

# ALABAMA BAPTIST.

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## ALABAMA BAPTIST.

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ADVERTISING.—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.

Do all the good you can, in all the ways you can, to all the people you can, just as long as you can.

Religion presents few difficulties to the humble man, many to the proud, insuperable ones to the vain.—Hare.

Man has never seen inside of some of the Egyptian pyramids since they were first built, so far as known.

The higher life consists in learning not so much how to enjoy manfully, as how to suffer manfully.—Ivan Paton.

No man can have God for his portion without having his intellect quickened as well as his heart satisfied, and without being enriched throughout all his nature.

Liberty of worship to all creeds has been granted by the Diet of Hungary. As might have been expected the clergy were much opposed to the measure.—Standard, Chicago.

We see from the secular papers that at a recent state election in Arkansas twenty-eight counties went dry. We thank God and take courage. Less than one fourth of that state is now dominated by the whiskey traffic.—Baptist Chronicle.

Dr. McGlynn, Catholic, in denouncing the A. P. A., admits that Catholics are partly to blame for its organization. He says there have been many priests, most of them of foreign birth, who have been in-temperate in their discussion of the school question.

"Feed my Lambs." This is the highest office which the risen Lord gives to the restored Peter; the power of love. You will never succeed in the highest and truest sense unless you love your pupils, and you will never fail if you do.—Archdeacon Watkins.

Happy is he who has a friend. When others criticize harshly, your friend says: "Wait, there is some mistake. I know that the purpose of his heart is right." Such a friend is like gold when the paper currency of casual acquaintance proves worthless.—L. C. Randolph.

The Hungarian Diet has passed the bill giving full liberty of worship to all religious beliefs. The majority was only three, which shows how far Hungary has been behind the spirit of the age, or rather how firm a hold the Romish Church has had on the country.—Journal and Messenger.

It is a curious fact that many persons believe they are not influenced by the opinion of the daily newspaper, because they do not read its editorials. But it is not through its editorials that the modern daily newspaper attempts to influence its readers. It is through the color it gives to its news columns.—Journal and Messenger.

The question is raised whether drunkenness is a crime. Perhaps the utmost which it is safe to say is that crime committed when a man is drunk is punishable, since he can have no rightful shelter under the fact that he had voluntarily got himself into a condition where responsibility for his acts may be doubtful. The law said to exist in the Argentine Republic which compels a man caught in a state of drunkenness to sweep the streets for eight days, might be adopted to advantage in other countries. This law in the case named is spoken of as "operating very effectively."—Standard, Chicago.

## Baptism a Privilege.

By Rev. John Robertson, Presbyterian Minister, Glasgow, Scotland.

Acts vii, 54-56.

The higher criticism has come and played havoc with our historical conceptions—if you're fool enough to follow it. Either the thing was never done by those historical heroes, or it wasn't worth doing—anybody could have done it, even the critics themselves. Moses never went up the mount. Isaiah was never seen asunder.

This Queen's Chamberlain of Ethiopia had gotten anxious about his soul. He had tried to get relief from the idol worship of the country, and somehow he had heard that the Jews had among them a revelation as to how the unseen God in which all lived and moved and had his being was to be worshipped, and he went up to Jerusalem specially on this errand, "for to worship." When a man is anxious about his soul, a revelation is sent him.

This chamberlain harnessed his horses, and took his official chariot, and went to Jerusalem in search of light. "Licht, mer licht."

This sunnuk goes on the way back with the Word in his hand. Thank God he has that still. Some of you have given up your Bible because you have given up your minister. That is not logical.

Some of you have given up the profession of Jesus Christ because a servant of His deceived you with his religious twaddle, and took you in with his hypocritical humbug. That is not logical. I am glad that this man of business kept in his hand the very Word that these priests handled, and yet misandled.

Do not let the mistake of the servant be attributed to his Master, nor the character of a minister assigned to his Lord. God forgive us for adding to the offence of the Cross so much of our own offensiveness. And this sunnuk goes past the holy priest in cool-headedness, and is reading the Word that is theirs, yet theirs not a jot or tittle of it. A man that is reading the Word—I know there is some Philip to be told by the Spirit to run and join himself to the chariot of him. I know that if you open this book myriads of angels are commissioned for your enlightenment.

The Holy Ghost Himself has come to bring you to the truth. If you honestly bend back the boards of this book, it is a sign to you that God is coming personally to your help. So the man is opening the book, and God sees it, and he tells Philip to go and join himself to the chariot. He is reading the Word. He had read it before, but God seems to bring conviction now.

Thank God we have the Word. Clasp it to your hearts. Dr. Merle D'Aubigne, the Swiss Historian of the Reformation, was discussing with Monsieur Grebert, who became a Roman Catholic archbishop and who said, "Our church has such an advantage in possessing the bones of St. Paul," but D'Aubigne said, "The Protestant church is beyond your church; we have several relics of St. Paul." "What are they?" "We have got a collection of his letters!" So we have, and we prize them more than we would his bones! The relics of the Apostles are with us, and the full inspiration of God is in them, and the higher criticism in their ecclesiastical heathen chairs will find him, in the fifty-third chapter of Isaiah. Beginning at the same Scriptures he preached unto him Jesus.

Philip told him about the Atonement. I am certain. About its speciality and completeness and substitution.

I know that Philip who said, "Understandest thou what thou readest?" drew attention to this best of the Lord's speeches, "It is finished!" To the fact that the Lord Jesus Christ had paid the bill run up in the hostelry of an unregenerate heart. To the truth that on Calvary he paid all the demands of the law of God. He satisfied divine justice, and on him the Lord hath caused to meet the iniquities of us all. To the man and soul of the poor convicted sinner in the chariot that was the best speech he ever heard, and he embraced the Lord Jesus Christ freely offered to him in the Gospel.

In addition to the blood, Philip must have brought out something else in his full statement of the full Gospel. He must have suddenly changed from the blood to another subject, and that was

THE WATER.

for the sunnuk said, "See, here it is." What is this? This water you were speaking about. "See, here is water; what doth hinder me to be baptized?" "But this sunnuk," you say, "was a heathen." Blessed heathen that is not hindered. Blessed Hindoo. Blessed Hottentot. Not hindered from baptism. Will you tell me that because I was sprinkled as an unconscious infant, the pool of "planting together in the likeness of death" is to be closed for me? Oh, horrid act! Oh, sinful deed that would hinder me from being baptized! Shall I plead to be born a heathen? Heathen? Am I not a thousand times worse a heathen than this poor sunnuk?

The first time he heard of Jesus he believed in him to the saving of his soul. I had heard of him thousands of times before I believed. Am I not a worse heathen than he? In an idolatrous country he; in a Christian land I; an unbeliever through ignorance he; an unbeliever through wilful enmity to God I; a heathen without God he, because born so; a heathen without God I, because loving my sin, and rejecting my Saviour. I tell you the heathenism of my unconverted days is worse than the sunnuk's; darker, deadlier, more of damnation in it than in his; he, the less heathen, to get this glorious privilege of being buried with Christ in baptism, and I, the infinitely greater heathen, to be hindered from it? The heathen only to be baptized? Then I tell you, baby-sprinkled but unbaptized believers in the "evangelical church," in the dear church of Scotland, established and free, and U. P., have the bigger claim to the baptismal font in the holy ordinance than all, if you are consistent, having been once out of Christ, unconverted, unregenerate, and ungodly, ye are bigger heathens than this man that's asking, believer's baptism at the hands of this preacher.

Unregenerate nature is heathenism. Unregenerate nature, and the heathenism of baby-sprinkled unregenerate nature is the most heathenish of heathenism, and unconverted we were the most heathen of the heathen. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the wills of the flesh and of the mind; and were by nature the children of wrath, even as others." (Eph. ii, 3.) Only one who can say before God, "I have never been where Paul was, and am an exception to his 'we all,' having been regenerate since the first breath I drew on this earth," can look upon himself as other than a heathen, and can claim exemption from baptism, even if it's true that "heathen only" are to be baptized. Are you such an one? Stand up and let us see you. There is none, "for all have sinned and come short of the glory of God," and to be a sinner is to be a heathen. Dean Stanley says, "The legitimate reason and permanent principle on which infant baptism is founded is 'a recognition of the good which is in every human soul.'" But that is an anti-Christian blasphemy, and has to be flung from him by every believer.

Well done, Calvin! And here is Luther. God help us! What have we been following all this time? Devil's delusions! Luther says, "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." And Prof. Lange, the German authority on the early ages of Christianity—he is German, too, and you might higher critics go in, you know, for German sausages—Lange says: "It must now be granted by every unprejudiced reader of Holy Scripture and Christian antiquity that the baptism of newborn infants was altogether unknown to primitive Christianity."

And Neander, the very giant of church history, says, "Infant baptism cannot be proved for the first two centuries." O, traditional! Man's addition and devil's delusion of baby sprinkling, wilt thou dare to bar me from the example of Jesus Christ? What doth hinder me?" Is it this? Never, my God! It is in the Word. I will confess these in thine own way. "See, here is water; what doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest." "I believe that Jesus Christ is the Son of God." "He that believeth and is baptized shall be saved."

Baby-sprinkled believer, as was said to Paul, I now say in the name of God to you, "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." It is not a church matter, this act of obedience, it is entirely personal. You don't need to leave your church, surely, to be obedient to the Lord. You don't become a "Baptist." I am not a "Baptist." I am a heathen, believing and baptized—only I now put (for the present) my Presbyterianism beneath my hat when I put it on, thank God! I am in the "historical and apostolic succession" of Scotland's anti-papal and anti-liturgical Kirk. I am in the church of my fathers. The Covenanters to me nearer than ever, the Covenanters to me dearer than ever. And what is even better, I am in the church of my grandfathers, the apostles of our Lord and Saviour, Jesus Christ, baptized as they, baptized as he!

The Church of Scotland was led by the Holy Spirit to the truth of Christ's crown and Covenant to his Headship over the church, this in the gone-by, and the same Church of Scotland, I believe, is now led by the same Holy Spirit to the truth of, and to the contending for, believer's baptism. Be a covenanter now, you Scotch Presbyterian. Do you know that immersion was historically within a hairsbreadth of being embodied in the Westminster Confession of Faith and the standards of our Kirk of Scotland? It was the chairman's casting vote in the Westminster Assembly of Di-

over the bondage of form and custom." This baby sprinkling minister of the church of England goes on to say, for life every honest and capable church historian he has said: "The substitution of sprinkling for immersion is a great change even; thus that which the Roman Catholic church has made in administering the Sacrament of the Lord's supper in the bread without the wine. For that was a change which did not affect the thing signified, whereas the change from immersion to sprinkling, has set aside the larger part of the apostolic language regarding baptism, and must to many at the time have seemed the

greatest and most dangerous innovation."

While admitting that this change altered the very meaning of the word—for all Greek New Testament scholars are agreed on this, our own Dr. Thomas Chalmers says, "The original meaning of the word is 'to immerse.'"

It shows "how the spirit which lives and moves in human society can override even the most sacred ordinances." It is blasphemy. Thus "spirit of the age," this modern zeitgeist that is worshipped by the churchy church before Christ, is simply the sin of sacrificing to devils. Overriding the revealed will of God, disobeying the plain command of Christ, and rejoicing in it. Daring blasphemy! Spurgeon said about this point: "I say to the servant, 'Mary, please bring me a cup of coffee at eight o'clock—tomorrow morning.' Eight o'clock comes. So does Mary with her cup of coffee? No, a glass of water. 'Hallo, Mary, what is this?' 'A glass of water, sir.' 'But I said a cup of coffee.' 'Yes, but I thought a glass of water would be better for you.' 'Thought? But it is for me to do the thinking; it is for you to do the obeying.' Christ has thought and left his command. Dean Stanley, and such as he, claims to do the thinking and improving on the Master's command, reversing it and disobeying it. 'Override it for convenience and common sense!'

It is high treason and damnable blasphemy against God and His Word. Calvin said—I have it jotted down here—"Because Christ began preaching before baptizing, and we have believers only admitted to baptism, baptism does not seem to be rightly

right for you cannot go wrong. On soul and conscience I frankly tell you I would not like to meet him without having followed his injunction and example and been baptized into the blessed threefold name!

Obedience is blessing to baptizer and baptized. Come, you converted heathen, churchy or non churchy, white or black, sprinkled or non-sprinkled, command your chariot this night to stand still, and step down with me, "both into the water," and sing as we sang last Wednesday and Thursday nights, when twenty-five "men and women" were buried with Christ in the water grave—

"Help me, dear Saviour, thee to own, And ever follow thee, Do thou remember me!"

For the Alabama Baptist.

Appeal to the Baptists of Alabama.

SEARIGHT, Crenshaw Co., Ala., October 15, 1894.

Dear Brethren: We the undersigned, feeling the great importance of having a Baptist Church at this place, and feeling our utter inability to build the same within ourselves, there being but few of us in number and very poor in this world's goods, avail ourselves of this method of appealing to our brethren in different portions of the state who have good and comfortable houses to worship in, and who we feel confident will lend us a helping hand in this hour of need.

We are now in need of a house of worship, and we feel sure that our brethren in different portions of the state, we can at an early date have a house of our own to worship in, to cost eight hundred to a thousand dollars. A house that will be an honor to all who assist in its erection, and highly useful to God and the cause of Christ in this community.

Whatever amount you see fit to send us will be duly and gratefully appreciated by a grateful committee who have the work entrusted to them. We want to have the house completed inside of sixty days.

You will please send your contributions to Bro. Lazarus Parker, who is authorized to receive and receipt for same. Respectfully,

JOHN M. SIMS, Georgians, Ala. W. A. ADAMS, Orion, Ala. W. W. PIERSON, Brundidge, Ala. LAZARUS PARKER, Fairmont, Ala.

The Finnish Parliament has passed a law prohibiting all rail-road traffic and mail delivery on Sunday.—Standard, Chicago.

Letter from Europe.—No. 5. (Continued.)

London Tower, with its crown jewels and its dark chapters of history, cannot fail to interest the tourist. The old execution block and the rusty axe which did much bloody work with royal necks is one of the chief objects. One experiences strange emotions as he stands in the room where kings and queens and princes were imprisoned; but he becomes doubly sad as he stands at the spot which marks the old scaffold where went off the heads of Lady Jane Grey, Anne Boleyn and others. In the old prison one is shown the inscriptions of different names on the walls. Among these appears the name "Lane," written by Lady Jane Grey.

Of the great Crystal Palace and the British Museum I can write no more.

British Museum, with its ancient manuscripts, its autograph letters of the old kings and queens and other nobles, its rare monuments dug up from the hot sands of far East, its Rosetta Stone, its mummies and ancient coins and thousands of other matters of equal interest—such a place is simply bewildering. One is led on, on, on until he finds himself so tired that he is unable longer to stand.

During my stay in this great metropolis I studied as best I could its striking features. In many respects it is a model city; it certainly leads the cities of the world in many things. The police jurisdiction extends over twenty-four miles square, and yet the population goes far beyond this at all the points of the compass. The police force embraces 17,000 men, and every one is a large representative Englishman. I saw no policeman who would weigh less than one hundred and eighty pounds. The efficiency of a model municipal government is manifest in every direction.

One can form an idea of the value of real estate in London when he is informed that it sells at the rate of ten millions of dollars an acre. The daily rate of increase to the city is 108. I conversed with representatives of all classes and picked up much valuable information.

When I met in the English capital was one of its leading clothiers, Mr. John Piggatt. His store is near St. Paul's. He was so unlike the ordinary Englishman, and so like the pushing American that I was attracted to him. I found that he was not only a most successful merchant, but a Baptist of the strictest type, a Sunday-school superintendent, and an earnest Christian worker. I had the pleasure of meeting Mrs. Piggatt, too. She is as ardent a defender "of the faith" as her husband. They told me that it required a struggle in London to maintain Baptist views as they hold them. I really honored the noble merchant and his wife above measure when they told me with much earnestness of their steadfastness in the midst of prevailing looseness. They say there are but few who hold strictly to such views in London.

Stratford-on-Avon I visited on my way to Liverpool. The house in which William Shakespeare lived, his chairs, and desks, and manuscripts were full of interest to me. I had read so often of these things that I was thoroughly prepared for them.

I reached Liverpool on Saturday night before sailing on Tuesday. I had heard of the remarkable young Baptist preacher, Rev. C. F. Aked, of Liverpool, and was anxious to hear him. He was the young man whom Plymouth church wanted to succeed Mr. Beecher when he died. He has recently been supplying for Dr. Joseph Parker, in London. He has only a little chapel in his heart of Liverpool, but it is neat and attractive. The young man, scarcely thirty, has an ordinary appearance in the pulpit. But when I heard him pray I was anxious to hear him preach. His prayer was but his preaching—it was upon a very high plane, fresh, meaty, vigorous, with a touch of the poetic. In short, it was simply grand. I have not heard better preaching in many a day. A more richly suggestive preacher I never heard. I was so delighted that I went back in the evening. The second sermon was even better than the first.

When I reached the door the usher told me the house was packed, but he managed to jam me in a corner on the end of a backless bench. I spoke to Mr. Aked after the sermon and expressed the satisfaction which I felt at hearing him. Within a few minutes he had denounced what he called "Spurgeonism."

"But," I said, "you agree with Spurgeon on the communion question?" with a view of getting his position upon that. "No," he said emphatically, "I do not; I am an open communionist." "Why," I answered, "so is Spurgeon." "Oh, after a sort," he said; "we are more liberal than he." Of course

this placed him. With the exception of a mere handful, I know of no real Baptists in England. The sentiment which gathers about the Baptist college near London is apostolic to the core. After my interview with Mr. Aked, I could see why he would consider a call to Plymouth church.

But my letter has grown too long. This will certainly close my correspondence from Europe. An absence of two and a half months makes me anxious to see again the familiar pages of my papers, none of which are more welcome to my home than the ALABAMA BAPTIST.

B. F. RILEY.

From the Western Recorder. The Relation of Infants to the Sin of Adam.

BY JOHN A. BROADBENT, D. D.

With reference to the above question, about which there has been some recent discussion. It is peculiarly true here what, in fact, is true everywhere in Bible study, that we must try to be willing to let the sacred writer mean what he wants to mean, and not know too well beforehand what he ought to mean; also that we must not hold him responsible for our inferences, or our systematized statements of his supposed meaning.

The Apostle wishes to illustrate the effect of Christ's saving work upon his people, by the effect of Adam's sin upon his posterity. This last the Jews recognized, as the Talmud shows, and he employs it to help his Jewish readers in perceiving and believing that Christ's people are saved through his saving work. At the present day the difficulty is just reversed.

Many who admit the effect of Christ's work upon his people's salvation, are slow to recognize the corresponding effect of Adam's sin upon his posterity. A similar change has taken place in regard to the salvation of the heathen and those having the Law, as discussed by the Apostle in the first three chapters.

Let me translate literally: "Therefore, as through one man sin entered into the world, and through sin death; and so death came through unto all men, in as much as all sinned"—the other side of the comparison the Apostle delays to give, and never does formally state, though he states it strongly in verses 15-19. But at the end of verse 19 he pauses to justify the statement he has here made that all sinned, namely, when the one man sinned. He proceeds to show sin is merely a violation of the law given at Mount Sinai, for it existed in the world before that time, as is shown by the fact that its penalty, death, came from Adam until Moses just as truly as afterwards; also that this penalty, death, reigned even over persons who had not committed any conscious and voluntary sin such as Adam did; namely, it reigned over infants and the like, many of whom died. As death is the penalty of sin, and many died who had not committed personal and voluntary transgression, it must have been their case the penalty for what they committed in Adam's sin. He thus vindicates the statement that all sinned when the one man sinned. The same Greek tense is used in 3:23 and in 2:12 to denote the universal historical fact, that mankind, looking back upon their entire history, all sinned. That is naturally expressed in English by saying that all have sinned. The connection in those cases shows plainly that such is their meaning, that all men have sinned, as found elsewhere stated in Scripture; but in 5:12-14 the connection shows just the opposite—the reference is not to the universal historical fact that all mankind have sinned, but to the single historical fact that all men sinned in Adam's sin.

Now, just how much this amounts to, just how the result is to be conceived and stated, it is not in my line to inquire. So profound a subject, opening out in every direction into difficulties, has to be handled with care. But I think if one is willing to let the Greek alone and let the Apostle have his way, there can be no doubt at all that he here means to say that all mankind, including those who died without having committed personal transgression, did sin in Adam's sin, and he proves it by the fact that many such have experienced the penalty of sin, which is death, without having reached the point of sinning personally and voluntarily, as Adam did.

We are constantly learning something new in geography. The latest news is the discovery by the surveyors that Mr. St. Elias, which has long been regarded as the highest mountain in North America, is not so high as two or three other peaks in the vicinity. Another fact of interest is that it is not in the territory of Alaska, but in British America. No doubt there are other geographical delusions that time and science will correct. It appears, however, that Mr. St. Elias is about one thousand feet higher than is usually given in the geographies.

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 between the Baptists North and South be secured for the educational and religious interests of the colored people. Rome's effort to secure control of the colored vote.

Anniston, Auburn and Livingston have shipped boxes to the frontier. The Central Committee has the names of three small families still to be applied. Who will claim them?

vice president for Colliery association, gladdened her Birmingham friends by her presence last week. Her good works abound to her liberality.

Mrs. O. M. Reynolds has been elected president of the Woman's Missionary society, Parker Memorial church, with Miss Annie Williams vice president, and Mrs. Will Davis secretary and treasurer. That is a good strong force—and good results will follow—it takes no prophet to foretell.

The expense fund of the Central Committee was augmented by \$1.30 sent from the Woman's Missionary society, Parker Memorial church.

The Livingston saints report promptly, as usual, as to receipts on missionary day.

The Mission and Aid society, Newton, sent report of \$10.00 for Foreign Mission debt, after list of names had been forwarded for publication. It sets a fine period at the close of the long list of names. The women and children of Alabama have done nobly.

For the Alabama Baptist. In Halo.

Dear Baptist: We held a series of meetings at Union church, beginning on first Sabbath. Our pastor, J. W. Haggard, did all the preaching. We received one young lady by letter, two by baptism, and one man seventy years of age and

These two had been Methodists all their lives. This brother says he drank Methodist milk, was rocked in a Methodist cradle, was raised by Methodists and believed them to be right, but becoming afflicted so he could not work, he read his Bible daily and became satisfied the Baptists are right.

We baptized Sunday morning in the presence of a large crowd, and these old people came up out of the water smiling. They are poor, but will make useful members.

Our church has abolished the annual call of pastor, and has called Rev. J. W. Haggard for an indefinite time. H. T. S. Greensboro.

We find the following in *The Baptist*, Baltimore. It is from the pen of Dr. W. E. Hatcher and we hope it will be read with interest: "We wish to remark that when a Baptist reaches that point in his career where he considers all other Baptists wrong except himself, when he gets the notion in his cranium that the whole Baptist machine is going to the final smash, because his own views are not adopted, when he contracts a deep seated case of 'I told you so,' and is expectorating its offensive effects all the time, when he loads you down with dismal tales of the glories that would have been if you had taken his advice, but now can never be, when he paints the future with the inevitable wrecks that are coming to the Baptists as a just retribution for not doing what he told them to do, when he omnisciently tells you that he foresaw all the Egyptian plagues which now afflict the Baptists, and sounded the signal of approaching disaster, but he was not heard in proportion to his wisdom; when he actually smacks his lips and complacently discourses on the wrong policy of the Baptists, and the raging results of their mismanagement; when he naturally laments that he has done all he could, and is at the end of his hope, and things must take their course, and no one must blame him, when he calls his crotchets, his 'policy,' and resents as an insult to his person for his policy to be refused entertainment, when he has the sulks, and has 'em all the time, and blurs them out on every time he meets you in the road; when his family will tell you in a frightened whisper that 'Father is peculiar, but you must not mind him'; when his best friends tell you he is a fine man, but has his hobby; when all these things encircle one solitary Baptist, you need not get worried, but simply determine that instead of writing him with a big B, start him with a little p and round him up as a pessimist. This is all, dear friends, and now go on, and attend to your business."

Garibaldi said of the Bible: "This is the cannon that will make Italy free."—Standard, Chicago.



## Alabama Baptist

Montgomery, October 25, 1894.  
Directory for the Baptists of Alabama.

**OUR BOARD.**  
The State Board of Missions located in Montgomery. W. B. Crumpton, Corresponding Secretary, Montgomery, Ala.; Book Department—J. B. Collier, Secretary, Montgomery, Ala.; Geo. A. Egan, Treasurer, Montgomery, Ala.; Messengers and their representatives—W. M. Harris, Birmingham; W. E. Ellis, Thos. Welch, Jr., J. Jones, Geo. B. Egan, Guyton, J. H. Hamilton, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D., Montgomery; J. L. D. D., Montgomery; J. A. Fitch, Montgomery; L. O. D., Montgomery; J. W. C. Cleveland, Columbus; P. T. Hale, Birmingham; W. C. Blakes, Lafayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; M. C. Underwood, Clayton; J. F. Wood, Troy; J. J. Taylor, Mobile.

**OUR SCHOOLS.**  
Hoswell College, East Lake, Ala.—A. W. McGaha, President.  
Alabama Baptist Institute, Marion, Ala.—J. B. Collier, President.

**OUR PAPER.**  
The Alabama Baptist, Montgomery, Ala.

**BOARD MEETING.**—The State Board of Missions will meet Tuesday, Nov. 13th, at 10 o'clock a. m., in the basement of the First Baptist church, Montgomery. The meeting is one of great importance, and every member should be present if possible. W. B. DAVIDSON, Secy.

We have received Rev. Geo. F. Robertson's reply to Dr. Taylor's last, but it came on Monday, which was too late for us to insert it this week and also give the author opportunity of reading the proof. Considering the character of the discussion, we suppose the disputants would prefer, as we would, that each should read his own proof, even though it cause a week's delay in printing the article.

**PLEASE NOTICE.**—I cannot answer many urgent letters till I return to the office after the association meetings are over. Communications for the paper should not be sent to me, but to the ALABAMA BAPTIST. Their publication is almost certain to be delayed when sent to me.

**W. B. CRUMPTON.**  
ALABAMA CHATTAUQUA.—Dr. A. B. Jones, President, announces that a meeting of the board of directors of Alabama Chataqua will be held at Birmingham on Friday, Nov. 9. A full attendance is very much desired. Besides the president the following are the members of the board (omitting titles): A. W. McGaha, S. P. West, Solomon Palmer, J. G. Harris, J. M. Falkner, F. M. Peterson, Thos. Seay, J. M. Bridges, B. F. Meek, J. B. Graham, J. H. Phillips.

**WILL THE BRETHREN NOTICE.**—I am constantly appealed to by contributors to examine the books to see how much this church or that Sunday-school contributed through the year. I want to be kind and clever, but brethren, don't you think this is asking a little too much? I publish the receipts in the paper, and it seems to me parties interested could get the information there without having me or the office secretary waste valuable time "hunting for a needle in a hay stack." W. B. C.

We print a note from Dr. Bell in regard to invitations from churches to the Southern Baptist Convention. At the time it was written Baltimore alone had extended an invitation, and that was with the proviso of "pay as you go." It is found, however, that at Augusta, next year, and if it is decided that delegates must pay their own board wherever they go, why may not the Augusta Baptists send up an invitation? In Virginia—we do not know as to the Carolinas—there is a strong sentiment in favor of Washington City as the next meeting place of the Convention.

We think the sermon on the first page, by Dr. Robinson, will give many of our readers more pleasure than anything they have read in a long time. The language may be a little strong sometimes, but allowance must be made for Scotch earnestness and for the enthusiasm of one who feels he has but recently found the truth. Dr. Robinson was baptized not many months since, and while he is not willing to lay aside his Presbyterian name and connection, he is intensely earnest in trying to make his brethren see an important truth as believed by Baptists. Time and evolution of thought will do the rest. The currents are converging more and more toward the Baptist position. That is to say, all the currents that are not heading toward Rome.

On the first page will be found an appeal from some Baptist brethren at Saraght for help to build a Baptist church in that village. Saraght is on the railroad running south from Columbus via Troy and southeast from Montgomery; it is on the line of Crawshaw and Covington counties, is a growing town, and in a section where a Baptist church is of great importance to the cause of Christ. We know some of the brethren whose names are signed to the appeal, and readily accept their statements as to the facts in the case. Now, brethren and sisters, can you not do something to help in so pressing and profitable a matter as building a Baptist church where it is needed?

**MISSION CAMPAIGN.**—That is the heading of a hand bill which has been sent us, with the names attached of Dr. J. P. Hampton, chairman of the Liberty (North) association mission campaign committee, and Rev. A. G. Moseley, secretary. There is a list of seventeen appointments for "mission rallies," beginning at Locust Grove October 29, and holding generally three services a day. We would print it all if we had room, but it is hardly necessary, as the association boards will be covered with hand bills. We have not learned what speakers besides Burns and Moseley will take part in the campaign. This is a good move and one that is needed. May the Lord bless it. Let others follow the example.

The departure of Bro. Maynard and wife for Japan, under appointment of the Foreign Mission board, but to be supported by the Adams Street church of Montgomery, and of Miss Willie Kelley, of Marengo county, in this state, for China, to be supported by the Baptists of the South, are events in the history of the Baptists of Alabama that are worth noting. And all this while there is financial depression in the South, and while China and Japan are experiencing the excitement and turmoil of war. Of course the prudent and cautious brother is ready to say that the missionaries should have waited until times are better here and until China and Japan are at peace. But Solomon tells us, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

**THE TEXAS BAPTIST STATE CONVENTION** was recently in session at Marshall. Of the results of the session the Waco Baptist Standard says: It would be gratifying to the friends of missions in all the South, and all the land, to know that the mission cause was grandly triumphant, and that its critics were overwhelmingly routed on every issue presented. The State Mission Board was sustained by a vote of more than ten to one. Rev. J. M. Carroll, our consecrated secretary, was re-elected unanimously. The new Board of Directors was located at Waco.

Want of space restricts us to a few items of interest to our readers. On the subject of preachers, a committee says: We have the names and addresses of 2831 white Baptist preachers. Of these: Pastors, 943; ministers, 76; unordained, 433; evangelists, 6; leaving a balance of 1338 unaccounted for.

That is certainly a large number of preachers of whom no account could be given. One hundred and six missionaries were engaged to labor in the state; 6 failed to enter upon the work, and of the others 86 labored among the Americans, 10 among the negroes, 4 among the Mexicans, 1 with the Swedes, 4 with the Germans. As a whole the results of missionary labor were gratifying.

It appears that \$14,545.57 was contributed for state missions during the year; but about half the amount was probably on the table. There are reported in the state 39 associations and 2567 churches. Baptisms during the year 13,693; net increase from all sources 12,278. The churches report a present membership of 153,489; and the belief was expressed that correct statistics would show of white and black members at least 300,000. Contributions to Orphan's Home, \$7,427.18. For the first time in its history since the union of the two conventions, the convention adjourned free of debt. But we have not room for more.

The honor roll is increased this week by the addition of two names. One is that of Bro. Wiley Ogletree, of Euukka, Talladega county, and the other is that of Mrs. Dr. Fidler, of Eclectic, Elmore county. These good friends not only have our congratulations that they have a place on the honor roll of the ALABAMA BAPTIST, but also our assurance that they have done us good service. Five dollars will secure the honorable position and also pay subscription for three and a half years.

## SOUTH MONTGOMERY CHURCH.

According to appointment, there was a special meeting last Sunday afternoon at the Mission Station at Hull and South streets, this city, the occasion being the organization and recognition of the South Montgomery Baptist church. Dr. Eager was called to the chair. It developed that the invitation was not understood by the First and the West Montgomery churches as it was intended to be, i. e., to form a council of recognition, and there was a short delay in the exercises. But wisdom and sincerity soon showed the right course, and it was decided that the committee from the churches would recommend their respective churches to recognize the South Montgomery Baptist church, and to send representatives for that purpose, to the same place, next Sunday afternoon. The new body then completed its organization by the election of the following brethren: J. B. Collier and A. L. Bayne, deacons, the former being also elected as treasurer; Clarence Curbow, clerk; Bolling Blakey, superintendent of Sunday-school. The general spirit of the meeting was good, and the impression made was most favorable.

The new church is small in numbers, but large in enthusiasm and consecrated determination to do good in the name of the Lord. The next step will be the securing a suitable place of worship. May the blessing of God rest richly upon the new church. It has before it hard work and great possibilities.

## AT THREE ASSOCIATIONS.

**NEWTON ASSOCIATION.**  
This body met at Charlton, Dale county, on the 9th instant. While the delegation was not large, yet those who were present seemed to take a serious interest in all the business. Rev. W. H. Simmons, of Ozark, preached the introductory sermon, and it was well received and made a fine impression. Bro. Simmons has been in the practice of law for ten or fifteen years, and only a month ago was ordained to the ministry. He is a forcible speaker, quite familiar with the Scriptures, and we are sure that he will succeed in coming to the front as one of our most useful men. The association was organized by electing Rev. R. Deal moderator, and Rev. Simmons clerk and treasurer. All the various enterprises of the denomination were discussed, and a hearty approbation of the convention was expressed. It was our pleasure to represent the Orphan's Home and make a speech in its behalf. We never saw men and women take a deeper interest in any benevolent enterprise than did the congregation present at the time the interest of the Home was discussed. The preachers and delegates promised on their return home to present this interest to their churches and take up a collection for it.

The Baptists at Charlton have a neat and comfortable church building, recently erected. We were told that the determination to build this church originated on a Sunday four years ago, in a drinking saloon, where four men were engaged in drinking. They saw themselves as they were, considered the disgrace they were bringing upon themselves and the church, and in this hour of their thoughtfulness they determined, by the help of God, to quit drinking, live right and build a Baptist church. All of which they did, and now everything is lovely. The Lord will carry on his work.

We had the pleasure of meeting brethren Bradley of Brundidge, and Falkner, of Charlton. While we could not remain during the entire session, we were gratified to know that all the churches, with but two or three exceptions, were in good condition and have live Sunday-school. The church at Charlton holds two prayer-meetings every week; this is a move in the right direction.

## COLUMBIA ASSOCIATION.

Balkum church, in Henry county, was the fortunate community to have this association meet with it this year. It is a good thing for any community to have an association of Baptists to meet in it and spend a few days.

Hon. M. Cody was elected moderator, Rev. W. M. Burr clerk, and Hon. Ben A. Forester, of Cowarts, treasurer. Twenty-seven churches compose this body, all of which were represented. Forty or fifty delegates answered to their names. The reports from the churches were in the main very cheering. Every church in the association, except perhaps three, had Sunday-schools all or part of the year. In some communities where the church building had no stove, the winter school was dispensed with. These churches were urged to provide

stoves and then continue their Sunday-schools from January to January. Every church ought to do this.

We found two busy, very busy men, who have large secular interests to look after, members of this body. They let nothing come between them and their church duties. These two men are Bro. Joe T. Davis, of Columbia, and Bro. Ben A. Forester, of Cowarts. Sometimes you hear men say, "I am too busy; I can't go to an association or district meeting, or Sunday-school convention." Such an excuse very often is not genuine; it is a fraud. These two brethren are living examples of attention to business and attention to religious duties also. There might have been other busy men there; if so, we say God bless them, too.

Rev. W. C. Cleveland, D. D., pastor at Columbia, was a member of the association, and he looked perfectly at home. He made some of his very best speeches, and emphasized the body with his earnest efforts in behalf of the various enterprises of the denomination, especially that of Ministerial Education.

Rev. W. P. Stewart, the pastor working in this association, gave a very impressive account of his labors during the past year. We were deeply impressed, when he closed his report, that the board had made no mistake in securing his services. We earnestly wish every association could have the earnest, consecrated services of such a godly man as Bro. Stewart. He is eminently suited for the work.

The good people of Balkum were lavish in their supplies for the dinner man. Each day the long table was loaded with good things, and crowded round-about with appreciative feeders. When it was announced that the body would close its labors in two days, the members of this church and the people of the neighborhood appealed to the delegates not to leave so soon, but to stay at least three days, as they had prepared for them for three days and nights. Such hospitality must be commended.

The meeting was a good one, and we wish we could write more; but space fails us to tell about the speeches and talks and suggestions made by other brethren besides those already mentioned. The preachers present in addition to those whose names have been given were brethren S. A. Sayle, J. M. Hall, A. Armstrong, J. J. White, H. L. Lasenby and J. D. Pierce.

## TUSKEGEE ASSOCIATION.

This body met with the church at Auburn on the 16th inst. The good people of this hospitable town had hoped to have one or two hundred delegates and visitors. You can hardly imagine their disappointment when not exceeding thirty-five visitors and delegates were present. While all the churches were represented, a full number of delegates did not attend. Delegates appointed from country churches were detained looking after their crops, etc. The Auburn brethren and sisters were anxious to have not only delegates, but visitors, and especially ladies. One family prepared for ten guests, and only one was assigned them. People need not fear to attend any gathering in Auburn, for, as it is said, they have "elastic houses" that can always take in one more, and their hospitality is as free and boundless as their homes are elastic and comfortable.

Rev. G. A. Hornady was elected moderator, Dr. C. W. Buck, clerk, and Bro. Ed Brewer, treasurer. Preachers present as delegates: Z. D. Roby, Jno. J. Cloud, F. T. Hudson, S. B. Grimes, S. Anderson, W. E. Lloyd, R. D. Brewer, J. P. Shaffer, R. Stodghill, of Alabama, and J. M. Pack, of West Point, Ga.

The report on the state of the churches was good, very good. Every church within the bounds seemed to be doing its duty, and a good feeling and deep spirituality prevailed.

Bro. W. A. Whittle, vice-president of Howard College, was present and was given full time to make a speech in behalf of the college. For one hour he held his audience motionless, and no wonder. His speech was a strong one. His hearers, and the house was full, will long remember his effort in behalf of education and Howard College.

If two hundred could have attended we do believe the cup of joy of these Auburn saints would have been full.

Our dear brother Solomon, now over eighty years of age, was present. Faithful servant! When we bade him good-bye he said, "I expect this will be my last meeting with an association." All good Baptists who have seen the godly walk of Bro. Solomon will never forget it. Such lives are guides to the better land. Let us imitate them.

## FIELD NOTES.

W. R. Whitley, Alexander City: "Lost Scriptures"—that is good, Bro. Wilkes.

Mrs. Culbreth, widow of the late Rev. D. C. Culbreth, now resides at Thomasville, North Carolina.

Rev. W. T. Cobbs requests us to change the address of his paper from Danville to Hartsville. Correspondents will take notice.

Our latest information as to Bro. Uphaw's condition is that it was thought to be more favorable, and there was hope of his recovery. We sincerely wish that it may be so.

Bro. A. J. Dickinson last week expressed his endorsement of the proposition to hold a meeting of the Baptist Young People's Union at the college. Let the brethren, and the sisters, too, speak out.

Rev. Wm. Lee, who years ago was well known in Barbour and adjoining counties, and afterward in Chilton, is now one of the old preachers in Texas who receives the benefit of the ministers' relief fund. He resides at Brownwood.

We sent to Hon. Sam Blackwell, of the treasury department at Washington, a statement such as many others have received. He responded by sending me a check for \$100.00, with best wishes. We like all that—the money and the good wishes, too.

Our good sister, Mrs. Ashe, of Richmond, Dallas county, sends in her subscription and adds to the note: "I enjoy reading the paper. I think it is one of the best religious papers." Money is a necessity with us, but we enjoy it all the more when it is accompanied by the commendation of appreciative readers.

You will find "A Sore Evil" on the fourth page, for which Bro. Huckleback is responsible—not the evil, perhaps, but the article. We have often noticed the fact of which he speaks, and felt that it ought not to be, and the brother will tell us soon how to remedy it. There are other articles on the same page which you would like to read.

We sincerely sympathize with our brother, Dr. Jos. Shackelford and family, of Danville, in the death of their daughter and sister, Miss Carrie, which occurred on the 18th inst. She had been ill for some time, but had seemingly so far recovered that her father attended the meeting of his association. But he was hastily summoned home, and his lovely daughter, just blooming into womanhood, passed away. The grace of God be with the sorrowing family.

W. R. Whitley, Alexander City: I beg to say I appreciate the spirit of your last issue relative to "fairness." Now, allow nothing further from my good brethren except upon accepting my challenge upon my proposition as stated. This will necessitate terms, etc., and one of them, if in your paper, being so many cash subscribers in advance, by each of us. This will work "fairness" with you and as our racket for being both with and with us. I think you will say this is "fair" again.

A. T. Sims, Georgiana: We have just closed a meeting with Prattville church of extraordinary power and results. We had 43 additions by baptism and letter. From the first to the last the Holy Spirit was present in his subduing and regenerating power. The congregations were large and profoundly interested. The additions to the church were mostly from the young people of the community. A B. Y. P. U. and a young men's prayer meeting were organized. The church is greatly strengthened and encouraged. No better people can be found than our Prattville people. J. W. Stewart did the most of the preaching, and did it earnestly and faithfully.

W. M. Blackwelder, Furman: I have just had the pleasure of assisting Rev. J. E. Barnes in a few days meeting in East Selma. The services were baptism and letter. Bro. Barnes is doing good work in that part of the city. He has been in the ministry but a short time, yet he is proving himself to be a faithful pastor and efficient preacher. In little more than one year he has added to the nucleus with which he began there about eighty members. Among these are many zealous and consecrated workers. There is a bright future for this faithful band. With the assistance of the First church he hopes soon to have a new church in a more desirable location.

M. W. Howard, Girard: What is the matter with my paper? Have missed two weeks now, and the more and better acquainted with our paper I become, the more anxious am I for it to be a weekly visitor at my home.—Our Baptist ladies of Girard have been up and doing, and have organized a Ladies' Aid society and have already raised about \$20.00 for the same. These good ladies met at Hatcheechubbs. The money raised by these good ladies will for the present be used to help pay for our postage.—We are to have Bro. W. B. Carter for our

pastor again, with services two Sundays in each month. We feel thankful that Bro. Carter is to again serve us, as he is a faithful servant of the Master, a good neighbor, an honorable gentleman, and one whom we all love.

The notice which is printed elsewhere from brethren Dickinson and Gay, chairman of important committees of Montgomery association, should be heeded by those interested, and they doubtless will give it due consideration. One of the chief reasons for setting the time of meeting at night is that the demands of business make it impracticable for some of the members of the committee to attend during the day. But it may be inconvenient for some members of the committee and other brethren who live outside of the city to be present at night. If they cannot attend, they can confer by letter or in person with the chairman or other member who will be present, and their wishes and opinions will be laid before the meeting just as though they were present. But come to the committee meeting if you can.

## Thoroughly Discouraged.

That is what I wrote Bro. Eager. I have been in my present position just nine years. From the start I have kept the matter of systematic giving constantly before the churches. Something has been done. Where pastors are at all progressive in their ideas, they have attempted to introduce new financial methods in their churches. Contributions have thus been increased considerably. The number of contributors may have been increased somewhat also. But we are not moving fast enough along this line. The times would have but little to do with our benevolence if our pastors and churches would adopt systematic methods and tenaciously adhere to them and persistently press them. For several years I was content to press the plan of quarterly collections, but some of the more enthusiastic pastors said they could not keep their people interested; it was not often enough. With joy I adopted the monthly plan and urged it with all my might. For years this has been my plea: The envelope plan used one Sunday in each month in church and Sunday-school. Strange to say the country churches are more ready to adopt it than those in town and city. The work put upon the Board has been increased. We are responsible now for almost every object of benevolence. Of course I have felt that a corresponding diligence should characterize my efforts. My appeals have been more urgent and they have been more frequent. I am afraid that pastors and church officers have come to regard them as a matter of course—nothing more than was expected. Indeed, I am sure that many so regard them. This is not a place of my own seeking. I have been ready the last half dozen years to give it up, but brethren in whom I had confidence have insisted that the time had not come.

## A WARNING.

There is some money in circulation now. I know there is not much; but the condition of the country in many particulars is better than it has been for a long while. If the next five years are allowed to pass without earnest efforts on the part of pastors to replenish the treasuries of the Boards, disaster is inevitable next spring and summer. Will the brethren consider that statement? I know I am right, and I warn the pastors and leaders before hand.

## THE PLAN NEEDED.

We don't need appeals. Every one we make puts us further back. We want steady, persistent work every month, at least. If I had the shadow of a doubt about the correctness of my position, I could not be so persistent. But I am sure that monthly collections, using the envelopes for the purpose, is the best plan. I know dozens of pastors who will testify to its utility. It keeps the mission question constantly before the people. It gets the money. It utterly kills the anti-mission spirit. Of course it follows that the people grow in zeal and piety. I do insist upon it that our churches owe it to the Boards and the secretaries to at least try the plan. There are hundreds of churches that could easily, with this plan, increase the contributions one hundred per cent., and the contributors would be greatly increased also. But they are content if they reach about the same mark they reached ten years ago. It seems impossible to dislodge them from this position.

Because of the persistence of so many of the leading pastors of the state to live at this poor, dying rate, I confess that I am thoroughly discouraged.

I hope that no one will take this as applying simply to state missions. Every interest is imperiled and needs this persistent, steady work.

I beg that the brethren will heed what I have said. I have written it doubting the propriety of it; possibly it may be misunderstood, and my motive misinterpreted, but it is written now and I shall leave the results with Him whom I serve. W. B. CRUMPTON.

Rev. A. C. Dixon, D. D., of Brooklyn, N. Y., says: "To make our young men total abstainers, we must convince them of four things: 1. Nature is against alcohol; it is not the natural fruit of the vine, but the product of decomposition. 2. The Bible is against alcohol. 3. The church is against it, and must be; a tipping pastor is worse than a drunkard. 4. The alcohol, is, or ought to be, against alcohol, is, or ought to be, against the state; it is against law."—Standard, Chicago.

## For the Alabama Baptist.

## That Statement.

I want an inch or so of your space merely to say that with reference to the statement made by me in connection with that of the German merchant of Shanghai, concerning the fact that "we" have only 1000 converts in China, I never thought for a moment that any other construction would be put upon the statement than that the allusion was made to the work of the Southern Baptist Convention in China.

When that fact was published last year, at Dallas, it was a painful surprise to many that so few converts should be the result of so many years of labor. The subject was one of general comment. Now what connection the "ignorance" of this fact had with the "reply," of course I could not, by any means whatever, pretend to undertake to say.

Since the fact was published everywhere, it did not occur to me that I might not dare repeat it. That is all in the "reply" to my "statement" that deserves notice. B. F. RILEY.

## Southern Baptist Convention.

## Meeting Place.

In June, and again in September, I published a card in the name of the Board calling for invitations from the churches for the meeting of the Southern Baptist Convention. It was understood at the time that this referred to invitations on the free entertainment plan. No invitations have come on this plan in response to these cards. An invitation has come from the churches of Baltimore based upon what is known as the pay plan. The Boards have not felt that it would be fair to other places to accept an invitation on this latter plan without giving an opportunity for others to extend an invitation on that plan; so I make statement of facts to the churches, and we shall await further invitations until the 15th of November, at which time such as may have come in will be submitted to the three boards, and a prompt decision rendered. Any churches inviting the convention on this plan will please state very carefully what advantages they can offer the convention as to building in which to meet, rates of board &c., &c.

## Address all communications to

T. P. BELL,  
Cor. Secy., S. S. Board,  
Nashville, Tenn.

## For the Alabama Baptist.

## Why Have a Baptist Church?

In your columns of the 27th ult. appeared some questions by Bro. W. R. Whitley, which were answered by Bro. A. J. Dickinson. To many of your readers it would appear that both the questions and answers need an answer. This scribe will be on his guard lest the "spoon run away with the dish." For one I was quite astonished at the manner of Bro. Dickinson's answer to such a question as, "How can I serve God acceptably and belong to a Pseudo-baptist church, preach and teach their doctrines acceptably, and get to heaven acceptably, I am ready to join them." To all of which Bro. D. answers in the affirmative, if his question raised means anything. Hear Bro. D. as he says, "It is not our purpose to answer his questions *seriatim*, but raise a question which seems to us to be necessary to an affirmative answer in each case." After a slight brow-beating of Bro. Whitley, Bro. D. proceeds to close in these words: "We would also question whether 'the church of Christ,' 'the Baptist church,' is at all congruous with the teachings of the Scriptures."

It may be my misfortune in not being able to understand my brother D., but if words are the signs of ideas, then I am forced to understand my brother as answering each of Bro. Whitley's questions in the affirmative.

If my good brother Dickinson is correct, I must say, Why, then, have any Baptist church? Better question is, can I serve God acceptably, and not do wrong to a Pseudo-baptist church, preach and teach their doctrines acceptably with God? Where is your "affirmative" to this, Bro. D.? Do you say, yes? May be you can, if you believe that "the Baptist church is not at all congruous with the teachings of the Scriptures." In this last sentence quoted it seems that Bro. D. regards the Baptist church as not being fitted to the "teachings of the Scriptures," for such is the prime meaning of his word, "congruous." I believe consistency to be a principle, and so if I believed that the teachings and polity of the Baptist church were not in the strictest sense fitted to the teachings of the Word of God, I would be inconsistent to remain in fellowship with a body claiming to be a church, if I regarded them as not being "at all congruous with the teachings of the Scriptures."

A word to Bro. Whitley in conclusion. We are serving God by preaching and teaching, not in order to get to heaven acceptably; "Beloved, now are we the sons of God, and if sons, then heirs of God, and joint heirs with Christ." This being true, we are as sure of heaven as if we had been there already six thousand years, for we are kept dear to God by God. What shall we say, then? If God be for us, who can be against us? In a word, we do all those things because we love him who said, "Work, and whatsoever is right I will give." "But see, with him, that thou doest all things according to the pattern shown thee"—the Bible.

## Trinity, Ala.

## J. SPERN.

Act well at the moment, and you have performed a good act to all eternity.—Lavater.

## In company with brethren

the and Burns, after a good breakfast at the Baptist hotel kept by Bro. Bailey, at Hillsboro, I went out to Moulton, fourteen miles away, to meet the Muscle Shoals association. The churches were generally represented, but the delegation was not full; if it had been, there would have been probably over two hundred delegates. They have about fifty churches in membership, and two new ones were received at this meeting. The territory covered embraces all of Morgan and Lawrence and parts of Franklin and Colbert counties.

Brother Jackson Gunn and Josephus Shackelford were elected moderator and clerk; positions they have filled for many years. There is not an association in the state covering as rich soil as this. Besides the rich Tennessee valley, the Moulton valley, extending from Guntersville, in Marshall, to Russellville, in Franklin, containing some of the richest lands in the state, runs through the heart of the territory covered by this body. If its churches were thoroughly alive to the interests of the denomination, this association could easily stand at the forefront. It numbers 3,325 members, the fifth association in the state in point of numbers. There are thirty-two ordained ministers, all in charge of churches except nine.

The Foreign mission report read by Bro. Shackelford was well received, and brought out the startling statement: "The number of church members in foreign fields, in the territory occupied by the missionaries of the Southern Baptist Convention Board, about the same as the Muscle Shoals association, but the reported contributions were greater on the former than in the latter." This was a revelation to some, and caused considerable comment. It should open the eyes of other associations also. Think of it. People converted from heathenism giving more to God's cause than the same number of Christians in this blessed land.

Dr. Shackelford has prepared a very interesting history of this association. In 1840 a query was sent up in one of the letters, "Is this a missionary or anti-missionary body?" The answer was a little curious. A politician could not have dodged the issue more scientifically. But this did not satisfy the friends of missions, and the question continued to be sent up till the association was forced to take a stand on the missionary side of the question. While the association has proven by its acts where it stands on this question, it would be well for this body and some others in the state to ask the question, "Have we made much progress in the cause of missions in the last fifty years? And is there not ground to fear that many of our members are not missionaries at all?" Moulton is one of the oldest towns in the state, and is the county seat of Lawrence county. More than forty years ago the association erected here a two story brick building for school purposes. It has now been turned over to the church in the place, and the upper story furnishes a very commodious audience room where the church meets to worship. Bro. Gunn is the pastor. Prof. Spinks, a Howard graduate, has a good school in the lower story.

I was sorry to learn that Sister Gunn has been afflicted for some time, and that Miss Carrie, the youngest daughter of Bro. Shackelford, had been very low with fever. But all were rejoiced that their condition was sufficiently improved to permit these brethren to leave them to attend the association. Miss Carrie has since died.

The Moulton people entertained the large body of visitors in royal style, giving us "dinner on the ground" every day.

The rich lands of this territory have done their best this year, and the people are rejoicing in an abundant crop of corn, sorghum and cotton.

I should have said, in speaking of the denominational high school, that it is now at Danville, and Dr. Shackelford is the principal. I heard him make a stirring speech in favor of denominational schools. I was surprised to learn that the small edition of his history of the association had not been expected. It looks as though every Baptist in the territory would be anxious for a copy. It is very interesting to read about these early pioneers. The struggle between the anti and the missionaries is especially interesting. Where are the anti-today? The old Flint River association that was once so large and flourishing, if it exists at all, is so small and insignificant as to attract no attention; while the territory which it once covered is occupied by nearly 5,000 Missionary Baptists in the Liberty and Muscle Shoals associations.

It was gratifying to see when pledges were called for, that East Decatur, made up largely of poor members, was among the most liberal in its subscription. This church was established as a mission church and has been a missionary body from the start. Its pastor, Bro. Sandlin, is an enthusiastic mission worker.

In passing through Decatur, in company with Bro. Whitley, we called in to see the Central church saints. They are in their unfinished house. It is well located, and is going to be a beautiful structure when finished. The pastor lives in the old town and preaches to the churches in both towns—two Sundays in each.

## W. B. C.

Dyspepsia seldom causes death, but permits its victims to live in misery. Hood's Sassaaparilla cures dyspepsia and all stomach troubles.







# Baking Powder

## ABSOLUTELY PURE

**The Jamison Meeting.**  
By the same mail we received the following letter and also a note from Bro. Woods, giving an account of the recent meeting at Jamison. Believing that Bro. W. would withdraw under the circumstances, we print the letter, and add a part of his note:

I thought I would have seen an account in the paper of the meeting that was held at the Baptist church at this place two or three weeks ago, but I don't think it has ever been reported.

We had one of the best meetings that I ever attended or witnessed. I never saw people more interested—little, big, old and young. The merchants closed their doors, the professor dismissed his school—all quit work and attended. The church was crowded at every meeting. It closed about the ninth day. To express it properly, we had a good time.

Bro. W. Woods, and it was the right time in the right place. I am pleased to say we have secured his services for the coming year, and he will move his family here.

Our church is somewhat stronger than before. Forty-four were received by baptism, twelve by letter and five by restoration, besides fourteen or fifteen who were converted and have joined other churches. So the meeting came very near taking in the town. Bro. Lowery, from Clanton, and Bro. Johnson, of Sylacauga, were here toward the close.

We never see anything from Jamison in the BAPTIST. Hereafter I will try to let you hear from us, so that others will know what we are doing. THOMAS HARRISON, Jamison, Oct. 17.

Extracts from Bro. Woods' note:  
The church had been praying for a revival for some time, and when we came together the Holy Spirit came down, and such a deep feeling meeting I never witnessed. Prof. Ruffin (a Presbyterian) fought manfully for the Lord, and to the joy of his heart witnessed as a result of the meeting the conversion of every one of his school that was old enough. Besides those received by us, there were 12 additions to the Methodists and 2 to the Presbyterians, in all 76, and more to come. I baptized them from gray heads to thirteen years old—the rich and poor, all conditions, ages and grades.

I want to say Jamison is the best working church I ever saw. May God bless and keep them at work. I will preach to them first Sunday in each month.

Say thank you and I will do my deed.—Tennyson.

## ELECTROPOISE!

### SPECIAL OFFER!

The success of the Electropoise in curing disease of almost every form, and many patients apparently beyond recovery, has caused a wide and growing demand for the "little doctor." Tumors, abscesses, scrofula, cancer, paralysis, chronic and acute rheumatism and neuralgia, many cases of female troubles, some cases of total and partial blindness, and deafness, Bright's disease, kidney and bladder ailments have been cured in such a short while as to border on the miraculous. The treatment is simple and effective. Write for terms of rental and sale and special reasons why you should get one this month; also letters from well-known people, testifying to its curative merit.

### COMMENTS

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Joseph Williams, Stevenson: "The Electropoise has entirely cured my rheumatism, and my general health is much improved."

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I am much pleased with my experience with the Electropoise and believe it in advance of any known remedy for the restoration of the normal condition of the system, and it has been proven so practically as well as theoretically.—Dr. J. W. Clarke, Augusta, Ky.

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**For the Alabama Baptist.**  
**A Sore Evil.**  
I have been thinking for some time I would contribute a short article on a very important subject, important not only to the ministry but also to the denomination at large. The only apology I have for writing upon this subject is the love I have for my Master's cause. The evil of which I speak is found all over the state, so far as my knowledge extends. It is this: Pastors extending their work so as to overlap other pastors' work. It is not unfrequently the case that a pastor starts to his appointment on Saturday and passes sometimes two, sometimes three churches in reaching his church. Next Saturday he heads to another point of the compass, and does the same thing. Thus when the month has ended he has preached about eight sermons, or two four times each and traveled all the way from 150 to 300 miles; while another pastor living, say twenty-five miles away, is doing nothing. Now there is a sore evil in this state of things, and there is also a remedy.

First, as to the cause:  
1. The causes which have led to this evil may be summed up in a very few words. Sometimes pastors, like other men, become jealous of their popularity, and in order to increase their influence reach out too far. We sometimes forget that a small field well cultivated will yield a more bountiful harvest than a larger one only partially worked. Intensity in ministerial work has been found to pay fully as well as in farming. If a pastor wishes to extend his influence, there is no better way than to intensify his work.

Again: Sometimes the pastor sees that by widening out he adds to his meager salary. After some dozen years or more experience I have come to doubt the utility of the reason. When a pastor pays for shoeing his horse and keeping his buggy repaired, he will find that a smaller salary nearer home would be more cash to him. And after all, the salary is not what the pastor is engaged for. Let him do his duty, and the salary will come. When our Master gave the commission, he did not say go for the salary. But he teaches us in another place that the hired man will flee because he is an hireling when he sees the enemy coming. Don't understand me now to advocate that a preacher shall preach without pay. It is as obligatory upon a church to pay its pastor as it is upon the pastor to preach. The point I wish to press is, that the salary is a secondary consideration, and should not lead to the evil of overlapping each other's work.

Sometimes, again, the intelligence of one community over that of another is inducive to this state of things. A preacher loves to be appreciated for his beautiful similes and rhetorical phrases, and he loves for his congregation to catch on and see these in his sermon, and he knows the more intelligent his audience the quicker they will catch on and the more they will admire. In all candor, brethren, are not these at least some of the causes which lead to the evil among us?

In the second place, there are causes upon the part of our country and small town churches. About the first qualification required by a church in calling a pastor is a good voice. Of course the preacher's general mannerism in the pulpit is taken into consideration in the selection of a pastor. So the churches look out for this requisition for a minister. Now I do not say this is wrong. I know by my own self that it is much more pleasant and far more effective to have a preacher with a good voice, and with elegant mannerisms, than one with an untrained voice and uncouth manners. And another cause of this evil is the constant desire with our churches to change pastors. Did you ever notice how rich some brethren become when they want to change their pastors? Here is a pastor located in a certain place, and he is well liked, but another church twenty-five miles away wants to change pastors and makes a bid for the well located brother, and he hops off one of his four churches to accept the new call.

Brethren, are all these reasons for the existing evil praiseworthy? Are they not in very truth born of the flesh? May God help us as pastors and as churches to inquire if there is not something of an unholy character which lies at the very bottom of the evil.

In my next I shall discuss the remedy for the evil.

W. N. HUCKABEE, Camden.

**For the Alabama Baptist.**  
**Antioch Association.**

This association met with Corinth church, sometimes called Mt. Ararat on account of the immense size that assumed in these papers, and notwithstanding these hills and the fact that this church is away over at one side of the association, and a long way from the railroad, we had a fine attendance of visitors and a good delegation from the churches, only two or three not being represented. The church and community gave us a royal entertainment, as good as the best.

The introductory sermon was preached by Bro. T. E. Tucker; it was one of his best and was much enjoyed. Elder J. B. Hamberlin was again elected moderator, and F. A. Tait, clerk and treasurer.

The letters from the churches showed a considerable falling off in contributions, which must be accounted for: 1. The times are hard, or to say the least money is scarce. 2. In this association politics have been the all absorbing question; more particularly here, because the fight on one side has been led by a Baptist minister, and none but God can know the evil that has come to the churches from this source. 3. Many of the pastors have not asked their churches to give. A lady said to me, "Our pastor has not taken a collection this year," and when I asked the deacon he said, "No, not one time has he said collection." This body has made a fine record in the past, and it is to be hoped that they are not sorry of it.

Many of the churches reported revivals among the best in their history. The industrial school, under the management of Dr. J. B. Hamberlin, reported a good session the past year. They have appointed Bro. Hamberlin to raise money to complete their splendid building, which he hopes to be able to do the present year.

Bro. W. H. DeWitt preached an excellent sermon on Friday night, and Bro. Causey on Saturday night, and the writer preached a mission lecture on Sunday, and took a collection for missions amounting to \$18.80. After a sermon in the afternoon by Bro. DeWitt and by the writer at night, the association adjourned to meet at Bogueshook church next year.

S. O. Y. RAY.

He who in questions of right, virtue or duty raises himself above ridicule is truly great, and shall laugh in the end with truer mirth than ever he was laughed at.—Lavater.

**For the Alabama Baptist.**  
**Caray Association.**  
The Central association met and closed, and we thank Bro. Harris for his "write up."

Last week I attended the Caray up in the bog and hominy country, to miles east of Lineville, in Randolph county. We had a good time. Bro. Dunn, in absence of appointee, preached the introductory sermon from Acts 1:17, "What was I, that I could withstand God?" and a good sermon it was.

Letters were read from about 30 churches, about 9 not represented. The reading showed that the missionary spirit is being developed as never before in the churches, and that the missionary Baptists are getting on top in the Caray.

The second day at 11 a. m., the writer had to preach a missionary sermon to a crowded house (we had no arbor). After stating to help discuss the mission reports and to see the brethren decide to continue the evangelistic and college work, with Bro. Wm. Davis remaining in the field, I left them just before adjournment on Sunday day.

The same officers were re-elected by acclamation: Bro. Wm. Davis, moderator; Bro. Bell, clerk and treasurer. I found quite a number of new members up there, and I find the Caray up there, with whom I am trying to bring out their own best, and to bring out the best of our work. The brethren very much missed our dear brother W. J. D. Upshaw, who was in bed sick, although improving when I was there. I represented the ALABAMA BAPTIST as Bro. Harris requested, and secured a few names. One brother said he wanted to look at a copy of the paper, for he had never taken a newspaper. He will subscribe for it, I think. The Foreign Mission Journal will be read by a good number after this.

To sum it up, I had a pleasant stay with those brethren, and enjoyed their bountiful tables of good things and the excellent quantity as well as quality of horse feed. There were baskets full of corn. Why, General Gordon got nearly fat! We looked for Bro. Crumpton on second day, but he didn't appear. How proud I would have been to see him there.

The ladies of the church provide the meals at this time at a "Temperance Hall." No dead-beats need apply and complimentary tickets are not issued; 50 cents for dinner; 25 cents for tea; pay your way or stay away. As a result, the little church of 30 members found itself richer by nearly \$200 after two days catering. The meetings were hearty, spiritual, helpful, and reminded me of a state convention meeting upon a small scale, except one thing; everybody came to the meetings from the opening to the close. Baptist interests were kept well to the front. Baptist principles were manfully maintained and Baptist extension was heartily supported.

### Husbands at Home.

Women are constantly advised to remember that they are the constituted guardians of the home; that they make its sunshine, and dispense happiness or misery to those within its shelter. To meet her husband with a smiling face on his daily return to her, no matter how trying and disturbing a day she may have had in the home, is assumed to be the wife's special obligation. It is not at all equally incumbent on the good man to bring sunshine and pleasure back to her, may have had its solicitude and anxiety.

When the sound of the father's footsteps is the signal for a joyous rush on the part of the children, a glad thrill in the voice of the wife, even a cheery stir in the region of the kitchen, the tokens are evident that the man of the house is a cheery, sensible, big-hearted fellow, who can carry his end of the load without the unmanly murmuring and complaint. No doubt he is weary; most people are after the allotted tasks of the day are over. Work takes a good deal out of the strongest of us, even when we love the work and find our environment agreeable. But the man going out to his business engagements has one great advantage over his wife. He has had change of scene and companionship. He has been brought into touch with the wide-awake life of the world. Strangers have addressed him. His letters, his callers, his work itself, however monotonous, have made him for a while forgetful of the petty solicitudes and small frictions of the household. Perhaps he was cross and unreasonable there, and said something sharp and satirical which wounded his wife, something over which she brooded for hours after he had rushed pell-mell down the street to catch a car, forgetting all about his sudden gust and flurry of temper because breakfast was a trifle late, and the steak overdone.

Of course this behavior in a husband is infrequent and accidental, and is seldom long treasured against him by a loving wife. A certain element of the maternal mingles with the affections of a wife for her husband, and she exercises occasional irritability as patiently and as much toleration as she does the same thing in the children or in her older boys. Nevertheless, a man should not presume on this amiability, nor strain it too far. If a man was cross at breakfast it behooves him to be angelic at dinner, by way of making up for the first lapse in deportment.

The husband who may be relied on for sympathy, for cheerfulness,

for sunshine, is as much a home-maker as his wife. He builds for future years, his boys copying unconsciously his very tricks of manner and the tones of his voice. The chivalry which induces him to make smooth and easy the path of his wife will make good husbands of them when their turn shall come. It will give his girls a standard by which to measure when wooers come to claim them in the regular order of things. They will say, as a girl did the other day, "When I marry it will be when I find a man as sincere, as upright, as gentle, and as full of fun as my father; not till then!"

Nor should the husband forget that attention in trifles—little thoughtful acts, a gift at an unexpected moment, a flower, or a book, or the new magazine, something inexpensive, but indicating remembrance and care for the wife's tastes—keeps alive and glowing the flame of love. In home life none need fear to be affectionate and demonstrative.—Harper's Bazar.

Thirteen is not an unlucky number in spite of the fact that the men of the thirteenth century are all dead.

**For the Alabama Baptist.**  
**A LITTLE PARABLE.**

I spread the seed myself without harrow, I sowed the seed myself without harrow, I sowed the seed myself without harrow, I sowed the seed myself without harrow.

To think mine own hands broadcast the seed! With heart so light, And those the fertile soil I had, That the harvest might be white.

If I had guessed—if I had dreamed— "Would bring this anguish deep, I should have sown far different seed For the harvest I must reap."

ANNIE M. JUDGE.

## ACTIVE EXERCISE

### and good food in health, tends to make children healthy.

If children suffer, however, from Scrofulous, Skin or Scalp Diseases—if their blood is impure and pimples or boils appear, they should be given the right medicine. Dr. Pierce's Golden Medical Discovery brings about the best bodily condition. It purifies the blood and renders the liver active as well as building up health and strength. Pale, weak children get a lasting benefit and "a good start" from the use of the "Discovery." It puts on wholesome flesh, and does not nauseate and offend the stomach like the various preparations of Cod liver oil. It's guaranteed to benefit or cure you, or your money is returned.

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SCHEDULE IN EFFECT AUGUST 5th, 1894.

Going West—Read Up.			Going East—Read Down.			
No. 26.	No. 5.	No. 35.	STATIONS.	No. 78.	No. 6.	No. 26.
11:00 am	4:40 pm	8:55 pm	Ar. Montgomery.....Lv	7:18 am	8:30 am	3:40 pm
9:55 am	3:35 pm	8:18 pm	Lv. Sprague Junction.....Ar	7:54 am	9:35 am	4:45 pm
9:30 am			Liverne.....Lv			4:15 pm
4:45 am	1:40 pm	7:16 pm	Troy.....Lv	8:57 am	11:40 am	7:30 pm
6:50 am	12:45 pm	6:45 pm	Brundidge.....Lv	9:28 am	12:45 pm	8:17 pm
6:12 am	12:05 pm	6:24 pm	Aristo.....Lv	9:50 am	1:20 pm	8:55 pm
5:35 am	11:30 am	6:03 pm	Oak.....Lv	10:12 am	1:53 pm	9:25 pm
4:30 am	10:30 am	5:30 pm	Pinckard.....Lv	10:30 am	2:55 pm	10:30 pm
	10:00 am	5:45 pm	Pinckard.....Lv	10:55 am	3:30 pm	
	9:35 am	5:11 pm	Lv. Abbeville Junction.....Ar	11:07 am	3:40 pm	
	7:30 am		Abbeville.....Lv			7:15 pm
	9:10 am	4:57 pm	Dothan.....Lv	11:30 am	4:07 pm	
	7:15 am	4:20 pm	Gordon.....Lv	11:57 am	5:02 pm	
	7:40 am	4:14 pm	Alaga.....Lv	12:02 pm	5:10 pm	
	5:50 am	3:17 pm	Bainbridge.....Lv	1:00 pm	6:45 pm	
	4:00 am	2:10 pm	Thomasville.....Lv	2:10 pm	9:00 pm	
	2:30 am	1:20 pm	Thomasville.....Lv	2:30 pm	9:25 pm	
	12:00 n't	11:35 am	Ar. Dupont.....Lv	4:42 pm	1:05 am	
	6:30 pm		Gauleville.....Lv		7:30 am	
	10:35 pm	10:30 am	Waycross.....Lv	5:50 pm	2:45 am	
	7:00 pm	7:00 am	Jacksonville.....Lv	6:45 pm	3:45 am	
	6:45 pm	7:55 am	Savannah.....Lv	9:35 pm	7:00 am	
	7:25 pm		Brunswick.....Lv		7:50 am	
	3:15 pm	5:07 am	Charleston.....Lv	3:15 pm	12:50 pm	
	3:10 am		Florence.....Lv	7:10 am	7:05 pm	
	3:40 pm		Winnington.....Lv			
	7:11 pm		Richmond.....Lv	6:43 pm	3:40 am	
	3:30 pm		Washington.....Lv	11:10 pm	7:00 am	
	2:10 pm		Baltimore.....Lv	12:45 am	8:20 am	
	11:40 am		Philadelphia.....Lv	3:45 am	9:02 am	
	9:00 am		New York.....Lv	6:53 am	1:23 pm	

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Time Table—In effect May 20, 1894.

Read down.	Stations.	Read up.
4:00 pm	Mobile	Ar 12:30 pm
5:25 pm	Montgomery	Ar 11:10 am
6:35 pm	Jackson	Ar 9:57 am
8:10 pm	Thomasville	Ar 8:41 am
10:30 pm	Selma	Ar 6:00 pm
10:40 pm	Selma	Ar 5:30 am
12:52 am	Calhoun	Ar 3:02 am
2:20 am	Talladega	Ar 1:04 am
3:22 am	Annisson	Ar 12:05 am
3:47 am	Jacksonville	Ar 11:38 pm
4:14 am	Flomont	Ar 11:10 pm
4:40 am	Rome	Ar 9:35 pm
8:00 am	Cleveland	Ar 7:10 pm
10:25 am	Knoxville	Ar 4:42 pm
2:15 pm	Bristol	Ar 1:00 pm
7:22 pm	Roads	Ar 7:50 am
7:02 am	Washington	Ar 12:10 am
5:40 am	Baltimore	Ar 11:00 pm
7:53 am	Philadelphia	Ar 8:23 pm
10:55 am	New York	Ar 6:00 pm

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Westbound.	85 Daily.	86 Daily.	84 Daily.
Ar Atlanta.....	6:00 am	4:10 pm	6:10 pm
Ar Little Springs.....	6:20 am	4:30 pm	6:30 pm
Ar Brown.....	6:40 am	4:50 pm	6:50 pm
Ar Talladega.....	7:00 am	5:10 pm	7:10 pm
Ar Talladega.....	7:20 am	5:30 pm	7:30 pm
Ar Anniston.....	7:40 am	5:50 pm	7:50 pm
Ar Jacksonville.....	8:00 am	6:10 pm	8:10 pm
Ar Flomont.....	8:20 am	6:30 pm	8:30 pm
Ar Rome.....	8:40 am	6:50 pm	8:50 pm
Ar Cleveland.....	9:00 am	7:10 pm	9:10 pm
Ar Knoxville.....	9:20 am	7:30 pm	9:30 pm
Ar Bristol.....	9:40 am	7:50 pm	9:50 pm
Ar Roads.....	10:00 am	8:10 pm	10:10 pm
Ar Washington.....	10:20 am	8:30 pm	10:30 pm
Ar Baltimore.....	10:40 am	8:50 pm	10:50 pm
Ar Philadelphia.....	11:00 am	9:10 pm	11:10 pm
Ar New York.....	11:20 am	9:30 pm	11:30 pm

For full passenger, 11:00 am, 11:30 pm, 12:00 pm, 12:30 pm, 1:00 pm, 1:30 pm, 2:00 pm, 2:30 pm, 3:00 pm, 3:30 pm, 4:00 pm, 4:30 pm, 5:00 pm, 5:30 pm, 6:00 pm, 6:30 pm, 7:00 pm, 7:30 pm, 8:00 pm, 8:30 pm, 9:00 pm, 9:30 pm, 10:00 pm, 10:30 pm, 11:00 pm, 11:30 pm, 12:00 pm, 12:30 pm, 1:00 pm, 1:30 pm, 2:00 pm, 2:30 pm, 3:00 pm, 3:30 pm, 4:00 pm, 4:30 pm, 5:00 pm, 5:30 pm, 6:00 pm, 6:30 pm, 7:00 pm, 7:30 pm, 8:00 pm, 8:30 pm, 9:00 pm, 9:30 pm, 10:00 pm, 10:30 pm, 11:00 pm, 11:30 pm, 12:00 pm, 12:30 pm, 1:00 pm, 1:30 pm, 2:00 pm, 2:30 pm, 3:00 pm, 3:30 pm, 4:00 pm, 4:30 pm, 5:00 pm, 5:30 pm, 6:00 pm, 6:30 pm, 7:00 pm, 7:30 pm, 8:00 pm