

Alabama Baptist.

MONTGOMERY, OCTOBER 17, 1895.

Directory for the Baptists of Alabama.

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The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. H. Collier, Secretary, Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES.—W. M. Harris, Greenville; G. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge John Haralson, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. G. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. E. Hadley, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile. OPRARY'S HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, T. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clopton, C. S. Rabb, P. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

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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.

The ALABAMA BAPTIST office is at 116 Dexter Avenue, up-stairs, next to Post-Office.

THE OFFER CONTINUED!

February 1st!

TWENTY-FIVE CENTS.

That is a very small sum, and yet we will send the ALABAMA BAPTIST to new cash subscribers.

TILL FIRST OF FEBRUARY

For that small sum.

A great many Baptists do not take the paper because they are not acquainted with it. Many of them, after reading the paper a while, will not be willing to stop, so we make this

VERY LOW OFFER.

A great many people did not hear of our proposition until too late for them to feel the attractive power of the inducement offered. For their benefit, and to put them on equal footing with others, we will send them the paper till

FEBRUARY 1ST FOR 25 CENTS!

Brethren and friends, show this to your neighbors who do not take the paper, and let them know that

TWENTY-FIVE CENTS CASH

They can get the ALABAMA BAPTIST for the time mentioned above. This offer ought to secure at least 1000 new subscribers.

Let each subscriber consider himself or herself an agent for the paper, and do what he or she can for us and for their friends. If the preachers will make this offer known we will be under many obligations.

THAT COLLECTION.—Will you remember the State Board of Missions before the books close? Remember the last day is the 31st. Don't fail to send Bro. Crumpton something before that date.

THERE must be a limit to the wonders that the world has to show and the stories it has to tell; but the relations which may exist between the world and the soul of man ever growing in receptive faith are practically without limit; and so the everlasting interest in life and the perpetual progress of humanity are assured.

BRO. CURRY'S sermon is quite appropriate for the times. Surely there is need for the "gospel of peace" to be preached again—peace among neighbors and among church members. How the cause of Christ has suffered in the last few years from want of peacefulness and loving kindness among Christians! Brethren and sisters, let us behave ourselves wisely before God and man, and "grieve not the Holy Spirit."

DR. GEO. A. LOFTON writes in the Baptist and Reflector favoring the reception of Old School Baptists into our churches without baptism. He says that whole churches and associations have been received into our ranks simply on the ground that they have changed their views on the subject of missions. In connection with the subject he cites a question which came before the old Kehukee association as far back as 1778: "Is the baptism of a believer a legal baptism, if performed by an unauthorized minister?" To this the association answered: "It is our opinion that the person who administered the ordinance was very much out of his duty, and displeasure ought to be shown to such a practice; but as for the persons baptized, as it was done in faith, we esteem it legal." We believe, however, that such irregularities ought to be corrected when practicable.

PAYING YOUR PASTOR'S SALARY.

We wish in a few words to commend to your tenderest care the man who is serving you as pastor. In making him your pastor you entrusted to him great responsibilities—responsibilities which affect him and you and the unconvinced who wait upon his ministry, and also the general interest of Christ's kingdom. Think of his salary as a debt due him for services rendered in accordance with a contract you made with him. The payment of his salary is not benevolence only, as you may put into it the spirit of benevolence and of love. It is a debt justly and honestly due when the time has elapsed and the services have been rendered. Neither your church nor you yourself can possibly have an obligation more real or more sacred than that which is due from you to your pastor.

Mark you, it is due him as your pastor. What you owe you owe it not to him but to your church; and what your church owes him, is not to him as a man, but to him as its pastor. The treasurer's book should show so much paid, not to W. E. Thompson, but on pastor's salary. His office is of divine appointment, and he has been called into it by your church, under divine guidance. "The laborer is worthy of his hire," and the servant of the Lord is to be remunerated for his services. It is the Lord's will and the Lord's command.

It is very important that the salary should be paid promptly and at regular and stated periods. Many a pastor has come to grief financially and the cause suffered reproach in his community because of the delay on the part of the church in meeting her obligations. This, and not financial mismanagement, has been the cause of the cry that "preachers are poor financiers." The charge is not true. There are no better financiers than preachers taken as a class. They can take a little money, make it go further and accomplish more than any set of men in the financial world. And by prompt payment you enable him to meet the obligations on him and save him immense, almost intolerable mental distress and pain. You would know how much this means if you could get a peep behind the curtain sometimes in his home, when confronted with the necessities of his wife and children, he really tries to conceal from them his financial condition.

God help his servants who all the while are trying to "make tongue and buckle meet"—trying to solve the problem of making seven equal to eight!

In naming as well as paying your pastor's salary deal generously with him. It will come back to you in many ways and in many fold. What a difference there is in this regard both in churches and also in individuals. We have known church treasurers who actually made the pastor's heart ache with every installment that was paid on his salary. We have known others who were constant sunshine and an unbroken joy. A gentleman on an committee to provide for a home for the pastor said: "I want my pastor to live in as good a home as mine"—and his was a charming place. In the same church, when the question was under discussion as to the pastor doing some outside work and getting pay for it, another member said: "I want him to have all the income possible." A pastor once apologized to his deacon for chancing to have some money in bank, the deacon replied: "I rejoice that my pastor has a bank account." We have sometimes heard remarks in the other direction.

There are, so many ways in which one may be generous to his pastor, but they need not be named; if one be generous in his heart, his heart will surely find expression for itself, and the expression will be to the pastor's home what sunshine is to the flowers.

DR. DICKINSON writes about the convention, and says it was after deliberation decided not to change the program. Read what he says on first page.

SPRINKLING of the fellows who were not allowed to get off the prize fight in Texas, Editor Folk says: "It may be that the two brutes will get together in some obscure corner—in fact we hope that they will, and that each will beat the other into insensibility." No doubt the two boys, Jimmy and Bob, need chastisement, and we do not believe the rod ought to be spared; but we think Bro. Folk would have the matter carried a little too far. Let the beating be more in accordance with Christian moderation.

Whenever fear comes in and makes us falter, we are in danger of falling into sin.

THE ENFORCEMENT OF THE SUNDAY LAW.

Sunday enforcement, it would seem, has become a blazing political question throughout the land. This is partly due to the agitation occasioned by the arrest and imprisonment of Seventh Day Adventists for secular labor on Sunday, partly to the rigid enforcement of the Sunday law in New York city, and partly to the action of one of the great political parties in New York in adopting a plank in its platform favoring "the maintenance of the Sunday law in the interest of labor and morality." Baptists have had their interest aroused on the subject, both because of their immemorial love of religious liberty, and because the late Young People's Convention at Baltimore passed a resolution pledging their great constituency not only to seek, "by example and influence," "to promote a better observance of the Lord's Day as the day of rest and worship," but also "to use all proper means to secure the enforcement of the Sunday laws."

As a question of politics, pure and simple, we do not propose to discuss it in these columns, though the day has come when every citizen ought to face the facts of the case unflinchingly and study the grave questions involved patiently and honestly and with unbiased mind, determined, God helping him, to know his duty and to do it.

But the question has been raised, Can Baptists consistently aid in the enforcement of the Sunday laws? Will they not in so doing cut across the grain of their principles? Will they not thus antagonize the tradition sacredly cherished by them for centuries, "No interference of civil laws with matters of faith and worship?" The question is pertinent and important. Let us see.

It is one thing to recognize the First day of the week as "the day set apart by the laws of the land as the day of weekly rest from secular toil," and to pledge ourselves to "use all proper means to secure the enforcement of the Sunday laws" looking to the securing of this rest, and quite another to invoke the interference of civil laws in matters of faith and worship. Here is clearly a distinction with a difference. This is not "appealing to the civil arm to enforce religious conformity." Sunday as a day of rest established by the State and the Sunday of the Christian, who

regards it as a sacred day, are very different institutions. The Constitution of the United States and most of the State Constitutions do provide that "on that day no measure may become a law, no business be legally transacted, and no one elected to office may take oath on that day." But this is far from being a recognition of Sunday as the "Christian Sabbath." It is, in the eyes of the state a legal holiday merely, as in the case of other legal holidays, the fourth of July, the last Thursday in November, the twenty-fifth of December, etc., on which cessation from business has legal sanction. The state does not and cannot control as a sacred day any day thus set apart without violating a fundamental principle of our government, viz., that the state has no religious function.

The Constitution of the United States and the constitutions of nearly all of the states expressly forbid the making of any law "respecting an establishment of religion, or prohibiting the free exercise thereof." The constitution of Alabama, for instance, provides, not only "that no religion shall be established by law;" but also, "that no preference shall be given by law to any religious sect, society, denomination, or mode of worship." Under these constitutional provisions the Supreme Court of Alabama handed down a memorable decision in the case of Prolickestein vs. the Mayor of Mobile. "Legally constrained abstention from certain worldly employments on the first day of the week," it said, "can not be justified upon the ground that such abstinence is enjoined by the Christian religion. The legislature is under constitutional restrictions against compelling the observance of a Christian or Jewish, or any other religious institution, because it is such."

"But," with rare discrimination the same high authority went on to say, "the legislature is not prohibited from making municipal regulations because they have the sanction, also, of a religious society. The legislation on the subject of abstaining from worldly employments on the first day of the week is referred to the police power of the legislature. The exercise of the power to enforce this theory for the public good would not infringe the constitution, whether the designated day be the Christian or the Jewish Sabbath." The Supreme

see this important enterprise. The

Court of the United States, also, has put itself on record on this important subject in these words: "Laws setting aside Sunday as a day of rest are upheld not from any right of government to legislate for the promotion of religious observance, but from its right to protect all parties from the physical and moral debasement which comes from uninterrupted labor."

Now certainly the right of Baptists to "use all proper means for the enforcement of Sunday laws," resting on such grounds, and maintained in such an interest, will not be questioned by any one who regards the matter intelligently and with unbiased mind.

In nearly every community are men who are Christians in heart, but not in outward life. They do not recognize their own faith, and as conscientious men they feel that they have nothing to profess. Their sight at least is that of the poor fellow who saw men as trees walking; and when they undertake to explain their condition they have no vocabulary of religion, and at a loss for suitable words to express what they feel. True they have had no great shock of experience; have never been cast into the pit of darkness and despair; have been lifted to no heights of rapture, and have experienced no ecstasies of hope and joy. Yet do they love the Lord. Duty is plain. Take up the cross and follow on to know.

FOLLOWING are the committees appointed at the State Convention last year to make reports to the convention of 1895: Foreign Missions—R. E. Pettus, John T. Davis, J. F. Gable, S. J. Catts, J. H. Glazner, J. Gunn, J. W. Hamner. Home Missions—G. A. Hornady, J. G. Lowrey, J. R. Caldwell, G. R. Farnham, J. M. McCord, A. J. Preston. Program—A. J. Dickinson, H. S. D. Mallory, Geo. B. Eager, J. E. Barnes, T. T. Daughdrill. Sunday-Schools—B. D. Gray, S. O. Y. Ray, W. E. Lloyd, J. H. Dickinson, J. C. Maxwell, D. S. Martin. Temperance—Wm. A. Davis, J. C. Pope, I. A. White, M. M. Wood, W. B. Crumpton. Woman's Work—J. A. French, G. E. Brewer, W. T. Roberts, H. R. Schramm, J. F. Averly.

The race and color question is still vital in some sections of the South. It does not seem possible that the following from one of our exchanges is true: "The white pastor of a white Congregational church in Roseland, La., invited a colored Congregational pastor in New Orleans to exchange with him on a Sunday not long ago. The neighborhood threatened a lynching; the exchange did not take place, and the Roseland pastor has prudently taken another pastorate."

There is not the least probability that the story of the threatened lynching is true as to the colored preacher, he having violated no law and injured no one. But there may have been talk of lynching the white pastor for criminal lack of common sense. However, the whole story has about it the tint of a political campaign.

DR. DICKINSON uses strong language in this paper in expressing his disapproval of the proposition to organize a B. Y. P. U. convention auxiliary to the Southern Baptist convention; and Dr. M. B. Wharton writes a note to the Religious Herald on the same side, from which it appears that he is indignant at the thought of such a thing. It is unfortunate for the discussion to start at the boiling point. We do not propose to take part in it now, but would say that our understanding was that as the Washington conference was merely advisory, its action was without binding force. Another remark almost falls from the point of the pencil, but we suppress it.

The following card, on the same subject, was taken from the post office after the foregoing was written: I believe the southern B. Y. P. U. will be formed and ought to be. It is necessary to our work in the South. It is demanded by the conditions which exist. If the Southern Baptist convention is to do its legitimate work, we must organize our young people in its territory. J. A. FRENCH, Talladega.

We spent a few days in Atlanta attending the Exposition. It is a very creditable display, and we hesitatingly advise every one to go who can spare the time and money. You will not regret it. It is well worth seeing. While the Alabama exhibit is not extensive, yet it fully illustrates the great wealth of the state in coal, iron, stone, timber, agricultural and horticultural products, etc. We were proud of the Alabama display as to her resources. The railroads have been liberal in the low rates offered. You need not spend much money in a visit to see this important enterprise. The

Atlanta people deserve the thanks of the entire South for their efforts to do the right thing for our section. It will certainly result in great benefit to the entire country. Let everybody patronize the Exposition and be delighted with the many interesting things to be seen. Good board can be had at from one to three dollars per day. Of course, the more you pay the better the accommodations. We were highly pleased with our stay.

FIELD NOTES.

Abner Williams, Oxford, Oct. 19: Our church today elected Rev. J. C. Wright, D. D. as pastor for next year, to succeed Rev. Geo. D. Harris, who resigned at our conference in September.

Rev. J. E. Herring writes that his vacation in Alabama has ended, and he has now returned to his work at St. George, S. C. We hope he had a pleasant time on his "old play ground."

Brother Crumpton makes an earnest appeal in another column. He is on the go all the time now, attending associations, and has not time to write much. Read the few words he says, and be sure to help the board.

W. L. Deal, Echo: Send me a few sample copies of the paper. I am doing all I can for it. Send me also some mission envelopes, and I will do all I can for the cause of Christ. I am well pleased with the paper. I don't see how a man can be a Baptist and not support the cause.

Rev. W. N. Huckabee, of Camden, called in to see us on Tuesday. It was self-evident that he lives where the people set full tables. He reported that he and Bro. Riffe had been engaged in a good meeting at Pineville, and that Bro. R. was going on with the promising work after his departure.

We make our acknowledgments to Mr. and Mrs. G. W. Hopson, of Tuscaloosa, for an invitation to the marriage of their daughter Leila and Mr. John D. Monroe on the 23d inst. This important event will excite pleasant interest with many friends in both East and West Alabama. The young couple will be "at home" after Nov. 15.

In a private note Bro. Pettus, of Dallas Avenue church, Huntsville, says, "We miss our little pastor so much." We are glad to know that Bro. Mosely is missed; it speaks well for him and for those who appreciate him. But Bro. W. W.

Harris will soon be with them, and we hope they will be comforted. Then Elyton and Dolomite will mourn.

Rev. R. G. Patrick, of Owensboro, Kentucky, has accepted the call of the church at Marion, and expects to enter upon his duties there about the first Sunday in November. We are not personally acquainted with this brother, but are glad of his coming none the less. Pastor Gay, of this city, knew Bro. Patrick at the Seminary, and is delighted with the prospect of having him as a co-laborer.

Bro. S. A. Satterwhite died recently at his home at Letohatchee. We have been disappointed in the expectation that some one of the brethren would send us a suitable tribute to so good and useful a man. He had long been a prominent member of Steep Creek church, was one of the pillars of Alabama association, and a citizen who would be highly esteemed in any community. He lived an industrious, peaceable, upright life, and died at peace with God and with his fellows. We feel his departure as a personal loss. The grace of God be with those who mourn.

F. M. Woods, Jemison: On the first Sunday in this month we closed a very profitable meeting at this place. The church was revived, and 9 were received by baptism, 2 by letter, and 2 by restoration; making 77 additions to this church since first of October, '94. I was assisted by Eld. L. H. Huff, of Cottle, Ala. Bro. H. is a growing, zealous preacher of the gospel. Brethren S. M. Adams, of Randolph, and J. W. Cabanis, of Arlington, dropped in and gave us some good old fashion gospel sermons. Our esteemed neighbor, Rev. L. B. Pounds, was present and rendered good service.

J. W. O'Hara, East Lake: The first Sunday I was at Cardiff. The congregation and attention were good. On the second Sunday I was at Brookside. We received one into the church by letter. A collection was taken for the Orphan's Home, amounting to \$1.27. Yesterday I was at Blossburg. Bro. A. J. Waldrop, of East Lake, assisted me in the ordination of Brethren J. B. Moor and H. W. Brown as deacons. We had the celebration of the Lord's Supper immediately after. Hereafter we have been holding our service in the Methodist

church, but, owing to certain circumstances which have arisen, we moved on yesterday to the school-house. We will build as soon as we can. We took a collection for missions, amounting to \$1.67.

R. E. Pettus, Huntsville: On account of the sickness of some of our Sunday-school scholars our children's day exercises were postponed till last night. The entire program was carried out with much credit to the school. A number of the little folks punched every brick in their cards. They turned in, mostly in pennies, \$16.27, nearly double the collection last year. The Dallas Avenue church is proud of her Sunday-school. We are looking forward with a great deal of eagerness to the coming of our new pastor, brother W. W. Harris, of Elyton. This is a big field for him to labor in. Huntsville is growing substantially in every direction, and we must keep pace with her growth.—Tell the brethren we expect the Baptist State Convention to meet with us next year.

J. H. Creighton, Whatley: We have had a protracted meeting and constituted a Baptist church at Clarksville. On the second Sunday in October Bro. S. A. Adams commenced a protracted meeting at that place, and was assisted by Bro. Whatley and the writer. On Wednesday morning Bro. Adams baptized six young people. After the baptizing we organized a regular Missionary Baptist church with thirteen constituent members. Although the meeting was interrupted on account of the death of one of Bro. A's Grove Hill members, the interest did not at all abate.—Clarksville was once the county seat of Clarke county. There never was a Baptist church at the place before. And this work is due to the faithful work and zeal of a few earnest christian women. About two months ago the neighbors met to clean off the grave yard, when the subject of building a church was introduced, and seventy-five dollars was raised on the ground, and now they have a very neat frame building 28 by 48 feet complete, except ceiling and painting, which they expect to do soon. They also organized a Sunday-school. Though small and not financially strong, I think they will build up a good church there.

A GOOD SUGGESTION.—A brother suggests that thirty churches might be found which would each promise to support a young preacher at Howard College and pay by the month. He proposes that his church shall be one of the number. I would be glad to hear of others who would enter into this agreement. W. B. C.

Brethren, please do not forget us now. The year's work will close about one week after you read this. Let good collections be taken next Sunday in all the Sunday-schools and churches and forwarded promptly. W. B. C.

BAPTIST STATE CONVENTION.

Delegates Take Notice.

The Annual State Convention will be held at Selma on Nov. 13 to 16th. Delegates must communicate with F. M. Stillwell, Chairman of Committee on entertainment, prior to Nov. 5th, in order that accommodation may be provided for them. If you prefer to go to hotel the rates will be \$2 double (more than one person in a room) and \$2.50 single per day at Hotel Albert, and \$1.25 double and \$1.50 single per day at the Southern Hotel, at delegate's expense.

A Very Serious Question.

Have the associations or the executive committees of associations the right to change the direction of funds sent by the hands of the delegates and designated by the churches? For instance: If a church sends money for state, home, or foreign missions, has the association the right to pay part of it for minutes, for the clerk's fee, or any other purpose? This question is frequently asked me. In reply I want to say: Nothing on earth will shake the confidence of the contributors and break down the spirit of giving so quickly as the diversion of funds from the objects to which they are given. The associations, executive committees and treasurers should be scrupulously exact about this. W. B. C.

For the Alabama Baptist.

Appointments in Unity Association.

Harmony, November 2nd and 3rd. Bethesda, November 4th, 11 a. m. Evergreen, November 5th, 11 a. m. Autaugaville, November 6th, 8 p. m. Big Springs, November 9th and 10th. Bethel, November 11th, 11 a. m. Alpine, November 12th, 11 a. m. Mt. Carmel, November 13th, 11 a. m. Chestnut Hill, November 14th, 11 a. m. Valley Creek, November 15th, 11 a. m. Fellowship, November 16th and 17th.

J. W. CABANISS, Association Missionary.

A Good Motion.

Last Sunday, at Orrville, when the treasurer of the Sunday-school announced the amount in the treasury, Bro. B. F. Ellis, one of the best men in the state, and a friend to every interest of the denomination, said: "I move that ten dollars of the amount be given to state missions," and the motion was instantly carried.

What is the use to keep money in the treasury of any of our churches or schools or societies? Let the motion be made and the money go at once into the hands of the dependent and suffering missionaries. W. B. C.

For the Alabama Baptist.

That Call for a Southern B. Y. P. U.

I have been asked how I stand with reference to the call for a Southern B. Y. P. U. I object to it for several reasons. 1. The Southern Baptist Convention ought not to be made to carry other movements, since each one of them will detract from the interest and energy now so sorely needed to be devoted to its own affairs. It is well known that those attending its meetings have only a limited time and energy for its enterprises; and already there is serious complaint that brethren do not stay to finish its work, or, if they do, their interest wanes to the detriment of the enterprises coming up toward the close of its session. Suppose, now, the temperance and B. Y. P. U. and other great and good denominational movements consume a portion of the already insufficient energy and time of those attending, our missionary work will be obliged to suffer.

2. This call is irregular, and a serious violation of every standard of denominational comity, and an affront to the B. Y. P. U. A., which has many friends and adherents in the South; and therefore needs to be resented in the interest of good order and courteous dealing in our denominational relations. It is high-handed presumption and gratuitous officiousness for the Georgia B. Y. P. U. to come into Alabama and select brethren, who, as its servants, call a convention to institute a society affecting the B. Y. P. U. of this state, without consulting the Alabama B. Y. P. U. It would be no greater breach of comity for the Alabama Baptist State Convention to appoint brethren in Georgia to call its churches to meet and organize another Southern Baptist Convention, without consulting the Georgia State Convention. In ignoring our State B. Y. P. U., and appealing unceremoniously over its head to the Unions in the state, the Georgia brethren have introduced a precedent which will utterly destroy our denominational order, if at any time in the future a few disgruntled brethren should wish to follow it. Now, add to this the further fact, that this ignoring of our constituted leaders is an affront

It is possible to place the State Board of Missions in a position to declare itself out of debt at the Convention, if liberal collections are taken next Sunday. Will the pastors try? How happy we would all feel if an end so desirable could be attained! Let all come up to the help of the Lord in this emergency.

I hope treasurers of associations will forward funds promptly. W. B. C.

For the Alabama Baptist.

From Mexico.

The fourth annual session of the Mexican mission has just been held in Saltillo. There was an unusually full attendance, and much good work was done in the three days of hard work. Nearly two hundred were reported from the different fields, and hopefulness waxed into enthusiasm. It was delightful to have with us Dr. Willingham, secretary of the Foreign board. The Mexican missionaries would hesitate before attempting to express their feelings towards our splendid secretary. Substantives in this case serve better than adjectives, and that we all feel that we have in him father, brother and friend, about states the case. God aided him on Sunday, Sept. 29, afternoon when he preached for us on the power, and nobility, and beauty of Christian patience. Few oases in life will be so fair to look back upon, so precious and fragrant as that short Sabbath hour.

The meetings were held in the spacious drawing room of the Madero Institute. President Rudd and wife, assisted by their brilliant associates, Misses Hayes, Barton and McDavid, entertained with old Virginia hospitality; and prayer and praise, mingled with reminiscence, philosophy, experiences and repartee, made the days and nights pass all too swift.

This school, our Mexican Judson, has recently enjoyed special spiritual blessings. A Radio Morales, one of the oldest Mexican ministers, and pastor of the Presbyterian church in the city of Mexico, was conducting meetings in Saltillo. One of the gracious results of his preaching was the conversion of some eighteen or twenty of the young lady pupils. The object of this note is not only to mention, in gratitude, this gracious visitation of Providence, but also and especially to commend these young sisters to the prayers of the Alabama saints. Many of them come from homes where indifference or fanaticism holds the scepter, and some among them will have to suffer for and with Christ in such a way that they will need special strength. We trust and pray that the fire lighted in their hearts may carry to many new homes the warmth of redeeming love.

All Mexico is agog over the coronation of the Virgin of Guadalupe.

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A Note and a Query.

I receive the ALABAMA BAPTIST regularly and am much comforted with the able communications of the different brethren. Write on, brethren, as good stewards, and may God help you to be faithful, to walk, speak, and act as in his sight, speaking the whole truth, concealing nothing, not adding to it, aiming at the glory of God and the good of immortal souls. Remember the Lord's own words, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man that built his house upon a rock, and the rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell not, for it was founded upon a rock."

Will brother S. O. Y. Ray, or some one of the brethren, give through the ALABAMA BAPTIST his views of one's justification to salvation before God—whether it is by the law, or by a mixture of both the law and the gospel? and if in part by the law, whether one is profited by the righteousness of the law, and one would be receiving the spirit through the works of the law, binding one to fulfil the whole law. Again, if justification is in any way connected with the law, whether that would make the salvation of man originate in himself, or is divided between God and the creature? and whether that is teaching the doctrine of the Universal Fatherhood of God, and universal redemption. R. A. WARE, Rutherford.

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For the Alabama Baptist.

From Mexico.

The fourth annual session of the Mexican mission has just been held in Saltillo. There was an unusually full attendance, and much good work was done in the three days of hard work. Nearly two hundred were reported from the different fields, and hopefulness waxed into enthusiasm. It was delightful to have with us Dr. Willingham, secretary of the Foreign board. The Mexican missionaries would hesitate before attempting to express their feelings towards our splendid secretary. Substantives in this case serve better than adjectives, and that we all feel that we have in him father, brother and friend, about states the case. God aided him on Sunday, Sept. 29, afternoon when he preached for us on the power, and nobility, and beauty of Christian patience. Few oases in life will be so fair to look back upon, so precious and fragrant as that short Sabbath hour.

The meetings were held in the spacious drawing room of the Madero Institute. President Rudd and wife, assisted by their brilliant associates, Misses Hayes, Barton and McDavid, entertained with old Virginia hospitality; and prayer and praise, mingled with reminiscence, philosophy, experiences and repartee, made the days and nights pass all too swift.

This school, our Mexican Judson, has recently enjoyed special spiritual blessings. A Radio Morales, one of the oldest Mexican ministers, and pastor of the Presbyterian church in the city of Mexico, was conducting meetings in Saltillo. One of the gracious results of his preaching was the conversion of some eighteen or twenty of the young lady pupils. The object of this note is not only to mention, in gratitude, this gracious visitation of Providence, but also and especially to commend these young sisters to the prayers of the Alabama saints. Many of them come from homes where indifference or fanaticism holds the scepter, and some among them will have to suffer for and with Christ in such a way that they will need special strength. We trust and pray that the fire lighted in their hearts may carry to many new homes the warmth of redeeming love.

All Mexico is agog over the coronation of the Virgin of Guadalupe.

It is possible to place the State Board of Missions in a position to declare itself out of debt at the Convention, if liberal collections are taken next Sunday. Will the pastors try? How happy we would all feel if an end so desirable could be attained! Let all come up to the help of the Lord in this emergency.

I hope treasurers of associations will forward funds promptly. W. B. C.

For the Alabama Baptist.

A Note and a Query.

I receive the ALABAMA BAPTIST regularly and am much comforted with the able communications of the different brethren. Write on, brethren, as good stewards, and may God help you to be faithful, to walk, speak, and act as in his sight, speaking the whole truth, concealing nothing, not adding to it, aiming at the glory of God and the good of immortal souls. Remember the Lord's own words, "Whosoever heareth these say

Alabama Baptist. MONTGOMERY, OCTOBER 17, 1895. Meeting of the State Board of Missions.

Will take place at First Baptist church, Montgomery, on Monday, Nov. 17th, at 11 o'clock a. m. Each member should be present if possible.

Remember that the ALABAMA BAPTIST is prepared to print your minutes. Write for prices now.

WE can supply blanks for church letter to the association. Three for five cents, or twenty cents per dozen.

Cheap - Printing! Minute and Brief Work from 50c to \$1.25 per page.

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Atlanta Exposition. One of the greatest fairs ever known to America.

THE BEST PLACE To have your shoes made to fit the foot is at FRED JANSEN'S.

SEND YOUR JOB PRINTING TO THE ALABAMA BAPTIST.

The Atlanta Exposition WILL BE HELD SEPT. 18 TO DEC. 31, 1895.

Queen and Crescent Route. And its connections to Atlanta, together with low railroad rates, will enable the people to make a delightful trip at but small expense.

Forty Years in China. By Rev. R. H. GRAVES, D. D.

MAKE YOURSELF STRONG. If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds.

AFFLICTED FOR YEARS. Mr. R. B. Goodman, Marietta, Ga., says: "I was troubled with rheumatism, which the doctors called sciatica, for a number of years, declining with everything I could hear of, without benefit."

A Generous Offer—\$200 in Gold Given. R. H. Woodward Company, Baltimore, Md., are making a very generous offer of \$200 to anyone who will sell within three months 200 copies of "Talks to Children about Jesus."

Birmingham Conference. Elyton—Pastor Harris preached his farewell sermon at 11 o'clock to a large congregation.

Central Committee. PRAYER CARD—OCTOBER. Indians—"We have waited for him and he will save us."

Montgomery Churches. First Church—For the first time in many months there were more teachers in the Sunday School than there were classes.

FOR OVER FIFTY YEARS Mrs. Winslow's Soothing Syrup has been used for children teething.

The Atlanta Exposition. On ground traversed by rifle pits, over which Sherman threw the first shell into Atlanta a year ago.

HEISKELL'S OINTMENT. Price 60c a box. It will cure all skin diseases.

Forty Years in China. The book has been most favorably received by the Religious and Secular Press of the entire country.

HEISKELL'S SOAP. It will cure all skin diseases.

Forty Years in China. WE WILL GIVE \$200.00 to anyone selling 200 copies in three months.

destinely into the very heart of the best society. People everywhere would laugh at Selma were she to declare by an ordinance that the Alabama river should be forever dry from Selma to Mobile.

Forest is a milling town situated on the L. & N. railroad six miles south of Greenville. Flowers & Peagler own a large first-class lumber mill there.

On the evening of the 3d, at the residence of the bride's father, in Dadeville, Dr. M. J. Banks and Miss Elrad Burroughs, Rev. John P. Shaffer officiating.

On September 22d Sister Camilla Holloway Johnson passed peacefully away. She expressed herself as being ready for the Master's call.

Resolved, That we bow in humble submission to the will of him who doeth all things well.

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rent year, but want a copy of this Bible, send three dollars and twenty-five cents to J. B. Collier, Montgomery, and the book will be sent you by mail.

An interesting course of study is now in progress at the Moody Bible Institute, Chicago, conducted by Dr. A. T. Pierson.

Only well authenticated facts are asked for by Mr. Sankey, whose address is 148 South Oxford Street, Brooklyn, N. Y.

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Died, near Kempville, Monroe county, Ala., Sept. 28, 1895, Mrs. Elizabeth A. Wiggins, widow of Bro. Thomas Wiggins, long since gone to his reward.

Where Jesus reigns and all is love. W. A. LOCKE.

Nerves. They are Good Servants. Poor Masters. Pure Rich Blood.

Hood's Sarsaparilla. The One True Blood Purifier. Hood's Pills.

CONSUMPTION. To the Editor—Please inform your readers that I have a positive remedy for this disease.

NO LIKE OTHERS. There is a difference between medicine and medicine.

ROYAL GERMETUER. It does not taste like a medicine. It is as pleasant to take as lemonade.

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E. E. FORBES SELLS KNABE, CONOVER, BEHR BROS., SCHUBERT, KINGSBURY, DOLL, PIANOS, CHICAGO COTTAGE, and FARRAND and VOTEY ORGANS.

PLANT SYSTEM TIME TABLE. EFFECTIVE SEPTEMBER 15, 1895.

THAT + TIRED + FEELING. Washed by washing a has been covered by the CHAMPION WASHING MACHINE.

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