

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 22.

"SPEAKING THE TRUTH IN LOVE."
MONTGOMERY, ALA., AUGUST 1, 1895.

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NUMBER 31

ALABAMA BAPTIST.

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The name of the author should be sent for
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sider the editor's eye.

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able to The Alabama Baptist Company.

ADVERTISERS.—Will find it to their in-
terest to write for terms. This paper has
a wide circulation in Alabama among the
colored white Baptists.

Entered at the Post Office at Montgom-
ery, Ala., as second class matter.

CLIPPING AND COMMENTS.

A minister startled his audience,
a few Sundays ago, by saying, "I
have forgotten my notes, and shall
have to trust to Providence; but this
evening I will come better pre-
pared."

Thus it is told in the newspa-
pers. We suppose no preacher
said that, but the words and man-
ner of some have doubtless suggest-
ed that they felt pretty much as in-
dicated by the story.

The New England Magazine re-
marks: "The Christian Endeavor
movement viewed in any aspect is
one of the most remarkable reli-
gious phenomena of the age."

It is interesting to know that in
France the evils of intemperance
are becoming so alarming that the
French Chamber of Deputies is tak-
ing up the matter and has deter-
mined upon four different methods
of restriction.—The Standard.

But do not the opponents of tem-
perance legislation tell us that in
France and other countries where
liquors are made without restric-
tion, and where there are no tem-
perance laws, there is not as much
drunkenness as there is in the
United States? Evidently some-
body is in error.

A brother was describing a par-
ticularly persistent speaker (not a
newspaper man) recently, and to
give force to his remarks he ex-
claimed, "I'll tell you he wore ev-
ery one out to a frazzle and then
went out the frazzles!"

That was almost too much of a
good thing, but we think it is time
to suggest that meetings had bet-
ter be carried this far than to have
to regret "many, many" frazzles.

It is a fact of experience that in-
quirers, however anxious they are
at the close of the meeting, gener-
ally fall back into the old ways,
and when they get back, it is hard-
er than ever for them to be made
"anxious" again.—Biblical Re-
corder.

The Methodists are criticised for
"wearing the meeting out to a fraz-
zle," but they generally get the
members, good or bad, as the case
may be. We do not doubt that
Baptist meetings are often closed
too soon, and have protested against
it. And the work of our associa-
tions is sometimes only half done
because some impatient brother
works up a sentiment in favor of
early adjournment, and discussion
is cut so short that nothing is prop-
erly presented to the people, and
some things are not even men-
tioned. Let the impatient brother
go home, and the others remain
and do the work properly.

For the Alabama Baptist.

Points in Reports at Montgom-
ery Association.

The report on Home Missions,
by Eld. B. A. Jackson, was just
long enough—none grew sleepy
over it. Figures were given—en-
couraging figures—which will in-
spire God's children to attempt
greater things for him this year.

The committee on temperance,
J. G. Harris, chairman, made the
strongest report, without doubt,
that has ever been made at an asso-
ciation in Alabama. It would be
well for every association in the
state to adopt such a report, and
stick to it; then we would never
have a drunkard nor a gambler in
office, and whiskey would go to the
wall. It was adopted unanimously.

At some future time I shall
ask room for its publication in the
ALABAMA BAPTIST.

The report on Foreign Missions,
by Eld. Wm. D. Gay, stated what
had been done the past year, and
gives these burning words: "When
we consider the great need, that in
China alone a million a month are
going away into everlasting pun-
ishment because of their sins, and
that they have no knowledge of
our Savior, it should stir us to
greater liberality. It is recommended
that we 'get more small gifts
from the children and young peo-
ple for this great cause.'"

The report on Sunday-schools by
Dr. P. N. Cilley, an excellent
one, showing for the first time the
statistics of that work: There are
fourteen superintendents, 121 teach-
ers, 475 adults in the schools, 373
children, 507 members of churches,
the entire enrollment being 1,466.

One new church constituted in
the bounds of the association—
South Montgomery—while we lose
one—Good Hope—which goes to
the University.

Eld. W. J. Elliott, in his report
on State Missions, stated that "dur-
ing the past twenty years over
\$141,385 have been collected and
expended in state mission work by
the Board, and during that time the
Board raised for all purposes over
\$282,919, about 200 Baptist
churches have been organized, over
10,000 converts have been bap-
tized, 2,000 Sunday-schools have
been organized, 162 woman's mis-
sionary societies have been estab-
lished, and more young ministers
have been educated than in the
years prior to its existence."

The report on denominational edu-
cation by Eld. F. F. Roberts, was
also to the point in the follow-
ing lines: "So potent do these
facts appear to us, that we feel
warranted in saying that when
sufficient time has elapsed for causes
to definitely show their effects, it
will be seen that the denomination
which controls the majority of
school-houses also controls the ma-
jority of churches and church mem-
bers. * * We are fully persuaded
that Baptists ought to patronize
their own schools in preference to
any other, if they furnish the edu-
cation desired, and if they do not,
let us give them our help until they
are able to meet all demands. We
feel assured that for the needs of the
great majority of our sons and
daughters, Howard College and
Judson Institute are not excelled by
our state schools or any others."

Report on ministerial education,
by Geo. W. Ellis, stated that "from
twenty to forty worthy students for
the ministry have been helped each
year, and as a further evidence that
the work is in the hearts of God's
people, in this, one of the hardest
of financial years, the State Board
of missions has raised through con-
tributions from his people, in the
last twelve months, for ministerial
education alone, about \$2,000, aid-
ing quite a number of young min-
isters, who otherwise would have
had to remain away from college
and the Seminary for lack of means.
It was resolved that this association
is in hearty sympathy with the
cause of ministerial education as
fostered by our State Convention,
and that we urge the churches to
contribute liberally to the support
of the work; one-half to be paid
by Nov. 1st, and the remainder by
Feb. 1st next."

Report on woman's work by Dr.
P. N. Cilley, these words: "Let
us not be skeptical and half-hearted.
Let us encourage her in her
God-given work until there is a
missionary society in every church
and a Sunbeam Band in every Sun-
day-school of our denomination in
the state."

Report on Orphanage by Eld. Sid-
ney Catts recommends: "That
each pastor and church of this asso-
ciation take up collections regularly
for this cause, having a stated
Sunday in each year for this pur-
pose. 2. That each church allow
do so in the bounds of this associa-
tion support and maintain one child
in the Home, paying for its clothes,
books and tuition."

Delegates to Southern Baptist
Convention: W. J. Elliott, alterna-
tes, G. S. Anderson, B. A. Jack-
son.

Delegates to State Convention:
Jesse H. Dickson, J. C. Pope, J.
L. Thompson, G. S. Anderson,
C. A. Gunn, W. E. Lacy, John
Verner, W. J. Elliott, Amos Jones,
Dr. P. N. Cilley.

Executive Committee: J. H.
Dickson, W. B. Davidson, Geo.
W. Ellis, J. C. Pope and J. B.
Gerald.

False Syntax in Science.

In a notable address before the
British Association for the Advan-
cement of Science, Lord Salis-
bury, speaking on "unsolved prob-
lems," makes a telling hit at the
hypothesis of a self-evolved and
self-governed universe. We are told,
said he, that light is subtle, ether
and its shivering is by undulating
waves—that is, light is undulating
ether. "But," said the astute ex-
Premier, with a wit as caustic as it
was profound, "there must be a
nominative case to the verb 'to un-
dulate.' This is a grammatical
view of the origin and government
of the universe—a new application
of a stern law of syntax to the great
problems of creation and providence.
It is striking and forcible."

A universe without a God, is like
a sentence without a nominative.
Let a pupil write a sentence without
a nominative expressed or under-
stood, and his teacher would tell
him that he had written a senseless
example. Suppose the sentence
should be:

"Built a shady arbor over the spring."

The teacher would ask: Who
built it? Where is your nominative?
How could there be a building
without a builder? The verb "built,"
must have a nominative. You must
put the builder before the building
or your example is without sense.

Abiogenesis, under a gram-
matical hypothesis. It gives us a
universe without a maker—a stu-
pendous "verb," in an evolving
and automatic universe, without a
nominative. It gives us a gigantic
building without a builder; and, of
course, leaves the vast, complicated,
rushing system of beings and worlds
without a governor. Take away its
title of "science," and the hypoth-
esis would be nonsense.

How much more satisfying is the
genesis of the universe as given in
the simple yet sublime announce-
ment of the Scriptures: "In the be-
ginning God created the heavens
and the earth." This is the solu-
tion of the perplexing problem.
With it the soul is satisfied. It can
now parse the universe as its Great
Nominative is given—God. And
it has no fear of the vast machinery
around it—the dreadful rush of
worlds, knowing that he who made
them "upholds all things by the
word of his power." Moreover,
the soul which has been taught of
the Spirit to say: "Abba, Father,"
can look up and around and say:

"I am that which is in the image
of my Father's. What amazing
grace!" Then, the subdued and
wondering soul realizes the vast-
ness of the service taught in the
optimism of Paul's words: "We
know that all things work together
for good to them that love God, to
them who are the called according to
his purpose." J. H. H.

Newman, Ga.

For the Alabama Baptist.

Inward Rest.

"I will give you rest." What a
sweet, soul-cheering promise is this!
How like the soft cadence of sooth-
ing, cheering song it falls on the
ear! Rest! Rest! What a wel-
come it has. The man who, all the
week, has been laboring hard, wel-
comes Saturday night—it brings a
day of quiet rest. The farmer who
has for days been sowing or reap-
ing or plowing or hoeing—how he
welcomes a time of rest. When the
summer comes, the people from fac-
tory and shop and counting house
and store in our cities rush out to
seashore and mountain resorts.
They are seeking a season of rest.
And rest is one of the great offers
Jesus makes to man. "Come to
me," says the world, "and I will
give you honor, riches, learning."

"Come to me," says Satan, "and I
will give you pleasure in sin."
"Come to me," says Jesus, "and I
will give you rest." And he gives
it. Oh! how many have made us
promises and never kept them.
How often we have made promises
and circumstances have hindered us
! But here is a promise from one
who has all the resources of the
universe at command, and he gives
what he promises. Listen to me.
Never in all the world's history has
there been one single weary and
heavy-laden soul that, heeding this
tender, loving invitation of Jesus
and, laying aside all else, has come
to him and failed to secure true
abiding, satisfying rest. Oh! I
know it is true. I speak my own
heart's deep experience. Let it be
to the praise of him who has been
an unfailing source of blessed com-
fort. When my heart was sore and
bleeding, my mind in agony, and
every hope seemed blasted forever,
I went to Jesus with my weary,
heavy-laden heart and told out my
need and he gave me rest that has
been an abiding possession. He
knows our need. He reaches our
secretest desires. He has suffered
himself, being "in all points
tried like as we are." He knows us
through and through, and he can
supply every need and longing of
our souls.

O heed the loving invitation of
Jesus! Hush your ears to all other
sounds but hear Jesus as tenderly
he says, "Come unto me."

"Come," for all else must fade and die:
Earth is no resting place for thee:
To heaven direct thy weary eyes:
I am thy portion: "Come to me."

I beg you, as you value your im-

mortal soul, not to refuse this pre-

cious invitation, from the dearest,
truest and best friend man ever had
—the Son of God. O. C. P.

Wartrace, Tenn.

The Tenth.

The committee on Tithing made
a long report to the Southern Bap-
tist Convention. The first part was
devoted to an argument on the gen-
eral subject of giving. We print
below the argument for giving the
tenth to the Lord.

THE OLD AND THE NEW TESTAMENT
SCRIPTURES AFFORD A PER-
FECT SYSTEM.

Is the law of the tenth binding
upon the Christian? Has the New
Testament repealed this law? Is
the sense of Christian giving less
than that of the Jew? Or can the
duty to give more than the Jew
gave justify us in giving less? The
law of the tithe, like that of the
Sabbath, was passed into the larger
meaning of Christianity.

That the early church observed
the law of the tenth is evident, as it
is that the early Christians gave
more than a tenth.

To say the tithe is Judaistic and
not Christian does not meet the
case. The Christian's giving be-
comes where the Jew left off. Un-
repealed Judaism is essential
Christianity. When Paul wrote,
"Every man as he purpeth in his
heart, so let him give; not grudging-
ly or of necessity (i. e., of com-
pulsion), for God loveth a cheerful
giver," he no more abrogated the
law of the tithe than did Moses,
when, as God's mouthpiece to Is-
rael, he said, "Bring me an offer-
ing: of every man that giveth it
willingly, with his heart, ye shall
take my offering." These were
free-will offerings after the tenth
had been given. The Jew found
no difficulty in obeying this law;
nor did the early Christians; then
why should we refuse to make the
tenth our point of departure in our
benevolence?

Is it not a shame that so many
Christians should substitute for the
divine law schemes that belittle
Christian benevolence, make the
church of Christ a whining mendic-
ant, and disgrace Christ's cause by
such miserable compromises with
the world as fairs, festivals, suppers,
and the like. Let us insist upon
methods approved by God's Word,
and have done with plans of mere
convenience. It is high time that

we should get money for Christ's
cause in the manner more impor-
tant than the amount we get. Tithing
equalizes. It neither exempts the
rich, whose incomes are large, nor
the poor, whose incomes are small.
Both are placed upon the same
level, for the tenth of the rich is no
more than the tenth of the poor.
God thus denies to none the joy of
this service. God will sooner or
later blow upon a fortune secured
by robbing him! It is only as self-
suppliants God that giving is a
drudgery. Giving that costs little
is worth little. But does the New
Testament command us to give a
tenth of what we receive? No;
neither does it say how much we
shall trust Christ! Why should it?
Jesus puts us, as his followers, upon
our honor. If love commands less
than law, it is because it expects so
much more. We are sons and
daughters of God, not slaves and
serfs! What duty can be more
plain, simple, just and practical
than God's law of the tenth? All
can give a tenth, no matter how
poor. Is not this law as important
now as it ever was? Consecrating
wealth is concentrating power. If
a tenth of the Jew's income and a
seventh of his time was not too
much to ask of him, is it too much
to ask of the Christian? Is ours a
lower standard than was the Jew's?
Will the Christian excuse himself
for what was robbery of God in a
Jew? The tenth is sacredly God's
before aught is claimed for ourselves
or for others.

This is benevolence. Is paying
the preacher, is paying pew-rent,
benevolence? No; no more than
paying your doctor or your house-
hold.

It is simply honesty. It is simply
honesty. If our people would adopt
God's law of the tenth, for a few
years for benevolence, they would
have done with the present haz-
ardous, slipshod ways of giving.
Were God's plan ours, there would
be an end to the present shameful
advertising of the indifference and
poverty of our churches. If we
would have the New Testament
blessing in giving, it must have
not be as sound and scriptural in
our giving as we are in our articles
of faith?

Is it not amazing that we Bap-
tists, who are so loyal to God's
word, should be so careless as to
the plain teachings of the VIII.,
IX., and XVI chapters of I. Corin-
thians? The law of the tenth makes
the Lord a partner with us in all
our business and a partner with us
in all our incomes.

The Scriptures make the plan of
giving as plain as the plan of sal-
vation, and for our fidelity to God
in this duty he holds each of us per-
sonally accountable.

We think the law of the tenth
lies at the basis of Paul's injunction
to the church at Corinth:

"Upon the first day of the week

let every one of you lay by him in
store as the Lord hath prospered
him," and let every Christian vow
unto God as Jacob did. "And of
all that thou shalt give me I shall surely
give thee unto thee;" and then
our system of giving for gospel pur-
poses will be as perfect as the law
of the Lord is perfect. This plan,
adopted in the spirit of true wor-
ship, would, we are sure, be accept-
able to our Heavenly Father.

All the obligations of our
churches and of our boards would
thus be met, we believe, with
promptness and without embarrass-
ment. In the course of a few years
every destitute place in the bounds
of the Convention could be occu-
pied, and a thousand of new mis-
sionaries could be sent out to re-
face the needs of the world on every
side.

Now his most gracious bless-
ings, both temporal and spiritual,
on the church and on the world,
on the income for his glory.

The committee recommend
the adoption of the Tithing System,
and our several State Con-
ventions, District Associations, the
pastors, churches and missionary
societies give earnest heed and ac-
tive cooperation in their efforts to
educate our people in paying sys-
tematically to God not less than
one-tenth of their incomes.

E. L. Ellis, A. K. Seago, J. M.
Carr, J. T. M. Johnston, Geo.
A. L. Linton, T. B. Thames, B. H.
Cranton.

For the Alabama Baptist.

Missionary Day in Sunday
Schools.

Missionary day in the Sunday-
school last year proved to be a
most profitable and profitable occasion.
A good many schools all over our
country had missionary
days on that day, and the
hearts of many thou-
sands of teachers, scholars and pa-
rents were filled with the
thought of missions—the sending of
the gospel into destitute regions of
the world and other lands. Many
schools on that day thought and
prayed and gave for this
great work. We know certainly
that six thousand dollars having
been raised by schools on that day,
we could have had full re-
sults from all the schools that ob-
served the day, we are sure the
seven and eight thousand
dollars would have reached to
the needy.

A goodly sum to have
raised for missions, and yet, pre-
pared to be lost.

Where the Presidents are
Buried.

George Washington is buried at
Mount Vernon, Virginia; John
Adams at Quincy, Massachusetts;
Thomas Jefferson at Monticello,
Virginia; James Madison at Mont-
pelier, Virginia; James Monroe at
Richmond, Virginia; John Quincy
Adams at Quincy, Massachusetts;
Andrew Jackson near Nashville,
Tennessee; Martin Van Buren at
Kinderhook, New York; William
Henry Harrison at North Bend,
Ind.; John Tyler at Richmond,
Virginia; James K. Polk at Nash-
ville, Tennessee; Zachary Taylor
at Louisville, Kentucky; Millard
Fillmore at Buffalo, New York;
Franklin Pierce at Concord, New
Hampshire; James Buchanan near
Lancaster, Pennsylvania; Abra-
ham Lincoln at Springfield, Illi-
nois; Andrew Johnson at Green-
wood, Tennessee; Ulysses S. Grant
at Riverside Park, New York;
Rutherford B. Hayes at Columbus,
Ohio; James A. Garfield at Cleve-
land, Ohio; Chester A. Arthur at
Albany, New York.—August Ladies
Home Journal.

MARRIAGE ON \$50 A MONTH.—
Yesterday a young man asked me
if it would be safe for him to mar-
ry on five hundred dollars and a sal-
ary of fifty dollars per month. I
told him I could tell better when I
saw the girl. There are girls who
have grown up in ease and who
have kicked great black and blue
marks in the lap of luxury, yet who
are more ready and willing to ac-
cept a little rough weather than
the poor girl who has stood for
eighteen years looking out through
the soiled window of life waiting
for the rain to rinse it off and let
the sunlight through that she might
see her approaching lord.—Bill
Nye, in August Ladies' Home Journal.

Dr. Arnold, the famous English
school-teacher, used to say that the
difference between one boy and an-
other is not so much talent as ener-
gy.

And that is the principal differ-
ence between one man and another.
Many men of talent live and die in
obscurity, while men of plodding,
laborious mediocrity reach positions
of power and influence.

How many a Christian pilgrim
would never have seen anything of
the spiritual manna and the spiri-
tual stream from the rock, had God
listened to him when, with fear
and trembling, he besought him not
to lead him into a desert.—Se-
lected.

"He who is coming to me shall
at once have ceased from hunger;
he that trusts in me shall in no wise
thirst;" for there is a continuous
presence of that which quenches it.
—Plummer.

LITERARY NOTICES.

We have received Lippincott's
Magazine for August. It always
has a complete story in it. The
one in this number is entitled, Little
Lady Len. The Romance of an
Ox-Team, by Chas. O. D. Roberts,
is highly entertaining. John Gil-
mer Speed's article entitled, The
Bicycling Era, is worthy of notice.
It contains many valuable hints
and interesting information about
bicycles and bicycling. Up Pear-
son's Lane, A Friend to the Devil,
The Fusing of the Cowpuncher,
Applied Art, The Mystery of
Sound, etc., are among the other
articles contributed. Price 25 cents.
Address J. B. Lippincott Co., Phila-
delphia, Pa.

The Ladies' Home Journal for
August is a most interesting mag-
azine. It contains many valuable
articles, and is a most interesting
magazine to read.

Many of the articles are most
valuable, and are a most interest-
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Meetings of Associations—'95.

AUGUST.

Florence—Pleasant Valley church, near
Center Star, Friday before 1st Sunday.
Troy—Salem ch, Brundidge, Fri. before
1st Sunday.

Madison—W. M. L. & N. R. R.
Thurs. before 2d Sunday.
Selma—Carrollville ch, Tuesday before
3d Sunday.

SEPTEMBER.

Shelby—Junction ch, Chilton Co, Wednes-
day before 1st Sunday.
Tuscaloosa—Flatwoods ch, Wednesday
before 2d Sunday.

Alabama Baptist

MONTGOMERY, AUGUST 1, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. W. M. Harris, Greenville, G. W. Ellis, Selma, W. M. Burr, Dothan, J. A. French, Talladega, L. O. Dawson, Tuscaloosa, W. C. Cleveland, Columbia, P. T. Hale, Birmingham, W. C. Bledsoe, 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, J. C. Crumpton, Jr., Montgomery, J. R. Farnham, President, Evergreen, J. W. Stewart, Secretary and Treasurer, Evergreen, P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Jr., J. C. Bush, Low Lamar, J. H. Curry, S. C. Clifton, C. S. Rabb, P. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Anley, Evergreen.

WOMAN'S CENTRAL COMMITTEE.—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. R. Eager, Vice President, Montgomery; Mrs. R. L. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treasurer, Birmingham.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—W. B. Crumpton, Jr., Auburn, Secretary and Treasurer.

OUR SCHOOLS.

Howard College, East Lake, Ala.—A. W. McGaha, President. Judson Female Institute, Marion, Ala.—S. W. Averett, President.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

BRETHREN, here is a plain fact:

Many of you are in arrears, and we need the money. We know that money is scarce among the people, but at least one third of those who owe us could pay up right now, and that would be quite a relief. Stop right here, brother, if you please, and attend to the matter. Then we will both feel better.

Dr. J. C. Hiden, in the Religious Herald, makes this suggestion which is appropriate for consideration just at this season:

Are you waiting for a revival in your church? Don't wait. Go to work now. Good, solid work is never more needed than when the church is cold. If everybody in the house waits till the fire burns brightly, and warms up the room—if nobody gathered any "kindlings" till then, what sort of a fire would anybody have to warm a? Somebody must stir early on a cold morning, even though the mercury is below zero; must "get up the kindlings," light a match and "start the fire" on the cheerless hearth, or there will be no revival of warmth and comfort in the house. He will feel while doing this work that it is "a very cold time"—may he himself will be very cold; but the work in the cold will be done, if the warm time is ever to come.

We have just learned that a recent Sunday was Wheelmen's Day, when in several churches sermons were preached on the bicycle. We trust that in arranging these special Sundays at least one Sunday in the year will be reserved for preaching the gospel. If two Sundays could be put aside for this purpose, that would, to our view, be better, though we shall probably have to be content with one.—Christian-Work.

Other papers have given elaborate descriptions of the incident above mentioned. It was regarded as a "great occasion." So it was—great for nonsense in the name of religion, and great for lowering the dignity of the pulpit and a travesty on preaching. We are not surprised at the statement in some quarters that "the pulpit has lost its power." Some pulpits, such as those engaged in the farce of "Wheelmen's Day," have lost their power for good. But we are thankful that all the pulpits from which the good old gospel is preached in earnestness and sincerity still have power from God and power with men.

RELIGION is like heat; it does not descend easily, but ascends rapidly. First get hold of the lower stratum of society, and then you will be able to reach the upper stratum. If you aim to reach the higher first, you will, with great difficulty, get hold of the lower. The reason why the Reformation got such a grip upon the world was because it first took hold of the common people, and afterward permeated the high and aristocratic classes.—The Examiner.

The illustration is very pretty, but it does not show the fact. How is it that the upper stratum of society gets its religion from the lower, when it gets nothing else from that source? It is a mistake. "Like master like man" is much nearer the truth. If the master, being a professed Christian, lives in accord with his profession, it will impress his employees favorably, and they will be the more easily reached by the Christian worker. Each class inclines to imitate that which is next above it, not that which is below it. If the keen eyes of the maid discover that the mistress is really a Christian, she will not be hard to persuade. "Jeroboam the son of Nebat, which caused Israel to sin," was a king, and the stream of idolatry and immorality rushed down from the throne to the people. Religion and irreligion, like water, run down hill. If you would reach "the masses," you must first reach the classes.

SURELY the Baptists of Alabama, and many others besides, will unite with us in deepest sympathy for Secretary Crumpton and family in the sad and sudden bereavement that has come upon them. It is thus related in the Selma correspondence (Monday) of the Advertiser:

A special to the Morning Times from Marion, says: Miss Lizzie Crumpton, the little 11-year-old daughter of Rev. W. B. Crumpton, died yesterday at noon, as a result of a peculiar and distressing accident to her on Saturday night. It seems she went into an adjoining room without a light before retiring and stumbled over a clothes basket, and in falling struck her head on the corner of the marble slab of a bureau, which produced concussion of the brain, and convulsion after convulsion followed until her sufferings ended in death. Mr. Crumpton, his eldest son and two daughters were absent from Marion, but will be here at the funeral today.

Bro. Crumpton wrote to the office here on Sunday that he had been called home from Anniston by the critical illness of his little daughter, and we heard nothing more.

May the comfort from God where-with he has so often comforted others be his comfort and that of his family in this time of grief and tears.

Of course Bro. Crumpton will not be expected to fill engagements at present.

FIELD NOTES.

A manufacturer desires to sell us an iron safe. But what use have we for it? Some of our subscribers who are holding back what they owe us may need an iron safe, but we do not.

Rev. Sid. Williams, who a few years since preached as evangelist in West Alabama and East Mississippi in the same work in Texas, and from reports in the papers appears to have great success.

The proof of the inside of this paper of last week was read under difficulties, and some errors were overlooked which make a bad appearance. But the reader's intelligence would detect the meaning.

W. C. Avant, Rutledge: We will begin a protracted meeting on Saturday before the fourth Sunday in August. We expect Bro. Catts, of Fort Deposit, to be with us. Let everybody come to Rutledge and enjoy the big meeting.

We regret to learn from pastor W. B. Carter, of Girard, that his church has been unable to collect for three months. Bro. C. asks the prayers of the brethren and sisters in her behalf.—Later. The papers report that she is improved.

Rev. G. A. Nunnally, who was once pastor at Eufaula, but for some years at Memphis, will take charge of the Southern Female (Cox) College at LaGrange, Ga. Dr. Nunnally is quite popular where he is known.

We are gratified to state that Mrs. B. P. Crum, of Montgomery, wife of B. P. Crum, esq., and daughter of Dr. B. H. Crumpton, who has been critically ill at the home of a sister in Evergreen, was at last accounted thought to be out of danger.

In the death of Dr. Floyd, of Salem, Lee county, a prominent figure and remarkable man disappears from the walks of men. Salem church will long feel his loss. Resolutions of respect will be found in the appropriate place. We could not make room for the extended sketch and tribute this week.

This note is signed "Second Baptist church, Birmingham." The friends and acquaintances of Mrs. E. M. Haggard, of North Birmingham, will be glad to know that her health is improving since she has gone to the mountains of Colorado. Mrs. Haggard is loved by all with whom she comes in contact.

The advertisement of Howard College, and the program of the Sunday-school meeting at Farrill church both reached us a day too late for last week's paper. We regret it, and beg again to remind our brethren that if they wish anything to appear at once, it must reach us not later than Tuesday morning.

The matter for the Central Committee column for the first issue, in August did not reach us in time for this issue, so we have used some belated matter prepared for a previous issue. Thus we have a supply on hand for next week. But if the committee has anything special to say next week, we will take pleasure in printing it.

Bro. Geo. W. Townsend will assist Bro. Pinckard in a meeting at Orion, beginning on the 22 day of August. Bro. Townsend looks forward to this meeting with unusual interest, as he will be among old friends and neighbors with whom he was raised. He asks the church's prayers for the presence and power of the Holy Spirit in the meeting. Dr. W. A. Locke was with us and

S. A. Adams, Jackson, July 24: The Jackson church and town are enjoying a feast in having Dr. Taylor, of Mobile, with us in a meeting. I have never heard the gospel preached more clearly and forcibly. He carefully avoids everything sensational, and leaves people to act in the light of the truth and under the Spirit. Several have already professed faith in Christ.

W. J. Elliott, Montgomery: We held a week's meeting with Mt. Gilead church, closing last Friday. Bro. John W. Stewart doing the preaching the last six days. The church was revived and four joined by experience. No efforts were made in these meetings to arouse the people's feelings by thrilling anecdotes; Bro. Stewart spoke the simple truths of the gospel in great earnestness and simplicity.

W. B. Carter, Girard: The oldest and most consecrated Baptist in Alabama died last night at her home near Smith Station, seven miles west of this place—Mrs. Mullens, the mother of our dear and faithful brother, Lafayette Mullens. She was ninety-two years of age.

and had been a member of the Baptist church seventy-five years. A nobler woman never lived. I have known her seven years, and she was a comfort to me. Sweet be her pulseless sleep.

G. D. Benton, Pastor: We have been conducting a meeting at Hyram, Russell county, for six days. The church and community have been greatly aroused. This morning I am to baptize eleven candidates, and one has come under watchcare. I have had as earnest, faithful co-laborers in the work, brethren Hammer, of Seale, and J. H. Bush, of this place. The church has been mightily helped and the community much blessed. The Lord be praised.

A good old subscriber brought his wife to town a few days since, as first class husbands frequently do. He came to the office and renewed his subscription, which expired sometime ago. After the money was paid he said, "You would have gotten this long ago if I had listened to her. She has been talking to me about it for some time." Yes, first class wives so often do just that way. They want the ALABAMA BAPTIST to have its dues right now.

N. J. Peters, Newton: In a six days meeting held with Cedar Grove church there were thirty-two additions. I take up a collection, and carry it to the pastor.

who has been confined to her bed for three months. Bro. C. asks the prayers of the brethren and sisters in her behalf.—Later. The papers report that she is improved.

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did most of the preaching. The church was at work and ready for the meeting. We had received monthly reports for baptism and two offerings, two watchcare of the church under the Thursday it was my turn. On last large to bury twenty happy privi-baptism, with two new souls in tism, and others who are waiting baptism. There were ten ready to be received by letter, others who watchcare of the church under the stored; making in all, and re-accessions. To God be thirty-two glory.—Two years ago all of the church was a small, discouraged body, without a pastor, discouraged ing, and with a house in ruins, nothing dilapidated. Today the church is repaired and neatly papered, has a new rostrum instead of an old fashioned box pulpit; and is almost one hundred strong, and the graveyard is wired in and cleaned and beautified. They received some excellent material from the Methodist and Baptist sistering of the world, and the daughter, the son, and the wife.

is at work. We began our next Sabbath at Salem church. To the Praying People of Alabama.

If I had time I would write a personal letter to all my friends in Alabama, and ask that you send a special prayer for our mission in Pensacola; but as I cannot make a I avail myself of this opportunity of asking you to make our prayer, here this week a subject of unity. Pray that the Holy Spirit may give wisdom to preach the penny, ple gospel of Christ to the give lost souls in their town. I, sim, the hearts of the priest-ridden many ple may be opened for the the tion of such gospel. Bro. peo and the noble hand he has precep- about him cannot be exco. Pugh earnestness and consecration hered O! the influence of Catholicism in this city! Many of them. But tending our services. I believe in gospel, under the agency are at-Holy Spirit in answer to the the Luke 11:13, Acts 1:14; prayer, 4:31; Matt. 21:22; Mark 11:24; John 14:13, 14.

JOHN BASS SHERRILL, 124; Pensacola.

A Box for China—What Help?

When Miss Willie Kelly will Shanghai, China, she found she carried half the things she needed. She had to pay ten dollars for a lamp and probably more for that for a pair of blankets. I wrote her to send back a box of necessities.

of Marion paid for this purchase \$27. A good sister in Montgomery made the purchases. When the money gave out I told her to go and make all the purchases. The sister of the Lord Jesus, who made himself the poorest of the poor for our sakes, are so often and so generally careless and even stingy in providing the money necessary for prosecuting their Master's work, but "the fact remains," he says, "that unscriptural and Judaizing arguments will avail absolutely nothing, and worse than nothing, in effecting the consummation we so much desire. The claim of the committee that all un-repealed Judaism is binding on Christian people is simply preposi- terous, and is, besides, more aston- ishing as coming from Baptist scholars. There is nothing more to be dreaded than a Judaized Christianity."

This writer was not in the convention when the report was voted upon, else Dr. Hiden would not have had occasion to feel quite so lonesome as he did. And while I cherish the warmest personal love and the profoundest regard for the honored brethren who made the report, I join most heartily with the dissenters in the surprise and dis- approval they express over the report. Dr. Hiden springs a pertinent and timely question: "Are we, then, 'Seventh Day Baptists'?" That is just what it amounts to. The same confusion of thought manifest in the report concerning the relation of Christians and Chris- tianity to the Mosaic economy is what gives us that form of Judaized Christianity.

These purchases, with some ridicu- lous before, will run mem- ber is a bill of over \$50. Who will help on this? Re- sponse, this is not for missions, a gift to Miss Willie. I hope he be able to report the full amount paid in a little while.

W. B. CRUMPTON, Montgomery.

For the Alabama Baptist.

Program of S. S. Convention of the Cedar Bluff Baptist School convention, to be held at Farrill church, August 3 and 4.

1. Are societies in the church according to God's word? Leath, L. W. Raynes.
2. What is gospel temper? J. N. Webb.
3. The duty to maintain meeting and Sunday-school every church. V. A. Bell.
4. What are the evidences true Christian? J. R. Ray.
5. How to make the school more attractive? J. O. A. Gardner.
6. The best plan of devoting the churches into the grace to missions. J. S. W. Sims.
7. General business.

Shelby Iron Works.

Spent a few days lately at church at this place. Found preach twice a day, for five profitable meeting—three sessions.

The amiable and beloved C. W. O'Hara, is to the right, all partially disabled; yet he is cannot do without him, for model pastor.

I was royally entertained DuBoise and his noble place to wife. I know no better ally summer it than the glorious, for- table Denamora, contri- buted this worthy couple. The ward them for their kindnes.

For the Alabama Baptist.

That Report on Tithing.

What the Dissenters Say About It.

Rev. Geo. E. Brewer calls for the publication of the report on "Tithing" made by the committee and adopted by the convention at Washington, and adds: "I am sure nothing more Scriptural can be published. Some will see it as obligatory, and their contributions will be enlarged and they made happier. It will put some to investigating, and the results are not doubtful."

Well, I trust the request will be granted. The report ought to be published to give information and to set people to investigating, if for nothing else. The truth is it has already "put some to investigat- ing," but the results are not uni- form—not all in line with the views of the committee, by any means.

The Baptist Courier, of South Carolina, raises four objections to the recommendations of the committee: 1. Tithing is but an accident- al part of a system that has been forever superseded; 2. To be con- sistent we should adopt the whole "tithe," or two-thirds income tax; 3. The tithe is a Jewish method for the equitable payment of the tithes; and 4. The report is "an an- cient, comfort, and a mean- ingless mummery, grows out of an erroneous conception of the an- cient historic religion."

But it is well for us to be remind- ed, too, that when we assert a difference between the Old and the New, we are not to be understood as holding "that the two are separated by any hiatus, or absolute break, or abridg- ed abyss." "We must accept stri- ctly organic connection, historic con- tinuity, organic development." But it will not do to assume that "what was good for Israel is good for us." For "this assumption implies an extremely low form of Christianity—in fact so low that we may almost doubt whether or not it is Chris- tianity." "Of course some things that were good for Israel may be good for present day believers, just as some things that are good for the acorn are good for the oak. But should the Christian 'point of de- parture, in the development of giv- ing be the tithe system, or should it be the uplifted cross of the world's Redeemer? Does not the Apostle Paul turn to the cross rather than to tithes when he urges his Christian brethren to give? Does he not present the unspeakable gift, and tell of him who, though he was rich, yet for our sakes be- came poor?"

But, as the editor of the Courier pathetically concedes, if any of our people or churches are so low in the Christian life that tithes appeal to them more forcibly than the boundless, unspeakable gift, why, let the doctrine of tithes be taught!

Geo. B. EAGER.

For the Alabama Baptist.

Girard and Other Places.

Bro. Bening was a great suc- cess, yet many of the membership were not enlisted in the work as they might have been. Results were fairly good—16 valuable ac- cessions, and thirty they come.

Deacon J. B. Knight, of Columbus, has located in our city, and he and his accomplished wife have united with us. Sister Knight is a daughter of Bro. J. W. Howard, of Columbus, who founded and pastored the First Avenue church for thirty- seven years. Taking it all in all, our church is doing well in Girard. I have been doing some work at odd times for the church at Ladonia, Ala. Baptized two and re- ceived five by letter. Meeting closed with good feeling. Bro. Bening White, our own Howard boy, as- sisted me at that place. He preaches well and we are proud of him.

I went to Henderson and Goshen, Ala. Preached a week for our dear brother J. M. Loflin and the Hendersons. We had a good meeting, indeed. Bro. Loflin is very much in the hearts of his church members, and is beloved by outsiders, too. He has been greatly blessed on this field. Loflin de- serves to be loved. He is a good pastor, and besides preaches an ex- cellent sermon. But any man can do a good work when surrounded by so good a people as those. A more admirable church I have not visited in a long time. They know how to appreciate a visiting brother. We had a good gathering—twelve by baptism, two by letter, and more to follow. Our meeting closed on Sunday morning, and many, like Paul's admirers who fol- lowed him to the ship, came with and see me off home.

At Goshen we were met by a very large congregation. We had preaching in the open air. A very large number came up for prayer. Henderson is six miles from Goshen, yet many of the people from Henderson were present, and they did not forget to contribute of their substance to our necessity in a very commendable way. God bless these people and their pastor. One sad fact is that not a copy of the ALABAMA BAPTIST goes to Henderson; they read the old Tennessee Baptist, Ford's Repository, etc. But I am to visit them on Thursday, the 8th day of August next, and will promise you to send you some sub- scriptions at that time.

The Baptists of this part of our great state are doing something to- ward carrying out the great com- mission, Mark 16:15, 16. Our association meets with Phil- adelphia church, seven miles west of Girard. We expect our repre- sentative men with the editors of our ALABAMA BAPTIST with us. You will be met at Smith's Sta- tion, seven miles west of this place, or at Phenix, with kindest feelings and brotherly love.

Girard. W. B. CARTER.

Receipts by State Board of Mis-

sions for February, 1895.

STATE MISSIONS.

New Hope church	3.15
Bethany church	2.80
Bethlehem church	3.00
Lineville church	2.00
Pratt City church	3.00
Livingston church	16.00
Orrville church	12.00
Elm church	5.00
Brewton church	10.00
Bessemer church	5.00
Bessemer church	6.38
Union church	1.91
Midway church	2.00
Verona church	2.15
L. A. S. Verbum church	2.00
Judson Sunbeam, Verbena ch.	1.00
Rev. C. J. Bentley	1.00
Central church, New Decatur	1.00
Plagah church	5.00
J. W. Dunaway	5.00
Fellowship church	3.00
Stanton church	3.00
Pine Flat church	3.25
Ocmulgee church	3.25
Shiloh church	4.00
Avery church	4.00
First church, Wetumpka	5.25
S. S. Palmetto Street church	5.25
Mrs. J. W. Pollard	3.75
J. T. Caine	1.00
Union Springs church	11.00
Christian Valley church	1.00
Troy church	24.44
Mrs. L. B. Robertson's S. S. class	2.61
C. E. Mathews	5.00
Deep Creek church	2.01
Eufaula church	20.01
Evergreen church	2.01
S. S. Francis church	1.01
Total	285.06
Previously reported	445.59
Total	470.65

BIBLE AND COLPORTAGE.

Sunday-school, Roanoke	5.60
Siloam church	2.40
Bethel church	1.20
Total	9.20
Previously reported	295.44
Total	304.64

ORPHANAGE.

New Hope church	2.25
Darlington church	5.37
Primary class S. S. Columbiana	1.50
Mission Band, Briarfield	2.35
Mrs. M. A. Oates	5.00
Lowndesboro church	5.00
Sunday school, Mt. Gilead ch.	3.00
Sunday-school, Bethany church	10.00
Total	32.47
Previously reported	292.49
Total	325.03

MINISTERIAL EDUCATION.

Castleberry church	2.73
Girard church	2.50
Sunday-school, Girard church	5.00
Ladies Aid society, Girard ch.	5.00
Seaside church	1.00
Natusals church	1.03
Brewton church	6.48
Lowndesboro church	8.50
Same, Ladies Aid society	5.00
Same, Sunday-school	4.50
Total	32.73

Bethel church	5.00
Midway church	1.00
Columbiana church	6.75
Geneva church	10.00
Zion association	1.50
Sunday-school, Sumterville ch.	14.50
Crawford church	2.55
Mrs. M. A. Oates	5.00
Livingston church	5.00
Sunday-school, Palmetto Street	4.50
Uchee church	1.25
Southside church	1.34
Troy church	3.14
Bethlehem church	3.73
Deep Creek church	1.00
Eufaula church	10.00
Plagah church	6.00
Sunbeams, Evergreen church	8.75
Castleberry church	2.50
Siloam church	2.40
Ocmulgee church	4.00
Valley Creek church	7.25
Evergreen church	22.65
Benton church	1.80
Stephens church	1.00
Miss Mattie Stanley	3.00
Town Creek church	1.30
Adams Street church	1.00
Hurtshire church	1.60
Cody Linch church	4.60
Providence church	5.00
Orion church	2.50
New Hope church	2.70
Total	206.53
Previously reported	148.19
Total	354.72

PURA COVA.

Renfro Sunbeams, Birmingham	5.00
Ladies Aid society, Town Creek	5.00
Ladies Aid society, Newton ch.	1.00
Total	11.00
Previously reported	24.30
Total	35.30

HOME MISSIONS.

New Hope church	3.15
Pratt City church	3.00
Livingston church	7.50
First church, Decatur	8.00
Brewton church	5.00
Roanoke church	14.50
Seaside church	1.00
Miss Lizzie Henderson	1.50
Verona church	2.00
Same, Ladies Aid society	2.00
Same, Judson Sunbeam	7.10
Livingston church	5.00
S. S. Palmetto Street church	4.50
Mrs. J. W. Pollard	1.88
Southside ch, Birmingham	3.33
Troy church	20.00
Deep Creek church	1.00
Eufaula church	10.00
Evergreen church	2.00
Southside ch, Birmingham	1.00
Southside ch, Birmingham	4.50
Bethel church	1.60
Verona church	7.05
Miss Mattie Stanley	5.00
Rev. A. L. Martin	5.00
Girard's Creek church	2.30
L. S. Folsom, St. Francis church	2.25
Wilsonville church	2.65
Sumterville church	5.90
Total	128.11
Previously reported	138.89
Total	266.99

MISS WILLIE KELLY.

Renfro Sunbeams, Birmingham	5.00
Previously reported	310.47
Total	315.47

SUNBEAMS MISSIONARY.

Renfro Sunbeams
