

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 21.

MONTGOMERY, ALA., OCTOBER 18, 1894.

TERMS CASH, \$1.50 A YEAR.

NUMBER 43

ALABAMA BAPTIST.

Published Every Thursday by the ALABAMA BAPTIST COMPANY.

Office—23 Dexter Avenue, up stairs, over Stoelker's Jewelry Store.

TERMS—\$1.50 per Annum, in Advance. If not paid in 3 months, \$2.00. If not paid in 6 months, \$3.00. To Ministers in regular work.

THE LABEL—The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

RULES.

THE ALABAMA BAPTIST is sent to subscribers upon an explicit order received by the publishers for its discontinuance, and payment for arrears is made.

OBITUARIES—Over 100 words in length are charged for at the rate of 1 cent a word. Remember that when you send one for publication, count the words and send the money with the notice.

ANONYMOUS COMMUNICATIONS—Will always find their way to the waste basket. The name of the author should be sent for the editor's eye.

TO CORRESPONDENTS—Do not use abbreviations; be extra careful in writing proper names; write with ink on one side of the paper; do not write copy intended for the editor, and business items on the same sheet. Leave off personalities; condense.

CHANGE IN POST OFFICE—When writing to have your paper changed, please state the post office at which you receive the paper, as well as the one to which you wish it changed.

STATEMENTS—Will be sent to each subscriber when in arrears. This is business, and reasonable people will not object to it.

REMITTANCES—Should be made by Postal or Express Money Order, Registered Letter, Express or Bank Check, payable to The Alabama Baptist Company.

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.

Fully two-thirds or three-fourths of the saloons of the country are run by Roman Catholics.—Lutheran Observer.

This statement was made first by the Wine and Spirit Gazette, and it has been repeated in various papers. So far as we have seen, no Roman Catholic has denied it. The Gazette defied the Roman Catholic church to proceed against the saloons.

The idea of calling the religious body that contains the vast majority of the saloon-keepers "the holy (!!) Catholic church" (!!!).

At the recent gathering of German Catholics in Louisville, some of the speakers wanted it understood that the German saloon-keepers who sold "good Rhine wine" and "good beer" were not to be confused with those who sold vile liquors.

Is there any evidence that saloons kept by Roman Catholics are any better than those kept by infidels? If there is any such evidence, let it be produced.—Western Recorder.

The report of the recent session of the South Bethel association, which is printed on the fourth page of this paper, shows that the subject of an educated, or at least partially educated ministry, came sharply before that body in controversial form.

In the report of the committee on Ministerial Education there was a recommendation to the churches that they do not set apart a man to the gospel ministry unless he has at least the rudiments of an English education. This was opposed on the ground that Baptists have no educational requirement for their preachers.

The report of the committee was "amended" and adopted. We infer that the recommendation in question was stricken out.

Our correspondent asks if it is true that there is no educational requirement for Baptist preachers? It is true that no convention or convocation has established by ordinance or statute a standard of education for our preachers, as none but a local church has authority to do anything of that kind, and the church could do so only with reference to those who might fill its own pulpit. But it is also true that Baptist public sentiment has for some years been making requirement for a degree of education on the part of our ministry. It is simply a demand that the teacher shall be capable of teaching those who sit before him as learners. And not only that the teaching shall be true and suited to the degree of advancement of the pupils, but also that it should be conveyed in language and form of words that are pleasant to the ear. Not that every preacher, or even a majority, perhaps, shall be college-bred, but that they shall be able to read understandingly, to think consistently, and express their thoughts clearly and in good English. This much is the educational requirement established by public sentiment, and it is stronger than statutory enactment. It all comes from the fact that the people are advancing in education and culture. The old preachers, many of whom are men of power with God and man, are passing away, and the demand is that those who are coming up to take their places shall be adapted to the changed surroundings.

For the Alabama Baptist.

"Idealized History" Again.

Dr. Robertson's rejoinder to my criticism of his recent expose of what he supposed to be Dr. Harper's meaning by "idealized history" confirms me yet further in the justice of my contention. Upon the additional evidence, so patent in that rejoinder, I venture to insist that he has not correctly represented the content of Dr. Harper's idea in the term "idealized history," and that the said expose was a misrepresentation of facts in this regard. The content of that phrase, as used by Dr. Robertson, is not the same as that manifested in its use by Dr. Harper; and, in putting his own conception to the test, the former misrepresents him. And yet more, the very part of the content of "idealized history," which Dr. Robertson criticizes, is that which is foreign to Dr. Harper. So the former imputes to the latter an idea not held by him, and then censures him for holding it.

Now, in vindicating his interpretation of Dr. Harper's language, the Professor of Exegesis in the Louisville Seminary violates a fundamental principle of his science, viz: ignores the larger context from which his proof texts are quoted, and is thus enabled to give meanings to his collection of excerpts which the context, if in mind, would forbid. It is well known that by the integration of infinitesimal bits of language one can make an author mean almost anything he chooses.

Now I have read Dr. Robertson's proof-texts from Dr. Harper in their context, and am compelled to believe that the import given them in his rejoinder is not warranted by their original use. Such exegetical legerdemain would hardly have been looked for from the Athens of Southern Baptists, much less from the Plato of its Socrates. One could with equal effectiveness, were he inclined to waste the time, find as numerous a collection contradicting in every particular Dr. Robertson's proof texts. But if the collector of these excerpts had noticed the context, he would have seen that Dr. Harper was speaking of the literary form of the writing, and not the material concepts which entered into it. Hence, it is contended that when Dr. Robertson uses language of Dr. Harper which was intended to refer only to the literary form of the writing, he misrepresents him.

Materials of the writing of the Old Testament, he has misrepresented through the irrelevancy of his testimony. Dr. Harper does not deny the historicity of the material of the Old Testament, but that the literary form of those writings is idealized history. It is, as a form, idealized history. In a word, there are two kinds of history here referred to, viz: literal history, i. e., historical events written for the sake of history, and having its literary form determined by that purpose; and idealized history, i. e., historical events written for the sake of setting forth a great idea, in them implied, and its form determined thereby.

That Dr. Robertson has misconceived and misrepresented Dr. Harper will be manifested by comparing their statements of ideas on this matter.

"Idealized history" in plain English is (1) simply a story told with high moral purpose, (2) and without any necessary basis of fact, (3) but which may have a small modicum of fact to start with, (4) call it myth and legend and there will be no confusion of terms." (Dr. Robertson in the Examiner.)

Idealized history is (1) history written to convey an idea, (2) with historical facts for its material basis, (3) and a moral or religious truth to determine the selection and nexus of the facts and the literary form of the narrative. (4) It can not be called myth or legend. (Condensed from Dr. Harper in the Alabama Baptist.)

Dr. Harper not only does not deny the historicity of the Old Testament narratives, as do Wellhausen, Keunen et al. omne genus of ultra higher critics; but he distinctly and expressly asserts that the incidents of those narratives are history.

Dr. Robertson's criticisms are pertinent only because of the misconception and misrepresentation of his antagonist's position. Speaking of this matter, Dr. Harper in the sentence preceding the one quoted by Dr. Robertson to prove the contrary, says: "There is no legend here." p. 120

There are now three recognized schools of literary critics of the Old Testament, viz: (1) The traditionalists, (2) the conservatives, (3) the radicals. Dr. Harper belongs to the second class, which is ten times more the first than the third. For nearly the first time in the history of the world, I have great hopes of something of permanent value from the conservatives, and wish them well. They are as yet pioneers and unsafe to follow blindly; but the only hope for an enlargement of the sphere of knowledge is in the pioneers. Traditionalists make good watch-dogs of past acquisitions, but they seldom discover new additions. While one

Letter from Europe.—No. 8.

When I wrote from Paris, I was not sure that I would write again, but a week's stay in London has prompted me to tell your readers what I saw there during my last visit.

I reached London on Saturday night from the French capital, in order to hear Dr. Joseph Parker on the next day. But when I got to London I found that the gifted preacher was absent taking his vacation. I then glanced down the column of church notices to see who else I might go to hear. I found that Dr. Lorimer, of Boston, would preach for Dr. Pentecost in one of the Presbyterian churches of the city. I had heard Dr. Lorimer but once, and that under unfavorable circumstances, so I resolved to hear him that day.

I found the direction of the church and reached it without difficulty. But just, practically, lost in the pulpit. Lost in large measure from Sunday-school literature. For our religious publications—newspapers and the like, and so, from the public mind. Lost from our modern hymnology and popular theology. Lost from the general type of faith, and from the affections and joys of the heart. Seldom if ever quoted. Rarely if ever used as sermon-texts. Scarcely if ever written on. The Bible would do very well without them for the use that is made of them. Take out of the Book those passages which are commonly preached throughout the land, and you diminish very little the number of texts and subjects in point of distinctive variety and plenary fulness of doctrine which that inspired volume contains. Such chapters and verses which teach absolute sovereignty in creation, redemption, and salvation, are lost scriptures. Those are lost scriptures which teach endless punishment of the wicked. Scriptures which teach repentance, in its nature, necessity, and Author, are lost scriptures. Those scriptures are lost which teach the total moral impotence of human nature to recover itself to the gracious favor of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." W. W.

For the Alabama Baptist.

Lost Scriptures.

Not lost out of the Bible. Not lost from the mind of God. Not lost as being in fact useless or of no importance. Not lost as holding in fact no essential relation to the revelation of the divine will and character. Not lost from their indissoluble bearing on the character of the Christian life.

Now I have read Dr. Robertson's proof-texts from Dr. Harper in their context, and am compelled to believe that the import given them in his rejoinder is not warranted by their original use. Such exegetical legerdemain would hardly have been looked for from the Athens of Southern Baptists, much less from the Plato of its Socrates. One could with equal effectiveness, were he inclined to waste the time, find as numerous a collection contradicting in every particular Dr. Robertson's proof texts. But if the collector of these excerpts had noticed the context, he would have seen that Dr. Harper was speaking of the literary form of the writing, and not the material concepts which entered into it. Hence, it is contended that when Dr. Robertson uses language of Dr. Harper which was intended to refer only to the literary form of the writing, he misrepresents him.

Materials of the writing of the Old Testament, he has misrepresented through the irrelevancy of his testimony. Dr. Harper does not deny the historicity of the material of the Old Testament, but that the literary form of those writings is idealized history. It is, as a form, idealized history. In a word, there are two kinds of history here referred to, viz: literal history, i. e., historical events written for the sake of history, and having its literary form determined by that purpose; and idealized history, i. e., historical events written for the sake of setting forth a great idea, in them implied, and its form determined thereby.

That Dr. Robertson has misconceived and misrepresented Dr. Harper will be manifested by comparing their statements of ideas on this matter.

"Idealized history" in plain English is (1) simply a story told with high moral purpose, (2) and without any necessary basis of fact, (3) but which may have a small modicum of fact to start with, (4) call it myth and legend and there will be no confusion of terms." (Dr. Robertson in the Examiner.)

Idealized history is (1) history written to convey an idea, (2) with historical facts for its material basis, (3) and a moral or religious truth to determine the selection and nexus of the facts and the literary form of the narrative. (4) It can not be called myth or legend. (Condensed from Dr. Harper in the Alabama Baptist.)

Dr. Harper not only does not deny the historicity of the Old Testament narratives, as do Wellhausen, Keunen et al. omne genus of ultra higher critics; but he distinctly and expressly asserts that the incidents of those narratives are history.

Dr. Robertson's criticisms are pertinent only because of the misconception and misrepresentation of his antagonist's position. Speaking of this matter, Dr. Harper in the sentence preceding the one quoted by Dr. Robertson to prove the contrary, says: "There is no legend here." p. 120

There are now three recognized schools of literary critics of the Old Testament, viz: (1) The traditionalists, (2) the conservatives, (3) the radicals. Dr. Harper belongs to the second class, which is ten times more the first than the third. For nearly the first time in the history of the world, I have great hopes of something of permanent value from the conservatives, and wish them well. They are as yet pioneers and unsafe to follow blindly; but the only hope for an enlargement of the sphere of knowledge is in the pioneers. Traditionalists make good watch-dogs of past acquisitions, but they seldom discover new additions. While one

Letter from Europe.—No. 8.

When I wrote from Paris, I was not sure that I would write again, but a week's stay in London has prompted me to tell your readers what I saw there during my last visit.

I reached London on Saturday night from the French capital, in order to hear Dr. Joseph Parker on the next day. But when I got to London I found that the gifted preacher was absent taking his vacation. I then glanced down the column of church notices to see who else I might go to hear. I found that Dr. Lorimer, of Boston, would preach for Dr. Pentecost in one of the Presbyterian churches of the city. I had heard Dr. Lorimer but once, and that under unfavorable circumstances, so I resolved to hear him that day.

I found the direction of the church and reached it without difficulty. But just, practically, lost in the pulpit. Lost in large measure from Sunday-school literature. For our religious publications—newspapers and the like, and so, from the public mind. Lost from our modern hymnology and popular theology. Lost from the general type of faith, and from the affections and joys of the heart. Seldom if ever quoted. Rarely if ever used as sermon-texts. Scarcely if ever written on. The Bible would do very well without them for the use that is made of them. Take out of the Book those passages which are commonly preached throughout the land, and you diminish very little the number of texts and subjects in point of distinctive variety and plenary fulness of doctrine which that inspired volume contains. Such chapters and verses which teach absolute sovereignty in creation, redemption, and salvation, are lost scriptures. Those are lost scriptures which teach endless punishment of the wicked. Scriptures which teach repentance, in its nature, necessity, and Author, are lost scriptures. Those scriptures are lost which teach the total moral impotence of human nature to recover itself to the gracious favor of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." W. W.

For the Alabama Baptist.

Lost Scriptures.

Not lost out of the Bible. Not lost from the mind of God. Not lost as being in fact useless or of no importance. Not lost as holding in fact no essential relation to the revelation of the divine will and character. Not lost from their indissoluble bearing on the character of the Christian life.

Now I have read Dr. Robertson's proof-texts from Dr. Harper in their context, and am compelled to believe that the import given them in his rejoinder is not warranted by their original use. Such exegetical legerdemain would hardly have been looked for from the Athens of Southern Baptists, much less from the Plato of its Socrates. One could with equal effectiveness, were he inclined to waste the time, find as numerous a collection contradicting in every particular Dr. Robertson's proof texts. But if the collector of these excerpts had noticed the context, he would have seen that Dr. Harper was speaking of the literary form of the writing, and not the material concepts which entered into it. Hence, it is contended that when Dr. Robertson uses language of Dr. Harper which was intended to refer only to the literary form of the writing, he misrepresents him.

Materials of the writing of the Old Testament, he has misrepresented through the irrelevancy of his testimony. Dr. Harper does not deny the historicity of the material of the Old Testament, but that the literary form of those writings is idealized history. It is, as a form, idealized history. In a word, there are two kinds of history here referred to, viz: literal history, i. e., historical events written for the sake of history, and having its literary form determined by that purpose; and idealized history, i. e., historical events written for the sake of setting forth a great idea, in them implied, and its form determined thereby.

That Dr. Robertson has misconceived and misrepresented Dr. Harper will be manifested by comparing their statements of ideas on this matter.

"Idealized history" in plain English is (1) simply a story told with high moral purpose, (2) and without any necessary basis of fact, (3) but which may have a small modicum of fact to start with, (4) call it myth and legend and there will be no confusion of terms." (Dr. Robertson in the Examiner.)

Idealized history is (1) history written to convey an idea, (2) with historical facts for its material basis, (3) and a moral or religious truth to determine the selection and nexus of the facts and the literary form of the narrative. (4) It can not be called myth or legend. (Condensed from Dr. Harper in the Alabama Baptist.)

Dr. Harper not only does not deny the historicity of the Old Testament narratives, as do Wellhausen, Keunen et al. omne genus of ultra higher critics; but he distinctly and expressly asserts that the incidents of those narratives are history.

Dr. Robertson's criticisms are pertinent only because of the misconception and misrepresentation of his antagonist's position. Speaking of this matter, Dr. Harper in the sentence preceding the one quoted by Dr. Robertson to prove the contrary, says: "There is no legend here." p. 120

There are now three recognized schools of literary critics of the Old Testament, viz: (1) The traditionalists, (2) the conservatives, (3) the radicals. Dr. Harper belongs to the second class, which is ten times more the first than the third. For nearly the first time in the history of the world, I have great hopes of something of permanent value from the conservatives, and wish them well. They are as yet pioneers and unsafe to follow blindly; but the only hope for an enlargement of the sphere of knowledge is in the pioneers. Traditionalists make good watch-dogs of past acquisitions, but they seldom discover new additions. While one

Trip Notes.

Up Jones Valley, six miles above East Lake, is a large old country church, New Prospect, where the Birmingham Association met. Bro. Miner, of Pratt City, brought "Charlie" and his buggy by and I had a delightful ride from the city over the splendid McAdamized road of Jefferson county has built.

This is a fine community, and the church has a large membership of well-to-do people. Bro. Waldrop comes from East Lake once a month to preach to them. They are amply able to have preaching every Sunday, but, like so many other churches, they do not realize their strength.

Now that times are changing and Birmingham is going to be itself again, the whole valley will feel the influence of the better times.

Bro. Waldrop was made moderator, a position he has held for many years, and Bro. Felix Wood, clerk. Bro. Gray preached the introductory sermon on "The reign of sin and the reign of grace." How he did pile up the old doctrine! Scripture on Scripture! Up, up it went till the capstone, all of grace, crowned the summit. Blessed man, and blessed sermon! The Lord was with the preacher, and the hearts of the people he opened that they attended to the words that were spoken. One of the hard things I find to do at the associations is to keep in mind that I am a reporter for a newspaper. I often listen to a speech or a sermon which bristles with point for the paper, and also the next day when he gave us a fine speech on foreign missions.

As is so often the case, the brethren were not ready with their reports, and the work of the association was delayed several hours; indeed, there was practically nothing done the first day.

SAYINGS AND COMMENTS.

"To correct the lamentable looseness in practice and doctrine among us," Bro. Johnson urged the importance of the ministers' and laymen's meetings, which he had endeavored to hold on 5th Sundays with but little encouragement from the brethren. Bro. Brown believed the language not too strong; the looseness in practice and doctrine

denomination. It is common to hear the preachers indulge in these lamentations, but we were glad to receive these recruits from the ranks of the laymen. When the pew begins to cry out for soundness in doctrine, something is sure to happen. "Our fathers have passed away, and their times with them. They got along very well in the times in which they lived with but little education." Whittle said that; but there are lots of folks in our state who are trying to hold on to the times and ways of the fathers. They are going to wake up to the new order of things that surrounds them. Some of our associations are living at "a poor dying rate." There has been no improvement in their methods since their organization. The same old style of wasting half the time of the association in getting ready, and the same old style of resolving and going home to do nothing. With many of these bodies it seems that some of the "fathers' times" got belated and still lingers after the fathers have gone.

Bro. Whittle, here as elsewhere, brought up the Orphan's Home and took a collection for it. How strange it seems to some people that the Baptists have a home for the orphans. They don't read the ALABAMA BAPTIST, and the news has never reached them. But when they do hear of it they seem to be amazed and interested.

When the question of Sunday-schools came up, Bro. Perry Fowler, one of our Marion boys, now the superintendent of the Southside school, was called on and gave a good practical talk on the subject. Bro. Johnson said the preachers were to blame for the lethargy on this subject. He has been listening for many years to preaching, and has yet to hear his first sermon on Sunday-schools. That is a right serious charge, but come to think of it, I don't believe I ever heard one either—I didn't ever hear one from myself. I plead guilty to the charge.

Bro. Hale gave us a good sermon, full of pathos, on the subject of missions—though he admitted he hadn't discovered his appointment from the minutes. Here are a few of his sayings: "Brethren, doesn't it inspire you to think that you belong to a great denomination that is trying to take the world for Christ?" "It does us good to be missionaries. Think of the sea of Galilee and the Dead Sea. Into the first the sweet, pure water of the Jordan flows; its waters are abundant with fish, and all around are beautiful flowers and fruits, and a dense population are supported from the fertile plains; then it pours its waters out down the Jordan and its gladden bird and beast as they baste their

Disquietude of soul is often caused by lack of a clear understanding of God's "way of peace."

We are never made so ridiculous by the qualities we have as by those we affect to have.—La Rochefoucauld.

Express your sympathy for and interest in the work of God by contributing as he has given you ability in promoting it.

Blountsville.

We printed last week an account of the meeting mentioned in the first part of this letter, and it is therefore omitted, but we are pleased to publish what follows:

This place has in the past been under Methodist influence, but the day has come when they can no longer wither the religious influence of this country, and especially this town. Our church was organized 6 years ago with 10 or 12 members and with a very small church house; but now we have a good house neatly finished inside, with seating capacity for 350 persons.

The Baptists at this place have passed the day when they are dependent on other people for a congregation, or for help in other ways; but they feel that through the blessings of God on the faithful few, they have been delivered out of the lion's mouth. Our church now numbers about 100 members, and I wish to say that we owe a great deal to our sisters for our success. Bro. Head has been our pastor for the last two years, and has done well in his faithful preaching for us.

There is no organ in the Tabernacle. A director is on the platform with Mr. Spurgeon. He comes forward to the edge and leads the singing throughout. Everybody sings, and sings heartily.

The lesson of the evening as read by the preacher was the twenty-second chapter of Revelation. The eighteenth verse of that chapter was chosen as a text, and the young preacher announced it from Matthew. There was a general exchange of smiles over the gospel of Matthew, twenty-second chapter, and eighteenth verse, only to hear the text repeated from Revelation. His method of sermonizing is very much like that of his distinguished father. His text is hortatory, and so was the sermon throughout. It was a sermon such as I have heard surpassed oftentimes in the country pulpits of Alabama. It had some pathos, but every thought was commonplace. The intense earnestness of the young preacher redeemed the discourse from a flat failure. What his evident indisposition had to do with it, in preventing it from reaching his standard, or whether it was an average sermon for Mr. Spurgeon, of course I could not tell. But his people drank it in. My!

Blountsville. Disquietude of soul is often caused by lack of a clear understanding of God's "way of peace."

We are never made so ridiculous by the qualities we have as by those we affect to have.—La Rochefoucauld.

Express your sympathy for and interest in the work of God by contributing as he has given you ability in promoting it.

Blountsville.

We printed last week an account of the meeting mentioned in the first part of this letter, and it is therefore omitted, but we are pleased to publish what follows:

This place has in the past been under Methodist influence, but the day has come when they can no longer wither the religious influence of this country, and especially this town. Our church was organized 6 years ago with 10 or 12 members and with a very small church house; but now we have a good house neatly finished inside, with seating capacity for 350 persons.

The Baptists at this place have passed the day when they are dependent on other people for a congregation, or for help in other ways; but they feel that through the blessings of God on the faithful few, they have been delivered out of the lion's mouth. Our church now numbers about 100 members, and I wish to say that we owe a great deal to our sisters for our success. Bro. Head has been our pastor for the last two years, and has done well in his faithful preaching for us.

There is no organ in the Tabernacle. A director is on the platform with Mr. Spurgeon. He comes forward to the edge and leads the singing throughout. Everybody sings, and sings heartily.

The lesson of the evening as read by the preacher was the twenty-second chapter of Revelation. The eighteenth verse of that chapter was chosen as a text, and the young preacher announced it from Matthew. There was a general exchange of smiles over the gospel of Matthew, twenty-second chapter, and eighteenth verse, only to hear the text repeated from Revelation. His method of sermonizing is very much like that of his distinguished father. His text is hortatory, and so was the sermon throughout. It was a sermon such as I have heard surpassed oftentimes in the country pulpits of Alabama. It had some pathos, but every thought was commonplace. The intense earnestness of the young preacher redeemed the discourse from a flat failure. What his evident indisposition had to do with it, in preventing it from reaching his standard, or whether it was an average sermon for Mr. Spurgeon, of course I could not tell. But his people drank it in. My!

Blountsville. Disquietude of soul is often caused by lack of a clear understanding of God's "way of peace."

We are never made so ridiculous by the qualities we have as by those we affect to have.—La Rochefoucauld.

Express your sympathy for and interest in the work of God by contributing as he has given you ability in promoting it.

Blountsville.

We printed last week an account of the meeting mentioned in the first part of this letter, and it is therefore omitted, but we are pleased to publish what follows:

This place has in the past been under Methodist influence, but the day has come when they can no longer wither the religious influence of this country, and especially this town. Our church was organized 6 years ago with 10 or 12 members and with a very small church house; but now we have a good house neatly finished inside, with seating capacity for 350 persons.

The Baptists at this place have passed the day when they are dependent on other people for a congregation, or for help in other ways; but they feel that through the blessings of God on the faithful few, they have been delivered out of the lion's mouth. Our church now numbers about 100 members, and I wish to say that we owe a great deal to our sisters for our success. Bro. Head has been our pastor for the last two years, and has done well in his faithful preaching for us.

There is no organ in the Tabernacle. A director is on the platform with Mr. Spurgeon. He comes forward to the edge and leads the singing throughout. Everybody sings, and sings heartily.

The lesson of the evening as read by the preacher was the twenty-second chapter of Revelation. The eighteenth verse of that chapter was chosen as a text, and the young preacher announced it from Matthew. There was a general exchange of smiles over the gospel of Matthew, twenty-second chapter, and eighteenth verse, only to hear the text repeated from Revelation. His method of sermonizing is very much like that of his distinguished father. His text is hortatory, and so was the sermon throughout. It was a sermon such as I have heard surpassed oftentimes in the country pulpits of Alabama. It had some pathos, but every thought was commonplace. The intense earnestness of the young preacher redeemed the discourse from a flat failure. What his evident indisposition had to do with it, in preventing it from reaching his standard, or whether it was an average sermon for Mr. Spurgeon, of course I could not tell. But his people drank it in. My!

Blountsville. Disquietude of soul is often caused by lack of a clear understanding of God's "way of peace."

We are never made so ridiculous by the qualities we have as by those we affect to have.—La Rochefoucauld.

Express your sympathy for and interest in the work of God by contributing as he has given you ability in promoting it.

Blountsville.

We printed last week an account of the meeting mentioned in the first part of this letter, and it is therefore omitted, but we are pleased to publish what follows:

This place has in the past been under Methodist influence, but the day has come when they can no longer wither the religious influence of this country, and especially this town. Our church was organized 6 years ago with 10 or 12 members and with a very small church house; but now we have a good house neatly finished inside, with seating capacity for 350 persons.

The Baptists at this place have passed the day when they are dependent on other people for a congregation, or for help in other ways; but they feel that through the blessings of God on the faithful few, they have been delivered out of the lion's mouth. Our church now numbers about 100 members, and I wish to say that we owe a great deal to our sisters for our success. Bro. Head has been our pastor for the last two years, and has done well in his faithful preaching for us.

There is no organ in the Tabernacle. A director is on the platform with Mr. Spurgeon. He comes forward to the edge and leads the singing throughout. Everybody sings, and sings heartily.

The lesson of the evening as read by the preacher was the twenty-second chapter of Revelation. The eighteenth verse of that chapter was chosen as a text, and the young preacher announced it from Matthew. There was a general exchange of smiles over the gospel of Matthew, twenty-second chapter, and eighteenth verse, only to hear the text repeated from Revelation. His method of sermonizing is very much like that of his distinguished father. His text is hortatory, and so was the sermon throughout. It was a sermon such as I have heard surpassed oftentimes in the country pulpits of Alabama. It had some pathos, but every thought was commonplace. The intense earnestness of the young preacher redeemed the discourse from a flat failure. What his evident indisposition had to do with it, in preventing it from reaching his standard, or whether it was an average sermon for Mr. Spurgeon, of course I could not tell. But his people drank it in. My!

Blountsville. Disquietude of soul is often caused by lack of a clear understanding of God's "way of peace."

We are never made so ridiculous by the qualities we have as by those we affect to have.—La Rochefoucauld.

Express your sympathy for and interest in the work of God by contributing as he has given you ability in promoting it.

Central Committee.

PRAYER CARD—OCTOBER.

Colored People.—The needy shall not always be forgotten. Increased contributions needed to enlarge the work of institutes for instruction of colored ministers.

Study Topics.—The claims of the colored people upon us as Baptists. May not a closer union and be secured for the educational and religious interests of the colored people. Rome's effort to secure control of the colored vote.

Receipts for Foreign Mission Debt.

W. M. S. Parker Mem. ch. \$23.00
Sunbeams Society, Carlisle, Va. 2.00
Sunbeams Society, Jacksonville, Fla. 2.00
Oxford 5.00
Y. L. M. Circle, 1st ch., Monty 15.00
W. M. S., 1st ch., Monty 3.00
W. M. S., Choctawhatchee ch. 3.00
Sunbeams, Evergreen 2.12
Bethel church 53.00
W. M. S., Eutaw 2.00
Greenville 5.00
Miss Farnall 2.00
W. M. S., Sumterville 2.00
W. M. S., York church 2.00
L. A. S., Bayou La Batre 2.00
Sunbeams Society, Carlisle, Va. 2.00
Parker Memorial church 6.00
L. A. S. M. S., Demopolis 10.00
W

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. Geo. B. Eager, Pres., Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES:—W. M. Harris, Greenville; G. W. Ellis, Thos. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Harlan, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; A. French, Talladega; L. O. Dession, Tusculum; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Blodgett, Lafayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile. ORPHAN'S HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; F. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Koby, J. C. Bush, Law Lamar, J. H. Curry, S. C. CLOPTON, C. S. Rabb, P. M. Bruner, C. L. Gay. Matron of Home, Mrs. Clara W. Ansley, Evergreen. WOMAN'S CENTRAL COMMITTEE.—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. L. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham.

OUR SCHOOLS

Howard College, East Lake, Ala.—A. W. McGaha, President. Fulton Female Sem., Marion, Ala.—W. B. Averett, President.

OUR PAPERS

The ALA. BAPTIST, Montgomery, Ala.

READ the appeal from Dr. Eager, President of the State Board of Missions. We all know that money is scarce, but we also know that just a little from each church member will amply relieve the pressing necessities of the home and foreign missionaries.

BRETHREN, we need money now, as we never have before. We have waited on hundreds of our subscribers for months. The amounts they owe are very small, but they will be considerable when put together. Brother, when you read this please sit down at once and forward us the amount you are due.

THE ORPHANAGE.—In passing through Montgomery a few days since Bro. Stewart wrote us the following card: Good news comes that Bro. W. T. Smith will give all the sheathing and flooring needed in the improvements to be made at the Orphanage. Mrs. Frazier had just sent ten dollars from one of her readings. Who else will help? We need this very much.

D. L. Moody, the great evangelist, will arrive in Birmingham Saturday next to conduct a series of lectures by the local pastors have already begun. D. B. Townner, the well known singer, will organize a choir of one thousand voices to do the singing. We suppose the Birmingham brethren will speak to the railroads about reduced rates to those who wish to attend the meetings.

DECLINED.—It is announced in the papers that Dr. Lansing Burrows has declined the office of Assistant Secretary of the Home Mission Board because his church at Augusta refused to accept his resignation. The position is one of much labor and responsibility, and for a few years past it has been made unpleasant by the clamor from some quarters for the discontinuance of the office.

IT IS DONE.—The President of the Woman's Central Committee sent us last week, too late for publication, a note intended to "call a halt" in contributions to the fund of \$500 on the debt of the Foreign Mission board. The amount had been raised. That was just what was expected by those who know the Baptist women of Alabama and the President of the Central Committee. That specific object having been accomplished, the sisters will resume their regular labors, unless they have before them something else that is special. The contributions for the Foreign Mission board are printed in this paper.

On Friday morning Miss Willie Kelley will start for Louisville, where she will join a company of newly appointed missionaries on their way to China. They will go overland by the Northern Pacific to Tacoma, Washington, where they will begin their sea-voyage. At Birmingham she will spend a few hours with Mrs. Hamilton and the ladies of the Central Committee. Brother Crumpton will accompany her as far as Louisville. Let blessings upon the devoted young missionary. God grant that her going from Alabama may be the means of arousing a deeper interest in the cause of Foreign Missions.

Last Sunday I spent with the little church at Greensboro. Brother Hardy, their pastor, is getting acquainted and the people seem to be enjoying his ministrations. Like all

and dishearten the workers, but God will help them and they will overcome.

I went with the brethren to look at several lots which are well located. If the board authorizes it on November 12th, when it meets, I will return to Greensboro to settle the matter of location. And then we must have money for the erection of a house. Every church and Sunday-school in the state ought to be represented in the building. Let the pastors and superintendents bear this in mind and be ready to help. W. B. C.

LAST Sunday was a day to be remembered in the history of Adams Street church. Rev. N. Maynard, who had been selected by Pastor Gay as the foreign missionary who will be supported by himself and the church, was present, meeting with the people in the morning, afternoon and night. He made a talk at each service, and made a most favorable impression upon all present. Bro. Maynard was accepted by the Foreign Board a good while ago, but the money was wanting, and he has been engaged in the pastorate in Tennessee. He will soon leave for Japan. Not long ago he was married to Miss Harlow, the daughter of a Virginia Baptist preacher, and thus the consecrated pair will be special objects of prayerful interest to some of the Baptists in that state as well as in Alabama. The farewell service at Adams Street church was very tender. Rev. C. G. Elliott, of Meridian, Miss., who was warmly attached to Bro. Maynard at the Seminary, came to bid his friend and brother good-bye, and tears showed the depth of his feeling. It is regretted that Mrs. Maynard was not present also, so that she might have been seen and known by those who are to stand behind her and her husband.

At a recent associational meeting in Virginia Dr. W. E. Hatcher spoke on the report on Ministerial Education. The Religious Herald prints a few brief extracts which ought to be read in Alabama. The Doctor discussed "The duty of the Churches to Produce Preachers," and made these divisions: 1. The duty of the churches to ask for preachers; 2. To look for them; 3. To help them prepare for their work. Among other good things he said: "I have been nineteen years connected with the Education

forewell sermon last Sunday night. The church was packed with the largest congregation we have ever seen in Sheffield. Mr. Burns' flock were both to part with him, and many were the expressions of regret that he has considered it his duty to seek a broader field of usefulness. He will enter the missionary work of the Baptist church. For the present his family will reside at Huntsville. The best wishes of this entire community will follow him.—Sheffield Standard.

Rev. A. E. Burns and family left Tuesday for Huntsville, where they will in future reside. Mr. Burns has recently been chosen as evangelist and he will enter upon his duties at once. For two years he has been the popular and faithful pastor of the First Baptist church in this city, and it is with deep regret that his congregation see him depart. Under his pastorate the church has more than doubled its membership.

As a pastor Mr. Burns is able and conscientious; as a citizen, upright and honorable. Tusculum reluctantly gives to Huptsville one of its ablest pastors and his interesting family.—Tusculum Cor. Sheffield Standard.

After the foregoing extracts had been placed in the hands of the printer, we received from Bro. S. H. Cooper a detailed account of Bro. Burns' farewell service. But we have room for only the following extracts: The scene was affecting. We now realize the fact that we are losing a friend, a brother, a pastor in the true sense. His people at Tusculum will ever remember him at a throne of grace and pray for his success. May the Lord ever bless him and his good mother who struggled along through life and raised such a son.

It would appear to be really true, as has been remarked more than once, that a large part of the Christian world is drifting toward the Baptist position, though not adopting the name. The last movement has occurred among the staid and sturdy Quakers. We clip the following from the Examiner: "The Society of Friends, or Quakers, were much exercised at present over the act of certain members of their faith who have publicly submitted to the rite of baptism. The chief offender is Dr. Douglas Clark, who is connected with Earlham College, at Richmond, Ind. He and ten other Friends submitted to 'water baptism,' at the Yearly Meeting held a short time ago at Damascus, O. Dr. Clark took this step after long consideration, and in obedience to his matured convictions of duty. As he is a very prominent man among the Friends, his action has raised great interest,

and has caused some to be troubled in mind. A number of communications will be found on the fourth page.

AN INVITATION

The Baptists of Washington City have decided to invite the Southern Baptist Convention to hold its next session in that city, with the proviso that delegates and visitors pay their own expenses while in attendance. It may be that the invitation has already been formally extended. Baltimore repeats its invitation with the same proviso. Augusta declined to invite the convention, although there was a desire that the next session should be held there, as it will be the semi-centennial of the organization of the body in that city. The Baptists there did not feel able or willing to undertake the free entertainment of so large a number as would surely attend.

So, it appears that while the last convention voted down the proposition that delegates and visitors pay their own way, yet they will be forced to do it after all if a convention is held at all. Free entertainment, it appears, has come to an end. There has been a growing sentiment in the convention that so large a body ought to pay its own way. For some years it has been a great tax on the hospitality of the people where it met.

We had not understood the long silence of Rev. G. F. Robertson, the Presbyterian brother who once upon a time gathered some nuts for Baptists to crack, and which Dr. Taylor proceeded to crack between thumb and finger—they were so soft. The following note explains itself. It is dated at Lower Peach Tree, (which is on the Alabama river) Oct. 11. We would add that we mail to Mr. Robertson's address at Woodlawn three or four copies of every issue which contains anything from him or about him:

Eds. Ala. Baptist: I inferred from an editorial in one of your papers that it was expected that Dr. Taylor's and my debate would be prolonged, and I write to say I have had chance to see Dr. T.'s last article only in a paper borrowed a few minutes from a postoffice. I am now in an evangelistic service at this place, and will, as soon after reaching home as possible, come at the Doctor again.

FIELD NOTES

Dr. Averett makes a cheerful statement from the Judson.

Rev. W. A. Parker, sr., will be pastor of Linden church the current year.

Rev. W. H. Simmons, of Ozark, recently had the pleasure of baptizing his wife.

Rev. J. E. White, of West Alabama, has two sons who are preachers—I. A. and W. L. They are all good preachers.

Prof. Samner B. Foster, who is so well known as a teacher in Alabama, has recently removed from Austin, Texas, to Gonzales.

We were pleased to meet in our office, last week, Rev. A. S. Worrell, D. D., of Louisville, and once more that Bro. Lloyd, of Meridian, also formerly of Alabama.

Rev. H. C. Hurley has been called to Ozark for full time, and has entered upon his work. Bro. Moseley did good work there, and if Bro. Hurley can improve on it we hope he will do it.

Rev. A. J. Dickinson, Selma: I very heartily endorse the movement proposed by Bro. Coleman. A meeting of all the B. Y. P. U's of the state could only fruit in great good, and give new vigor to the work. Let the meeting be held by all means.

Rev. J. B. Small has been called to the pastorate of Carrollton church for another year. But why may not all our churches call their pastors without limit as to time? When either wishes to make a change it would be an easy matter to say so, if they are not too timid.

On next Sunday afternoon, at 3 o'clock, the mission which has been known as the South Montgomery Mission of Adams Street Baptist church will be organized as a church. The mission is located at the corner of South and Hill streets. The public generally, and Baptists especially, are invited to be present.

Rev. Jasper Harris and Miss Leila Gilman were married at the palatial residence of the bride's family in Selma last Wednesday afternoon. Pastor Wm. D. Gay, of this city, stood up with Miss Adolph Gilman as best man. He reports a delightful occasion, and expresses great hopes for the future of the young couple.

The many friends of Rev. V. J. D. Upham will share our anxiety and regret at the news that he has been for sometime quite ill at his home at Lineville, Clay county. Nervous prostration from over work, accompanied by a slow fever, perhaps typhoid, cause a doubt of his recovery. Our advices of October 13 report him no better.

L. M. Bradley: The church at Abbeville has enjoyed quite a good meeting; some of the most conservative brethren say the best in many years. Not many accessions, but the church was thoroughly revived and united. Revs. A. L. Martin, W. H. Simmons and H. C. Hurley did good work in the meeting.—The church is going to build a pastor's home and locate one in their midst.

J. A. McCrary, Pinetucky: We held a meeting of nearly a week at Mars Hill, Perry county, in August. The church was revived and there were three accessions; one received under watchcare. Bro. J. M. Tucker was with us part of the time.—In September we held a week's meeting at Hephzibah church. I feel that the Lord was with us and much good was done, although we had only one accession. Bro. A. M. Perry preached two sermons for us.

The Baptist Sunday-school at Greenville observed Missionary day on Sunday night, the 7th of October. The missionary program arranged by the ladies in charge, consisting of appropriate recitations and music, was most interestingly presented by the children, called upon to recite the prayer as assembled in the church showed their deep interest in the exercises. The "Golden Sheaves" brought in the nice little sum of \$25.59.

G. D. Benton, Phenix City: On last Sunday I resigned the pastorate of the church at Hatcheechubee, to take effect after the first Lord's day in December. I leave the church in growing condition, and there is mutual love and good feeling existing between us.—For the first time in a long while I preached for the colored people on a recent Sabbath night. I enjoyed the occasion, as they also seemed to do. We need to preach to them the plain gospel as simply as it can be told. Let us do them all the good we can.

B. F. Kiley, Athens, Ga.: I dislike to annoy you, but by misprinting a single word in my letter from Paris, you destroy the sense. You make me say "open house" when I wrote one of "open house". This open house is one of the chief features of the French capital. I used that to indicate the poverty of the people.—You didn't write the word plainly, Doctor, and the connection was not decisive, especially as it would have been quite Frenchy for the government to build a large open house for public amusements. The proof-reader blotted it as he

not to say excitement, in his own Yearly Meeting, which meets at Richmond. There is serious question whether he will not be disciplined, possibly excluded, by the Friends. It may be that better counsels will prevail and that the Friends, while continuing to maintain that only the baptism of the Spirit is efficacious, will permit baptism is no longer required, will permit liberty of action on the part of those who have tender consciences in this matter.

Dr. Averett makes a cheerful statement from the Judson.

Rev. W. A. Parker, sr., will be pastor of Linden church the current year.

Rev. W. H. Simmons, of Ozark, recently had the pleasure of baptizing his wife.

Rev. J. E. White, of West Alabama, has two sons who are preachers—I. A. and W. L. They are all good preachers.

Prof. Samner B. Foster, who is so well known as a teacher in Alabama, has recently removed from Austin, Texas, to Gonzales.

We were pleased to meet in our office, last week, Rev. A. S. Worrell, D. D., of Louisville, and once more that Bro. Lloyd, of Meridian, also formerly of Alabama.

Rev. H. C. Hurley has been called to Ozark for full time, and has entered upon his work. Bro. Moseley did good work there, and if Bro. Hurley can improve on it we hope he will do it.

Rev. A. J. Dickinson, Selma: I very heartily endorse the movement proposed by Bro. Coleman. A meeting of all the B. Y. P. U's of the state could only fruit in great good, and give new vigor to the work. Let the meeting be held by all means.

Rev. J. B. Small has been called to the pastorate of Carrollton church for another year. But why may not all our churches call their pastors without limit as to time? When either wishes to make a change it would be an easy matter to say so, if they are not too timid.

On next Sunday afternoon, at 3 o'clock, the mission which has been known as the South Montgomery Mission of Adams Street Baptist church will be organized as a church. The mission is located at the corner of South and Hill streets. The public generally, and Baptists especially, are invited to be present.

Rev. Jasper Harris and Miss Leila Gilman were married at the palatial residence of the bride's family in Selma last Wednesday afternoon. Pastor Wm. D. Gay, of this city, stood up with Miss Adolph Gilman as best man. He reports a delightful occasion, and expresses great hopes for the future of the young couple.

The many friends of Rev. V. J. D. Upham will share our anxiety and regret at the news that he has been for sometime quite ill at his home at Lineville, Clay county. Nervous prostration from over work, accompanied by a slow fever, perhaps typhoid, cause a doubt of his recovery. Our advices of October 13 report him no better.

L. M. Bradley: The church at Abbeville has enjoyed quite a good meeting; some of the most conservative brethren say the best in many years. Not many accessions, but the church was thoroughly revived and united. Revs. A. L. Martin, W. H. Simmons and H. C. Hurley did good work in the meeting.—The church is going to build a pastor's home and locate one in their midst.

J. A. McCrary, Pinetucky: We held a meeting of nearly a week at Mars Hill, Perry county, in August. The church was revived and there were three accessions; one received under watchcare. Bro. J. M. Tucker was with us part of the time.—In September we held a week's meeting at Hephzibah church. I feel that the Lord was with us and much good was done, although we had only one accession. Bro. A. M. Perry preached two sermons for us.

The Baptist Sunday-school at Greenville observed Missionary day on Sunday night, the 7th of October. The missionary program arranged by the ladies in charge, consisting of appropriate recitations and music, was most interestingly presented by the children, called upon to recite the prayer as assembled in the church showed their deep interest in the exercises. The "Golden Sheaves" brought in the nice little sum of \$25.59.

G. D. Benton, Phenix City: On last Sunday I resigned the pastorate of the church at Hatcheechubee, to take effect after the first Lord's day in December. I leave the church in growing condition, and there is mutual love and good feeling existing between us.—For the first time in a long while I preached for the colored people on a recent Sabbath night. I enjoyed the occasion, as they also seemed to do. We need to preach to them the plain gospel as simply as it can be told. Let us do them all the good we can.

B. F. Kiley, Athens, Ga.: I dislike to annoy you, but by misprinting a single word in my letter from Paris, you destroy the sense. You make me say "open house" when I wrote one of "open house". This open house is one of the chief features of the French capital. I used that to indicate the poverty of the people.—You didn't write the word plainly, Doctor, and the connection was not decisive, especially as it would have been quite Frenchy for the government to build a large open house for public amusements. The proof-reader blotted it as he

read. The manuscript has been preserved, but we will let it all pass if you will send us occasional sketches from what remains on your note-book. The letters are well received by our readers.

A. J. Preston, Decatur: Who can beat the First Baptist church of Decatur on missions? These faithful brethren and sisters, besides their other expenses, have paid \$1.35 each in nine months. How was it done? We took pledges to be paid monthly. Used Crumpton's book and envelopes. Mr. Lenard Hobert pushed the work of collection for a while, then went to Birmingham, since which time Miss Annie Burt has had charge of the work. She is one of the best mission collectors I ever saw. She has collected every pledge except one. Try the plan, brother.

Bro. Whately felt that he was entitled to make reply to brethren Dickinson and J. R. Lloyd, and we therefore print what he wished to say. We try to avoid even the appearance of unfairness. We are quite sure that Bro. Dickinson, notwithstanding the paucity of M. A. and D. D. which he carries about him, will hardly know which way to turn when he encounters the attacking column headed by "paralogical copulators," and equally sure that Bro. Lloyd, not having any such protection, must needs flee to the mountains of Hephzibah. The battle is ended.

Rev. J. A. Glenn, evangelist in Northwest Alabama, adds the following to a business note to this office: "I think I am doing all I could hope to do at present with the associations of this part of the state. They have had but little attention up to this time. They give attention and fall into line as fast as could be expected. The more I mingle with the people the more I realize the imperative necessity of their reading the ALABAMA BAPTIST, for how can one give love and sympathy to that of which he knows nothing? Hence I am doing all I can to have every one take the paper."

C. V. Collier, Raif Branch, Montgomery county: We had a good meeting at Friendship church in September. Bro. A. E. Pinkard preached day and night with great power during the entire meeting with the exception of the sermon on Sunday morning, which our pastor, Bro. Sullivant, preached. There were seven accessions to the church, all by baptism, the church was revived, and several conversions whom we hope will come out on the Lord's side before it is too late. We must express our heartfelt gratitude to our good brother for affording us such a feast. May the Lord continue to bless his good work.

Rev. A. T. Sims, Georgiana: Mrs. Frazier, of Auburn, has just entertained the people of our town on the 14th of the month. I regard this as deplorable in the extreme, and a question that should be of deep interest to every right-minded person, particularly to those who stand for great moral reforms.

I shall be glad to hear from you if we can serve you at any time, and to call on my constituency, very sincerely yours for God and home and native land.

MARTHA L. SPENCER, Pres. Ala. W. C. T. U.

Trip Notes

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

While in Birmingham, by invitation I addressed the Baptist Union People's Union of the First church. They are enthusiastically at work to improve themselves and help on every good cause. Brother Wheeler is their faithful leader, and pastor Gray is always present to look on and aid them.

Failing to reach Roanoke on my way to the Rock Mills and Carey associations, I spent a few minutes with pastor Roby at Opelika. Without any one knowing it, the church has built a handsome pastor's home by the side of their house of worship. I found brother and sister Roby and Miss Emma Lou comfortably quartered in their new home, looking just like they had always been used to a nice new home. The house is a gem, a model of convenience and comfort. The pastor well deserves a home like this. May he live long to enjoy it.

For the Alabama Baptist

A Crisis

In a statement like the more telling because so brief and passionate, Secretary Crumpton has set before us the present status of our mission work in Alabama. Not a cent in the treasury; the state mission fund overdrawn by \$500, and we owe our missionaries \$1500! Never in the history of State Missions have we had to face such a state of things in October. Bro. pastors—brethren of the churches, what shall we do? No wonder the faithful secretary says, "I am thoroughly discouraged." But is it true as he is tempted to think, that the pastors are not interested and cannot be enlisted? "They are kind and clever and glad to see me," he writes, "but they are doing nothing to bring about a reform in methods which will increase the contributions."

Brothers, I am persuaded better things of you. Shall we not as pastors, all over the state, take this matter to heart, appeal to our people and do our utmost at once to replenish the treasury of our board and relieve our needy missionaries? I leave out of view just now all other interests, and appeal in behalf of State Missions. Shall not the appeal be heeded? Will you not take a collection at once? Your fellow-workers are waiting.

GEO. B. EAGER, Pres. of Board.

The Temperance Meeting—A Good Letter

In the absence of the brother to whom the following letter was addressed, and relying on the kindness of the writer, we take the liberty of laying it before the public, because it ought to be read by every one:

BIRMINGHAM, Oct. 9, '94.

REV. W. B. CRUMPTON:

Dear Sir: Your communication in the ALABAMA BAPTIST of Oct. 7th has just come to my notice, and I hasten to assure you of the sympathy of the Woman's Christian Temperance Union of Alabama, and our cordial endorsement of the plan proposed. We are not at present in a condition to assist financially, but we will help to promote, in every possible way, any project that tends to the regulation of our liquor traffic in our state, or to educate public sentiment and thus prepare the way for the enforcement of temperance laws as secured. I am more and more impressed by the need of this. Though we are not satisfied with present laws, we can but know that the good laws we already have are practically a dead letter. Our cigarette law is one of the best—prohibiting the sale to youth under sixteen years of age—yet it is openly violated on our streets every day, and we are thus literally teaching our children to disregard the laws of the land.

I regard this as deplorable in the extreme, and a question that should be of deep interest to every right-minded person, particularly to those who stand for great moral reforms. I shall be glad to hear from you if we can serve you at any time, and to call on my constituency, very sincerely yours for God and home and native land.

MARTHA L. SPENCER, Pres. Ala. W. C. T. U.

For the Alabama Baptist

Judson Institute

We have at this date one hundred students, including seventy-one who board in the buildings. Six other students are entered to be here shortly. The numbers might have been increased by a departure from the established terms, standards of graduation and discipline, but the trustees think that these are worth holding, even at a very great cost. With very rare exceptions, those students who enter with expectations of too rapid progress over the prescribed course of study, are convinced that the work required for graduation can not be accomplished in less time than that which is assigned to it. They are satisfied, also, that the work merits the best efforts they can make; they covet the honors of the school. This is the general experience of the first two weeks here. If the knowledge that comes by such experience could be had in the homes of our people before their daughters go abroad to school, or else determined to attend the school from home, the Judson would have more names on its rolls. But I am very much gratified at the present attendance, especially so when I consider that cotton is so low as it is, and that our factories and furnaces, so many of them, are shut up and still.

Miss Lowell, the art teacher for the past two sessions, has resigned her position to accept that of Designer at the Society of Decorative Art, in Baltimore. She receives there nearly double the salary we paid her. Nevertheless she leaves the work here with regret, and not of her seeking; she was sought. Mrs. Julia Murfee Lovelace, a graduate of the Judson and a teacher of art, who greatly built up her department at Hollis Institute during her service there of several successive years, has been engaged to take charge of the art class for the session. She entered upon her work on Monday last, and the class has already grown in numbers and manifested quickened interest.

The class in music continues to grow. We have students of organ, piano, violin, voice and harmony. Other students still have entered for next week, and others to be here early in November.

Miss Mary Marice, a graduate in music of 1893, a student of two years post-graduate work in the Judson, and formerly a successful

FOR OVER FIFTY YEARS
Mrs. Winkler's Southern Cream
has been used for children's teeth.
It keeps the child's teeth strong, keeps
all pain, cures sore throat, and the best
remedy for Diarrhea, 25 cents a bottle.

BEYOND COMPARISON
Are the good qualities possessed by Hood's
Sarsaparilla. Above all it purifies the
blood, thus strengthening the nerves; it
regulates the digestive organs, invigorates
the kidneys and liver, tones and builds up
the entire system, cures Scrofula, Dyspepsia,
Catarrh and Rheumatism. Get
Hood's and only Hood's.

Hood's Pills cure all liver ills, biliousness,
jaundice, indigestion, sick headache,
25 cents.

Weekly Excursions to California.
Every Friday morning a one way excursion
leaves Chattanooga via the Queen & Crescent
route for Los Angeles, San Francisco
and other points in California, carrying
tourist sleeping cars from Chattanooga
to San Francisco without change via
New Orleans and San Francisco Pacific
route. Passengers holding first and
second class tickets are permitted to occupy
space in tourist sleeping cars on payment
of a nominal rate charged for accommodations
in tourist sleeping cars.

These cars are modern and comfortable
sleepers in charge of conductor and porter
and are furnished with bedding, curtains
and all other necessary toilet articles.
Passengers en route to Mexico via San
Antonio or El Paso, Tex., have only one
change of cars by this route. For further
information call on the agent.

A. J. LITTLE, Div. Pass. Agent,
Read House Block,
Chattanooga, Tenn.
J. R. McGREGOR, T. P. Agent,
107 W. Market St., P. A.
2005 First Ave., Birmingham, Ala.
W. C. RICHARDS, G. P. A.,
Cincinnati, Ohio.

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.

Harvest Bells.
Dr. J. B. Gambrell says, "HARVEST
BELLS is the only one of its kind
to be used in Baptist churches and
Sunday Schools." Round, and Shape notes,
and words only. Sample copies Nos. 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. Address
W. E. PENN, St. Louis.

ARE any of our readers seeking employment?
The Oil of Pine Medicine Co., a
responsible firm of Cincinnati, O., offer
big inducements to reliable persons.
Either sex, to sell their White Pine
Cough Remedy. A great seller for the
fall and winter months. Write them.

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

OUR RATES ARE AS LOW AS ANYBODY'S.
Ask any agent for full particulars, or
address
A. J. LITTLE, Div. Pass. Agent,
Read House Block,
Chattanooga, Tenn.
J. R. McGREGOR, T. P. Agent,
107 W. Market St., P. A.

HIGHEST HONORS GIVEN
To Dr. Price's at the World's Fair.

(Chicago Tribune)
For leavening power, keeping qualities,
purity and general excellence the World's
Fair jury decided that Dr. Price's Cream
Baking Powder had no equal. On each
of its claims it was awarded a first prize
or a diploma. All the baking powders
entered for prizes were subjected to a
most exhaustive examination, and the jury
was the best ever to make a decision on
any ever got together. Their verdict
was supported by the testimony of
Dr. H. W. Wiley, chief chemist of the
United States Department of Agriculture
at Washington. Dr. Wiley is an expert
on food products and the highest
authority on such matters in America.
This verdict settles a long debated
question as to which among the many baking
powders is the best.

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

The following are the tracts on hand:
The Rum Battery, 1 ct. each.
The American Problem, 1 ct. each.
Have You a Boy to Spare? 1 ct. each.
Liquor and Labor, 1 ct. each.
The Sword upon the Land, 1 ct. each.
The Cost of Liquor and
who pays for it, 1 ct. 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.

The Alabama Baptist and Other Good Papers.
We will club the ALABAMA BAPTIST
and the following excellent
papers at the prices given:
With the Scientific American,
which is useful in the shop, and to
every one of mechanical turn, for
\$4.00.
With the Southern Cultivator,
which every farmer ought to read,
for \$3.00.
With Home and Farm, which
every farmer and his wife ought to
have, for \$1.75.
With The Fancier (printed at
Atlanta) which is specially devoted
to Fowls, for \$1.50.

Here is your opportunity for profitable
reading at small cost. Open
slit to old subscribers and re-
newals.

First Church—One received for
Mephan at 11 a. m. Rev. A. S.
Worrell, D. D., of Louisville,
preached at night on "Christian
character and how to attain it," a
sermon rich in experience and
spiritual suggestion.

Adams Street—Sunday-school
attendance increasing. Teachers
revising their rolls—the names of
regular pupils only remaining. A
day of rejoicing for the church.
Rev. N. Maynard, who goes to
Japan as missionary from this
church, conducted services morning
and night. At 3:30 addresses were
made to the young people by brethren
Maynard, C. G. Elliott and the
pastor. All the services were well
attended, and the interest fine. One
addition by letter.

The West Montgomery Baptist
church enjoyed a great day last
Lord's day. Two fine congregations
assembled to hear the Word
preached. Rev. Dr. A. S. Worrell,
of Louisville, Ky., delivered one of
the ablest and most old-fashioned
Baptist sermons at 11 o'clock ever
listened to by a Montgomery audience.
"Christ dwelling in us"
was his theme, and grandly did he
handle his subject. He stated he
would preach at night for Dr.
Eager. Pastor Townsend preached
at night from Heb. 6:1 to a large
audience. He baptized three converts,
and received one student for
baptism on next Lord's day. This
church has taken an onward march,
such as it has never had before.
The pastor says he feels and prays
the Lord will give them converts for
baptism every Lord's day.

Birmingham Conference.
Southsides—Pastor Hale preached
in the morning on the Spirit's
work—life-giving, indwelling, out-
going. At night the subject was,
No Difference. Five additions to
the church, three by letter, one under
watch care, one for baptism. Mr.
Moody arrives Saturday to begin
the union meetings in the wigwam.
Prof. Townner comes to-morrow,
and there will be preaching every
night this week.

Elyton—Pastor preached at both
times to good congregations. Sub-
jects at 11 o'clock, "Christ in ex-
tremities;" at night, "Have faith
in God." One joined by letter.
One arose for prayer. We are
praying for the salvation of many
souls during Mr. Moody's stay with
us. Sunday-school good.

First Church—Good audiences.
Pastor Gray preached in the morning
to the children on "Children
singing in the temple." Bro. W.
A. Gibson preached at night a sermon
that was greatly enjoyed, while
pastor Gray preached to a great
congregation. The meeting at
Woodlawn will continue during
the week.

Pratt City—One hundred and
seven in Sunday-school. A precious
and tender observance of the
Lord's supper at 11 a. m. Pastor
preached at night; subject, "Christ's
imputed righteousness." LECTURED
at 3 p. m. at Sandusky on "Our
denominational work" to a large
audience for the place, and much
good was done.

Second Church—Not so large
attendance at Sunday-school, but
large collection. Morning service
very well attended. Subject,
"Christ teaches his disciples to be
fishers of men." Night, "No last-
ing joy in any earthly thing."

East Lake—Pastor Foster preached
in the morning on "Without
God" at night, "This day shalt
thou be with me in Paradise." Large
congregations. Five hun-
dred and fifteen in Sunday-school.

Ashville Church—J. R. Lloyd,
pastor. Good congregation on Sunday;
four baptized. Ladies' Aid
Society and Young People's Union
organized in the afternoon. Pastor
re-lected for another year. Church
evidently making some real pro-
gress; prospect bright for more ac-
tive co-operation with our denomi-
national work in the future.

For the Alabama Baptist.
In North-East Alabama.
Eds. Baptist: It might be very
interesting to some of your readers
to hear from some of the churches
in this section. Bethel church is
situated in Fish Head Valley, Clay
county. This is the seventh year
of my pastorate there and this year,
as in previous years, we had a glorious
revival, receiving 15 by bap-
tism and six by letter. The church
is in good condition, and has a
membership of about 125.

Shiloh church has been in the
background for several years. I was
called to its pastorate last year, and
the Lord has abundantly blessed us,
giving us 31 by baptism and 8 by
letter. This church is near the
center of Clay county, and has a
membership of about 100.

Cedar Creek church is in Cleburn
county, about 4 miles south of
Heflin. The Lord met with us
again this year, and we received 11
by baptism and 4 by letter. The
membership is 100. I have been
serving this church for five years.
The three churches mentioned were
the first constituted in this county.

Trinity church is about 3 miles
south-east from Oxford in Choc-
cocco valley, Calhoun county. I was
called there last year, and conditions
were not very favorable, but
we had a week's meeting and re-
ceived 4 by baptism. During the
year we have received 7 by baptism
and 5 by letter. Received into the
church a total by baptism 64;
total received 87. Among this
number were three of my children.
The Lord be praised.

W. M. GARRETT,
Oak Lane, Cleburne county.

For the Alabama Baptist.
Reply to Dr. Riley's Statement.
Eds. Baptist: If I had not been
spoken to by many who are inter-
ested in the mission work of China
about the statement of Dr. Riley
made in last week's issue of the
ALABAMA BAPTIST, I would not
write this correction. But our
brethren in the foreign field have so
many discouragements and obstruc-
tions from fore that their friends
should not let any thrust at their
work be given unparried.

I was not surprised at the in-
fidel German merchant's statement,
because we all know the statements
and arguments of the East India
Company about William Carey's
work. But I am surprised at Dr.
Riley's repeating such statements
without a comment, save he gave
them "for what they are worth."
With the words, "when I remem-
ber the had been in China after
all the years of labor in China we
have only 1000 converts among the
people." I was surprised that he
reported the merchant at all, but I
am more surprised at his ignorance
of the Christian cause in China.
The idea of saying we have only
1000 converts in China! There is
one Board, the China Inland Mis-
sion, which has 552 missionaries at
work, and they have stations in
nearly every one of the eighteen
provinces. Instead of saying 1000,
he should have said 552,000, and
these of course among the poor peo-
ple, though there are many rich
converts, like deacon Wong of Old
North Gate church of Shanghai.
This brother has built a church and
preaches or did preach three days
in the week, and he is only one of
many who even I could name. I
wrote back from China a conversa-
tion I had with a merchant who
was like unto the gentleman Dr.
Riley met, and I told him there
were over 100 self-supporting
Chinese churches, and they had
given nearly \$40,000 in one year,
and the old merchant opened his
eyes wider and wider, got angry
and more angry, and wanted to
know how long I had been in that
country? I told him six weeks, but
I had been studying the mission
cause, and he who was "not a Chris-
tian" had been there twenty years
and had never been about the
"cranks who were throwing away
their lives."

I write simply to correct a false
impression that might have un-
intentionally gone out from Dr.
Riley's notes. At this juncture we
cannot afford to hurt our dear breth-
ren on the foreign field, but remem-
ber them in our papers, our conver-
sations, and before him who watches
from the skies the progress of his
church on earth.

W. M. GAY,
For the Alabama Baptist.
In Columbia Association.

The fifth Sunday meeting con-
tinued. W. C. Cleveland, D.
D., conducted devotional exercises.
Organized by electing Dr. Cleve-
land, moderator, and H. H. Ether-
idge, clerk.

The program heretofore published
was discussed during the meeting,
and it is believed that good impres-
sions were made which will result
in improvement and more correct
living on the part of those who
heard. The speeches were vigorous,
and the meeting was spirited and
interesting.

Sunday was children's day. De-
votional exercises were held at 9
o'clock, then the children's pro-
gram was taken up. Their recita-
tions were truly excellent and very
impressive. The children and their
noble teachers closed their exercises
with a collection for their Sunday-
school mission work by four little
missionaries through the congrega-
tion. This was followed by an ap-
propriate sermon by Rev. S. A. Sav-
ell, from the text, "Jesus saith
unto him, I am the way, and the
truth, and the life. No man com-
eth unto the Father but by me."
John 14:6.

Bro. Poyner was with us from
the Newton association, and closed
with a talk for the ALABAMA BAP-
TIST, and with prayer.

The members of the church and
the community generally, furnished
bountiful dinner at the church dur-
ing the day, and at night took care
of us most hospitably.

May our hearts and interests be
made one. H. H. ETHERIDGE.

Bro. Ray's Ramblings.
HIGHER ASSOCIATION.
This body met with Rehoboth
church, Choctaw county, on the
30 day of October. The churches
were well represented. Rev. J. R.
Larkin was re-elected moderator
and Bro. Phillips, clerk.

Bro. F. A. Freeman was to
preach the introductory sermon,
but through mistake as to time,
a missionary sermon was preached
by the writer and a collection was
taken for missions, which amounted
to \$25 cash, pledges \$10. The let-
ters showed a falling off in contribu-
tions the past year, owing to
"hard times" and political distur-
bances. The total contributions
were something over \$300. The
eight missionary societies reported
\$599, or more than half the total
amount given. It is cheering to
state that nearly all the churches
report revivals. The association
will meet next year with Livingston
church.

Fishmats is one of the best
communities in the county, and en-
tertained the visitors and delegates
royally. We all regretted the ab-
sence of Bro. A. R. Hardy, who was
provisionally kept away. His
church at Livingston has done nobly
the past year. Bro. Apey reports
Estav church in fine condition,
and the outlook brighter than ever
before. His speech on woman's
work was one of his best. Brethren
W. H. DeWitt, W. L. White, J.

H. Poole, Bush Hightower and
others made addresses which were
very interesting. Bro. W. L.
White will leave soon for the Sami-
tary. He is a very promising young
man. We will hear more of him
some day. I go from here to the
old Liberty Association, where I
"started out" eighteen years ago.
S. O. Y. R.

LIBERTY ASSOCIATION.
This body is composed of churches
in Alabama and Mississippi. It
met at Centre Ridge church, in
Mississippi. Among these churches
I did my first preaching, and here
also I received my first "truck"
for the ministry—and here, too, I dis-
coursed years ago on election, pre-
destination and final perseverance
more than on any other subject.

I was much pleased with my
visit. What a welcome they gave
me! How happy I was to meet
the brethren with whom I labored
years ago! What a hand-shaking
we had! I almost wished it was
possible for me to spend the bal-
ance of my life among them. What
a change has come over them since
I left them—a change for the bet-
ter. It was predicted years ago
that they would die from "doing
nothing," but instead of dying they
are increasing in usefulness every
year, their contributions this year
amounting to more than \$50,000
in Alabama or Mississippi. Old
Liberty will never die now—the
ministry is all thorough mission-
aries, and the churches are all fall-
ing into line with our boards in
their efforts to give the gospel to
the destitute.

We had an immense crowd on
Sunday, the writer and Bro. G. A.
Davis preaching at 11 o'clock, one
in the church and the other in the
school house near by. The collec-
tion for missions, which amounted
to \$20, they very generously divid-
ed with our state. Long live the
old Liberty. The Lord bless them
in their work. S. O. Y. R.

Hard to Define.
One of the most difficult things
for a Pede-Baptist to do is to state
the object of infant baptism. Of
course the Romanists, who origin-
ated it, did not and do not hesitate
to declare that it is necessary to in-
troduce the child into the church
and into salvation. The practice
agrees with their doctrine of salva-
tion. But a spiritually inclined
protestant is unwilling to accept
the practice of infant baptism can
be defended. This leaves him a
practice without a reason. Some
of them baptize children because
they are in the kingdom, and some
baptize them to put them in. And
it is remarkable that all of their
ritual and creed concerning infant
baptism has little scars of the old
Roman doctrine still clinging to it.
—Central Baptist.

We once heard of an old sister
who, being "cornered" on the sub-
ject of infant baptism and unable
to answer the arguments against
it, said, "Well, I have always no-
ticed that baptized babies have a
better time teething."

Optimism and Pessimism.
A man is often styled a pessimist
because he sees and calls attention
to the evils that beset his times, and
strives to arouse public sentiment
to take steps to abate them. In
like manner the man who sees only
the bright side, ignores dangers,
attacks no evils, and keeps up a sort
of Fourth-of-July spirit the year
around, is set down as an optimist.
Now it seems to me that in many
cases the terms ought to be reversed.
The so-called pessimist sees the
evils that afflict society, and he
believes there is a remedy, which he
at once proposes, and thus demon-
strates his optimism. The one com-
monly called an optimist sees the
evils indeed, but believes they can
not be cured, and so glosses them
over with fine phrases, and turns
to the worship of the ideal civilization,
which he finds nowhere. The
spurious optimist never tires of en-
glorizing the nation, his party, his
church. The real optimist is no less
patriotic and loyal in sentiment,
but manifests his hopefulness
by a determined effort to root
out the evils that threaten the na-
tion, the party, the church, which
he loves. The sham optimist is in
great demand for Fourth-of-July
orations, for reports on the state
of affairs, and on the stump of the
party in power. The real optimist
is too clear-sighted, too truthful
and too terribly in earnest, to suit
the general public, which wants
taffy. The false optimist must be
a liar, or else blind and deaf; the
true optimist is none of these, but
is often brutally honest, and always
sees and hears. The former sees
no political dangers, fears nothing
from political corruption, believes
his party pure, the country prosper-
ous, and civilization ever moving
forward. He is intolerant of the re-
formers and alarmists, and pours
his vitals of wrath upon them. In
the church things are always bright,
converts are numerous, the preach-
ing is powerful, the methods are
perfect, there is no decline in
church attendance, no relaxing of
the old truth. He is always bodily
applauded when he speaks upon a
public occasion, although the ma-
jority of his hearers know that he
is not telling the truth. The real
optimist, on the other hand, is called
a crank, a visionary or a fool.
He suggests that political corrup-
tion might be improved, and evils
that threaten the nation removed,
he is styled a beller, a pharisee, a
misgump. If he is a pharisee, he
is never incompetent and worth-
less men in the pulpit, that meth-
ods of church work are defective,
that Christianity is losing its hold
on the people, he is indignantly de-
nounced as a mover of sedition, and

Alabama Baptist Association
Receipts by State Board of Mis-
sions for June, 1894.

Warrior church	10 95
Alton	2 75
Providence	1 50
Forest Home	2 00
Sunbeam, Brundidge	3 50
Siloam church, Marion	5 00
Central Baptist Association	6 00
Ruhama ch., Selma	12 00
M. S. First church, Selma	10 00
Mt. Zion ch., Montgomery co.	5 00
Earnest Workers, Wilsonville	1 00
Siloam ch., Marion	8 00
Camden	3 50
L. A. S. Ramer, Montgomery co.	2 50
Bethel church, Marshall	3 35
Total	\$127 85

HOME MISSIONS.

Warrior church	4 75
Alton	5 00
Providence	2 50
Forest Home	2 00
Sunbeam, Brundidge	3 50
Siloam church, Marion	5 00
Central Baptist Association	7 00
Ruhama ch., Selma	12 00
M. S. First church, Selma	10 00
Mt. Zion ch., Montgomery co.	5 00
Earnest Workers, Wilsonville	1 00
Siloam ch., Marion	8 00
Camden	3 50
L. A. S. Ramer, Montgomery co.	2 50
Bethel church, Marshall	3 35
Total	\$109 01

BIBLE AND COLPORTAGE.

Warrior church	3 03
Cedar Creek association	4 00
Rock Springs church	5 00
Stonewall Sunday-school	15 00
Siloam church, Marion	1 00
Total	\$38 29

ORPHANAGE.

Mt. Pleasant church	1 45
E. Lyon	5 00
Total	\$6 45

MINISTERIAL EDUCATION.

Young People, Selma	15 00
Palmetto Street church	15 00
Newberry church	1 75
Cowarts church	1 00
G. E. Hicks	5 00
Birmingham association	20 33
Mt. Pisgah church	80
Siloam church, Marion	12 26
Tuskegee church	2 00
Total	\$67 37

HOWARD COLLEGE.

Union Springs church	9 00
W. M. S. Parker Mem. ch.	25 00
Sunbeam	2 00
Society, Jacksonville ch.	2 00
Y. L. M. Circle, 1st ch., Montg'y	15 00
L. M. S.	31 60
Choccolocco	3 00
Total	\$84 60

BIRMINGHAM MISSIONARY.

L. A. S. Ruhama church	5 07
W. S. Woodlawn	5 00
Total	\$10 07

JAPAN.

Miss May Edwards	50
Judson Girl	50
Total	\$1 00

A association Minutes Printed.
We are prepared to print minutes on
short notice. The lowest rates will be
charged. Good paper, clear type, the
best workmanship. Write for prices.
ALABAMA PRINTING CO.,
Montgomery, Ala.

MARRIED.
At Brundidge, Oct. 10, Dr. J. M. Bean
and Miss Mollie E. Hendrick.
L. M. BRADLEY.

OBITUARY.
Death has visited our little church and
robbed us of one of our best members,
and our pastor, of a loving and faithful
wife; Mrs. Carrie Daniel, (nee Ingram),
her sweetness in speaking of death, and
her sweet submission to the Master's will
bid us cease our mourning, and look for-
ward to a happy re-union at the "Beauti-
ful Gate," where we believe dear Carrie
extends a beckoning hand to the loved
one who watched her so patiently, and
were so loth to give her up. We extend
our deepest sympathies to the bereaved
husband and widowed mother, and the
brothers and sisters. She has only gone
before.

Sister Amanda M. Tucker was born
Feb. 1, 1821; became a member of the
Baptist church in 1841, and was married
Mar. 17, 1842. She was a devoted wife
and mother, lived a consistent Christian
and church member about 53 years. "Well
sheep in Jesus" almost continually. She
was 82 years of age, 7 months and 4 days
before she was called to her home. She
was buried in the cemetery of Monroeville
Baptist church, of which she had been
a member many years, where she
now awaits the resurrection morn when
she shall be raised to life again. Sister
Tucker had four sweet infants in heaven,
and she left eight children on earth—
three Christians and five unaved.

Mrs. M. A. C. Travis.
This estimable lady died at the family
residence near Jackson's Gap, in Tal-
lapoosa county, on the 18th day of June.
She was better known as the mother of
the great and good man, Dr. J. P. Shaffer,
of DeKalb county. Her life was an illustration
of those high qualities of head and heart
that adorn woman's life in the varied re-
lations of wife, mother and friend. Broad
minded, warm-hearted and true, she was
honored and loved by a large circle of
friends. Confessing Christ at the age of
sixteen, with strong convictions and fer-
vent devotion, enduring affliction with
fortitude and grace, she rendered to the
Master a life of noble purpose, kind en-
deavor and good works, passing to her
reward at the ripe age of seventy-one.
She was the daughter of John Forman;
was born in Tallapoosa county; was mar-
ried three times, and was in succession
Mrs. Shaffer, Mrs. Wood and Mrs. Be-
nson, Ala. There was one son, J. H., by
the last marriage, who lives in Alabama.
Sister Travis was living with him at the
time of her death. The message came
when the strength was yet unimpaired,
yet in the midst of active duties;
yet the summons came from labor to rest,
yet the service on earth to the inheritance
of the saints in light. J. L. G.

The angel reaper has come again, and
has gathered one more precious soul
into the garner of the Lord. On the 30th
of September, the spirit of Sister Betty
Blackman was called to its reward beyond
the grave. Sister Blackman was a con-
stant member of Rocky Mount Baptist
church, Lee county, to which she was
much devoted, and was an able supporter
of her pastor and a great lover of mis-
sions. She became a church member
when she was fifteen years of age; mar-
ried at sixteen, and died in her 70th year.
Her husband survives her, and is in his
80th year; also two children, seven grand-
children and three great-grandchildren,
to mourn her loss. Her suffering was in-
tense, but she bore it all without a mur-
mur. When the shadows of death began
to lengthen around her, she asked friends
to sing the song she loved so much, "Je-
sus, lover of my soul," and calling her
loved ones around her, exhorted them to
meet her in heaven. Even in death she
gave evidence of the triumph of a living
faith, and the truth was verified, "Death
is swallowed up in victory." Therefore
be it

Resolved, That the church has lost one
of its most faithful members and earnest
supporters, her pastor a true and tried
friend, her husband a faithful wife, her
children a gentle mother, the community
at large an affectionate neighbor.
Resolved, That we tender our deepest
sympathies to the bereaved family. May
they put their trust in God, and not sor-
row as those that have no hope.
A precious one from us has gone
A place we loved is still left
A voice is vacant in our home,
Which never can be filled again.

Her pastor, F. S. MONCRIER,
Thursday before 3d Sunday.
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 sub-
scribers with thirty dollars. The
retail price of this splendid com-
mentary is \$10.

Time and Place of Meeting
of Associations.

OCTOBER.

Centennial—Perote, Bullock county,
Thursday before 3d Sunday.
Mud Creek—Liberty, Jefferson county,
Friday before 3d Sunday.
Warrior River—Friendship, Marshall
county, Friday before 3d Sunday.
Harmony Grove—Guin, Marion county,
Friday before 3d Sunday.
Mt. Carmel—Pleasant Mount church Mad-
ison county, Friday before 3d Sunday.
Zion—Bethel church, 6 1/2 miles east of
Georgetown, Sat. before 3d Sunday.
Eufaula—Clayton, Barbour county, Tues-
day before 4th Sunday.
Cherokee County—Centre, Cherokee
county, Tuesday before 4th Sunday.
Geneva—Friendship, Geneva county,
Wednesday before 4th Sunday.
Boiling Springs—Bethesda, Cleburne
county, Wednesday before 4th Sunday.
Cullman—Cullman, Cullman county
Thursday before 4th Sunday.
Mount Zion—Bethel church, Choccolocco,
Thursday before 4th Sunday.
Sulphur Springs—Mount Joy, Blount
county, Thursday before 4th Sunday.
Cedar Creek—Bethany, Cleburne county,
Friday before 4th Sunday.
Marshall—Shoal Creek, Marshall county,
Friday before 4th Sunday.
New Providence—Spring Hill, Crenshaw
county, Friday before 4th Sunday.
Poa River—Bethlehem, Coffee county,
Saturday before 1st Sunday in Nov.

TO HE

A Marvelous Showing.

The U. S. Government, through the Agricultural Department, has been investigating the baking powders for the purpose of informing the public which was the purest, most economical and wholesome.

The published report shows the Royal Baking Powder to be a pure, healthful preparation, absolutely free from alum or any adulterant, and that it is greatly stronger in leavening power than any other baking powder.

Consumers should not let this valuable information, official and unprejudiced, go unheeded.

For the Alabama Baptist.

Sunday School Teachers.
So much is being said in regard to Sunday-school work, and the work of teacher and pupil, that it has inspired me to add a few thoughts which have been a great help to me in teaching. Though not a teacher now, I have had some experience in that line, and have learned—as all others have—that it is by no means the easy task we may have imagined it.

It is obviously true that one may be called a "teacher" without being one. The very word "teach" has an undefined meaning to some minds, and what a vast difference it makes to a Sunday-school whether it has teachers who fill their places, or only those who hold them!

In the first place a pupil does not hear everything told him, and if he hears he probably does not comprehend the language used, and he is no wiser when the class hour is over than before he commenced.

Another mistake is in thinking that "hearing a recitation" is teaching. That is important, but rote recitation is not a proof of ideas gained.

Prof. Hart says that "teaching is causing another to know." Hence, when we say we have taught a lesson, we include the idea that some one has learned it.

Another important factor in teaching is the teacher's spirit, character, and his daily life impress and influence as much as his words. There is no technical teaching in this, but what would technical teaching be worth without this? And always bear in mind that the proof of the teaching rests with the pupil. We may prove that we tried to teach; the pupil will show whether we succeeded.

To teach intelligently, one must know whom he would teach, and how he must teach. No teaching can be true if it lacks one of these three essentials.

To know whom we are to teach, does not mean to know their names, but know them in their individual capacities. In his personal tastes, peculiarities, in his feelings and desires, in his methods of thought and in the nature of his home. Each pupil has his individuality; it is for the teacher to know what that is.

You must also know if they are capable of understanding your language. Children lack a knowledge of things, and an understanding of words, far beyond the conception of those who have not given particular attention to this matter. Jesus Christ, the "Model Teacher," affirmed his recognition of different classes of hearers; Paul adapted himself to his hearers accordingly.

When you know whom you are to teach, then comes the question what are you to teach? Study on that point, and in your mind, but not any more so than for the teacher. You must know what there is in the day's lesson that would be well for your scholars to know. You must also know if they can be made to know just that.

Now, when you know whom you are to teach, and what to teach, you are still unprepared unless you know how to teach. There is no class of people who more need to have a knowledge of wise methods in their line of work than Sunday-school teachers. The great question is not, what method is most commonly used? but, how am I to cause these pupils to know these truths which I have learned, and which I want them to know? That is best determined by the teacher.

However, in all their efforts, Sunday-school teachers ought not to feel that they are to work alone, but count themselves co-workers with their pastor, their superintendent and with each other and a mother's or father's help and interest are by no means to be slighted.

In all that a teacher does, or influences, the great aim and end should never be lost sight of. "These are written," says John, "that ye may believe that Jesus is the Christ the Son of God; and that believing ye may have life through his name." And he is responsible to God. In the thought of this truth, every teacher ought to live, ought to pray, and ought to trust. **MATTHE L. STEWART.**

For the Alabama Baptist.
Newton and Daleville.

To the Ala. Baptist: By reason of the severe storm for the last twenty-four hours, I can't be at our association, which meets at Charlton today.

We are yet without a pastor. Have called Bro. Bradley for the next year. We have had quite a pleasant revival season in our church, but no additions by baptism.

The Daleville church was blessed with one of the most precious revival seasons it was ever my pleasure to enjoy. My sons, Pitt M., Jr., was called to ordination by her about one year ago. He protracted the September meeting from the first to the seventh inclusive, and on Friday morning, the 7th, he baptized thirty-seven into the fellowship of the church within thirty-seven minutes. On the fifth Sunday he baptized five others. On last Sunday, Oct. 7th, he baptized two others, making (with six additions by letter) just fifty in one month.

Brethren B. T. Jones and W. H. Simmons did some good, faithful service for several days, and this feeble writer "scotched" as best he could up to the last hour, and received payment in full of the Master at every service. This was the first time that I have been in the same place, when I led thirty-two into a beautiful stream near Darien church all together in presence of an immense concourse of spectators.

Wife and I hope to be able to accept the kind invitation of Bro. Burr, of Dothan, to be present at the dedication of their beautiful new Baptist church Sunday, the 14th inst.

I am 82 years old to-morrow. May the Lord bless you.
PITT M. CALLOWAY, Sr.
Newton, Dale co., Oct. 9.

Awarded Highest Honors, World's Fair.
DR. J. H. HARRIS.

For the Alabama Baptist.
We gave last week a general report of this body, but thank our brother for the following particulars:

Bro. J. G. Harris of the Montgomery association, and Bro. C. H. Morgan and J. R. Stealy, of the Coosa River, were the only correspondents.

The sessions lasted from Oct. 3d to 5th inclusive, and were spirited, earnest and harmonious. There were some very good reports bringing with telling facts. The one on Temperance, by O. C. Swindall, was a finely written argument for the cause. The preaching and speeches were attentively listened to, and highly commended, and will bring good fruit. The mission spirit was never better, and the pastors all promised to take monthly collections for our enterprises. The contributions for the year exceeded those for several years past, being between five and six hundred dollars. The Alexander City church showed \$300 contributed. It was gratifying to see an advance in the size of the hard times. Twenty-four subscribers were obtained for the Foreign Mission Journal. I hope the representatives of the ALABAMA BAPTIST did as well.

The session I presided on Thursday was marked by the association sympathized with him in his being called home, to his sick family. **J. H. RUFFE.**
Monroeville.

LUVERNE.
I have moved to this place and cast my lot with these good people. Went to prayer meeting Wednesday night; had a small attendance but a good service. Bro. Yarbrough preached Sunday morning and night. Morning text, Exodus 14:15. He urged his people to go forward. The evening text was Genesis 4:9. Both sermons were full of the Spirit. Sunday-school is not large. **J. T. WOOD.**
Luverne, Oct. 8.

A Wonderful Conqueror.
No disease is more common among the people than scrofula. Handed down from generation to generation, it is found in nearly every family, in some form. It may make its appearance in dreadful running sores, in swellings in the neck or goitre, in eruptions of varied forms. Attacking the mucous membrane it may be known as catarrh, or developing in the lungs it may be, and often is, the prime cause of consumption.

In whatever form scrofula may manifest itself, Hood's Sarsaparilla is its inveterate foe and conqueror. This medicine has such powerful eliminative and vitalizing effects upon the blood that every trace of impurity is expelled, and the blood is made rich, pure and healthy.

For the Alabama Baptist.
Newton and Daleville.

To the Ala. Baptist: By reason of the severe storm for the last twenty-four hours, I can't be at our association, which meets at Charlton today.

For publication in the ALABAMA BAPTIST, but I hardly know whether or not to comply.

Bro. Powell was elected as beneficiary at Howard College.

The association resolved to have a missionary colporteur in connection with the State Board.

The next session will be held with Rockford church.

Geo. E. BREWER.

An Open Letter to the Baptist Pastors of the South.

Dear Brethren: You have doubtless seen one or two letters in the papers recently asking our churches to make an advance in their regular contributions to Foreign Missions, so as to enable the board to send out missionaries. We appealed to you in those letters, but so much do we feel depends upon you in this matter, that we wish you to write us a personal letter through the papers, asking the help of your tongue, your pen, and your prayers. We know that there are many local interests which require contributions, and do not ask that you neglect one of them. We do not ask that you try to increase the contributions of your churches so much as to crowd out other things. But we do ask you to try to get your churches to make an advance.

"Speak unto the children of Israel that they go forward." Our people need information. They will not move on until they know that cause about which they know nothing. Will you not tell them about this great work, and urge them to make an advance? Dear brethren, if you will only help, there will be no lack of funds to send out all the God-called men and women.

Bro. R. J. Willingham, our secretary at Richmond, Va., will furnish you tracts from which you can get the information you need in stirring up your people. As Dr. Strong has said, "Now is the nick of time." One man now on the Foreign fields will be worth fifty, ten years hence. The great question of this day is the evangelization of the world. Our board can only move as the churches move. They will move if you, dear brethren, will lead them. Will you help us? **R. T. BRYAN.**

For the Alabama Baptist.
To the Baptists of Alabama.

Dear Brethren and Sisters: I know that some of you are following us to this distant inland city with your prayers and good wishes—and God will hear your prayers.

Early last spring brethren Herring and King left Pingtu to make a survey of this field and other regions beyond, where the gospel has not entered. They selected Tai An and two or three district cities in this department as desirable places for occupancy.

On the 14th day of April Mr. Crawford and Bro. Crocker started out hoping to find entrance into the city of Tai An, about one hundred li to the east of this place. But the people were in a restless, anti-foreign mood, owing partly to their unacquaintance with us, and partly to some Roman Catholic oppositions of which they were cognizant. It was with the greatest difficulty they could get lodging in the inns; and crowds of idle gazers, who sometimes became boisterous and insulting, gave them no rest. Brethren Herring and Black were already living in an inn in Tai-An city in peace and quiet; and learning how Messrs. C. and Crocker were suffering, sent for them to come here. They reached here May 14th, a month from the date of their leaving Pingtu—a month of great physical hardship and mental anxiety. Here Bro. Herring had just rented and moved into a house, and next door to it another was offered, which Mr. C. immediately secured. Though not in the city of his choice, it was in the general field we had selected—the capital of the department of seven counties, whence we might as a resting place seek entrance into the surrounding regions. The house was in a very bad condition and the courts were filled with rubbish. Men were immediately set to work to clean up and make necessary repairs. Before this was completed, however, some mischief makers stirred up opposition. Placards were posted and a flag hoisted in the city saying that too many foreigners were coming here, and urged the people not to receive us, and to work for us, or give us any money.

The landlady was displeased with our having the house, and he to satisfy our opponents, compelled all our workmen to leave. This left matters in a very awkward position, but some of the rooms were habitable and the courts had been cleaned up. So Mr. C. wrote for me to join him here as soon as possible. Communications were slow and uncertain, so I did not start until the 20th of June; Bro. Bostick accompanying me for the double purpose of seeing the brethren and the field, and to take care of me on the long, wearisome journey. Reaching Ching Chow on the fourth day,

where the English Baptists have a large mission, we received a letter from Mr. C. advising me to remain there until further news from him, as the people here seemed freshly excited and the hostile flag was again raised. At the end of a week we had another letter telling us to come on. The weather was very hot, rains were frequent and the streams were swollen, but we reached here on the evening of July 6th without serious trouble or detention. It was thought prudent for us to remain within doors for some days, but I have now been out three times without meeting with rudeness. Women have visited me frequently, and many greeted me pleasantly when I went out walking. Our health, thus far, has been excellent.

Tai San, the most noted of the Five Holy Mountains of China, 5,000 feet above sea level, rises just to the north of the city. Three of its principal peaks are in full view from our window. Running up the highest of these may be seen the paved road which is trodden every spring by thousands of pilgrims to worship at the shrines and temples on its sides and summits. God has brought us here and will glorify His name through us.

M. F. CRAWFORD.
Tai-An City, China, July 19, 1894.

P. S.—Tai-An is one of the ten departments composing the province of Shantung. Its capital is also called Tai-An. There are seven districts or counties in the department, containing a population of about two millions. The people are said to be comparatively simple minded and sturdy. Tai-An city itself may be, like many of the holy cities of the world, rather hardened, but this is yet to be tested, and our work will be through-out the country as well as in the city.

We are now about twelve days journey west from Chefoo, which is still our postoffice. We send, with other missionaries, once in two weeks for our mail.

Mrs. M. F. CRAWFORD.
Chefoo, China.

[The letter had the postmark of Yokohama, Japan, Sept. 5.—Ens.]

A young lady, visiting for the first time in the country, was alarmed at the approach of a cow. She was too frightened to run, and, shaking her parasol at the animal, she said, in a very stern tone, "Lie down, sir; lie down!"

Mrs. Chatter—Do you believe that cures can be effected by the laying on of hands? Mrs. Clatter—Most certainly; I cured my boy of smoking in that way.

At a dinner—When you have eaten heartily, you should take Dr. Pierce's Pleasant Peleta. Your liver needs the gentle stimulating, as well as the invigorating, effect of these tiny, sugar-coated Peletts.

If you feel drowsy, dull, languid, inexpressibly tired or debilitated; if you're no appetite and frequent headaches or dizziness, a furred or coated tongue—it proves that you're bilious. In that case you should carry in your vest-pocket a small sealed vial of these Peletts. They are anti-bilious granules, which act in a prompt and natural way, and last-out griping. So beneficial and lasting is their effect that the makers can afford to guarantee that they will give you satisfaction, or they'll return your money.

is offered by the manufacturers of Dr. Sage's Catarrh Remedy, for a case of Catarrh in the Head which they cannot cure, no matter how bad, or how long standing.

ITS CAUSE AND CURE. Valuable book free. **ENTERPRISE, CHAS. O. TYLER.**

IRON CITY MIXED PAINT. READY FOR USE. **T. L. MCGOWAN & CO.** HIRAMINGHAM, ALA.

Send for handsome color cards showing 30 beautiful shades, and for special prices. This paint will give you splendid satisfaction. We have testimonials from all over the state. **WE PAY ALL FREIGHTS.** **T. L. MCGOWAN & CO.,** Manufacturers and Jobbers.

PATENTS. CAN I OBTAIN A PATENT? For a full and complete information, send for our free book. **W. A. WOOD,** Patent Attorney, 100 Broadway, New York.

DR. J. H. HARRIS. For all Facial Blemishes. Use CUTICURA SOAP.

DR. J. H. HARRIS. For all Facial Blemishes. Use CUTICURA SOAP.

Do not be deceived. Brands of White Lead are still made by the process of slow corrosion. They are standard, and Strictly Pure White Lead.

"ANCHOR" (Cincinnati). "KENTUCKY" (Louisville). "SOUTHERN" (St. Louis and Chicago). "COLLIER" (St. Louis). "RED SEAL" (St. Louis). "KENTUCKY" (Louisville). "ATLANTIC" (New York). "JEWETT" (New York).

The recommendation of any of them to you by your merchant is an evidence of his reliability, as he can sell you ready-mixed paints and bogus White Lead and make a larger profit. Many short-sighted dealers do so.

For Colors—National Lead Co.'s Pure White Lead Tinting Colors, a one-ounce can to a quart of lead, and mix your own paints. Saves time and uncertainty in matching shades, and insures the best paint that it is possible to put on wood. Send us a postal card and we will look on paint and color-card, free; it will probably save you a good many dollars.

National Lead Co., New York.

The Queen & Crescent Route.

Offers every facility for Luxurious and Speedy Travel.—Solid Vestibule Trains (Finest in the South) run Daily between New Orleans, Meridian, Birmingham and Chattanooga and the North.

Through Sleepers to Washington and New York via Knoxville and Bristol.—Through cars via Birmingham between Atlanta, Vicksburg and Shreveport.—Through cars to California via New Orleans.

Choice of Routes to Texas via New Orleans or Shreveport.—Solid Vestibule Trains to Cincinnati.—Through Service to Louisville.

All this magnificent Passenger Service is at your command. Buy your tickets via the Q. & C.

Ask agents for detailed information, or address **W. C. RINEARSON, G. P. A., CINCINNATI, O.**

Plant System, Alabama Midland R'y.
SCHEDULE IN EFFECT AUGUST 5TH, 1894.

Going West—Read Up.			Going East—Read Down.			
No. 25.	No. 5.	No. 35.	STATIONS.	No. 78.	No. 6.	No. 26.
11 00 am	4 40 pm	8 55 pm	Ar. Montgomery.	7 18 am	8 30 am	3 40 pm
9 55 am	3 35 pm	8 18 pm	Ar. Sprague Junction.	7 54 am	9 35 am	4 45 pm
6 30 am			Ar. Luverne.			8 15 pm
7 45 am	1 40 pm	7 16 pm	Ar. Troy.	8 57 am	11 40 am	7 30 pm
6 50 am	12 45 pm	6 45 pm	Ar. Brundidge.	9 28 am	12 45 pm	8 17 pm
6 12 am	12 05 pm	6 24 pm	Ar. Arlinton.	9 50 am	1 20 pm	8 55 pm
5 35 am	11 30 am	6 03 pm	Ar. Ozark.	10 12 am	1 53 pm	9 25 pm
4 30 am	10 20 am	5 30 pm	Ar. Pinckard.	10 50 am	2 55 pm	10 30 pm
10 00 am	5 25 pm	5 11 pm	Ar. Pinckard.	11 05 am	3 20 pm	
9 35 am	5 11 pm	5 11 pm	Ar. Abbeville Junction.	11 07 am	3 40 pm	
7 30 am			Ar. Abbeville.			
6 30 am	4 10 am	4 57 pm	Ar. Dothan.	11 20 am	4 07 pm	
7 53 am	4 20 pm		Ar. Gordon.	11 57 am	5 02 pm	
7 40 am	4 14 pm		Ar. Alaga.	12 04 pm	5 10 pm	
5 50 am	3 17 pm		Ar. Bainbridge.	12 04 pm	5 10 pm	
4 40 am	2 10 pm		Ar. Thomasville.	12 48 pm	6 20 pm	
2 30 am	1 59 pm	Ar. Thomasville.	Ar. Lv.	2 30 pm	9 30 pm	
12 00 am	11 36 am	Ar. Lv.	Ar. Dupont.	Ar. Lv.	4 42 pm	1 05 am
6 30 pm			Ar. Gainesville.			7 30 am
10 35 pm	10 30 am		Ar. Waycross.	5 50 pm	7 30 am	
11 00 pm	7 00 am		Ar. Jacksonville.	8 40 pm	8 25 am	
6 45 pm	7 55 am		Ar. Savannah.	9 35 pm	7 00 am	
7 25 pm			Ar. Brunswick.			7 50 am
3 15 pm	5 07 am		Ar. Charleston.	3 48 pm	12 30 pm	
	3 10 pm		Ar. Florence.	7 10 am	7 05 pm	
	3 10 pm		Ar. Wilmington.	11 10 am		
	7 11 pm		Ar. Richmond.	6 43 pm	3 40 am	
	3 30 pm		Ar. Washington.	11 10 pm	7 00 am	
	2 10 pm		Ar. Baltimore.	12 48 pm	8 20 am	
	9 00 am		Ar. Philadelphia.	3 45 am	10 46 am	
			Ar. New York.	6 53 am	1 23 pm	

No. 25 and 5 carry Pullman Buffet sleeping cars between Jacksonville and Cincinnati via Waycross, Thomasville, Montgomery, Nashville and Louisville. Close connections made by two trains every day for points in Southern Georgia and Florida. At Savannah with elegant steamships and at Charleston with the Atlantic Coast Line for all points East. Through sleepers Waycross to New York on Train No. 78.

B. DUNHAM, Gen'l Supt. **W. M. DAVIDSON, Gen. Pass. Agt.**
LEE McLENDON, Division Pass. Agent, Montgomery, Ala.

Southern Railway Company.
Time Table—In effect May 20, 1894.

OTZEMA
Prescription of Medicine
Sent for \$5.00. Refer to best business men in Knoxville. Send for our New Remedy, be cured of a troublesome disease and tell your friends. **DR. WILSON & CO.,** Knoxville, Tenn., P. O. Box 52.

THE GEORGIA PACIFIC RAILWAY CO.
General Passenger, E. W. Hulsebaker and E. W. Foster, Receivers.

The Great Throughfare, East and West.

GEORGIA, ALABAMA AND MISSISSIPPI.
Condensed Schedule Effective May 14, 1894.

Westbound.	SP Daily.	SA Daily.	EA Daily.
Ar. Albany.	6 00 am	4 10 pm	6 10 pm
Ar. Atlanta Springs.	7 30 am	4 40 pm	6 30 pm
Ar. Columbus.	8 30 am	4 50 pm	6 40 pm
Ar. Dalton.	9 30 am	5 00 pm	6 50 pm
Ar. Marietta.	10 30 am	5 10 pm	7 00 pm
Ar. Rome.	11 30 am	5 20 pm	7 10 pm
Ar. Dalton.	12 30 pm	5 30 pm	7 20 pm
Ar. Marietta.	1 30 pm	5 40 pm	7 30 pm
Ar. Rome.	2 30 pm	5 50 pm	7 40 pm
Ar. Dalton.	3 30 pm	6 00 pm	7 50 pm
Ar. Columbus.	4 30 pm	6 10 pm	8 00 pm
Ar. Atlanta Springs.	5 30 pm	6 20 pm	8 10 pm
Ar. Albany.	6 30 pm	6 30 pm	8 20 pm

INDIGESTION, DYSPEPSIA. **ENTERPRISE, CHAS. O. TYLER.**

IRON CITY MIXED PAINT. READY FOR USE. **T. L. MCGOWAN & CO.** HIRAMINGHAM, ALA.

Send for handsome color cards showing 30 beautiful shades, and for special prices. This paint will give you splendid satisfaction. We have testimonials from all over the state. **WE PAY ALL FREIGHTS.** **T. L. MCGOWAN & CO.,** Manufacturers and Jobbers.

PATENTS. CAN I OBTAIN A PATENT? For a full and complete information, send for our free book. **W. A. WOOD,** Patent Attorney, 100 Broadway, New York.

DR. J. H. HARRIS. For all Facial Blemishes. Use CUTICURA SOAP.

DR. J. H. HARRIS. For all Facial Blemishes. Use CUTICURA SOAP.

Do not be deceived. Brands of White Lead are still made by the process of slow corrosion. They are standard, and Strictly Pure White Lead.

"ANCHOR" (Cincinnati). "KENTUCKY" (Louisville). "SOUTHERN" (St. Louis and Chicago). "COLLIER" (St. Louis). "RED SEAL" (St. Louis). "KENTUCKY" (Louisville). "ATLANTIC" (New York). "JEWETT" (New York).

The recommendation of any of them to you by your merchant is an evidence of his reliability, as he can sell you ready-mixed paints and bogus White Lead and make a larger profit. Many short-sighted dealers do so.

For Colors—National Lead Co.'s Pure White Lead Tinting Colors, a one-ounce can to a quart of lead, and mix your own paints. Saves time and uncertainty in matching shades, and insures the best paint that it is possible to put on wood. Send us a postal card and we will look on paint and color-card, free; it will probably save you a good many dollars.

National Lead Co., New York.

The Queen & Crescent Route.

Offers every facility for Luxurious and Speedy Travel.—Solid Vestibule Trains (Finest in the South) run Daily between New Orleans, Meridian, Birmingham and Chattanooga and the North.

Through Sleepers to Washington and New York via Knoxville and Bristol.—Through cars via Birmingham between Atlanta, Vicksburg and Shreveport.—Through cars to California via New Orleans.

Choice of Routes to Texas via New Orleans or Shreveport.—Solid Vestibule Trains to Cincinnati.—Through Service to Louisville.

All this magnificent Passenger Service is at your command. Buy your tickets via the Q. & C.

Ask agents for detailed information, or address **W. C. RINEARSON, G. P. A., CINCINNATI, O.**

Plant System, Alabama Midland R'y.
SCHEDULE IN EFFECT AUGUST 5TH, 1894.

Going West—Read Up.			Going East—Read Down.			
No. 25.	No. 5.	No. 35.	STATIONS.	No. 78.	No. 6.	No. 26.
11 00 am	4 40 pm	8 55 pm	Ar. Montgomery.	7 18 am	8 30 am	3 40 pm
9 55 am	3 35 pm	8 18 pm	Ar. Sprague Junction.	7 54 am	9 35 am	4 45 pm
6 30 am			Ar. Luverne.			8 15 pm
7 45 am	1 40 pm	7 16 pm	Ar. Troy.	8 57 am	11 40 am	7 30 pm
6 50 am	12 45 pm	6 45 pm	Ar. Brundidge.	9 28 am	12 45 pm	8 17 pm
6 12 am	12 05 pm	6 24 pm	Ar. Arlinton.	9 50 am	1 20 pm	8 55 pm
5 35 am	11 30 am	6 03 pm	Ar. Ozark.	10 12 am	1 53 pm	9 25 pm
4 30 am	10 20 am	5 30 pm	Ar. Pinckard.	10 50 am	2 55 pm	10 30 pm
10 00 am	5 25 pm	5 11 pm	Ar. Pinckard.	11 05 am	3 20 pm	
9 35 am	5 11 pm	5 11 pm	Ar. Abbeville Junction.	11 07 am	3 40 pm	
7 30 am			Ar. Abbeville.			
6 30 am	4 10 am					