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## Alabama Baptist Directory.

## Baptist State Convention.

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Direct funds for Foreign Mission Board for Home Missions Board, for Ministerial Education in Howard College, for Southern Baptist Theological Seminary, for State Missions, for Evangelization of Colored People, and for Colporteur work to T. M. Bailey, Marion, Ala.

## COMMUNICATIONS.

## Filius, Wishes to Say.

O my! It's not dancing, and yet how can I keep from writing on that all important subject? Did you ever see or hear such a medley? Brethren say they are confused. They will have to go to the New Testament and read and think for themselves before they ever get their heads level. Did you ever hear of that fellow who found half a dozen plow hands turned away from their plowing half an hour trying to kill one poor little mischievous mouse? Does not all the world know that dancing never becomes a question to a Christian who is earnestly endeavoring to please the Lord and to build up his kingdom?

Nor am I going to condemn folks for pounding their pastors or giving them overcoats. Extra efforts on the part of the few burden-bearers in our churches, who have not been educated to the point of sustaining their pastors well, become a necessity.

Nor am I going to condemn pastors for telling about these things. A certain church pounded the Apostle of the Gentiles, and he told it with joy.

But what I did want to say is this: If some brethren who write for our paper would encourage more and ride less they would do more good. An aged preacher once said that a brother said to him in the early part of his ministry about this: "What we brethren who are struggling with trials and temptations need is not fault-finding, but encouragement," and that the remark had influenced his ministry for good.

If some preachers would take this suggestion and remodel about fifty-two of their sermons they would be more effective. And it is hoped that the suggestion may have its influence upon certain of your correspondents, whose purpose it is to do good. Encouragement and advice given in fatherly accents will do more good than hissing shafts of ridicule.

## FINANCES.

Several communications have appeared of late in the ALABAMA BAPTIST relating to the endowment of Howard College, but as yet nothing has been accomplished. In the history of institutions of learning, it has ever been found difficult to sustain them without aid in the way of permanent endowment. Howard College needs something in this way to ensure permanent success, and it is not difficult to see that our State Mission Board will ere long require something in that way to ensure permanency. Annual contributions sometimes succeed, then again they fail. When we have a year of commercial prosperity, a year when our cotton fields escape the "rust" and the "worm," we succeed pretty well; then again the cry of "hard times" is heard and our contributions are small.

To insure permanency a system is necessary. Our State Convention is an incorporated body, and is therefore able to secure legally funds subscribed in such form that the interest only can be used annually, they keeping the fund subscribed in perpetuity, and thus securing to the object endowed a certain sum annually in the way of support. One hundred thousand dollars paid in would secure an interest of about ten thousand dollars annually, a snug sum to start on. Yet it would be better to secure two hundred thousand dollars, which will ensure annually sixteen thousand dollars as interest, which would afford to Howard College eight thousand dollars annually, and to State Missions the same amount, to meet expenses.

Now to this will be answered, All very well, but where is the money? We answer, the money and much more is in the hands and pockets of the Baptists of Alabama, and by sensible, businesslike efforts it can be got out of their pockets and placed in the treasury of the Alabama Baptist State Convention, to be used as here indicated.

To accomplish this most desirable end the Convention when it assembles at Troy next July should appoint a finance committee to begin the work. It is not expected to accomplish it in a year, but if the present generation of Baptists can do it they will bequeath much to their successors that will tend to build up our Father's Kingdom on earth. The heart of every true believer delights

in doing the Master's will, and it is only stalling a fact that the family of Baptists, when convinced of the propriety of giving, do it gladly. They are not slow as a people to respond when the call is to furnish means for the Master's cause. It is stated on good authority on good authority that our family of Baptists in this State number well nigh eighty thousand. If so the State Convention can with propriety begin the work of permanent endowment as herein recommended with confidence. The writer is satisfied that the amount of two hundred thousand dollars can be secured in four years, not in bonds, but in cash, thus enabling the Convention to begin operations the first year, when the sum of fifty thousand dollars should be paid in. All that is required is power, prayer and faith, and the thing is accomplished. The writer has not suggested the details of this plan. Our Baptist family, with grace and brains, can arrange the plans.

We have many Baptists in the State who, to ensure certainty, will give fifty dollars per annum to this cause. Some will give one hundred; some forty, thirty, twenty, fifteen, ten and five dollars, and many of them one dollar, fifty cents, and even down to a nickel. Give all a chance to do what they can, and rely on it they will come to the work in quick time, for they love the Master and his cause. This plan will unify us, will place us all in harness, with the whole "armor" on. God speed the day. Amen.

JOHN D. HENDRICKS.

## Christ's Griefs and Sorrow.

BY J. BALDWIN BROWN.

The Incarnation placed this world in an altogether new light before the eyes of men. That world could not, in the very nature of things, be far from blessing which was trodden by the footsteps of incarnate God. "Himself took our infirmities and bore our sicknesses." And then sickness, infirmity, pain, sorrow, decay and death were seen with a new light upon them, a light whose spring was in the celestial sphere. The presence of Christ upon earth shed at once a atmosphere of blessing round its life. Men dared not think of that world as the domain of the evil one, which the most Blessed One had gladdened by his presence, and whose marriage festivals, whose cottage homes, whose new made graves he had hallowed with his benediction; whose pathways he had trodden; whose fields and flowers, whose brooks and lakes and mountains, were familiar with his steps. Men knew that for them it must be a good world for the scene and time of their discipline, since the Master had come to bless it; and they were sure that a great benediction, were they but patient and faithful, would flow out of all its richly varied experiences into their lives.

And in relation to life's sorrowful experiences—that realm of pain and sorrow which made life seem to the heathen a burden too heavy to be borne—they were hallowed to the Christian and made beautiful by a Divine example. The Lord of Glory was the Man of Sorrows. For man, then, in a world like this the path of sorrow must be the blessed path, the path in which a man may most learn to love God. The Christian was bidden to "rejoice if he was made partaker of Christ's sufferings." And the Christian did rejoice, and even glory in an experience which drew him into closer fellowship with his Lord. It would be hard to overestimate the influence of this constraint, the constraint of a Divine example, in reconciling man, deep down in the very heart of his being, to all the sorrowful conditions of life.

He had, too, and perhaps this was the great matter, the certainty that tribulation, borne with Christian patience and faith, was the seed of unspeakable glory and bliss. "We reckon on that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And belief in immortality is the essential condition of the reconciliation. "I know whom I have believed, and I am persuaded that he is able to keep what I have committed unto him till that day." There is no glorying in tribulation but in the vision of the joy and splendor in which the present sorrow and darkness shall fruit. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; that is, the want of faith, the despondency and despair into which we are so ready to fall, and let us run before us, looking unto Jesus." "We know that for the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God." We know that if we suffer with him here, we shall reign with him there. If we share his experience of sorrow and shame in time, we shall enter fully into the fellowship of his joy and glory in eternity.

Dr. Cuyler says in the *Examiner and Chronicle*: "I doubt if I ever would have been drawn to the service of Christ Jesus, but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life, stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to rise up, and in an instant nearly the whole one hundred and fifty were on their feet. There we stood, a living witness of the power of a mother's prayers, and a mother's shaping influence and example."

## A Case of Apostolic Church Discipline.

BY REV. W. H. MARSH.

There were many irregularities in the church at Corinth. Not only was the church rent by rival factions, but with some eating meat offered to idols was a question of conscience; others denied the resurrection of the dead, the Lord's Supper had been perverted into a season of feasting, perhaps of festivity, and discipline neglected, until the proverbially dissolute morals of the people generally compared favorably with the immorality tolerated by the church of Christ in the city of Corinth, for within the church Paul declares was found "such fornication as is not so much as named among the Gentiles, that one should have his father's wife." In their letter to him (see 1 Cor. 7: 1), they probably had said nothing about this flagrant offense, but in 1 Cor. 5 he specially directs their attention to it, and in the exercise of his Apostolic authority instructs them, when they come together, to put the seal of their condemnation on the offense by excommunication. This case of Apostolic discipline has three points of practical interest to our churches in dealing with flagrant offenses and offenders.

First, *The indifference of the church to the offense until Paul directed attention to it.* It had been known long enough to have become a matter of common report. The words, "reported commonly" may mean this particular case, or they may mean that the sin of fornication was a sin generally existing in the Corinthian church. If the moral tone of the church was so low as to retain in fellowship a man who had married his stepmother—then, no doubt, fornication in less repulsive relations existed. Certainly this case was known. By the pagans it was regarded the most abominable of crimes. Cicero brands it as incredible and unheard of by himself except in a single instance. Even by the unblushingly licentious Corinthians it must have been condemned, for in asserting that "it was not so much as named among the Gentiles" Paul must have included the Corinthians; the inference is that he had special reference to them. Yet to this notorious offense against the public sentiment of a corrupt social life, the law of God, and the instincts of human nature, the church was indifferent. Instead of "mourning" they were "puffed up"—i. e., elated. They were spiritual giants, having the most self-complacent estimate of themselves. Not that they approved of what this member had done, but that they had such an exalted notion of themselves, were so "elated with the conceit of their good estate," as Dr. Hodge remarks, that they cared nothing about this crime. They felt no responsibility for its existence, no obligation to condemn the sin and expel the sinner.

Indifference, not endorsement of the act, is the explanation of their attitude toward the offender. It is the explanation of a similar attitude by churches now toward notorious offenders. In such cases the church does not endorse, nor even tolerate from pity, much less from sympathy. It merely gives no immediate attention to the public scandal. This neglect is not to be explained as the result of either moral cowardice or conivance. It shows only that the life of the church is not vigorous enough to impel to rebuke; or that undue self-confidence has made the church presume itself to be strong enough to be indifferent—as if because of general good health a man might be indifferent to the appearance of gangrene or putrid ulcerations upon his body. A church having in its membership business men of honor and integrity, giving it tone and character in the community, may just for that reason be indifferent to one or more of its number whose sharp practices and want of integrity, and general rascality under cover of piety, are notorious. Another church is deservedly esteemed in the community because of the elevated moral sentiments of its members, and for no other cause may be unconcerned about the few whose want of character and immorality are subjects of common report. There are such churches.

As churches they by no means approve of such things—they are indifferent to them. Meanwhile, these causes of reproach increase, and do much harm. If the indifference continue, then, often when too late to remove them, they have obtained the ascendancy. Such presumption becomes a snare to the church—it is often a prelude to the decline, disgrace, and at last to the ruin and extinction of churches. Indifference begets other evils; these grow rapidly, and then combine in mutual defence. Indifference to notorious offences gives encouragement to those of less magnitude—they become bolder and all demand toleration, and alas! in not a few instances, are able to enforce it. This is the last stage, but it is soon reached, and then the church is hopelessly demoralized. Paul saw the inevitable tendency of indifference to this offense in the Corinthian church; therefore he told them their "glorying was not good." He warned them that "a little leaven leaveneth the whole lump." It is the same now. We have churches—wrecks, morally and organically—having neither unity nor power because years since they were indifferent to such offences and offenders. Their condition is one of chronic demoralization. They are in *articulo mortis*. Their spasmodic efforts to retain life are painful to behold. They have no spiritual cohesion. They are not held together by common convictions. Self-respect is impossible; the community regards them with contempt, and their speedy de-

mise would be a blessing to religion and a help to morality, for nothing harms both so much as their perversion and misrepresentation by the church, within which the former should ever be a life, and the latter the manifestation of the purity and vigor of that life.

Second, *Paul's purpose to bring the church to the consciousness of its sin in being indifferent to this offense.* He labored with the church, not with the offender. The church was to deliver him "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." But as the means of saving the offender the church must be conscious of its sin in having so long tolerated the offense. Mere excommunication was not the end; nor even that it might be done in charity, as recommended by Paul to Corinth, applied in time, might have some effect. Repentance, cast out the evil-doer, who were scandalizing them, and thus preserved and increased their moral power. They would be vigorous, strong, influential now. Was not this case an apostolic church discipline based on principle? Is not that principle perpetual? Does not the case of Christ suffer loss and disgrace because it is not practically applied?—*Examiner and Chronicle*.

## Christian Nurture.

BY REV. CHARLES RAY PALMER.

There is need of increased interest in household worship and Christian nurture. The family, as truly as the Church, is a Divine institution. In the family assembly, as truly as in the great congregation, should God be honored. In the atmosphere of the home, as truly as in that of the sanctuary, should we expect to experience the sweet, the hallowing, the potent influences emanating from the special presence and favor of God. This is Biblical teaching. This is truth of which our fathers were profoundly convinced. To the blessed results in their experience of having grown up in truly Christian homes, multitudes of earth's best and noblest have borne ample witness. The beauty of the simple rites of domestic piety has inspired some of the sweetest strains of poetry; the recollection of them is among the holiest of all memories with many hearts, in many lands. The value of this sanctifying influence in domestic life to all members of the household, and its practical usefulness in uniting, consolidating, and harmonizing the household, cannot be overestimated. Hearts used to pray and to praise, to love and to serve, have come blithered. Hearts each trusting, loving, and seeking to serve the common Father and Saviour of all, it is difficult permanently to alienate. Every service of worship is a new welding together of those whose spirits are by it made conscious of common susceptibility to the gracious influence of God's Spirit, and of common aspirations. Very important is this matter in its relation to the young. Vast is the power of parental influence; proportionate is the measure of parental responsibility. Great is the recompense of parental fidelity, melancholy the consequences of parental neglect. That one has enjoyed a wise Christian nurture in his childhood, is often the most felicitous and fruitful factor of his life; that he has lacked it often proves one of the greatest misfortunes. Any decline of household piety, then, or any carelessness as to Christian nurture, must be regarded as exceedingly painful, and on all accounts to be regretted. But I have my fears that many households in our Christian congregations are without their altars, that the heads of many households are forgetful of their high prerogatives and duties. I even hear of men who make a merit of exercising no religious influence upon their children at home, and leaving them—as they say—to get it for themselves, where they choose. The only thing which at all mitigates the amazement with which one hears such a sentiment, is that this preposterous waiving of responsibility does not limit itself to the matter of religion. There is a complete default of duty. If you get to the bottom of the matter you find such fathers are content with sheltering, feeding and clothing their children at home, and leave them to get their whole education, their culture of every kind, and the direction of their lives elsewhere. This is more than a sacrifice on the part of a parent, it is a crime, and it is the suffering of an enemy to sow the seed, from which one's self must reap the harvest. In the organization of society, in the theory of the laws, in the ordinance of God, the place in which should originate the influences forming a child's character, developing his mind, directing his aspirations, controlling his conduct, determining the direction of his life—is the home which parental love provides, and parental influence keeps wholesome, pure and happy. Send them elsewhere for religious culture! As well send them elsewhere for the necessities of life! No! train them to Christian faith, and Christian living. Train them in the habits and the practices of a religious life. Train them to be young men and women of Christian principle, and Christian conduct. Train them to love the social and public services of religion; let the family be a unit in its place in the sanctuary. Use the power and influence of a parent in the fear of God, and in loyalty to Him, to educate the children unto Godliness. That is the end for which God entrusted you with parental authority. Default not in your trust, at your peril! Fulfill it, and the Covenant of the Almighty with you is. "It shall be well with you," and with your children after you." Friends, do we not need to feel more profoundly our obligations in this matter?

describes was the sorrow of the father. The effects which that sorrow wrought were common to the children as such? (Com. on 2 Cor. in loc.)

Now if we let the Lord choose for us he will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham, if you had talked to him about going to Sodom, he would have said, "Oh, no! Go down to Sodom? Do you think I would take my wife into Sodom? Do you think I would take my children down into Sodom—into that great city with all its temptations? Not I!" But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him there. He went down there perhaps to sell his cattle, and found a good market. Some of the leading men wanted him to go down there. He could make a great deal of money—could make it faster. When a man pitches his tent before Sodom and looks in, it won't be long before he gets in there.

His business took him there. "Business must be attended to—a man must attend to his business, you know." "But then it will be ruin to your family." "Oh, well! I am going to get money, and then get out of it. When I get enough to retire I will move back, and live on the plains of Abraham. But I must attend to my business first." Many a man puts business before his family. Business must be attended to, let the consequences be what they will.

In the sight of the world, Lot was one of the most successful business men of all Sodom. If you had gone in there a little while before destruction came upon it, and inquired about the place and its leading men, they would have told you that Lot, the nephew of Abraham, was one of the most successful men in all Sodom. He held office. We find him sitting at the gate, and that is a sign that he was an officer. Perhaps they made him a judge—a good, high-sounding name, "Judge Lot." It is a good title. The world honored him. Sodom honored him; they liked him very well. Then he would have reasoned in this way: "Don't you see I have got an influence by coming down here?" He was a man of great influence in the sight of the world—immense influence. They would have told you that he was one of the most influential men in all Sodom. He owned, perhaps, the best corner lots, and he may have had his name on them. If they had a Congress in those days, he would have been a very popular man to send to Congress. He would have been "The man the world delighted to honor; for it delights to honor that kind of a man—a man of great influence. But I want to call your attention to one thing—he was there twenty years, and never got a convert. That is a man of influence! Look around and see where the worldly Christians are. How many souls are they winning to Jesus Christ? Are they the men that are building up Christ's kingdom? I tell you those men are doing more to tear it down than any other class.

## The Hon. Mr. Lot, of Sodom.

BY D. L. MOODY.

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## An Utterance of Unbelief.

BY REV. C. H. SPURGEON.

"I said in my haste, I am cut off from before thine eyes."

Note here, first, that *unbelief is generally talkative*. "I said." It had been better for him not to have thought it even, but when he did think thus wrongly it was most unwise to speak the thought. I have heard it said, "If it is in the mind it may as well come out," but this is not true. If I had a rattlesnake in a box on this platform, I think you would none of you vote for the creature's being let loose. Poison in a phial is deadly, but it will hurt no one until the cork is drawn, and then we cannot tell how far the mischief may go. Lions and tigers and vipers are best shut up; the wider range you give them the more you empower them to do mischief.

If, thou hast an ill thought, repent of it, but do not repeat it: it may harm thee, but it will not harm others if thou let it die within doors. If thou hast a hard thought of God, utter it not in the presence of his own children. Wouldst thou grieve thy brethren? Utter it not in the presence of His enemies. Wouldst thou open thine mouth to speak against Him? Where wilt thou utter it? Speak it not upon earth, for it is His footstool. Say it not in prayer, for thou art bowing at His throne. Say it nowhere, for God will hear it if none else should.

Yes, unbelief will prattle. I have known believing men slow of speech, but when a man has anything to complain of, he is fluent even to overflow; he will go from one neighbor to another, and lament the badness of trade, how the crops are failing, how ill he is himself, what a sickly family he has, and a legion of other griefs. The *gasp of sorrow has long columns*, and is generally crowded with items; it is published every hour of the day, and you can get a new edition at almost any house, for unbelief must publish its inventions.

Our next observation shall be that the *utterances of unbelief are generally hasty*. "I said in my haste." There was no reason for saying such a thing at all, and certainly not for being in a hurry to say it; for he said it unto God, "I am cut off from before thine eyes." Look at this statement well. It is a very solemn thing to make such a declaration. See if it be founded on fact. Do you think it is true? Search a little more. Set your supposed condition in another light, and see whether, after all, you may not have made a mistake. But no. Unbelief blunders it out, right or wrong: "I said in my haste, am cut off from before thine eyes." I suppose the reason for the hot haste is this—that when a

man's mind is much distracted and driven to and fro he wants to come to some sort of conclusion; and, though that conclusion may be totally false, and may be as far from right as possible, yet some sort of a conclusion his troubled thoughts require.

John Bunyan says of the pilgrim that he was much troubled up and down in his thoughts. It is a forcible Saxon expression, and most of you know what it signifies. You do not know whether you are on your head or your heels, as the old saying is; you are in a horrible confusion, and countless difficulties surround you; and so it is that you blunder at a conclusion, and say in your haste what should not be said. But why in such haste to write bitter things against yourself? Why in such haste to write your own condemnation? Why in such haste to misjudge your God? Stop a bit, brother. Stop a bit!

There is time enough for this when the worst has come to the worst. Wait awhile, for when the brain is heated waiting will cool the brow, and prepare a place for wisdom. Why are you so desperately eager to play the fool? Know that the utterances of unbelief are hasty; and hasty things are raw and sour, and cannot display the maturity of prudence. What a man says in his haste he generally has to repent in his leisure. If it is a good thing, say it once; but if it is a doubtful thing, stop; then stop again; then stop again; and if the stopping should end in your not speaking, there will be a little more golden silence in the world.

I have heard say that one of the greatest points in good speaking is to know when to pause. I do not know about that, but I am sure that one of the wisest things in good living is to know when to pause, to stop, to question, and to deliberate. To go blindly on as though it were neck or nothing with you is to make sure shipwreck some day or other. Do nothing till you are sure that it is right to do it, and say nothing till you know that what you say is true. Hasty deeds and hasty words make up the most horrible parts of human history; the warnings of the past forbid all recklessness. Nevertheless, when once we grow despondent this is our temptation, and it will be well to bit and bridle both mind and tongue lest we fall into the evil.

## Extravagance in Building Churches.

Rev. Sylvanus Stall, in his new book entitled "How to Pay Church Debts," says:

One class of church debts find their origin in the undue and unnecessary extravagance displayed in the erection of some churches. What we mean by extravagance, is that expenditure which, whether necessary or unnecessary, creates obligations beyond the possibility of the congregation to pay. What is extravagance for one congregation may be parsimony for another; and likewise that undue withholding from the Lord which renders some congregations parsimonious and mean, would entitle others to respect for their economy and prudence. We are not in sympathy with those who are unwilling to render to God the richest treasures of architecture and beauty; the treasures of the nation were made tributary to the building of a temple where Jehovah dwelt the radiant presence of Jehovah. Forty-eight thousand tons of gold and silver, with sparkling gems and jeweled stones, wrought and polished by men of greatest skill, were required in the construction of the building of which God was the architect.

A cheap church in a rich community is an open and public proof of the poverty of religious sentiment and Christian life. In beauty, cost and comfort, God's house should be superior in each community to the dwellings of men. God demanded that the offerings made to him should be without spot and without blemish—they were to be the best. The richest and most costly church that any congregation can build, without incurring debt, will tend to beget charity and foster piety, rather than stimulate vanity and pride. There are those always deprecating any considerable expenditure in church building, who plead the necessities of the poor and the requirements of missions; and it is only to be regretted that while these persons contribute but little for churches, they give less for either home or foreign missions. The feeling which they feign is a mere pretext—an excuse for not giving.

## Geikie on Baptism.

Dr. Geikie, in his "Life of Christ," falls in with the scholarship of the world in his treatment of baptism, though he is very far from being a Baptist. He says, speaking of John's baptism: "It was impossible to see a convert go down into a stream travel-worn, and soiled with dust, and, after disappearing for a moment, emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart." Again: "Bathing in Jordan had been a sacred symbol, at least since the days of Naaman, but immersion by one like John was something wholly new in Israel." Again: "The sorrows and hopes of Israel seemed to shine out from his eyes—bright with the inspiration of his soul, but sad with the greatness of his work—as he summoned the crowds to repentance, alarmed them by words of terror, or led them in groups to Jordan, and immersed each, singly, in the waters, after full and earnest confession of their sins." Still further: "Weeks passed, and it must now have been the late summer, for, before long, John had to leave the Jordan, as too shallow, at its accessible parts, for baptism, and go to another place—

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.00	\$4.00	\$7.00	\$13.00
2 "	4.00	8.00	14.00	26.00
3 "	6.00	12.00	21.00	39.00
4 "	8.00	16.00	28.00	52.00
5 "	10.00	20.00	35.00	65.00
6 "	12.00	24.00	42.00	78.00
7 "	14.00	28.00	50.00	91.00
8 "	16.00	32.00	58.00	104.00
9 "	18.00	36.00	66.00	117.00
10 "	20.00	40.00	74.00	130.00

Publisher's Notice: 25 per cent additional.

Finon, near Salem—an unknown locality, where pools more suitable were yet to be had." And in describing the baptism of Jesus, he says: "John reposed no longer, and, leading Jesus into the stream, the rite was performed. Holy and pure before sinking under the waters, he must yet have risen from them with the light of a higher glory in his countenance. Past years had been buried in the waters of Jordan. He entered them as Jesus, the Son of Man; he rose from them, the Christ of God."

## Scientific Miscellany.

Fragments of celestial bodies in the form of meteors occasionally reach us from the distant regions of space.

chemical and crystallographic laws as the rocks of the earth, and have afforded no new element of principle of any kind.

In the tropics of the Old World, the annual rainfall is, according to Dana, about 77 inches, while it is 155 inches in South America. In the Eastern United States, it is 40 to 50 inches; but west of the one-hundredth meridian, beyond the Mississippi to the Sierra Nevada, it is mostly 12 to 16 inches. The annual amount in Great Britain averages 35 inches; in France, 20 to 21 inches; farther from the coast, in Central Germany and Russia, only 15 to 20 inches; but about the Alps, it is mostly 35 to 50 inches.

By keeping the soil beneath charged with moisture, forest regions tend to make gradual and constant the supply of water to the rivers, and give uniformity to the flow; and hence, when forests are cut away, the rains reach speedily the streams, making them liable to alternate periods of wasteful violence and worthless feebleness. The cutting away of the forests has led, in the French Alps, to uncontrollable floods, despoiled fields, and an impoverished people; and, in America, to annual seasons of dry mill-ponds, an immense sacrifice of available water-power, and the destruction of many a mill-site.

A pair of Italian twins are now being exhibited in Vienna. From the sixth rib downward these boys are grown together. They have but one abdomen and two feet. The upper part of the body is completely developed in each, and the intellectual faculties of each head are of a normal character. They are capable of reading, drinking, sleeping, speaking and thinking are performed by each independently of the other. Further than this, it is quite possible for one to suffer an indisposition without affecting the other. The children are in perfect health, and are now over three years of age.

While our knowledge of the regions surrounding the North Pole has been greatly extended by the energy and enterprise of modern explorers, comparatively little has been done in the exploration of corresponding portions of the southern hemisphere. At the head of an American expedition, Lieut. Wilkes believed that he had established the existence of an Antarctic continent; and this discovery was verified a year later by Sir James Ross, who found the extensive Victoria Land, with mountains 14,000 feet high and an active volcano. The expedition now being fitted out for Antarctic exploration under the auspices of the Italian Geographical Society, will, it is stated, be furnished with everything necessary for a prolonged voyage, it being the intention of the party, under the command of Lieut. Beve, to winter in the polar regions.

Many people, says the *Electrician*, have observed that a blow or jar (jarring shock) will sometimes dispel pain; but the importance of mechanical vibrations as an anodyne is now engaging the serious attention of physicians. For some years past Dr. Mortimer Granville has been endeavoring to find a good means of mitigating the pangs of neuralgia by a recurring series of shocks administered to the skin over the affected part, and he has constructed an apparatus for the purpose which has been employed successfully on various occasions. M. Boudet, of Paris, has, however, quite recently developed the subject still further, and applied the ordinary diaphanous, or tuning fork, to the purpose in question. He was led to do this by the experiments of M. Vigoroux, who provoked contractions in hysterical patients, and subdued the pains of a nervous cripple by causing the spasmodic waves from a vibrating tuning fork and sounding board to impinge upon his limbs. M. Boudet improves upon this treatment by bringing the vibrator into actual contact with the surface of the body. He does this by a tuning fork kept in constant vibration through the attraction and repulsion of an electro-magnet, in which an electric current flows, and a rod having one end connected to the fork and the other applied over the nerve. So efficacious does it appear to be that certain kinds of neuralgia, especially in the less deep-seated nerves, are charmed away after a few minutes' use. The subject is yet in its infancy, but it is probable that other kinds of physical suffering may be soothed by the vibratory influence, and it is not unlikely that complete anesthesia, similar to that produced by chloroform, may result from the use of the cranium, for when the fork is applied to the walls of the skull, a swimming of the head, followed by a desire to sleep, is frequently induced. There are good reasons for believing that chloroform acts through mechanical disturbance of the sensory nerves.



We do not wonder that cavilers ma

regret to learn that Rev. W. H. Peterson, of Eufaula, has had a three weeks' spell of sickness. One of his acts on recovering was to send us a club of subscribers.—Rev. N. Underwood, of Oakark, Dale county, ministers to Bethlehem church, in that county, this year.—Bro. E. McCormick, of Louisville, Barter county, says that the man or woman who does not like the ALABAMA

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 insisting the policy which they have made  
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that every one can plainly see the object and design of the enterprise. Our motive is to better the condition of the churches; to secure the practical work by the membership; to have an organization that enlist and put to work the children of God in this section more successfully; that will be a religious school to educate our families and friends, we believe that such would be for the interest of our Heavenly Father.

can not be denied, that a Chris-  
has no moral right to indulge in  
practice which will weaken his  
ence as a Christian and for the  
of mankind, or which will bring  
broach upon the name which he  
s, the name of Christ. And would  
more than the spirit which the  
ys exhibited, the spirit of Christ,  
which all succeeding ages have

the Baptist church at Jefferson Mo., has recently closed an infirmity season. Righteous men, ad-

they are not at any price, if we place any value upon the teaching of truth as we understand it. Let our Baptist literature in our Sabbath-schools, at whatever cost.

E. F. BAKER.

*Collierville, Lewis and Clark county.*

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Rev. J. I. Linderholm, a veteran

the months these little crabs  
went to a good large one. Come  
to work for us in the future as  
have in the past, and we shall be,  
only satisfied with your service,  
grateful to you for it.

—







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# Hard Times!

proposing to do our part in aiding them to pass through this critical year. To this end we shall continue to sell Groceries at a Fair, Living Profit, and upon as liberal terms as possible. We adopt, therefore, as our principle,

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**S. R. & D. RAILROAD.**  
*Taking Effect Sunday, Dec. 5, 1886.*  
**MAIL TRAINS DAILY.**  
*Taking Effect November 7th, 1886.*

No. 12, No. Stations, No. 1, So.		MAIL TRAINS.	
6:00 a.m.	Le Selma	Ar.	5:30 p.m.
7:04 a.m.	Randolph	Ar.	5:20 p.m.
7:24 a.m.	Montevallo	Ar.	5:00 p.m.
8:00 a.m.	Calera	Ar.	5:20 p.m.
9:15 a.m.	Tallapoosa	Ar.	5:00 p.m.
9:36 a.m.	Oxford	Ar.	5:20 p.m.
9:55 a.m.	Jacksonville	Ar.	5:00 p.m.
		No. 1, West. Stations. No. 3, East.	
		Ar.	5:30 p.m.
		Ar.	5:00 p.m.
		Ar.	5:20 p.m.
		Ar.	5:00 p.m.
		Ar.	5:20 p.m.
		Ar.	5:00 p.m.

7.30 p.m.	Dalton	7.50 a.m.
8.25 p.m.	Cleveland	8.35 a.m.
1.51	Vernon	2.30
12.30	Brown	1.15
1.05	Timote	1.05
2.24	Uxton	2.24
2.57	Walsley	3.15
3.45	Walsley	4.05 a.m.
5.30	Van Dine	11.30
7.16	Deming	7.35
7.57	McDonnell	8.07

1.03 p.m.	Le.	Seima	Ar.	10.50 a.m.	4.30	Costanza	10.00
1.33 p.m.				10.50 a.m.	4.40	Lee	9.40
2.03 p.m.				10.50 a.m.	5.15	Carly	0.22
2.33 p.m.				10.50 a.m.	5.45	Yara	1.00
3.03 p.m.				10.50 a.m.	6.25	Bella	0.20
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8.03 p.m.				10.50 p.m.			
8.33 p.m.				10.50 p.m.			
9.03 p.m.				10.5			

10 p. m.	Dalton	0.50 a m	7.34	Richmond	7.10
10 p. m.	Cleveland	1.30 a m	7.34	Marion	6.50
			7.50	At. Meridian	6.35

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No. 3, West.	Stations.	No. 4, East.
3.15 p. m.	Le Broad St. Depot	At 10.00 a m.