

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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SELMA, ALABAMA, THURSDAY, DECEMBER 27, 1883.

No. 52.

Home Missions.

We are in receipt of the following statement from Dr. Tichenor, Secretary of our Home Mission Board:

Work of the Missionary of the Home Mission Board, for the Quarter Ending Sept. 30, 1883.

Number of Missions, and of Stations, supplied	124
Churches and Stations supplied	201
Weeks of labor	1,754
Sermons	3,754
Religious tracts distributed	4,500
Baptisms	750
Baptized by others where Missionaries labored	350
Total baptisms	1,100
Received by letter	600

Total additions to churches

Meeting houses begun

Meeting houses finished

To carry forward our present work

Twenty Thousand Dollars.

Why should the work cease?

Help us to reach that amount.

I. T. TICHENOR,

Cor. Sec., Atlanta, Ga.

Looking back to the aggregate work

of the Board for 1881-2, we find the following statement:

Missions

Churches and Stations supplied

Weeks of labor

Sermons

Prayer meetings

Baptisms by others in connection with

labors of Missionaries

Total baptisms

Received by letter

Total number of additions

The increased efficiency and prosperity

of the Board should serve to rally to its support the entire denomination.

Full of enterprise and of zeal to accomplish the greatest amount of good possible, it is constantly projecting new enterprises. The indefatigable Secretary, Dr. Tichenor, seems never to grow weary amid the incessant labors necessary to a successful prosecution of the work of his Board.

He has a keen eye to every opportunity, and with a wonderful combination of business tact and quick energy, he addresses himself to its improvement. Such a man is worthy the support of Southern Baptists. What a marvellous work he would do, if he only had the facilities, and what marvellous facilities would he have, if every Southern Baptist would only do his duty to the Home Mission Board!

A Grindstone.

I have just become the possessor of the absolute owner of a grindstone, and it's a new one. It is the first one I ever owned, chiefly because I have had so few axes to grind. Among all the little pieces of property, of one sort and another, that have fallen into my hands in my scramble with the world, there has been no grindstone. But it was little needed. However, my father had one, and I have been with others who had one, and so have had opportunity to see something of human nature as turned out by those useful stones as well as occasion to moralize over them.

The good feeling between neighbors, and even the peace of a neighborhood, has sometimes turned on a grindstone. Anything, however small, will furnish the subject of a quarrel among wrong headed people.

I was once at a man's house when a neighbor came and obtained the use of his grindstone, and then asked the owner to turn it for him. He did it, but not willingly, and after that the neighbor was not welcome to the use of the stone, even if he turned it himself. A little thing will sometimes reveal a great deal of character. And hardly anything will more surely drive your friends away than to ask them to help you when you ought to help yourself. Many a friend has been lost by overstraining his friendship. To ask a man to allow you to use his grindstone is, ordinarily, enough to expect of any one; but to call on him to turn it for you, also, is going too far. The man who makes such a demand shows that he is selfish, selfish and unreasonable. Of course he will have few, if any friends.

But there are times in the lives of most men—when a great misfortune has befallen them, or perhaps one little disaster has followed another and another till they are overwhelmed—at which they are forced not only to ask the use of your grindstone, but also to request you to turn it for them. Some of the noblest and most self-reliant men have been brought to this. A man whose heart is in the right place will be glad to help any one under such circumstances—even to turn his own grindstone for him on a frosty morning or a rainy day; and he will offer the stone and the service without being asked. This reminds me of the Parable of the Good Samaritan, and also of other passages of Scripture which I will leave the reader to think of.

I was near throwing away a certain tool as worthless, and buying another; but a short application to my grindstone showed that that was all that was needed. So have I known men to be regarded as little account because they did not succeed in general, or in some particular sphere, when in fact all they needed to achieve success was a little help, a little encouragement in the way of a grindstone and a few friendly turns. Some men are so full of the faculty of starting them, that they will go at a good thing with the such ease and give

Some men are always looking for

some one to turn the grindstone for them. They always have a use to grind. It is quite common with politicians, but they are not all by a long way. We could bear it better if they would furnish the grindstone, but they want you to do that. Such men sometimes appear to succeed in life, but in truth they are failures.

Many a pastor has lost the favor of his people just on account of the grindstone. He too often asks the brethren to lend him a side and turn it for him; but they must not be asked to do it over much. Be careful, brethren! Neither saints nor sinners like to see a man too proud or too stubborn to ask for help when he really needs it; but at the same time they admire a self-help, self-reliant man. They prefer to help that kind of a man.

Young brethren in the ministry, be sure to mind. Get

your own ax as soon as possible, and learn to turn it yourself. It is a great comfort to feel that you have friends who are ready to help you; but you will not want them long if you are not careful how you let out the grindstone.

F. BAKER,

Collierville, Lowndes Co.

Judson Institute.

To the Baptist of Alabama.

Dear Brethren: For the first time

since the war the Judson is full—not

only full, but crowded. The completion

of eight large new rooms will, in a few days, bring us to a full and

afford accommodations for a few more boarders. But applications are

coming in with such rapidity as to indicate pretty clearly that this relief

will be only temporary, and that early in the new year we shall be crowded again.

The improvements begun some months ago will soon be finished.

They include the eight rooms already mentioned, and a chapel forty by sixty feet, and twenty-three feet high.

This will furnish a very handsome and commodious music hall—something of which the school has long and sorely felt the need. The work

will cost over three thousand dollars. Brethren throughout the State will

remember that a good deal was said on this subject about the time of the Convention last July, and before, and seeing that nobody has been asked to contribute to the work, they will be interested in knowing where the money came from. They will not

be surprised to learn that it is a grateful testimonial of the affection in which their *alma mater* is held by some of the noble women who have received their training here in the past year.

It was given by the ladies of the Judson to the Judson, and the

alumnæ are not all who owe the Judson a debt of gratitude. All over the Southern land are prosperous men, indebted for their success in life, and for their good standing, to mothers and wives whose minds have been broadened and whose souls have been enlarged by the liberal culture of this school.

When the present work of the alumnæ is done another want will confront us—the completion of the building, undertaken some years ago by the same good women, to be devoted to the use of the departments of music and art. Already several thousand dollars have been expended on this building. Ten thousand more will finish it in worthy style.

The increasing demands of the school make it early completion a necessity. If the men in Alabama, for whom the Judson has trained up noble wives, will now come to the front and do as much as the ladies have done the work will go on. What say you, brethren?

But I set out to give some account of the condition of the school. The number of boarders is just one-third larger than last year. Almost without exception, the pupils are working with commendable diligence, and are making good progress. As a whole, they are young ladies of unusually high character, and we are proud of them. The health of the school is excellent. These things give grounds for rejoicing, and for gratitude to the Father of mercies.

Brethren, let us praise the Lord for his goodness, and forget not to pray that his loving favor may abide with the Judson, that its power for good may go on increasing, and that it may abound more and more in all the fullness of a generous fountain, giving forth richer and purer streams of light and truth to bless the world.

ROBERT FRAZER,

Judson Institute, Dec. 1st.

Do Not Slay Away.

In a country town where choice is limited, the question is often narrowed down to a choice between listening to an unsatisfying preacher or staying at home altogether. Before the latter choice is reached, there are questions of principle as well as taste to be considered. The sermon, though the central thing in the service, is not the only one. The associated worship of a congregation may be worth far more than the sermon. If you do not like the preaching there may be many who do; and it may be a legitimate act of self-sacrifice for you to yield your own preferences to the majority. You may find also, that there are many compensations in attending church in an earnest and humble endeavor to do all the good you can, and to make the best of inferior opportunities. You may then discover that the sermon is not the principal thing, that the church is larger than the pulpit and of much more importance.—*Christian Register.*

King Allie has visited his royal guest the Crown Prince to a genuine ball fight.

The Temperance Question.

BY J. M. PHILLIPS.

No intelligent person pretends to deny that intemperance is a great evil. A very large percentage of crime in this and all other lands, can be directly traced to liquor, and a still larger per cent is more or less associated with it. It is the almost inevitable concomitant of vice, and is a most prolific source of immorality and sin. It is a blight to the prosperity of any people. More money is expended annually for drink than for bread and meat. It impoverishes the wealthy and takes food out of the mouths of hungry wives and starving children. It is productive of more sin and sorrow than all other evils combined. Thousands annually are brought into bondage to the demon of these cases there is the poison of character as well as of body, the destruction of the soul as well as of the body. It quenches all high-minded and honorable instincts, deadens all sacred and pure affections, brutalizes the passions, destroys all moral sense and so subverts the soul into eternity to reap a harvest of corruption.

The weak fall beneath its weight, while the strong derive no benefit from it.

It is useless therefore for any one to assert that a traffic from which flows such a train of evils, and out of which no good has ever come, should not be strenuously opposed by every one who has the good of human society at heart, whether he be a Christian or an unbeliever. I submit two propositions which to all right thinking men are axiomatic:

1. No one has a right to have and conduct a business that is only productive of evil to society at large.

2. Those who acknowledge that the whisky business is an evil and yet oppose its extermination are themselves partakers of the sins of whisky vendors and drinkers.

Granting the truth of these propositions, the question at real issue is, "How and by what methods can the ruinous traffic be most effectively repressed?" The method of most who call themselves advanced temperance men is immediate abolition by constitutional amendment. They cry for heroic treatment and propose to tear up the evil by its roots. They do not stop to consider how deep these roots may run and how utterly impossible it may be to induce the patient to submit to the painful operation.

"Skillful surgeons do not act in this way," they object, "they make incisions and long-seated disease by slow and cautious processes, and when heroic treatment is needed they first convince the patient that such treatment is indispensable. Now the evils of intemperance are of long standing. The history of man scarcely records the time when these evils began. The black stream of intemperance, which flows through the experience of humanity, has its source in the fall at the very beginning of the race. And many has been the attempt to stop the flow by damming the stream below, but always with the same result. Though checked for a time the pent up waters have over-leaped all barriers and gone on with constant and steady flow. The truth is temperance is not the product of human laws. No legislation, however radical, can make a temperate people. The progress of the sentiment may be marked by law, but the law can never become really effective until it has the large preponderance of public sentiment to support it. Now the question to be determined is, are we really for constitutional prohibition? In other words, has the stream of intemperance been so dried up as to enable us to stop its flow by the interposition of legislative enactments? If not, then would it not be wise to cut for it a channel through which its waters may be conducted as harmlessly as possible to the sea, leaving the stoppage of the source to the only agencies that can effect it—viz., the spread of intelligence and religion. There is, I believe, in almost every State at the present time a sufficiently strong public sentiment to regulate in traffic, so as to cut off many of the worst evils that flow from it. Many reputable people who will not consent to give up their wine and beer, and the occasional dram at home, would unite with all good people in repressing the saloons and bar-rooms, and all low haunts of vice, where men are tempted to drink. Many good citizens who are not yet ready to say that intoxicants shall not be sold at all, are willing to have these tipping houses closed and are anxious to place the traffic under conditions that will relieve society of its worst features. Now I do not say, that we should rest content with only a partial suppression of the evil. For one, I am strongly in favor of constitutional prohibition, but I believe that a regulating and licensing law, making sellers reasonably responsible, which can be enforced, will do more good than a prohibition law, which cannot be enforced.

A chronic disease is a disagreeable thing, but that does not alter the fact of its existence or the difficulty of its cure. The question with our temperance people everywhere should be, whether we shall practically do the best thing we can with the traffic, or by long teaching we shall stop it, or by over-reaching ourselves defeat the very cause we have most at heart, and so let society go unprotected from its ravages. I believe we have it in our power to enact a law that will at once close all the tipping saloons in the State of Alabama, and place the traffic under such conditions as will re-

here society of most of the worst

evils connected with it, and I believe that such a law would be sustained with possibly the exception of the larger cities, by the preponderance of public sentiment in its favor. While the problem of prohibition has not, in my opinion, been brought sufficiently near a solution to be expressed in effective law, there is, I feel quite sure, a sufficiently strong public sentiment to sustain a regulating system. Let us then take what we can get and look to the future for the consummation of our wishes in the complete eradication of the State from the evils of the traffic.

Pulpit Papers, No. 2.

Point of the Sermon.

BY J. M. PHILLIPS.

When we are asked before the

were they saved, and by what were they saved. After the fall of man, salvation was provided. There is but one salvation, and one plan of salvation. This has been the same and will be the same under all dispensations. Salvation was as simple, perfect, efficient and sufficient before the coming of Christ as it is now. The difference was not in salvation, but in its revelations. The terms were the same; but in earlier ages were differently expressed. The Abrahamic age might be called the alpha period; the Patriarchal, the spelling-book period of salvation. The star that dimly shone in Eden blazed out a sun on the heights of Calvary. From the earliest moment of human apostasy, God's dealings with fallen men had always reference to the work of atonement. God looked upon the world as a redeemed world, at the very instant of its becoming rebellious. Before the advent, Christ was the soul and center of every temporary and typical arrangement. If these were detached from him they were worthless.

No man in any age was ever saved by virtue of any law. The ceremonial law was a prescribed religion for Jews only; an index-board pointing to Calvary. The moral law contained no promise of the remission of sins; but on the contrary denounced a curse on its transgressors. "The law is not of faith." The law was a ministration of condemnation; it hated the death-warrant of the whole race; it worked only death, though those who did it need not die; for there has always been a clear passage open between earth and heaven. The perfection of the law made it imperfect as an instrument of salvation. "The law was made weak through the flesh."

binding upon men. What it forbids is always wrong; what it enjoins is always right. Such a law was needed for the rule of fallen men; if Christ had never come, and no gospel had ever been proclaimed, "The law was our schoolmaster to bring us to Christ. Before faith came, we were kept under the law, shut up unto the faith afterward to be revealed." Before Christ, the object of faith came, we were garrisoned by the law, until Christ, the object of faith, was more clearly revealed. There was no outlet from this law garrison, except through the avenue of faith in Christ. Even now, the law shuts man up to his need of a Surety, his need of a Mediator, and to the necessity of accepting Christ, the only saving name, and the only salvation.

How, then, were the ancient virtues saved? Not by any virtue in any law, work, ceremony or sacrifice. Not by believing in Moses and the prophets; but by believing in him of whom Moses and the prophets did write. Hebrews 11th chapter is the key to the situation, and answers the question. Here, Paul begins with Abel, the first who died, and the first who was saved. When the world was in its infancy, and Time was a little, Abel stood at the altar, and through faith offered unto God, an acceptable sacrifice. He stood side by side with Cain, the father of Deism, and made his offering, and though that act invoked the blow of the murderer; yet it failed not to raise his soul to immortality. When Abraham wandered as a stranger among strangers, faith was his only tent and protection. Noah, under a cloudless sky, when all the thunders slept, and cyclones were yet unknown, preached the righteousness of faith. "Sepulchres gave back their tenants to women, grappling in faith with the awfulness of death. Faith dries tears when anguish is most bitter, it hangs the firmament with lamps when the clouds are fast lowering, it makes the weakest trample on death as an overmastered enemy, and brings down the car of fire for the disembodied soul."

Rahab's faith, and that of all the ancient worthies, was similar to, and identical with that faith now demanded of all Christians. "Without faith it is impossible to please God," under any dispensation. Without faith it is impossible to be saved under any administration. "These all died in the faith." They saw not the promised Redeemer in person; but they saw him and promised concerning him afar off, and were "persuaded of his coming and embraced them." Like Abraham, they saw "Christ's day afar off," and rejoiced to see it, and were glad.

There are but two indispensable conditions in man's salvation. First, there must be a known and given Saviour; second, man must have faith in him to be saved. All this we know, accepted and believed by the ancients; hence, we see how they were saved. And the fact that Christ had not come, did not weaken, or impair salvation; since its efficacy was the same before as after his coming.

Oxford, Ala.

The Theological Department Once

More.

of the Baptist Union

and the Theological Department

College. That vote

disposition. How would it do to

theological departments in our

theological schools, too?"—*Religious*

grief to us to disapp-

But we have dis-

words about the

general principles,

colleges (or acad-

theological de-

once made them

exists, at least in

Indeed, we are

that while some of

well, most of them have

not been so harmful, and

therefore, given place to

to our great central insti-

the Seminary. So, were we called on

to-day to vote on the question in the

abstract, we should unhesitatingly

vote in the negative. Why, then, did

we vote to try the theological depart-

ment in Howard College? Well, main

ly, we voted to try it. By

so doing, we did not render our ver-

dict on the general question; we did

not express in our judgment that

the Seminary was the best thing to

do. We did believe it to be expedient

to try it, and hence "that vote."

Our reasons? Well, a word or two

about them.

The denomination at large in

Alabama seemed to demand it. Breth-

ren who had had the most abundant

opportunities for ascertaining (and

perhaps for making) opinions on the

subject, said that the verdict of the

people was that we ought to have a

theological department in Howard

College. The discussion of the sub-

ject in our State paper and at our

last Convention seemed to confirm

this view. The large majority of the

delegates were outspoken in its favor.

Several of the leaders of our de-

nomination—some of the best and

most influential brethren in the State

—said openly and emphatically that

the exigencies of the case demanded

it. They thought, and still think,

that there are local considerations for

it which outweigh all general consid-

erations against it. We do not pass

now, nor did we pass then, upon the

soundness of their opinions or the

force of their arguments. In their

judgment, the exigencies of the case

demanded it, and we deferred to their

wisdom.

It is a well known fact that

brother, whose name was mentioned

from the first in connection with the

proposed scheme, was loved and hon-

ored by the faculty and students of

Howard College, as well as by the

people at large, and was considered

able to fill the chair, honorably and

efficiently, and to command, not only

the confidence of the denomination,

but also the liberal pecuniary support

of the people. The plan of associat-

ing him with the College was looked

upon with favor by the faculty, and it

was thought by some that his personal

friends and admirers would them-

could and would attend College, if

the chair was established, but who,

either cannot or will not attend the

Seminary? And what about the sup-

ply of our present vacant pastorate

and the unity and prosperity of our

denomination in Alabama in the years

that are to come?

Such are some of the perplexing

phases of the question as it presented

itself to us in Alabama. Is it any

wonder that some of our wisest men

felt doubtful themselves as to what

ought to be done, and felt sure that

the question could not be decided at

Richmond? Now, in "voting to try

it," we do so just because we believed

it to be the surest and quickest and

most satisfactory way of solving the

problem. We had serious fears that

the experiment might do some harm,

but we had earnest hopes that it

might do some good. At least it

might put an end to disaffection, and

even to falling to do was nothing

else could do so well, convince our

people of the futility and unwisdom of

such experiment. The question is

not settled yet, if we mistake not; it

may yet come up for action before a

full meeting of the Board of Trustees

of Howard College.

GEO. B. EAGER.

Timothy Thompson Again Heard

Alabama Baptist

SELMA, ALA., DEC. 27, 1883.

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W. C. CLEVELAND, JR., JNO. L. WEST.

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The Board of Ministerial Education

OF THE

ALABAMA BAPTIST CONVENTION.

E. B. TRACUP, Pres.; E. J. FORRESTER, Sec.;

W. F. WELCH, Treas.

E. T. WINKLER, JNO. L. WEST.

Brothers desiring aid from this Board will address Rev. E. J. Forrester, Secretary of the Board, at Selma.

All applicants must appear before the Board for examination.

We are glad to hear of the continuing

prosperity of the "Central," notwithstanding the depressing effects of the drought in the business interests of the State. The prospects of the school were never more encouraging than at the present time.

The church at Tuskegee has given

Bro. Phillips a gratifying expression of its confidence. It has paid his salary for the past, increased his salary for the future and unanimously requested him to withdraw his resignation. On account of Mrs. Phillips' health he is hesitating as to what he will do.

The new Baptist house of worship in

Tuskegee is nearing completion. It is said to be a gem for beauty, modern in style, and almost perfect in its arrangements for the purposes of worship. It is much the largest and handsomest building in the town, and inferior to few church buildings in the State. It will be ready for occupancy about the first of February of the ensuing year.

It has been suggested that what we

wrote some weeks since in reference to ministerial support has been misunderstood. We did not say that ministers who are compelled, for want of adequate support from the churches, to engage in secular employments ought not to receive remuneration for services rendered to churches. The fact is, that the very large majority of Baptist ministers in Alabama are obliged to secularize themselves in order to live at all. We do not think of a single honorable profession in which they do not engage. Some of the most self-sacrificing ministers we have ever known, have been men who have supported themselves while preaching the gospel to others.

In determining the amount due, it is

not reasonable or just to consider simply the time spent in going to and coming from the churches and rendering service in the pulpit. Any man who instructs or edifies must spend much time and energy and effort in preparing for his public ministrations, he must give much thought to the duties involved in the pastoral relation. For all this he has a right to claim remuneration.

On the other hand a minister who

devotes much of his time to secular employments cannot reasonably or justly claim more than is due for service rendered to the churches. He certainly is not entitled to what another receives who devotes himself exclusively to ministerial work.

It will remove many difficulties

and troubles if churches and pastors have a distinct, clear understanding in the beginning. Many embarrassments and disappointments arise from indefinite agreements in the commencement. The fault here rests as frequently with the pastor as with the people. Definite arrangements ought to be made and so complied with that pastors shall not be troubled about securing what has been promised, for they, least of all men, can afford to insist upon the payment of what is due them.

We are glad to know that in many

sections the subjects of pastoral support and ministerial education are receiving more interested and intelligent consideration than heretofore. It will be well if this consideration continues until when and better things are done than have been done in the past. We know of no subjects deserving more thoughtful attention. Lately we have written frequently upon them and will continue to write as occasion furnishes opportunity.

Every organization composed of

men is instituted to accomplish some purpose, to exercise some influence, or to impress some principle. The success and progress of any organization depends upon the devotion, the faithfulness and the efficiency of its individual members. No matter how pure the purpose, how excellent the influence, or how good the principle, failure must follow indifference, selfishness and inefficiency on the part of the membership. "Truth is mighty and will prevail," but it will prevail only by the devoted advocacy and persistent effort of those who are engaged in its cause.

Profr. D. G. LYON in an address

before the Baptist Autumnal Conference in Boston, presented some of the results of modern Biblical criticism. He confines himself exclusively to the Old Testament. He is careful to let his hearers know what Biblical criticism is, what is its purpose and something of its methods of procedure. Nobody knows anything about the authorship of the books of the Old Testament. Moses had little if anything to do with the Pentateuch. David had not much more to do with the Psalms. Ecclesiastes cannot be the production of Solomon. Isaiah must divide the authorship of the book bearing his name with two other unknown persons.

is commensurate with the exertions of its supporters. Principles impress themselves only as they are presented, passed and elaborated by those who would have them promulgated.

Masonry, instituted with the purpose of relieving suffering to exercise fraternal influences, and to impress the principle of charity, succeeds only as masons are active, earnest, devoted. Granges, instituted for the relief and benefit of farmers, are effective just as farmers make them so by earnest consideration and diligent effort.

Churches of Christ composed of men and women, are instituted for the purpose of glorifying God in the salvation of souls, to exercise moral and religious influences and to inculcate the principles and precepts of the Christian religion. Divine purposes, highest and best influences and eternal principles bind these organizations together, and make them, today, the most potent factor in human society. The regeneration and saving of a rebellious, immortal sinner is the most glorious work of God, requiring the mightiest effort of Omnipotence.

Religious and moral influences emanating from a true church of Christ, are good and only good. The principles and precepts of the Gospel, emanating from God, give us the best insight into his character. They are the only basis of highest civilization, and underlie all good morals, and furnish the only religion that satisfies the mind and heart of man.

Churches are effective in the accomplishment of the purposes for which they were instituted, and in exercising the influences for which they were organized, and in impressing the principles on which they are based, only as Christians are faithful, earnest, devoted, aggressive. A church may be sound in creed, correct in principle, and in possession of the truth, and yet fail in the accomplishment of its mission, unless it proclaims the truth, exemplifies the principles, and illustrates the creed in the lives of its membership. Earnest, faithful, consistent men must under God, make the truth powerful, if it become mighty to prevailing among their fellows. Indifference on the part of the membership breaks the point of truth, inconsistency cripples the religious influence and moral power, while unfaithfulness and neglect obscure the principles of the Christian churches.

An organization instituted without a purpose and with no principles will exercise no power or influence among men. An institution organized with highest purpose and based upon divine principles, ought to exercise the most potent moral power, and exert the strongest religious influences. In face of the three mighty, widespread, and blasting evils now cursing the people, churches of Christ stand confessed as the only organizations through which may be secured the betterment, the salvation of society, the salvation of men. These considerations, and considerations like these ought to engage the attention of disciples of Christ, and make them the most earnest, devoted people in the world, the most assiduous laborers among men, the most aggressive defenders of the truth.

Proclamations and professions amount to little unless they are enforced by the life and character and conduct of the preacher and professor. The unrestrained sensualist will fail to impress the best sermon in his text be the mortification of the flesh. The drunkard, the glutton, will make few converts to the cause of temperance by his proclamations, let him preach never so eloquently. A miser may descend upon the subject of charity with the eloquence of Addison, yet few people will grow liberal under his ministrations. Let him proclaim ever so loudly, and profess most vehemently, and the inconsistent, indifferent, unfaithful professor will make few converts to the cause of Christ.

Christian people, appointed of God to execute his will on earth, in reference to the salvation of sinners, ought to be the most careful, pains taking, devotedly self-sacrificing class among their fellows. Christian pastors, appointed of Heaven to lead and direct the people of God, ought to be the most earnest, devoted, faithful servants among Christians. "Like people, like priest," reads correctly either way.

Profr. D. G. LYON in an address before the Baptist Autumnal Conference in Boston, presented some of the results of modern Biblical criticism. He confines himself exclusively to the Old Testament. He is careful to let his hearers know what Biblical criticism is, what is its purpose and something of its methods of procedure. Nobody knows anything about the authorship of the books of the Old Testament. Moses had little if anything to do with the Pentateuch. David had not much more to do with the Psalms. Ecclesiastes cannot be the production of Solomon. Isaiah must divide the authorship of the book bearing his name with two other unknown persons.

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Chronologically considered, the arrangement of the books of the Old Testament is seriously at fault—so much at fault as to prevent a correct understanding of what was intended to be taught. We know nothing of who wrote them and little of when they were written.

"With respect to the narratives of creation, (given in the book of Genesis) criticism has shown that the literal interpretation is the only justifiable one, and that the literal correctness of these narratives cannot in the light of other sciences be maintained."

In other words we have no narrative of creation, no account of the beginning of things. What, then, was the purpose of inserting the narratives? If the statements made must be interpreted literally, and if the correctness of literal interpretation cannot be maintained, the statements are not only worthless, but false. Not many years ago he who contended for the literal interpretation of these narratives was regarded as superstitiously conservative, and as opposed to science by scientific men. Now, criticism determines that the literal interpretation is the only justifiable one, and that is not tenable. In that case the narratives have no place in a book claiming inspiration.

"Criticism does not deny that impalpable influence from above which mysteriously acted on the minds of the worthies of the Bible." Just how far this "impalpable influence," (the Holy Spirit we suppose) exerted itself we are not told. Certainly not very far if we cannot rely upon the truth of statements made, and if books have been so arranged as not to be understood.

Criticism employs itself in tearing down and taking to pieces the material of the Bible and by its many negatives leaving us in doubt as to almost everything. But it does not stop here. "It proceeds to rebuild," and we are glad to know that "in the new structure all the old material finds its place"—those untenable narratives of creation for instance.

Criticism cannot be "devout" or "Christian." It must be irreverent. It approaches the sacred Word of God with no more, if not with less, reverential awe, than does the medical student the dead body placed before him for dissection, or the astronomer the stars, or the botanist the flower. Intolerant of contradictions and regardless of consequences, it asserts, with utmost positiveness, as results established, what it stands ready to surrender to-morrow after more thorough investigation.

"Criticism holds that the Bible is a sealed book to nine hundred and ninety-nine out of every thousand of Christian readers." These nine hundred and ninety-nine must wait patiently until the other one, a specialist, determines what is true and what is not, what is to be believed and what is not, and this, too, in the face of the fact that the specialist holds himself ready to abandon the results of to-day, so soon as he has had time to prove that what it states to-day is most positively false.

We have great respect for Prof. Lyon, and revere the memory of his sainted father, noble old Christian man, who baptized us in our boyhood. We are exceedingly sorry to find him standing where his address places him! He speaks with all the positiveness of a young man. We wish that future years and farther investigations may place him in line with the earnest workers who are laboring for the glory of God and the salvation of men.

PASTORAL INEFFICIENCY.

For many months the matter of pastoral inefficiency has been discussed in the State, and the conclusion reached, by almost every one is, that the demand for pastors in Alabama exceeds the supply. But it seems that there is another matter calling for agitation quite as important as the first, and it is that of pastoral inefficiency. And by this we mean a more efficient pastoral force among our churches than we at present have. The idea is not that of supplanting the present pastoral force, but to call for greater efficiency in that which we have.

And in the light of our present surroundings we do not hesitate to say that we need a greater pastoral efficiency than we at present possess in the Baptist churches of Alabama. True, this is an exceedingly blunt way of opening the subject, but it is none the less true. Whatever objections may be urged against any subject, surely no one will doubt the propriety of presenting the truths which it embodies. There is no other way of urging some truths but with the utmost frankness. They cannot be presented in an intelligible form without it. Every preacher knows how this is, and in writing to preach, especially, it is altogether necessary to be fully understood.

We return to what we have already said—that we need greater efficiency among the pastors of the State. This matter has simply reduced itself to an absolute necessity if we are going to accomplish the work which God has providentially assigned us. And this necessity springs

1. From the present condition of our work. During a number of years past there has been marked progress all along the Baptist line in Alabama. Barriers that divided the Baptist hosts into territorial divisions, have been leveled to the ground, and the Baptist family have come together as a common brotherhood, that they are; destitute regions have been explored, and the Gospel carried to parts unvisited to its sacred teachings; churches have been built, Sunday schools organized, religious literature has been scattered, churches, aspirations and even our great convention developed into much stronger factors than they had ever before been. In addition to this the ALABAMA BAPTIST has been established as an exponent of denominational principles in the State, and a wonderful impulse has been given to our cherished institutions of learning, which would not have been done but for this activity and progress. These are facts standing out like mountain peaks upon the back ground of the immediate past. But our present attainments and advancements have only brought us into such positions as to show how much still remains to be done. We have only entered upon the frontier of the work. A great task lies before us to be possessed. Advancements only disclose advantages still to be secured.

The boundless resources of our State are attracting to our midst thousands every year. In his providence God has brought these people into such relation to us as to make it our duty to attend to their spiritual wants. Besides, all through this fair land of ours the multitudes are flocking. New roads are penetrating fertile sections hitherto undeveloped. Towns and cities are being rapidly built. Industries are springing into life. Thousands are laboring for the things of this world; we must point them to possessions incorruptible, undefiled and that fade not away. This, the Home Mission Board, through its multiplied agencies, is trying to do. But its activities are circumscribed by its meagre facilities.

Then look abroad. All lands have become accessible to the Gospel. Through modern progress they have been brought within easy reach. They need the power of the Gospel to purify and to elevate. They want it. It is ours to give. Shall it be done? Advancements in distant fields can be made only as the Foreign Mission Board is furnished with means by the churches. Upon the pastors devolves the work of securing these means more than upon any others.

Our slim contributions indicate that some one has not been able to grasp the importance of these growing demands.

And this leads us to conclude, 2. That if this stupendous work is accomplished we must necessarily have greater pastoral efficiency than we have at present.

The pastor is properly recognized as the leader of his people. He is the director of their activities. Say what we may about "hard fields" and penurious church members, (and we know there are not a few such); still the development of benevolence in the church depends more upon the pastor than upon any other. If he lack interest, his people will be found wanting. If he fail to present the claims of our Boards, then his people will withhold their contributions. If he shrink from urging benevolence before his church or churches, then he may be sure that his people will not trust it upon him. Church activity does not come that way. It is usually the result of long continued effort. It requires patience and persistence and constant pleading; it requires that the matter be faithfully, fully and repeatedly presented, even though some stingy soul protest against "talking money." The man of God intent upon doing his duty cannot afford to surrender to the whimpering whinnings of objectors. He must "be strong in the grace that is in Christ Jesus." He must endure hardness as a good soldier of Jesus Christ. "In meekness he must instruct those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

Let every pastor guard up his joints afresh for the work of the coming year, and resolutely set himself to its performance with greater zeal than ever before. Thus will the churches be benefited, the cause at large advanced, and the pastor himself become a greater sharer in the blessings secured. B. F. R.

"How to use our Lesson Hymns" is the suggestive title of a tract issued by our Publication Society. The new graded series prepared for 1884 are certainly an exceedingly popular, and they are so arranged and adapted that any given school can use all of them together, and manifestly to great advantage. Send to Philadelphia, or to any of the Branch Houses, and "How to use, etc." will be sent free.

SEND ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of "Hymn Hymns," bound in cloth—just the book for country churches. Price \$1.50 per dozen, by mail, post paid.

FIELD NOTES.

We would be pleased to see some steps taken to purchase Dr. Winkler's mammoth library for the Southern Baptist Theological Seminary. The accumulation of his books has been the work of years, and they have been purchased at great cost. There are in his library many rare works. We have heard one brother suggest that he would subscribe liberally toward securing the entire library for the Seminary. The rumormongers in New York are supreme in the management of that city. Dr. Taylor said a few days ago, in a public address, that seventeen of the twenty-one aldermen were connected with the liquor interest, and that professional gamblers held important offices. Not a department of the city government is free from the moral leprosy of the grog shops, brothels and gambling saloons. It is a standing wonder, an inexplicable mystery, that an intelligent, Christian community submits to such municipal rule for a single day. Bro. Gabriel L. Brindley, Cullman: "We thank you most cordially for your words of cheer and your promise to aid us in our work."—Dr. T. M. Bailey baptized one of the Howard students in the Siloam Baptist church last Sunday week.—The Swedish Baptist church in Minneapolis is said to be the largest Swede church in the United States.—We regret to learn of the protracted illness of Porter King, Jr., at his father's house in Marion, but are glad to know that he is slowly improving.—We have read Dr. Hatcher's interesting account of the conference and we have read Dr. Hiden's excellent address, and still we are not "filled with raging indignation."—We read the *Foreign Mission Journal* with as much interest as any paper we receive.—"I have been in the Baptist ministry over twenty three years, have preached in the bounds of thirty-four Associations, and had pastoral charge in ten Associations in North Carolina and one in Virginia; I have traveled through ninety of the ninety-six counties of the State, and I give it as the result of the twenty-four years' experience as a Baptist and careful and widely extended observation from the Seaboard to the Smoky Mountains, that those Baptists who read their denominational paper, and those only, can be relied upon for regular and systematic work of any of the general or special enterprises of the churches, associations or conventions."—N. B. Cobb, at the North Carolina Baptist General Association.—Bro. Elijah Falkner, brother of Rev. J. Falkner, was drowned in Pea River, ten miles south of Brundidge, on the 30th ult., and was found on Sunday following.—R. H. Davis, Brundidge, Ala., Dec. 8.—Writing to his son Edward, who was preparing for the Congregational ministry, Dr. Lyman Beecher, said: "There is one thing that you will have to watch and pray against, that is a moral sensibility of what may be termed a nervous conscience; by which I mean a conscience made preternaturally sensitive and fearful. This, I have reason to believe, has worried many a man till he became a Baptist from excess of conscience." A great many more people would unquestionably become Baptists if they would allow their conscience more scope of action.

Dr. Sydney tells us that Dr. Archibald Alexander casually met on one occasion an old millwright who was also a Baptist preacher. Having never been acquainted with uneducated preachers, he was struck with astonishment that this carpenter should pretend to preach. But having heard from the old man a relation of his Christian experience and call to the ministry, he was much more inclined to doubt his own call to the ministry than that of James Shelbourne.—Rev. S. R. C. Adams is serving this year, Enon, Blue Springs and Mt. Zion churches of the Muscle Shoals Association.—Rev. G. S. Anderson has recovered from his recent, severe illness, and is hard at work again. We were glad to hear in our office last week.—"I regard him one of the very best pastors I ever knew," is what a Montgomery Baptist recently remarked in our hearing about Dr. Woodfin. We have known him a long time, and doubt if there is a better, more devoted pastor in the South.—How easy it is to break the force of a remark that aptly suits ourselves by forcing its application upon somebody else. We are disposed to skim rapidly over a paragraph that is sending the cold shiver through our consciences.

A son of Dr. A. E. Dickinson has been invited to occupy the pulpit of a Lutheran church in Louisville until a pastor can be secured.—Prof. Whitist and Riggan have been doing some acceptable preaching in Cincinnati. People who always look out for a slight usually get it, whether it is given or not.—We were told by a prominent Baptist in West Alabama, the other day that Rev. W. F. Pond was one of the most influential ministers in that section of the State.—If you cannot build a paragon now, make a beginning and begin by doing more than talk about it. It may require the work of years to consummate the plan, but many miles make a mass. The grandest achievements have been reached from the smallest beginnings. The Atlantic cable was inaugurated in the parlor of Cyrus W. Field where only five men were present. The net proceeds of a supper given week before last by the ladies of the Baptist church at Livingston amounted to \$65.00. They contemplated securing a new pulpit for a Baptist church, and otherwise improving their church. They are a noble band.—Per Hyacinthe is welcomed to Episcopal pulpit in New York. His Romish ordination is no disadvantage to him.

Why not have a boom in church work as well as in business? It would mark an era in the history of our churches if men would rub their hands and talk with as much satisfaction of a boom in the church circle as they do of a boom in business.—After the arduous labors of a week in the school room, Miss Julia Twiliver, of Livingston, began a Sunday-school class and stands preaching on Sunday morning, and in the afternoon, accompanied by

some friend, explains the lesson of the day to a colored audience, then goes to the jail to read to and distribute tracts among the inmates, and finally attends preaching on Sunday night. This she does unceasingly, week after week, to say nothing of the little incidental kindnesses which she renders during the week in her visits to the poor. This is genuine consecration.—There is something for every Christian to do, no matter what be his or her position. If Christians will only lift up their eyes they will see the fields already white unto the harvest.—There seems to be a growing demand among the churches for old-fashioned revivals. They seem satisfied on cold viands. Blessed are they that hunger and thirst after righteousness, for they shall be filled.—It is a strange disposition that sways some people. Unhappy themselves they are constantly seeking to make others equally so. Asceticism, they ought to be called.—A judge married a couple in two seconds in Brooklyn. Quick trip.—An old negro once applied for membership with a church of which the elder Dr. Manly was pastor. It was the custom of the church to examine each applicant publicly. The ignorant old man failed utterly to give a satisfactory account of his conversion. He was about to be rejected, and as he turned sorrowfully away and started with bent form for the aisle, he was heard to say in a low tone, "Well I can live for Jesus, if I can't talk for him." He was called back and accepted. Dr. Manly declared that he could never reject such a case as that.

A great many churches, it is said, are being built in East Tennessee.—The Congregational and Presbyterian ministers of St. Louis have discontinued the publication of their services in the Sunday papers.

The famous Vatican Library is now open to all who wish to consult it. It contains many rare works written centuries ago. The estimated number of volumes is 220,000.—"THE ALABAMA BAPTIST has come to be just what its worthy editors set out to make it—a necessity to every household it enters. Drs. Renfro, Teague and Woodfin, brethren Eager, the Crumptions, Riley and many others of our choicest writers regularly contribute to its columns. Indeed, with Dr. Cleveland in the field and with Bro. West at the helm we all might as well yield it the palm of success gracefully at once, for it is inevitable. The boom which is friends got up for it last summer and fall has placed it on terra firma. There let it stand, only swelling its proportions among the established institutions of the country."—Dr. Henderson in the *Christian Index*.—It is wonderful what rapid strides have been made in the last few months in temperance work in Georgia and South Carolina. A tidal wave is sweeping these States from limit to limit. Speak a good word for the ALABAMA BAPTIST and send us a list of new subscribers.

Rev. G. M. Hayden, Associate Editor of the *Texas Baptist*, is dead. "Children of respectable families would not so readily be led astray were there not an unhappy relaxation of parental sympathy and oversight. Did men care less for stocks and more for the souls God has given them to tend we should have less to shame us in the papers."—*The Standard*.—When Spurgeon was asked by Moody to open his first London meetings with a discourse, he was exceedingly reluctant and said, "What shall poor Spurgeon do before ten thousand people?" And thus saying he fell upon his knees in prayer. Moody said he never saw a man in such agony of petition. While he prayed with great intensity of emotion the perspiration streamed down his face. The discourse which followed was most remarkable in its effects.

Bro. A. A. Sims has left college on account of some trouble with his eyes. This is to be regretted as he is an excellent young man and one of the most promising preachers of this section.—*A fellow student*.—In the *Mobile Register* of the 9th appears a strong article from Dr. Geo. B. Eager on the problem of mendicancy in Mobile. It is not only strongly put, but pulses throughout with the noblest philanthropy.—Convictions are necessary to manliness and their manliness is needed to express the convictions.—Dr. Johnson was once asked "if he liked music." "No," said he, "but of all the noises I think music is the least disagreeable."—When a tramp comes begging Dr. Edward Judson, of the Baptist City Mission of New York, he takes him into his collar, and offers him ten cents a barrel to saw and split kindling wood. He says the plan works admirably. No doubt of its working admirably in getting rid of tramps.—"I have read your articles with interest. The one on Lynch Law last week I like very much and believe that you will be sustained by the best class of people in Alabama. You wrote fearlessly and I think conservatively enough. The article ought to be copied by all the papers in the State."

J. F. Bell, *Burnt Corn, Ala.*—Those of us who attended the Southern Baptist Convention at Waco, remember how earnestly Rev. M. B. Wharton pleaded for a Baptist meeting house at Jacksonville, Fla. Later, and only a few weeks ago, we were told that the church had called a pastor, offering a salary of \$2,400. Now the *Religious Herald* correspondent, J. L. U. writing from the Florida Baptist Convention concludes his communication with: "The Baptists of the country must build a church house at Jacksonville." We very naturally raise the question, Where is the consistency in all this?

History is false not only when the historian willfully lies, but also when facts true in themselves, are forced out of their proper relations through the unconscious operation of the historian's feelings, prejudices, or modes of thought.—*Whipple*.

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.

The soul is not poisoned by mere errors of the head, but evils of the heart.

LITERARY NOTICES.

SPICY BREKERS: A book of praise for the Sabbath School. By C. W. Kay and Chas. Edw. Prior. By mail, 35 cents per copy; by express, 50c per 100.

FURNISHING THE FARMING: A series of Letters on Intensive Farming by the late Farish C. Farnam, of Georgia. Published by Home and Farm, Louisville, Ky. Price, 10 cents.

LITTLE'S LIVING AGE pays its regular visits to our book table. Its selections are of the first order, and it abounds in solid, wholesome matter week after week.

THE GRAPHIC.—The Christmas edition of this Graphic is simply charming. Its pages throughout are illuminated with the most attractive cuts and brilliant chrome lithographs.

We have received a copy of the address of the Commissioner of Agriculture to the People of the State of Alabama and Bulletin No. 1 of the State Agricultural Experiment Station.

THE ILLUSTRATED LONDON NEWS (Christmas edition) is a marvel of attraction to the lover of the beautiful. It abounds in excellent wood cuts and contains several charming chrome lithographs.

PRACE, a collection of religious poems, by A. D. F. Randolph, 900 Broadway, Price, 35 cents. Sent by the Publishers, post-paid, on receipt of the price. Fractional amounts may be sent in postage stamps.

REST, a collection of religious poems, by A. D. F. Randolph, 900 Broadway, Price, 35 cents. Sent by the Publishers, post-paid, on receipt of the price. Fractional amounts may be sent in postage stamps.

THE MAGAZINE OF ART is a monthly periodical published by Cassell & Company, 739 and 741 Broadway, New York. Aesthetic readers will find much to instruct and please in the pages of this artistic journal. Price per annum \$3.50.

SCRYVOR-BOY AND PRESIDENT.—Young People's Life of George Washington. By William M. Thayer. Elzevir edition, 466 pages. Brown cloth, 50 cents. With illustrations. Extra cloth, 50 cents; half Russia, red edges, 65 cents. John B. Alden, publisher, 18 Vesey Street, N. Y.

"MALBY AND I." By Mrs. Douglas H. Walworth. Graves & Mahaffy, 350 Main Street, Memphis, Tenn. Price, 75 cents.

This is a charming story written for the benefit of young children. While it is pleasant, it is elevating in its tone.

THE SINGERS' WELCOME.—A collection of duets, quartets, glees, hymn tunes, anthems, etc., together with a complete elementary course for practical purposes. Published by Musical Institute and Convention, 75 cents. Published by Oliver Ditson & Co., Boston.

PANSY.—The November number of this excellent periodical has reached us, together with a lithographic portrait of "Pansy" (Mrs. G. R. Alden). Pansy abounds in valuable reading matter for the young. Published by D. Lothrop, 34 Franklin Street, Boston. Subscription price, 75 cents per annum.

THE ALBUM WRITER'S FRIEND.—We have just received from the publishers a copy of the Album Writer's Friend, containing nearly three hundred selections suitable for writing in Autograph Albums. It contains 64 pages and will be sent by mail post paid on receipt of 15 cents, by I. S. Ogden & Co., publishers, No. 31 Rose Street, New York.

CASSELL'S FAMILY MAGAZINE (American edition) is a new candidate for popular favor. The first number has just reached us. The articles are varied, the sentiment elevating, and it seems well suited to the mission indicated by its title. Cassell & Company, 739 and 741 Broadway, N. Y. Price per year \$1.50.

THE EAGLESMERE TRIO. By Rev. Edwin McManis. 10mo. 225 pp. American Baptist Publication Society, Philadelphia. Price, \$1.00.

A story of three young men who are thrown together in a time of adversity, and who, through the lessons of the three lives, are well set forth, and may readily be learned.

DAISY GREEN. By Mrs. Susie A. Bisbee. Boston: D. Lothrop & Co. Price, 80 cents.

A treasure house of quaint sayings and mischievous pranks of childhood. May mothers will see their own children in the pictures here drawn by the versatile pen of Mrs. Bisbee.

DAISY'S FRIEND; or, the Girl at Oak Grove Seminary. By the Rev. J. B. Alden. 10mo. 256 pp. American Baptist Publication Society, Philadelphia. Price, \$1.00.

This is a charming picture of school life, and of the friendships which may be formed there. The characters are varied, and this, together with the diction of the work, makes it, not only interesting, but valuable.

THE PULPIT TREASURY for December is unusually entertaining and valuable. Besides containing a number of sermons from several notable preachers, it contains other matter that cannot fail to interest the reader of religious literature. Its pages for December are adorned with a portrait of Dr. W. M. Taylor and a cut of his church. Published by A. B. Treat, 757 Broadway for \$2.50. To clergymen, \$2.00.

A PHYSICIAN'S SERMON TO YOUNG MEN.—By Dr. W. Pratt. New York: M. L. Holbrook, publisher. Price, 25 cents.

The book is altogether timely, supplying, as it does, a need which has long existed. Through false delicacy, lads and youths are left to fall into trouble. This little work proposes to bring them timely and kindly aid. We trust that it will have a wide circulation among our young men.

THE BAPTIST TEACHER for January comes to us arrayed in a brand new garb. Turning to the inside we find it contains to hold its place among the leading Sunday School journals of the age. Dr.

Alabama Baptist

An annual death rate of nearly 100,000 by consumption in the United States is given, as well as a list of the best remedies for the disease. But under the new Vitalizing Standard, Philadelphia, Pa., of 1900 an alternative can be decided. This is the first time in the history of the world that we are speaking within the limits of facts when we say that during the past thirty years in thousands of cases the progress of consumption has been arrested by its use, and hundreds of lives saved by its use, and it is now a fact that the patient could not survive for more than a few days or a few weeks, the vital forces have rallied, and there has been a slow but sure, return to a better and more comfortable health. If you wish to know all about this remarkable treatment write to Dr. Starkey & Pelen, and they will send you such documentary evidence as will enable you to judge of its value.

A lawyer once said a Quaker if he could tell the difference between "also" and "likewise." "Oh yes," said the Quaker, "Erkine is a great lawyer. His talents are admitted by almost every one. You are a lawyer also but not likewise."

THAT HUSBAND OF MINE
Is three times the man he was before he began using "Wells' Health Renewer." Great tonic and dyspepsia cure. \$1.

"ROUGH ON CORNS."
Ask for Wells' "Rough on Corns." 16c. Cures corns, blisters, permanent cure. Corns, warts, bunions.

An Arkansas druggist said that "de reason dat we think dat our customers could beat any body cokin' it because we can't carry de boy's appetite inter de old age."

MOTHER SWAN'S WORM SYRUP.
Infalible, tasteless, harmless, cathartic; for feverishness, restlessness, worms, constipation, etc.

"How shall we stop the great evil of lying?" asks a religious weekly. It can't be stopped, but the evil might be lessened materially by abandoning the custom of putting inscriptions on tombstones.

CATALEPSY OF THE BLADDER.
Stinging, irritation, inflammation, all Kidney and Urinary Complaints, cured by "Scaph-pain," \$1.

So many people are dying in all parts of the country just now, at the advanced age of 105 years, that a man under 85 feels kind of bashful about going into a barber shop.

ADVICE TO MOTHERS.—Miss Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferers at once; it produces natural quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste, it soothes the inflamed gum, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

According to an English statistician, who has been at pains to collect data on the subject, early risers live the longest.

WHAT YOU WANT.—There is scarcely a family in our city that needs such a remedy as the famous "Serravallo's Tonic" and "Alumina." It is not a tonic, it is a medicine, but it is the "salt" of mineral water. An infallible cure for Piles, Sore Throat, Chills and Fever, Chronic Constipation and Chronic Diarrhoea, etc. Made by Serravallo & Litchfield, Abington, Va., and for sale at 50 cents and \$1.00 per bottle. For sale by all first-class druggists.

An Irishman watching a game of base ball was sent to the grass by a foul which struck him under the fifth rib. "A foul, was it, Och, sure, I thought it was a saule."

FARMERS and manufacturers who provide ready-made for the emergencies or injuries to the people, should know the wonderful curative properties of "Pain-Exposer," advertised in our columns.

"Pain-Exposer," cried the little girl whose short steps were so much for the strides of her masculine progenitor; "can't you go nice and slow like a policeman?"

Ugly blotches and stubborn old sores are cured by Serravallo's Tonic. \$1.50.

Mr. E. Rucker, of Davis Mills, Va., says: "De Richmond Post-Dispatch says 'my daughter's fits.' Call for it at your druggist."

At a recent wedding in Canton, Mo., the minister closed the ceremony with the sentence: "Whom God joined together let no man put asunder," when an aged woman exclaimed with great earnestness: "Or no man, either, for they are just as bad as the men."

An army of worms, gnawing, gnawing, night and day, eating the vitals away, is frequently the cause of convulsions and fits. Shiner's Indian Vermifuge is the remedy.

A young village girl has obtained the prize for modesty. "So, my child," said a Parisian to her, "you are the most modest young lady here." "Oh! for that, madame, I can pride myself. And I may add that I have not had the other prizes it is by pure injustice."

Postal cards will not be made any longer after the 20th inst. It is proper to state, however, that they will continue to be made the same length as at present.

The poem which Mr. Tennyson has written for the Youth's Companion is a lyric of great sweetness and tenderness. It is considered the best piece of work which he has done for some years.

"I am afraid, dear wife, that while I am gone, absence will conquer love." "Oh, never fear, dear husband; the longer you stay away the better I shall like you."

OUR PROGRESS.
As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Tablets," which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. By druggists.

Emperor William is said to have a very extensive wardrobe, some of the articles having been in his possession and use twenty-five years. The Emperor's wife is very different from other women, she is the possessor of Paris-made venders; never will with busts of Napoleon and Bismarck, which they offer to exchange for second-hand clothing.

ALFRED TENNYSON
has contributed to the Christmas Number of the Youth's Companion the only poem he has written for an American publication this year. The same issue has a bright sketch by Charles Reade, entitled "The Kidnapper."

As this number is a double number of twenty pages, it is full of interesting stories, sketches, and adventures, poems, puzzles, with numerous illustrations. The Frontispiece of the Colored Cover is drawn by Harry Penn. The publishers will give this Christmas Number free to any one who subscribes to the paper for the year 1900.

"Milk, did you ever catch frog?" "Yes, sir." "What did you do with it?" "Bate 'em wid a stick, sir."

Reverend Dr. Tennyson.
The paper offered for sale by Messrs. B. & S. for the year 1900, is a very large and beautiful issue. It is a very large and beautiful issue. It is a very large and beautiful issue.

Foreign News

China and France still talk war. Tennyson has been made a Baron. The Crown Prince has gone to Rome. Prof. Huxley has a son who is a poet.

Julius Fayer, the Arctic explorer, is dead. Tennyson's income is said to be \$30,000. The French are growing fond of the athletic sports.

The London Times pronounces Arthur's message colorless. Prof. Nordenfalk proposes an expedition to the South Pole.

London has a Fish Exhibition. It drew a crowd of 7,703,051. It is said that the fate of O'Donnell creates but little interest in Ireland.

Owen Wilson, the Swedish naturalist, died at Stockholm, in his 97th year. Alaska wants Congress to establish a civil government over the Territory.

Twenty-four hundred trains leave London every day. The Germans are learning to dye and print by electricity.

Dr. E. Wels has been elected president of the Swiss Republic. The Frederick University of Berlin has a student who is 69 years of age.

Germany has twenty universities with a total attendance of 25,500 students. Belgium raises annually over 5,000,000 gulds which are sold at \$1 per pair.

Gold, in paying currencies, has been discovered in the Province of Quebec. A Methodist choir of 1,140 singers has been organized at Manchester, England.

Berlin has an egg exchange. The city consumes twelve million dozen of eggs annually. The German historian, Von Ranke, is 84 years old, but is still engaged in literary work.

The United States Consul at Cairo, Egypt, reports 50,000 deaths in that country from cholera. The Khedive of Egypt threatens to abdicate unless England forwards more troops to his troubled realm.

With the increase of railroads in Italy comes an increase of malaria. It is attributed to the excavations. A college for the training of young Spaniards as evangelists, and other Gospel work, has been opened at Cadix.

De Lesseps says that the Panama Canal will be a greater success even than the one across the Isthmus of Suez. Germany has but one furnace for cremation, while in Italy there is one, Milan having two.

Diplomatic negotiations are in progress between Greece and Germany looking to a commercial treaty between the powers. The latest phase of the Franco-Chinese question is that England and Germany have warned France not to interfere with treaty ports.

Burglars entered the Slavonic church at Pesth, Hungary, pillaged and scattered the altar and organs, and burned the sacred archives. Three young ladies, attached to the Court of St. Petersburg, have been interested on the charge of complicity with a nihilist conspiracy.

The rich Japanese send their children to school in inferior garments in order that the children of the poor may not be ashamed to wear their shabby clothes. Negroes in Southeastern Africa eat roasted ants. A certain caterpillar is harvested by them. The favorite roach with them is a large fat subterranean cricket. They will not eat anything so disagreeable as a frog under any circumstances whatever.

MARRIED.
In Monroe county, at the residence of W. D. Williams, on the 12th of Dec. 1893, Mr. C. S. Adkins, of Okolons, Miss., and Miss Mary Stalton.

At the residence of the bride's mother, Mrs. A. J. Lawrence, at Brookings, Conn. county, Ala., Mr. C. J. Snowden and Miss Janie Strange, Rev. L. A. White, of same place, officiating.

May the richest blessing of heaven be sent, and kind deeds mark their pathway. I. A. W.

At the residence of the bride's mother, Dr. J. H. Hooks, of Dallas county, to Miss A. Nichols, of East Perry. Also at the same time and place by Rev. A. L. Bland, Mr. C. M. Thomas to Miss Mary J. Nichols, both of East Perry. May success crown their path, and may their lives be one of unalloyed bliss. A. L. B.

MARRIED IN ALABAMA.
In Tusculum, H. C. Gilbert and Lucy H. Pride.

In Elmore county, S. S. Sanford and S. Dennis.

In Pike county, M. A. Rhodes and Celly Gibson.

In Sumter county, Jas. Brack and Nannie Grimes.

In Chilton county, Mark Taylor and Vic Bledsoe.

In Blount county, C. F. Porter and Matie Pitts.

In Morgan county, T. P. Hewlett and L. E. Orme.

In Morgan county, S. J. Knight and Maria Knight.

In Troy, L. E. Gellert and Miss Tommie Porter.

In Butler county, H. Grant and Margie Buckham.

In Chilton county, John Mims and Martha Rhodes.

In Crenshaw county, D. A. Herlong and N. N. Perdue.

In Elmore county, J. F. Timmerman and W. A. Kelley.

In Montgomery county, W. J. Rouse and Ida P. Jackson.

In Sumter county, Dr. O. C. Young and M. E. Caudy.

In Shelby county, Thomas Baringer and Ella Rhodes.

In Sumter county, James M. Phillips and Mollie Hildreth.

In Morgan county, Edward Moseley and Helen J. Baker.

In Lawrence county, Capt. J. D. Siga and M. L. Nesmith.

In Macon, Ga., E. S. Shorter, of Eufrasia, and Miss Laura, of Macon.

Deaths in Alabama.
In Mobile, James Burns.

In Marion, Mrs. Clancy.

In Bibb county, James Hill.

In Dale county, Geo. M. Lee.

In Huntsville, L. P. Sullivan.

In Huntsville, F. M. Sanford.

In Tusculum, James Challen.

In Jackson, John C. Chapman.

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