to another. "O, what a scene it was when they met at the altar, shook hands and buried the tomahawk!" The meeting began the second Sunday in the month and continued eight days. Nine precious souls were led to Christ, and there were seven additions to the church.

Burch, Ala. G. A. CHURCH.

How slow we are to see our own faults, and how quick the shortcomings of our neighbor.

For the Alabama Baptist.

Your verses shall always as heretofore find a welcome and prominent place in the ALABAMA BAPTIST as long as I edit the paper, said our lamented E. T. Winkler. Baptists have seemed rather to discourage such gifts as might be shown us to be equal with other denominations in the department of poetry, with such encouragement as others afforded their gifts in this direction, continued, this most chaste and poetic writer and speaker. (I quote substantially from a letter, not at hand.)

It was really astonishing to receive those letters from the American Publishing Company, which finally resulted in obtaining a number of poems from their author, every one of which, sent, was published, with other authors, in "The Poets and Poetry of America."

Go on with your invention, till you make a grand failure or a glorious success. You will be discouraged, but go on. Did you know the genius of the world in large measure is in these Southern states? But our people have unwisely discouraged or ignored the gifts that are among them, etc. (Substantially quoted from a three hours conversation with our great pastor a few years ago at Calera.) I have these verses at hand. My venture may attend what I have written, for reasons.

W. WILKES.

Correction.—Please read "flitting" for "floating" in the tribute to Mrs. Harrison. W. W.

For the Alabama Baptist.

## Pine Barren Association.

I went down to Buena Vista with friends from Pine Apple, who showed me much kindness. We arrived in time to hear Bro. Majors preach a good introductory sermon. Dr. D. W. Ramsey was re-elected moderator, and Bro. Reynolds, clerk. The representation from the churches was good. The contributions were less than for years, "hard times" being given as a reason. The crowds were very large and "dinner on the ground" in abundance.

Brethren Locke and Riffe, from the Bethlehem Association, were with us. Bro. Riffe preached one of the best missionary sermons I have heard. The brethren down in his field are delighted with him. This is a fine community, and the meeting a splendid success.

I went from the association to Mt. Hope to assist Bro. Huckabee in ordaining a deacon and to preach for them on Sunday. We had a good meeting, which was to be carried on a few days by brethren Blackwelder and Huckabee. The ordination was postponed. I was reared in this community, and feel a great interest in this people, many of whom are my relatives. After an evening's drive and a morning's rest, I left for the home of Bro. Lee, at Fanning, I take the train for home, leaving to-morrow for Bethlehem Association.

S. O. Y. RAY.

For the Alabama Baptist.

## Cahaba Valley Association.

Met with Mt. Pisgah church, St. Clair county, Sep. 7, and continued in session three days. The representation from the churches was pretty good. The reported ingathering into the churches was large, but the amount of money sent up from the churches was very small, not sufficient to pay the missionary laboring in our bounds. The brethren, however, pledged themselves to go home and raise the deficit and send to our missionary soon. While no doubt there had been neglect on the part of churches and pastors, yet the money panic was the great hindrance. Our association is almost entirely in the rural districts, and the farmers had spent all their money and had sold no cotton. But had we taken the advice of the Apostle, "Let every one of you lay by him in store on the first day of the week as God has prospered him," there would have been no deficit.

Bro. J. S. E. Robinson was re-elected moderator and G. W. Lovel clerk. The meeting was harmonious and enthusiastic, and agreed to raise 64 cts. per capita for ministerial education (\$150 and two hundred dollars each for missions and colportage. The cause of education in all its departments received marked attention, as did also Bro. J. R. Lloyd was there in the interest of the ALABAMA BAPTIST, and we held up its claims.

P. S. MONTGOMERY.

Ashville.

## Huntsville.

A sojourn of thirteen days in Huntsville with the Dallas Avenue saints, preaching twice a day, afforded the writer ample opportunity of making their acquaintance, and forming an opinion as to their characters, capacities, and capabilities. He learned to love them very dearly for their works' sake. Last August a year ago the church was organized with about twenty-five members. They now number ninety-five, with "more to follow" in the near future. They have a nice chapel, on which they owe very little. They have a sweet, spiritual prayer-meeting, and a flourishing Sunday-school. The church and Sunday-school contributed fifty-nine dollars to missions and ministerial education in the last twelve months, while the ladies aid society raised by strictly legitimate means four hundred and thirty-nine dollars. More yet—the church has secured a beautiful lot in West Huntsville, a rapidly growing suburb, on which material is being placed for a house of worship. A Sunday-school has been organized

and regular services are being kept up; nearly thirty members are in sight with which to start a new church, and before many months roll around, West Huntsville, or "Whitman Memorial" church will greet her sisters.

Now, taking into consideration the fact that Dallas Avenue church is composed almost entirely of laboring people, the record is surely very, very good. They propose to do still more another year. At the association last Saturday, the delegates pledged to raise a hundred dollars for missions, twenty-five for ministerial education, and ten for the Orphan's Home. Just watch and see how easily they will do it. But no wonder they succeed. Measures any church could succeed with. A. G. Mosley for pastor, R. E. Peters for Sunday-school superintendent, and R. F. Whitman for clerk and treasurer, with such helpers as Strange, Atkins, Bunnell, and Hoover.

## THE FIRST CHURCH

is rejoicing in an era of unprecedented prosperity under the leadership of the gifted Haywood. Their grand new temple is rapidly going up, and when completed they will have one of the most convenient and commodious churches in the South. Their congregations are immense, they are constantly receiving accessions, and every other interest is prospering. Does any one ask, what is the secret of this wonderful growth of Baptist interests in Huntsville? I answer, it is explained in three little Anglo-Saxon words—faith, hope, work. Pastor Haywood says "We propose to make Huntsville not only the commercial, but the Baptist metropolis of the Tennessee River Valley, in the near future." No doubt about that. Whatever may be accomplished by pluck, push and perseverance, he and his consecrated coadjutors can achieve.

Here is an object lesson. The same means that succeed so well here will doubtless produce equally satisfactory results elsewhere. O that others would profit by the example! A. E. BURNS.

Tusculum, Sept. 18th.

For the Alabama Baptist.

## For the Orphanage.

Beginning at Evergreen, Oct. 1st, Mrs. W. B. Frazer, of Auburn, Ala., will give a series of public readings for the benefit of the Orphanage, under the auspices of the Orphanage Aid Society of Evergreen. She will read in Brewton Oct. 2d; Georgiana Oct. 3d; Greenville Oct. 4th, and at Fort Deposit Oct. 5th. A second series will be arranged, beginning at Lowndesboro Oct. 22d, extending to Selma, Pleasant Hill, Furman and Pine Apple. Mrs. Frazer is a woman of fine dramatic ability, and of rare Christian culture, and will afford to all who hear her an evening of refined and elevating entertainment. At the same time giving them a chance to help the Orphanage. She is especially gifted as a delineator of the humorous phases of life and character. Betsy Hamilton, the famous writer and reader of dialect stories, says of her: "She is pronounced by all who have heard her, one of the finest readers and delineators of character in the South. Her negro dialect is simply perfect. Everywhere Mrs. Frazer goes her audiences are delighted and charmed, and want her to come again."

She comes endorsed by many of the most prominent people in the state. We bespeak for her the hearty welcome and support of all the friends of the homeless orphans of Alabama.

Mrs. JNO. W. STEWART, Pres. Orphanage Aid Society.

For the Alabama Baptist.

## An Ordination.

At the request of Good Hope church, near Grove Hill, Revs. J. H. Fendley, W. A. Parker, sr., and J. H. Creighton met at that church on the 14th of September and ordained Bro. Lem. Williamson to the full work of the gospel ministry. The service was as follows: Rev. W. A. Parker examined candidate as to his Christian experience and call to the ministry; the writer examined him on doctrine; the ordaining prayer by Rev. J. H. Fendley, and the laying on of hands by the presbytery. The

by Rev. W. A. Parker, presentation of the Bible by the writer. Benediction by Bro. Parker.

Bro. Williamson is a young married man with a limited education, but has been attending school this year at his own expense, and is trying to improve himself all he can. He has been preaching for



## Prima Baptist.

MONTGOMERY, SEPTEMBER 27, '94.

### A LIBERAL OFFER.

NINE SETS OF HENRY'S COMMENTARIES TO BE GIVEN AWAY.

We will give a set to any one who will send us twenty new subscribers with thirty dollars. The retail price of this splendid commentary is \$10.

### NOTHING STRANGE.

Intelligent people who realize the importance of the blood in keeping the body in a normal condition, find 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.

Be sure to get Harvest Bells song book. See adv. in this paper.

### To Texas.

The Queen and 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.

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### 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, Manager of the School Agency, 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, who is a graduate of Howard College. The school must pay at least \$800 per year. The best references and testimonials given. Address this office.

### IF YOUR BACK ACHES,

you are all worn out, really good for nothing, it is a general ailment, it is **NEURALGIA**, and it will cure you, cleanse your liver, and give you a good appetite.

### SCHOOL FURNITURE.

For the latest improved automatic school

such as black boards, maps, charts, globes, etc., address J. M. Dewberry, Montgomery, Ala. He is state agent for the United States School Furniture Co., who are the largest and most responsible school supply dealers in the United States, if not in the world.

### Many Persons are taken

down from overeating. **Brown's Iron Bitters** rebuilds the system, aids digestion, removes excess of bile, and cures indigestion. Get the genuine.

### Harvest Bells.

Dr. J. B. Gambrell says, "HARVEST BELLS is the only song book of the kind fit to be used in Baptist churches and Sunday Schools." Round, durable, paper covers, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Much lower by the dozen and hundreds. Address W. E. PENN, St. Louis.

### Who Will Help?

At the convention I made a subscription for myself to relieve the Judson of an embarrassing debt, and I promised to raise \$100 besides. Who will help me in this? Bro. B. Davis says he has \$5 of the Lord's money for this purpose, which I shall have by October 1st. Brother sister, can't you help the old school? Only twice in all my history has it asked the convention to give it any thing.

W. B. C.

### "SMALL TALK ABOUT BUSINESS."

By A. E. Rice, A banker's business hints for men and women. Published by Fremont Publishing Co., Fremont, Ohio, 70 pages. Paper, 40¢ cloth 75¢, by mail, post paid. Descriptive pamphlets free.

This book, as its name indicates, talks to men and women about the common, every day business affairs of life. It is brimful of useful ideas for both young and old—a book that should be on every desk and in every home.

### PROHIBITION ARSENAL.

W. B. CRUMPTON, KEEPER, MONTGOMERY, ALA.

The following are the tracts on hand:

The Run Battery, 1¢ each.

The American Problem, 1¢ each.

Have You a Boy to Spare? 1¢ each.

Liquor and Labor, 1¢ each.

The Sword upon the Land, 1¢ each.

The Cost of Liquor, 1¢ each.

who pays for it, 1¢ each.

Don't ask us to give these away and pay postage, too. We must have a little money to keep the Arsenal supplied. Will you help?

### 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.

## Impromptu Speech at Conecuh Association.

BY W. M. HARRIS.

Some men are born in the objective case, and if they could be verbs and nouns both would be in the passive voice. They are like the Irishman just landed on our shores without information of our politics, who said when asked his politics, "I'm agin the government." There is nothing so meretricious and so sublime that somebody does not object to it. And so there are those who object to the effort to claim the world from its condition of ruin and bondage.

One objection to Foreign Missions is, "We can't convert the heathen." If this were true it would not be admissible as an objection. The gospel is a savor of life unto life or death unto death. The responsibility is upon us to give them the opportunity to be saved. Our Lord commands us to "go," and if we positively knew that not a single heathen would ever accept Christ, our obligation would be the same. We are not commanded to succeed, but to be faithful; not to convert the heathen, but to preach the gospel to them.

But I am sorry for the poor faith of the brother who does not believe the heathen can be converted. He reflects upon the effort of God and upon the gospel. But as a matter of encouraging fact, many bright conversions have occurred among the heathen. Think of Krishna Pal, a converted heathen, writing that beautiful hymn, beginning:

O thou, my soul, forget not more

The friend who all thy sorrows bore:

Let thy soul be forgot,

But O my soul, forget him not.

At the Southern Baptist Convention at Dallas, as John Jumper, a converted Indian, stood before that great body, and as I beheld in him, with his magnificent physique, an ideal child of the forest, I thought what would have been the terror of his warwhoop, and how many scalps would have been dangled from his warrior's belt! And as he stood there before us in the gentleness of Jesus Christ, I said, "What hath God wrought."

Here was an object lesson in the matter of the gospel's power to save. The gospel has shown its power in heathen lands. Dr. A. T. Pierson tells us that cultivated heathen in India have said, "Let us alone—our children are bound to be Christians." And again, "It is not the Englishman's sword, nor his civilization that is transforming India—it is his Bible." And this no doubt is true. The sacred literature of the East has been locked up in the ancient Sanscrit language, unknown to the people. Christian scholarship has gone in there and translated those books into the language of the masses, and also translated the Bible into the same dialect, and put both side by side into the hands of the people. In the struggle for existence between these two sacred literatures and the fittest shall survive. There is not room for more than one religion in this world, because there is room for only one God. The Bible will win its way. Put it into the hands of the world's millions.

The report speaks of papal fields. Some think that they are already christianized. Take this as a pointer. I heard Dr. Powell say that he went into a great book store in Mexico and asked for a New Testament. The proprietor of the store scratched his head and said, "Let me see! who is the author of that book?" He knew nothing of the book, which shows that the book was neither bought nor read nor known of by the masses. How is that for a Christian country? They need our missionaries.

### Birmingham Conference.

Pratt City—Pastor Wood preached to two large congregations Sunday, 135 in Sunday-school.

Woodlawn—Pastor Hobson has just returned from a good meeting at Tusculum. Large attendance at all the services yesterday. Morning subject, Man's advocate with God; at night, God's advocate with man.

First Church—Good attendance. Pastor Gray preached at both services. One addition to the church.

Southside—Pastor Hale preached at 11 a. m. on "Christian work;" at 8 p. m. on "The glorious gospel." Four received; one under watchcare and three for baptism. Bro. Henry A. Schimmel was appointed as a ministerial student and row.

Envelopes distributed to every member preparatory to mission collection next Sunday.

Elyton—Pastor Harris returned last week from a trip to Texas, where he has been spending a few weeks with his relatives, and was met yesterday by large congregations. The subject at 11 a. m. was "The Christian's pay day." Text: "Thou shalt be rewarded at the Christian's." Subject at night, "The Christian is the light of the world." The worship at both days was deeply spiritual. Sunday-school flourishing.

Second Church—Sabbath-school and preaching as usual. Morning subject, "Elijah wishing for death;" night, "Christ's kingdom draws near." Pastor Savell went to the Sulphur Springs association and preached the missionary sermon; preached at Coalburg Thursday night and buried one in baptism; returned on giving; came home, preached in the morning and at 8 p. m. at Second Church and at 3 p. m. at Mary Lee. Bro. Glenn preached twice during the week at the Second Church, went to the association, preached an excellent introductory sermon and made some telling speeches in the association.

## For the Alabama Baptist, Cherokee Association.

This body met with Tennessee Valley church September 11th.

The introductory sermon was preached by Rev. D. J. Dodd. Letters were read from the churches showing a great number of baptisms that ever before reported. J. B. Appleton and C. C. Davis were again chosen moderator and clerk.

Rev. A. E. Burns was heartily received as the representative of the Board of State Missions, and he added much to the interest in the deliberations of the body. All the missions fostered by the board were clearly set forth by good speeches by brethren Burns, Noblet, Waller and others, and the association agreed to try to raise the amount suggested by the convention, which was apportioned among the churches by a judicious committee.

All the proceedings were of a most harmonious character, and but few manifested any hurry to get through. The only question upon which there was any division was as to changing the time of meeting to Thursday before the third Sunday in October. A majority favored the change.

Bro. Burns preached the missionary sermon on Wednesday, after which a small collection was taken and divided equally between the different missions. The business was finished by noon Thursday, the parting song was sung, and a fervent prayer was offered by Rev. Elijah Crawford. Then adjourned to meet with Friendship church, eight miles northwest of Collinsville, on Thursday before the third Sunday in October, 1895.

Bro. Burns secured quite a number of subscribers to the BAPTIST.

JNO. B. APPLETON.

Collinsville.

[There was little need to use the Revising Pencil on Bro. A's report. He knows what to tell. It is commended to association reporters.—Ed.]

The Pennsylvania Woman's Christian Temperance Alliance is sending out the following resolution:

"Resolved, That while recognizing the importance of a wise discretion as to methods, we especially urge that temperance instruction be given from all our pulpits, in all our schools and in all our homes, and we recommend the recognition of the fourth Sabbath of September, or some proximate day, as a day for special instruction on this subject."

For the Alabama Baptist.

### Consecration Succeeds.

Bro. Editor: I have been trying to preach and farm and run a mill and store and postoffice part of the time for several years. But I have sold out everything but a small farm, and rented that out this year, and have been giving myself almost wholly to the ministry, as God requires the care of four churches—Deer Creek, Union, Good Hope and Mt. Pleasant, all in Clay county. We have received into the fellowship of these churches more than eighty members this year and the churches seem to be in much better condition than formerly. The good and gracious Lord be praised for His goodness and mercy.

W. H. PIERSON.

Black's Store.

For the Alabama Baptist.

### A Question for an Answer.

Editor Baptist: I believe I am the strictest Baptist in Alabama. To prove it, I am willing to compare the principles of my faith with any other. But if I can believe in God, accept, point others to Him acceptably, and belong to a Pedobaptist church, preach and teach their doctrines, I am ready to join them, because this is all I can possibly do as a Baptist. In addition, I would gain the convenience and pecuniary benefits of their church over ours, in the worldly sense. Now, upon the principle that "one church is no different from another," "what is no difference," "there are no good people belong to," "we are all making for the same place," and will "get there," why can't I join them, and be in as good shape, to say the least, as any Baptist in this world, or in the world to come? What hinders? I want an answer from you, or some correspondent. It can't be nothing in it.

W. R. WHITLEY.

Alexander City.

For the Alabama Baptist.

### In Shade's Valley.

Yesterday (Sept. 9) saw the close of one of the most interesting meetings I ever attended. After talking and working for two weeks among the people out here, I succeeded in getting Dr. P. T. Hale, of Southside church, Birmingham, to come over and hold a meeting for us. God certainly was with us, as the interest began to show itself with the first sermon and increased all the week until its close on Sunday, in the baptism of two persons and the admission of four by letter, all into the fellowship of Southside church. The meeting was held in the school-house here in Shades Valley, and the baptism was administered in a stream of water near by. It was grand, and Dr. Hale did the cause great good by his powerful sermon. "Why I am a Baptist."

Dr. Hale took a collection for a poor woman who is unable to work, and the farmers of the neighborhood responded liberally with money and farm produce. The Doctor won the hearts of his

## hearers by the frank and earnest manner in which he expounded the Scriptures, and warned them of danger. His sermons caused an Italian to repudiate the Catholic church and think about Christianity. I shall try to make a Baptist of him with the help of the Lord.

We have organized a prayer meeting and will hold Sunday services out here. I am trying to get a foothold ten miles southeast of Birmingham for a mission station among the Sheranmites.

We ask your prayers for our work here.

MILTON ROBERTSON.

Waddell, Jefferson county.

For the Alabama Baptist.

### A High Church Baptist.

Our brother W. R. Whitley sent us a series of questions which doubtless others have received, with the request that we make answers through the columns of the BAPTIST. It is not our purpose to answer his questions seriatim, but raise a question which seems to us to be necessary to an affirmative answer in each case. Our brother is puzzled over the ecclesiastical standing of pedo-baptist churches. He does not see how we can in any way recognize them. This is the logical outcome of his high church premises. To our mind these premises are unbaptist and without Scriptural warrant, and are bodily imported from notions prevailing among other denominations. It is a very difficult thing to reconcile our practices with other people's principles, especially when they are so different from our own. If our brother would get off of pedo-baptist grounds our practices would not seem so inconsistent to his mind.

We venture to suggest that his notion of the content of the word church is not that of the Scriptures, and the position of radical importance which he gives it is entirely unwarranted by the Scriptures. He writes of "the church" like an Episcopalian with all of the ardor of the high churchman. We would also question whether "the church of Christ," "the Baptist church," "is at all congruous with the teachings of the Scriptures, and suggest that just here lies the fountain of our brother's trouble. Baptists have never been ecclesiastics, and when they try it they usually get into trouble.

A. J. DICKINSON.

Selma.

### Colored Baptist National Convention.

[Concluded from last week.]

The proposition to combine all the conventions into one body was approved, and a committee was appointed to confer with similar committees from the other bodies. This action secured the consolidation of all the conventions into one body after the session next year.

I wrote P. Moore, of Atlanta, then addressed the convention in an earnest and effective manner upon "Firebrand Schools." Quite an address, discussion followed this address.

A large missionary mass meeting was held at the Dexter Avenue church under the auspices of the Foreign Mission Convention. The principal address was delivered by Lucy A. Coles, who is assistant corresponding secretary of the convention, and who has spent several years in Africa as a missionary. Much interest was manifested in the meeting and a large collection was raised.

The convention adjourned to meet next year at Atlanta.

The Foreign Mission Convention was organized in Montgomery in 1880. It prosecutes mission work in Africa. More than \$35,000 have been raised for the support of missionaries and the establishment of mission stations. Its headquarters are at Richmond.

Several missionaries, since the organization, have been sent out, all of whom did excellent and faithful work, but many of whom died on the field. Others have returned to this country and are helping to create a healthy sentiment in favor of the work in Africa.

The convention is entirely under the supervision of Negro Baptists, and is regarded as an evidence of the capability of the colored Baptists to carry on a work of such stupendous magnitude.

The National Baptist Convention rather partakes of a Baptist Congress in which questions affecting the race and denomination, in all its phases, are discussed. It was organized at St. Louis about nine years ago, and has since that time unified the denomination than any other organization.

The National Baptist Educational Convention is the youngest of all these national bodies, and was organized at Washington, May 16, 1892. It is intended to secure educational data and statistics of the denomination; to bring together the educators of the colored Baptists, for mutual interchange of views. Three acres of land are owned by Maryland, between Washington and Baltimore, on which a summer school is intended to be conducted on the Chautauque plan. Its president is Rev. P. F. Morris, of Virginia, one of the ripest scholars of the denomination.

JUDSON DENT.—We keep this column standing for a few weeks. Will be glad to have brethren and sisters join us. Money to be paid by October 1st. W. B. Crumpton, \$50; O. C. Thomas, \$25; B. Davis, \$50; Rev. Arnold S. Smith, \$5; O. C. Thomas, \$25; T. G. Bush, \$10; B. T. Eley, \$10; Misses Anderson, \$20.

The most effectual preaching is done outside the pulpit. We are sadly in need of daily consecration.

## For the Alabama Baptist, A Missionary Sermon.

Our pastor, Eld. N. A. Hood, has closed a four years pastorate of Antioch church, and on yesterday, the 4th Sunday in September, after burying three lovely girls with Christ in baptism, preached a "missionary sermon" that would have done credit to our most renowned preachers or missionary secretaries. His text gave before his ascension. His argument was strong and his logic irresistible. His discourse consisted of what might be termed an arraignment of anti-missionism, both in and out of the church, and a pronouncement upon the duty of Christians, and Baptists especially, to co-operate in mission work.

Bro. Hood possesses the happy faculty of presenting his ideas in the strongest possible way without incurring the ill will of honest opponents.

This last effort of our beloved pastor will surely bring forth fruit to the glory of God and help to the mission cause, if deep interest being aroused in his hearers signifies anything.

Our churches the country over are in need of much of such preaching on this subject, and I know of no one better qualified to present this subject to "country" churches at least than this same Bro. N. A. Hood. He must be heard to be appreciated.

Discharge of their duty on the mission and other lines of service.

R. T. MOORE.

Steele's Depot, St. Clair Co.

For the Alabama Baptist.

### A Good Report.

Bro. C. S. Pelham has been a success as a revivalist in all his churches this year. Five years ago Pleasant Grove church was constituted with four male and five female members. Under the pastorate of Bro. Pelham the membership has increased to nearly 200, all in good standing, none having been expelled. During the July and August meetings we have received forty-five members, five by letter and forty by experience.

Bro. Pelham is seventy-five years old, weighs 160 pounds, and can quote more Scripture than any man in this whole country. We all honor and love him for his great piety and devotion to the cause of his Master.

Bro. W. H. Simmons, of the Ozark Baptist church, will be ordained to the ministry the fourth Sabbath in this month. This will be good news to his many friends throughout Southeast Alabama. He has been doing some able preaching in protracted meetings during the summer.

Lewis Moseley.

Ozark.

### Time and Place of Meeting of Associations.

OCTOBER.

Rock Mills—Big Spring, Randolph co., Tuesday before 1st Sunday.

Union—Enon, Pickens county, Tuesday before 1st Sunday.

Bigbee—Rehoboth, Choctaw county, Wednesday before 1st Sunday.

Slippery—Spring Hill, Wednesday before 1st Sunday.

Central—Lebanon, Elmore co., Wednesday before 1st Sunday.

Judson—Salem, Barbour county, Thursday before 1st Sunday.

Salem—Harmony, Pike county, Thursday before 1st Sunday.

South—Bethel, Wilcox county, Thursday before 1st Sunday.

Clear Creek—Union Grove No. 1, Winston county, Friday before 1st Sunday.

Harmon—East—Buchannon, Haralson county, Ga., Friday before 1st Sunday.

Liberty—(Central)—Spring Hill, Bibb county, Friday before 1st Sunday.

Muscle Shoals—Moulton, Lawrence county, Friday before 1st Sunday.

Yellow Creek—Pleasant Grove, Marion county, Saturday before 1st Sunday.

Carroll—Nowata, Randolph county, Tuesday before 2d Sunday.

Liberty—East—Eagle Creek, Tallapoosa county, Tuesday before 2d Sunday.

Harmon—Shoals—Henry co., Wednesday before 2d Sunday.

Calhoun—Oxford, Calhoun co., Thursday before 2d Sunday.

Wetzel—Union, Cone county, Thursday before 2d Sunday.

Antioch—Corinth, Choctaw county, Friday before 2d Sunday.

Etowah—Fairview, Etowah county, Friday before 2d Sunday.

Alabama—Antioch, Butler county, Friday before 2d Sunday.

Harmon—East—Mt. Carmel, Jefferson county, Saturday before 2d Sunday.

Big Bear Creek—Burleson, Franklin co., Saturday before 2d Sunday.

Norfolk—Salem, Fayette county, Saturday before 2d Sunday.

Macedonia—Macedonia, Washington co., Saturday before 2d Sunday.

Auburn—Auburn, Lee county, Tuesday before 3d Sunday.

Harmon—Pleasant Mount church Macedonia—Pleasant, Madison county, Wednesday before 3d Sunday.

Hav Ridge—Enterprise, Coffee county, Wednesday before 3d Sunday.

Calhoun—Newbern, Hale co., Wednesday before 3d Sunday.

Centennial—Perote, Bullock county, Thursday before 3d Sunday.

Harmon—Grove—Macon county, Friday before 3d Sunday.

Mud Creek—Liberty, Jefferson county, Friday before 3d Sunday.

Harmon—Bethel church, 6½ miles east of Georgia, Sat. before 3d Sunday.

Warrior River—Friendship, Marshall county, Friday before 3d Sunday.

Etowah—Clayton, Barbour county, Tuesday before 4th Sunday.

Cherokee County—Centre, Cherokee county, Wednesday before 4th Sunday.

Bolling Springs—Bethesda, Cleburne county, Wednesday before 4th Sunday.

Cullman—Cullman, Cullman county, Thursday before 4th Sunday.

Mount Moriah—Antioch, Tallapoosa co., Thursday before 4th Sunday.

Sulphur Springs—Mount Joy, Blount county, Thursday before 4th Sunday.

Combs—Clemens, Spring Hill, Crenshaw county, Saturday before 4th Sunday.

Pea River—Bethlehem, Coffee county, Saturday before 1st Sunday in Nov.

To HEAR FROM:

Southeastern—

Schoonover—

Tallapoosa River—

## Some people make much of peace

in heaven who would be out of their element if they were not in a church fuss. The Savior made much of peace on earth. You will never enjoy the peace of heaven till you first learn to hate a fuss on earth.

### In Memoriam.

Miss Frances May Shaw, daughter of Bro. Eugene M. and sister Cornelia Shaw, was born March 1st, 1875, and died of typhoid fever at the parental home in Cuba, Aug. 18th, 1894, at 6 a. m. Sister May united with the Baptist church at Cuba in August, 1892. She graduated from the Judson in June, 1893. The writer knew her well from a small girl, during her pastorate of seven years, and in common with her numerous friends and acquaintances, he admired and loved her graceful and winning ways. She was fully conscious that she would not get well, but feared not to die; said she was going "to rest forever and forever." She was the loved organist of the Sabbath-school and church. But

"No more with us thy tuneful voice!

The hymns of praise shall swell!

No more her cheerful heart rejoice



