

# ALABAMA BAPTIST.

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SPEAKING THE TRUTH IN LOVE.

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## ALABAMA BAPTIST.

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a wide circulation in Alabama among the  
100,000 white Baptists.

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ery, Ala., as second class mail matter.

**CLIPPINGS FROM HERE AND THERE.**

During the last twenty-five years  
the number of college students in  
the country in proportion to population  
has increased over 100 per cent.

We heard an excited and vehe-  
ment speaker declare, the other  
day, that he knew there were al-  
ways "sore-heads ready to kick."  
—The Standard, Chicago.

Our Foreign Board has appointed  
Rev. John Lowe a missionary to  
China, and Rev. W. H. Clarke to  
Japan. The latter will be sup-  
ported by the First Baptist church  
of Atlanta.

The true way to be humble is not  
to stoop till you are smaller than  
yourself, but to stand at your full  
height against some higher power  
than shall shake you when the great-  
ness of your greatest greatness is—  
Phillips Brooks.

When religion displays itself in  
business, as well as in belief, at the  
caucus as well as at the church, at  
the polls as well as at the prayer-  
meeting, in society, as well as in  
synods, then the unsaved will ac-  
knowledge its genuineness.

The Biblical Recorder of North  
Carolina expresses its opinion thus:  
"Why any political party that as-  
sumes to exist in the interest of in-  
telligent government should hesi-  
tate to declare itself opposed to the  
illiterate ballot, we can not under-  
stand."

Kind words produce their own  
image in men's souls, and a beauti-  
ful image it is. They soothe and  
comfort the hearer. They shame  
him out of his unkind feelings.  
We have not yet begun to use them  
in such abundance as they ought to  
be used.—Pascal.

There is no more enviable condi-  
tion than that of him who has made  
the pressure of adverse things the  
means of a deep faith. There is no  
good so great as that which the  
soul has itself wrought and secured  
through its overcoming faith.—J.  
F. W. Ware.

The prayer meeting has been  
called the thermometer of the  
church. It shows how much of  
spiritual interest there is among  
the membership. A dull prayer  
meeting means zero spirituality. A  
live prayer meeting calls for all the  
Master's work.

The 29,000 German Baptists of  
this country gave last year \$62,000  
for missions. This is \$2.13 per  
member, just five times what the  
American Baptists have given per  
capita. But the little band of Mo-  
ravians have done much better than  
that, giving an average of \$1.11 per  
member. The fact is, the Chris-  
tians have played at mission giving.  
Most Christians spend more money  
for sugar for their tea and coffee  
than they do for missions.—Baptist Argus.

The Chinese Consul at San Fran-  
cisco says that he thinks the cause  
of the recent disturbances in China  
is the religion of the missionaries.  
There may be some truth in this.  
While there may not be so very  
many who have been saved in com-  
parison with the great mass of the  
population, yet the leaven of the  
gospel influence is beginning to be  
felt far and wide through that  
mighty empire. It signals the  
death struggle of the hoary super-  
stitions and philosophies of the Orient.  
It is simply the struggle be-  
tween a living faith and a dead re-  
ligion.—Baptist Argus.

## Present Feeling in the South

Toward the Federal Union and  
the People of the North.

Address delivered by Rev. J. B. Haw-  
thorne, D. D., of Nashville, Tenn., be-  
fore the Boston Baptist Social Union,  
October 19, 1898.

Mr. President,

Ladies and Gentlemen:

The pleasure I experience this  
evening in partaking of your hospi-  
tality, and in being permitted to  
speak to this gathering of repre-  
sentative Christian men and women in  
the old historic city of Boston, is  
the realization of a long cherished  
dream. To the old Jews, Jerusa-  
lem was the typical city, and the  
spot of earth nearest heaven, but to  
the modern American, Boston is  
perhaps the ideal metropolis, the  
habitation of the saints par excel-  
lence, and the truest earthly type of  
the general assembly of spirits of  
just men made perfect.

Though I first saw the light of  
day beneath Southern skies, and  
was brought up in a school of poli-  
tics that looked with suspicion upon  
every movement and idea which  
emanated from this latitude, I can-  
not remember the time when I did  
not recognize and appreciate the  
energy, the thrift, the culture, the  
patriotism, the courage, and the  
finishing moral integrity of the  
men and women of New England.

While I do not attach as much  
importance to heredity as some men  
are wont to do, I firmly believe that  
the physical, intellectual and moral  
qualities descend in some degree  
from sire to son. I am sure that  
one secret of the greatness of the  
present generation of this old com-  
monwealth of Massachusetts is to  
be found in the greatness of its an-  
cestry. I agree with a distinguished  
writer who says that "much of your  
mental and moral capital is treasure  
which your forefathers invested."

The genius and virtues of your  
grandfathers were put out at com-  
pound interest. Ye are the fruits  
of their wisdom. You cannot sepa-  
rate the greatness of the Amazon,  
the Nile and the Mississippi from  
their initial lakes and springs.  
Neither can you separate your pre-  
sent greatness from the spirit and  
virtues of your Pilgrim sires.

One of our poets pictures Amer-  
ica as she stood before the first foot-  
prints of civilization were made  
upon her savage shore. He repre-  
sents her as lifting her eyes to heav-  
en and fervently beseeching God for  
the gifts which she most coveted  
and needed:

"Bring me men to match my mountains;  
Men with empires in their brains;  
And new arts in their brains."

That prayer was answered at  
Jamestown and Plymouth Rock.  
It was answered when the first  
band of Anglo-Saxon exiles moored  
their bark on the wild New Eng-  
land shores.

The massive oaks and granite  
rocks of New-England hills were  
typical of the iron will and unyield-  
ing courage of those stalwart men  
whom God sent from the mother  
land to lay broad and deep the ever-  
lasting foundations of New Eng-  
land's greatness. On our country's  
map those pilgrim fathers are "the  
foothills that slope upward toward  
the mountain-minded men" of a  
later generation. Their daring en-  
terprise, sagacity, and love of free-  
dom, truth, and God, were the an-  
cestral forces that combined to  
make of their descendants such men  
as the Adamses, the Websters, the  
Everetts, the Choates, the Sumners,  
the Hawthornes, the Philippses, the  
Bechers, the Emersons, and the  
Longfells.

The most graceful and pleasing  
feature of this occasion is the pres-  
ence of these representatives of  
New England's womanhood. There  
man, except a splendid woman.  
Such a woman is a wayside sacra-  
ment, a hand-writing of God, a  
window opening toward a world of  
cherubim.

In fighting the battles of truth  
and righteousness, there has scarce-  
ly been a day when blessed inspira-  
tions have not come to me from the  
words and deeds of New England  
women. While I have not agreed  
with them on all questions, and  
have criticized with some degree of  
severity some of their utterances  
and movements, I have applauded  
their heroic struggles for a more  
perfect emancipation of their sex.  
I have loved and honored them for  
what they have done in uprooting  
certain gigantic evils that have  
threatened the very existence of our  
republic, and all that is most pre-  
cious and sacred in American civil-  
ization. They have been the van-  
guard of a sacramental chivalry  
that is destined to blot an era of  
oppression out and lead a glorious  
freedom in.

An old German proverb says that  
"every hair of a woman's head  
draws like a ball rope." But ball  
ropes are like cobwebs in compar-  
ison with the cable of energy and  
determination with which the godly  
women of this country are drawing  
the white car of the temperance re-  
formation. If they do not draw  
some of their ease-loving, timid  
and compromising husbands and  
brothers from the fence, it will be  
because there is not substance  
enough in them to make a fasten-  
ing for the rope.

I would not commit myself to  
that extravagance of speech which

declares that "a woman's purpose  
is the will of God;" but I will say,  
and with all the emphasis that can  
be put into words, that the white-  
banned legions of American wom-  
en who are crusading out of exis-  
tence certain conspicuous evils in  
American society and government,  
are the Lord's anointed. The execu-  
tion of their purposes would put the  
brand of Ishmaelite and outlaw upon  
every gambler and liquor seller,  
and abolish forever their crime-  
breeding vocations. It would an-  
nihilate professional harlotry. It  
would purge party politics of its  
manifold abominations, and so lib-  
erate suffrage from the clutches of  
organized knavery that the ballot  
would again "execute a freeman's  
will as lightning does the will of  
God."

Oh, time, roll on thy chariot  
wheels, and hasten the day when  
the noble women who have conse-  
crated themselves to these lofty pur-  
poses shall witness the consumma-  
tion of their work, and everywhere  
read the air of this continent with  
their shouts and songs of victory!

Mr. President, you have invited  
me, a Southern man, to speak for  
the South. If you wish me to ex-  
press the feeling of the people of  
that section towards the Federal  
Union, I can with the utmost sin-  
cerity and truthfulness say that it  
is not only one of absolute loyalty,  
but of deep and ardent affection.

In 1876, when the South had  
only partially recovered from the  
cruel wounds of war, and from the  
confusion and irritation incident to  
reconstruction methods and mea-  
sures, Benjamin Hill, of Georgia,  
gave utterance in a public address  
to this sentiment: "Men of the  
South, let us raise high the flag of  
our fathers. Let Southern breezes  
kiss it; let Southern skies reflect it;  
Southern patriots will love it;  
Southern sons will defend it;  
Southern heroes will die for it."

If the feeling expressed in this  
patriotic language was not shared  
by every Southern man and woman  
in 1876, I am confident that it is  
the universal sentiment of the South  
in 1898.

"Flag of our fathers, wave on!  
Wave over freemen! Wave over  
a union of equals! Wave over a  
land of law and liberty and brother-  
hood! Wave forever!" Mr.  
President, I trust that not a man  
among you will discredit my words  
when I say that the sun in heaven  
does not shine upon any spot of  
Southern soil where this sentiment  
is not greeted with rapturous ap-  
plause.

The people of this country will  
never forget the day when another  
child of genius, that almost peerless  
prodigy, that illustrious journalist,  
patriot, and philanthropist, Henry  
W. Grady, stood before representa-  
tive men of New England on an  
occasion not unlike the present, and  
pleaded for the restoration of brotherly  
confidence and affection with a  
fervor and eloquence that seemed  
to open a new trumpet-voice on the  
grand organ of human passion.

That speech was a bugle call to  
the American people to get rid of  
their sectional animosities, preju-  
dices and suspicions, to come to-  
gether in the spirit of mutual re-  
spect and confidence, and have not  
only an external federation of  
States, but a forever-enduring union  
of hearts and hands.

That call was the final message  
of a Christian patriot as he stood  
on the very border of the closely-  
curtained world, and almost heard  
the breathings of disembodied spir-  
its within the veil. Doubtless you  
recall the fact that Henry Grady  
left that banquet hall flushed with  
fever, and that only a week later  
his great heart was still and his elo-  
quent voice hushed in death. He  
died literally loving his nation into  
peace.

The vision of restored harmony  
and fraternity which floated before  
the soul of the great Georgian, in  
that hour of patriotic zeal and men-  
tal illumination, is, thank God, no  
longer a vision, but a blessed reality.

The snows that fall from heaven,  
and crown our mountain peaks with  
resplendent beauty are not purer  
than the affection which Americans  
everywhere cherish for their great  
system of free, constitutional gov-  
ernment. The breezes laden with  
the rich perfume of our Southern  
orange groves, are not sweeter than  
the fellowship which once disovered  
the people of this once disovered  
country in the embrace of a true  
and everlasting American brother-  
hood.

My country, what a favored lot  
is thine! The love of all thy sons  
encompass thee; the love of all thy  
daughters cherish thee; and in all  
thy countless sanctuaries thy faith-  
ful people hold thee up to God.

That sacred, emblematic flag,  
With its red for love,  
And its blue for the hope  
That our fathers ask  
Of a larger liberty—

that flag, upheld by the brave  
hearts and stalwart arms of seven-  
ty millions of American freemen,  
will command the respect and ad-  
miration of all nations. It will  
make tyrants tremble, and their fer-  
tered subjects look and look for the  
day when, in every land beneath  
the sun, there shall be "a govern-  
ment of the people, by the people,  
and for the people."

Mr. President, nothing is more

despicable than the demagogue.  
Nothing is more pusillanimous and  
contemptible than the time-server  
—the man who is ever ready to  
change either his religious or poli-  
tical principles to win the smiles  
and favors of a community. If  
there is a taint of insincerity or self-  
seeking in what I have said or may  
yet say upon this occasion, I merit  
nothing but your reprobation and  
 scorn. I see some things now as I  
did not see them thirty years ago.  
I make this confession now to please  
you, but to satisfy my conscience.

The man who is too proud to  
confess an error and too hostile to  
forbear a wrong and obstinate pol-  
icy, is a fool and a coward. Ac-  
cording to the school of ethics in  
which I have been trained, it is  
perfectly compatible with every  
element of true manhood to re-  
nounce a wrong conception, and to  
practice wisdom learned from expe-  
rience. Speaking for the people  
of the South, I am sure that I do  
them no injustice and cause them  
no embarrassment when I say that  
they have had their delusions.

They have been the victims of radical  
errors. They are now con-  
scious of their mistakes, and they  
have the manliness to confess them.

"From the organization of our Fed-  
eral government to the close of the  
bloody war which resulted in the  
downfall of slavery, the people of  
the South believed that their sec-  
tion was divinely predestinated to  
be only an agricultural country, and  
that only ignorant slave labor could  
render profitable their agricultural  
pursuits."

The first effect of this delusion  
was the restriction of the only labor  
we had to the simplest and most  
primitive methods of accom-  
plishing its task. We seemed to  
be utterly blind to the fact that all  
labor can be improved and made  
more fruitful by intelligence, and  
by investing it with some degree of  
social respectability. By legisla-  
tive enactments which doomed our  
labor to ignorance, and fixed upon  
the laborer the stigma of social de-  
gradation, we generated and estab-  
lished a sentiment that made idlers  
and profligates of a large element  
of Southern society.

This sentiment kept out of the  
South educated mechanics and arti-  
sans, because such intelligent and  
skilled laborers would not occupy a  
social position midway between  
master and slave.

The poorest white men and white  
women avoided, as far as possible,  
all manual employment, that they  
might escape the odium which

was attached to it. The negroes them-  
selves applied the lash of social ostracism to  
white men who were compelled by  
the necessities of their condition, to  
resort to manual toil. Again and  
again I have heard them speak in  
terms of utter contempt about the  
"poor white trash" of the neigh-  
borhood.

Dominated by these false concep-  
tions and sentiments, the Southern  
people, while other nations and  
other sections of their own country  
were getting rich and powerful by  
educated labor, defended and main-  
tained a system the fruits of which  
were ruinously evil.

With our ignorant and degraded  
labor we exhausted the soil on mil-  
lions of acres of land. Thousands  
of originally fertile plantations  
were utterly abandoned, because  
they had ceased to be productive.

This system of labor prevented  
any multiplication or diversity of  
industries. God gave the South  
every element of wealth and pro-  
gress. He filled the bowels of our  
mountains with coal, iron, marble,  
and minerals of every kind. He  
gave to almost every Southern  
State and neighborhood exhaust-  
less supplies of water power. He  
dotted the whole Southern seaboard  
with convenient and magnificent  
harbors. But, under the dispensa-  
tion of the slaveholders, all these  
native elements of strength and pro-  
gress were untouched, because the  
only labor the country was ignor-  
ant, degraded, and unskillful.

Mr. President, I am Southern to  
the core. There is very much in  
the spirit, character, and achieve-  
ments of the Southern people of  
which I am justly and sincerely  
proud. With every drop of my  
Southern blood I will resent any  
indignity to Southern honor and  
manhood. But I will not permit  
my Southern pride to keep back  
my honest conviction of my heart.  
Simple fealty to truth and con-  
science compels me to say that no  
greater blessings have ever come to  
the people of my section than those  
which followed the defeat of seces-  
sion and the downfall of slavery.

Whether the men who followed the  
victorious flag of the Union did or  
did not contemplate such a result,  
the truth is that the triumph which  
they achieved brought to the white  
race of the South a deliverance im-  
measurably greater than that which  
came to the enslaved negroes.

If, then, I was asked, as a South-  
ern man, to say why the South has  
so soon recovered from the wounds  
of the war, forgiven the enemies  
she faced in the dreadful arena of  
battle, and rallied with such uni-  
formity and zeal to the support of  
the Federal Union and flag, I would  
unhesitatingly declare that one ex-  
planation of it is, that the Southern  
people have discovered by happy  
experience that the soldiers of the  
North, whether intentionally or

unintentionally, were their bene-  
factors, and that the preservation  
of the Union and the abolition of  
slavery were the salvation of the  
South.

If I was asked to name another  
cause which has contributed to the  
reconciliation of the South and  
North, I would say it is the  
adoption by the people of the North  
of that principle of conduct so elo-  
quently commended by Richard  
Cass, when he said: "Never  
assume that the motives of the men  
opposite you, in policy or argu-  
ment, are one whit less pure and  
interested than your own."

If any fact is absolutely and ex-  
clusively established, it is that  
the Southern people were honest in  
their interpretations of the Federal  
constitution, and in their conten-  
tion for the doctrine of state sov-  
ereignty. They believed as pro-  
foundly as men ever believe, that  
nothing, anything, that their rights  
had been invaded, and that their  
honors were just.

The people of the North have  
the wisdom to see and the cour-  
age to confess and apologize for  
the sincerity and chivalry of the  
South. A people so noble  
could not fall to regain the confi-  
dence and affection of a foe so hon-  
ored and brave.

I was asked to name still an-  
other cause that has helped to oblit-  
erate sectional feeling from the  
South. I would answer: It was  
the conduct of the wise and great-  
hearted President of our American  
Republic in committing to the  
hands of such Confederate heroes  
as Wheeler and Lee the leadership  
of our American soldiers and the honor  
of the American flag.

The name of William McKinley  
is forever embalmed and enshrined  
in the hearts of Southern men and  
women. They may disagree with  
him about some of the political the-  
ories and measures to which he is  
committed, but they will never  
cease to honor and love him as one  
of the purest and greatest of Amer-  
ican statesmen.

The Southern people recognize  
the fact that the conquest of Cuba,  
Puerto Rico, and the Philippines  
marks the birth of a new and pecu-  
liar era in the history of our gov-  
ernment. They know that the stu-  
pendous problems which now con-  
front our chief magistrate would  
be the wisest statesmanship of the  
world, but they abide in the belief  
that William McKinley is equal to  
the task.

Other influences have contributed  
to the strengthening of the Union.  
The influences have helped to  
open the hearts of her people to all  
to love and follow the flag of our  
country. There is rising before us  
the vision of "Greater America."  
The recent success of our army and  
navy, in quickly vanquishing a for-  
midable foe and in liberating mil-  
lions of people from the yoke of  
slavery, has given to the South, as  
well as to the North, a new and  
grand conception of the mission  
and possibilities of our great re-  
public.

Call it imperialism, if you will.  
Call it a repetition of Napoleonic  
ambition and greed, if you choose.  
But the fact stands before us as  
clear as the unclouded sun, that our  
country has passed the threshold of  
a new era—an era in which her  
career will be marked by a right-  
eous and neighborly concern for the  
welfare of other nations and peo-  
ples.

If I know anything, it is that the  
desire and hope of the average  
American today are, that, follow-  
ing the vision of destiny which  
seems to be going before her, and  
joining hands with her great lib-  
erty-loving and progressive Anglo-  
Saxon mother, our country will  
henceforth extend the benediction  
of her beneficent influence and  
power, until all despotisms are de-  
molished, all governments democra-  
tized, and the wide world is free.

In loving, struggling and sacrific-  
ing for a country to which God has  
given a mission so sublime, the  
sons of the South will prove them-  
selves worthy of the admiration,  
the confidence and the comradeship  
of the sons of the North.

Of course, except me to say  
nothing of the spirit, condition  
and prospects of our Southern re-  
ligious organizations. I am a South-  
ern Baptist, and can speak only for  
Southern Baptists. Speaking for  
them, I desire to say that the South-  
ern Baptist Convention is not per-  
petuated in the spirit of sectional  
animosity and strife. That con-  
tentional or political grounds. It is  
preserved only because the convic-  
tion is deep in the minds of South-  
ern Baptists that its existence is  
needed for their development and  
growth. In all denominational  
work we are not only in close fel-  
lowship, but in active co-operation  
with our brethren of the North.

What you have done and are still  
doing for the intellectual and religious  
improvement of the negroes of the  
South, meets our hearty approval.  
Henceforth this work will have sub-  
stantial support from our churches.

The history of Southern Baptists  
during the last half century shows  
them to be worthy of the esteem  
and fellowship of their brethren in  
all other sections of the globe. Not  
all of them are as pure in faith and  
holy in life as they might be. Some  
are extremists; a few are fanatics.

Stattered amid the hills and hol-  
lows there are communities of them  
almost as blindly wedded to sacra-  
mentalism and traditionalism as the  
misguided victims of Roman priest-  
craft. They put the Baptist brand  
upon almost everything that has been  
dipped since the days of John the  
Baptist. They pretend to trace a  
succession of orderly Baptist  
churches from modern Louisville  
churches to modern Jerusalem.  
They would decapitate without benefit of clergy,  
every antagonist of their "suc-  
cession" dogma.

But I am proud and happy to be  
able to say that four fifths of the  
constituency of the Southern Baptist  
Convention are not chargeable  
with such narrowness and intoler-  
ance. They stand, not upon tradi-  
tion, but upon the living word of  
the living God. Their slogan is,  
"The Bible, and the Bible alone,"  
our rule of faith and practice."

Their fellowship is for all who love  
our Lord Jesus Christ in truth and  
sincerity. In natural gifts, intelli-  
gence, purity of life, and consecra-  
tion to their work, their ministry is  
not inferior to that of any other  
division of the Lord's host.

Mr. President, the Baptists of  
this country are rich in the heritage  
of great names and great lives  
which illumine the pages of their  
history. The Waylands, the Jud-  
sons, the Cones, the Ides, the Arm-  
strongs, the Willameses, the Gor-  
dons, the Fullers, the Farnams, the  
Howells, the Manlys, the Poindex-  
ters, the Boyces, and the Broaduses  
made their everlasting imprint upon  
our denominational life. Now that  
they have been gathered to their  
fathers, they make the mountains  
of their denominational scenery  
live again in lives made bet-  
ter by their lives. They live in  
calls to holy strife. "They live in  
thoughts sublime, that pierce our  
night like stars, and with their  
mild persistence urge on our search  
to vaster issues."

Brothers, let us make ourselves  
worthy successors of these noble  
men. Let us reproduce their vir-  
tues and duplicate their deeds. Let  
each one of us say:

"Be the sweet presence of a god diffused,  
In and diffused ever more intense.  
So shall we join the choir invisible  
Whose music is the gladness of the  
world."

For the Alabama Baptist.  
Composition of the Apostles.  
Churches.

An easy way of determining  
their make-up is in the following  
order:

In the church at Jerusalem, under  
Peter's preaching on the day of  
Pentecost: "They that gladly re-  
ceived his word were baptized; and  
the same day there were added  
unto them about three thousand  
souls." Of the Samaritans it is said,  
"When they believed Philip  
preaching the things concerning the  
kingdom of God, and the name of  
Jesus Christ, they were baptized,  
both men and women." Of Ly-  
dia, "A seller of purple, of the  
city of Thyatira," now at Philippi,  
"Whose heart the Lord opened,  
which she attended to the things  
which were spoken of Paul. And  
she was baptized, and her house-  
hold." Of this household, when  
Paul and Silas, released from  
prison, had baptized the jailer,  
"him and all his," "believing in  
God with all his house." They  
went out of prison, and entered  
into the house of Lydia; and when  
they had seen the brethren, they  
comforted them, and departed.

The household of Stephanus, whom  
Paul had baptized, added them-  
selves to the ministry of the saints,  
an office that could be performed  
only by adults, certainly not by in-  
fants. Many entire households be-  
lieving have been baptized togeth-  
er in one day. An examination of  
the connection of the passages I  
have cited will show I have not  
misconstructed them.

But if corroboration is necessary,  
it is found in the address of the  
Epistles, or the body of them. Paul  
to the Romans: "To all that be in  
Rome, beloved of God, called to be  
saints." To the Corinthians: "To  
them that are sanctified in Christ  
Jesus, called to be saints." "Unto  
the church of God which is at Cor-  
inth, with all the saints which are  
in an Achaia." To the Galatians:  
"Unto the churches of Galatia."

I marvel that ye are so soon re-  
moved from him that called you  
into the grace of Christ." To the  
Ephesians: "To the saints which  
are at Ephesus." To the Philip-  
pians: "To all the saints in Christ  
Jesus which are at Philippi, with  
the bishops and deacons." A plu-  
rality of bishops or elders (bishops  
and pastors are the same) is often  
mentioned, though by no means  
always. See addresses to the seven  
churches in Asia, Revelations, to  
the "angel" or minister of each  
church. Ruling elders, who were  
not all preachers, are understood  
by our Presbyterian brethren to be  
designated in the words 1 Tim.  
5:17: "Let the elders that rule  
well be counted worthy of double  
honor, especially they who labor  
in the word and doctrine," not  
other passage in the New Testa-  
ment intimates such thing, unless  
the frequent mention of a plurality  
of elders implies something of the  
sort. Dr. Dagg, and I believe  
Baptists generally, think the word  
"labor," in word and doctrine, em-

phatic, and that the passage means  
these specially laborious preachers  
are to be accounted worthy of  
double honor. As to a plurality of  
elders, many of our modern church-  
es, of large membership, find it  
necessary to have more than one,  
frequently several pastors, or as we  
commonly call them, assistant pas-  
tors. To the Colossians: "To the  
saints and faithful brethren in  
Christ which are at Colosse." To  
the Thessalonians: "Unto the  
church of the Thessalonians in God  
the Father and the Lord Jesus  
Christ." The Hebrews are  
thrice styled "brethren," once  
"holy brethren." As for the rest,  
if the printer will pardon so many  
quotation marks, see James, Peter,  
John and Jude, *passim* in the body  
of their epistles.

I do not propose to inform our  
preachers, or well-read laymen, as  
to easy methods, but to show our  
young members a direct route to  
some important facts, presuming  
that they wish to be ready to give  
a reason for our faith so far as it  
is clearly Biblical.

E. B. T.

For the Alabama Baptist.  
Our Work in Alabama.

Bro. Editor: I notice the follow-  
ing paragraph in a recent issue of  
the Argus:

"The board decided to suggest to  
the convention when convened, that  
for the furtherance of its work and  
to elicit, combine and direct the  
energies of the Baptists of the state  
and their institutions in the fuller  
execution of their undertakings,  
that it acquire a newspaper and  
operate the same as an agency in  
its evangelistic work as the organ  
of the convention for the religious,  
educational and social edification of  
the Baptists of the State."







## Alabama Baptist.

MONTGOMERY, Oct. 20, 1898.

### IMPORTANT NOTICE

#### School Teachers.

We will furnish at the following low prices the celebrated

### VALE

BLACK BOARD SLATING for producing a perfect black board on any surface.

1 gallon cans \$2.50  
1 gallon cans \$1.60  
1 gallon cans \$1.85  
1 gallon cans \$2.00  
T. L. MONTGOMERY, PAINT CO., Birmingham, Ala.

## ROCK HILL BUGGY

ROCK HILL BUGGY CO., Rock Hill, S.C.

### LOOK AT THIS!

Women agents wanted for a safe and reliable remedy for diseases peculiar to women. Send today 4 cents in stamps for particulars. ARE you interested? Cure yourself at home. Finest made elastic trusses. AMERICAN PATENT CO., Dept. 16, 2039 North 15th St., Philadelphia, Pa.

### FOR OVER FIFTY YEARS

Mrs. W. W. DOWD'S SOUTHERN SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

### PARKER'S HAIR BALM

For the Alabama Baptist Program

Of fifth Sunday meeting of Elgin association, to meet with Perdue church on Friday before the fifth Sunday in October.

Friday, 7:30 p. m.: Introductory sermon, Rev. Mr. Newberry.

Saturday, 9 a. m.: Devotional services, Rev. R. W. Brooks.

9:30: The causes of desecration of spiritual life in the membership of the churches. What remedy would you suggest? Rev. R. W. Brooks.

11 a. m.: Devotional services.

11:30 a. m.: Doctrinal sermon—What is the purpose, when the time of Bible passage? Rev. J. L. Bryars.

2 p. m.: Does the use of intoxicating liquors as a beverage weaken and destroy a church member's influence for good? Rev. R. W. Brooks.

2:15 p. m.: Does the use of intoxicating liquors as a beverage injure society? Rev. T. J. Fillingim.

3 p. m.: Does the use of intoxicating liquors as a beverage increase poverty and crime? W. W. Lowery.

3:45 p. m.: Does the use of intoxicating liquors as a beverage destroy the happiness of the home life? Rev. A. M. Lowery.

5 p. m.: If the use of intoxicating liquors as a beverage is wrong, what is the duty of Christians and Christian churches toward the evil? Rev. J. L. Bryars, D. M. Merritt, W. B. Thornly, Wiley Hall and others.

7:30 p. m.: An open mass meeting of the missionary committee.

Sunday, 9 a. m.: Mass Sunday school congress, with minute guns, conducted by Harry Patterson, Esq.

11 a. m.: Missionary sermon, by J. A. McAnally.

7:30 p. m.: Sermon, by Rev. R. W. Brooks.

J. L. BRYARS, A. M. LOWERY, JEAN VAN, Committee.

### \$100 Reward \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Catarrh Cure is the only positive cure known to the medical profession. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the cause of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHERRY & CO., Toledo, O.

Sold by Druggists, 75c.

### SCHOOLS AND TEACHERS.

McClendon's Teachers' Agency, Montgomery, Ala., supplies schools and colleges with efficient teachers, and aids in serving teachers in securing positions. No charges to schools. Correspondence solicited.

### HOW TO GET GOOD TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families free of charge. He also rents school property. Efficient teachers desiring information should write for circulars.

### Southern Baptist Theological Seminary

Session begins October 1.

303 matriculates. If help is needed to pay board, write to Rev. A. C. Dargatzis, Louisville, Ky. For catalog and other information, address Rev. W. H. Whitsett, Louisville, Ky.

There is a right chimney for every lamp. The Index gives you its Number.

Your dealer should have it.

Write Macdonald Pittsburgh Pa.

### Birmingham Churches.

Green Springs—Good congregation Sunday morning; text, Heb. 2:1. Song services at 2 p. m. by Bro. Parish. Good congregation at night; text, 1 Cor. 11:3. Both sermons by Pastor W. B. Earnest.

East Lake—Pastor W. A. Hobson preached at both hours. Morning theme, "Depending upon God." Ps. 127:1; subject at night, "Children playing in the market place." Matt. 11:16-19. Dr. J. S. Dill, of Richmond, Va., will assist the pastor in a meeting beginning next Sunday. Five additional ones last reported. Brethren, pray for the meeting.

Avondale—A fine congregation in the morning. Pastor preached on The Rejoicing Savior, Luke 10:21. At night he preached at North Birmingham, where he became a meeting. At night Bro. Kiley, of North Birmingham, preached an excellent sermon to the Avondale saints. A large congregation gave the young man a cordial welcome. A few hours before this he was ordained to the ministry by brethren A. C. Davidson and W. R. Ivey.

### The Fundamental Question.

A writer in the Baptist Courier, among other good things, has this to say, which we heartily commend:

"I believe in Sunday schools, in our great educational enterprises, in our growing young people's work, and in the triumphs of grace in heathen lands, but honestly, I believe that the institution established by Jesus Christ, the local church, which is the embodiment of his person, power and love, is the foundation for all other Christian work. Take away the foundation of a building, and the superstructure is bound to tumble. Cut off the loved churches in our home land, let them cease to flourish and, as sure as you live, in less than a decade, every missionary enterprise at home or abroad will sink into decay. Do you catch the drift of the argument? Without mincing words or disguising facts, I want to say that the foundation of all mission work in State Missions, had it not been for State Missions, our beloved denomination would never have attained to first place, and only as we continue to work along this line can we expect to hold our own. It is either to go forward or back. But there must be no backward movement. 'Speak unto the children of Israel, that they go forward.'"

For the Alabama Baptist Program

Of fifth Sunday meeting of Selma Association, to be held with Shiloh Church, Dallas County, Oct. 23 and 24.

Friday, 7:30 p. m.: Sermon, by Rev. F. L. Dickinson.

Saturday, 9:30 a. m.: Prayer and praise service, led by E. L. Stewart.

10 a. m.: State missions. (1) History of the Board and its work; (2) Its needs now; (3) Its outlook. H. S. D. Maloney, A. J. Dickinson.

11:30 a. m.: Is not the indifference of Christians the cause of so few conversions to the Kingdom? G. W. going and to the Kingdom. G. W. going and to the Kingdom. G. W. going and to the Kingdom.

2 p. m.: Should churches raise money by means of concerts, suppers, etc., by means of Crumpton, D. B. Edwards, J. F. Barrell.

3:15 p. m.: Church discipline: (1) What is it? (2) Its scriptural basis; the duty of it; the scope of it; the method of it; the aim of it. J. Dickinson, J. M. Fortney, A. J. Dickinson.

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### What are the most striking

evidence of Christ's second coming? W. H. Cheatham, J. M. Dickinson, Joseph Kierce.

Who is the wicked servant in Matt. 18:32? C. C. Lloyd, R. T. Poole and George Vickery.

THE ALABAMA BAPTIST, and other representing religious enterprises are invited to be with us, Spring Creek is nine miles east of Ft. Deposit, which is on the L & N. railroad.

T. L. S. GRACE, Chm. N. J. M. DICKINSON, Sec'y.

For the Alabama Baptist Program

East Lake Rippings.

East Lake is happy over the return of the Howard boys. The opening of the Howard boys' school, Sept. 20th was a glad day. For the Howard boys' school, Sept. 20th was a glad day. For the Howard boys' school, Sept. 20th was a glad day.

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