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VOLUME 15.

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NUMBER 14.

OUR PREMIUM LIST.

Desiring to increase the subscription list of the ALABAMA BAPTIST very largely this year, we offer the following valuable premiums for new subscribers. We also desire to put into the hands of our brethren and sisters some good books, which they can secure with just a little labor upon their part. If we can get two agents to send us ten subscribers each during the next month, we will be able to bring up our list to six thousand. With a little effort this can be done, and we are offering these premiums in order to induce our brethren and sisters to order for the paper, as well as for themselves. Each one who works for a premium will please notify us. You can send the names of the subscribers and the money as fast as you get them, and when you get up the number that entitles you to a premium we will send it to you as directed.

1. An Ectasy Organ, \$15.00, a catalogue price \$10.00, for 10 new subscribers and \$20.00 for 20 new subscribers.

2. A copy of Armistead's History of the Baptists, cloth, \$6.00, and a copy of Broadus' Commentary on Matthew, price \$2.25, and a copy of Broadus' Sermons and Addresses, price \$2.00, and a copy of the Church Manual, price \$0.50, for 20 subscribers and \$40.00 for 40 subscribers.

3. One Centenary Paragraph Bible, price \$6.00, and a copy of Grace Truman, price \$1.25, and a copy of Theodora Earnest, price \$1.25, for 15 subscribers and \$30.00 for 30 subscribers.

4. A copy of Daggs' Manual of Theology, price \$5.00, and one Bible Dictionary, price \$1.50, and a copy of the Bible, price \$1.00, and a copy of Baptist Doctrine, price \$2.00, for 20 subscribers and \$40.00 for 40 subscribers.

5. A copy of Boyce's Systematic Theology, price \$3.50, and Smith's Bible Dictionary, price \$1.50, and a Manual of Baptism, by G. S. Bailey, price \$1.00, for 5 subscribers and \$10.00 for 10 subscribers.

6. Today's Index, Rerum, price \$2.50, for 4 subscribers and \$8.00 for 16 subscribers.

7. Grace Truman, price \$1.25, or Pendleton's Distinctive Principles of Baptists, price \$1.25, for 3 subscribers and \$6.00 for 12 subscribers.

8. Baptism of the Ages and of the Nations, by W. C. Calkins, D.D., price \$1.00, for 2 subscribers and \$4.00 for 8 subscribers.

We will ship and mail the premiums at the owner's expense.

We do not allow any commission to agents when they are working for a premium. If they prefer the money we will give agents 25 per cent. for all new subscribers they send us with the money. Are there not too many who will go to work at once and secure these splendid premiums? If your church wants an organ or you want one for yourself, now is the time to get it at a small expense to yourself. Perhaps your wife needs a good Sewing Machine, a few days work in getting subscribers to the ALABAMA BAPTIST will enable you to get it for her.

ADDITIONAL INDUCEMENTS.

To the one who sends the largest list of subscribers by the first day of July next, in addition to the premiums you may be entitled to according to the above list, we will give \$10 in gold.

To the one who sends the second largest list we will give \$5 in gold.

To the one who sends the third largest list we will give \$2.50 in gold.

To the one who sends the fourth largest list we will give one subscription to the ALABAMA BAPTIST.

Our Foreign Letter.

JERUSALEM, PALESTINE.

Dear Baptist:

The twenty-eighth day after leaving Beyrout, the equestrian pilgrims pitched their tents on the holy hill of Zion. It was a time of rejoicing. I link every one put down in his diary, "This is the grandest day of my life." The nearer I get nearer we came to our journey's end, the more and more intense became the excitement. The night before reaching the city we camped in a valley.

"Coming events" had already begun "to cast their shadow before them." Each member of the party was excited; each one was filled with life, and hope, and anticipation. We all say: "I'm a pilgrim; I'm a stranger; this world is not my home." I seek a city whose builder and maker is God and "O Jerusalem, Jerusalem! my happy, happy home!" At length weariness overcame the body and we retired to rest. Some of us dreamed that Jerusalem was a "golden city."

The sluggish night passed by. The pilgrims were up early enough to see the stars one by one fade away. The sun rose clear and bright above the eastern hills, and flung his rays of light across a cloudless sky. We were off earlier than usual. At 10 o'clock we ascended the brow of a hill, and "Zion, the city of God," burst full upon our vision! Every horse was stopped; every head was

ly solemn thoughts that came to me during the holy calm of that hour. O, the thrill of joy that goes through the soul of a man when he finds his prayer answered; when he realizes that the toil and sacrifice of years have not been in vain; when he sees the bud of hope ripen into golden fruit! Only one person on this earth knows what it cost me to come here! Would you calculate the cost in money? As well undertake to fathom the ocean with a fishing cord, or to count the stars of heaven on your fingers and toes! At cost—But I forgot all that when I beheld Jerusalem.

"The city of the great King, beautiful for situation, the joy of the whole earth." (Ps. 48: 2.) It has been said, and truthfully, too, that Jerusalem has occupied a more prominent place in history than Athens, with all its arts, or Rome, with all its arms; than Nineveh, with all its overgrown power, or Babylon, with all its nameless abominations. Jerusalem has done more to mould the opinions, to influence the destinies, to animate the

hopes, and to decide the creed of humanity than all other cities combined. Here Solomon reigned; here David sang and Isaiah prophesied. Here Christ the Lord taught us how to live; here, too, he was nailed to the tree, there to die, "the just for the unjust."

Mrs. Watson, an earnest, devout Christian lady from Detroit, is a member of our party. When we stood upon that hill and looked upon Jerusalem for the first time she was completely overcome. Her heart melted within her, and flowed freely through her eyes. She wept like a child, and her tears did great credit to her heart. We camped in a beautiful city.

Our mail was soon brought. After devouring letters, newspapers and a hearty lunch, I said to the party: "Walk about Zion, go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to your friends in America." (Ps. 48: 12, 13.)

We did "walk about Zion," but I must not allow myself to be betrayed into an attempt to describe the "holy city," whose very "stones and dust" (Ps. 102: 14) are as familiar as household words to every Sunday school teacher, and to many of the pupils, as well. To describe Jerusalem, even imperfectly, one should have at least a month to see and think and write. But this scribble is compelled to do his thinking while wedging his way through crowded streets and his writing between midnight and day, or elsewhere, surrounded by his companions, who, laughing and talking, in known and unknown tongues, keep up a perfect babel of confusion. Having to write under these difficulties, I am sure no sensible man will "view me with critic's eye," but he will kindly "pass my imperfections by."

The Hebrew word "Jerusalem" means "visions of peace," and I have no doubt but what, in olden times, the beauty of the city and the surrounding country fully justified the name. It was then "the joy of the whole earth," but the Lord hath covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty thereof.

It is withered, like its emblem, the blighted fig-tree. It was once a monument of the goodness, now of the severity of God. The city has been twenty-seven times besieged, often taken and pillaged and burnt. Occasionally the very ground has been plowed up! And yet "it is good to be here"—it is still a holy city. Mount Moriah has not been removed, Calvary is still on its base, and the Mount of Olives is now just as it was when from our blessed Lord "was received up into heaven." Mark 16: 19.

With a Bible in hand, with prayer and praise in my heart I am now ready to begin my "walk about Zion." It takes four eyes to see a picture, or four ears to extract melody from music. I shall, therefore, ask the reader to join me in this "walk" about the "city of the great King."

We find the city perched, like an eagle's nest, among the hills of Judea. "As the mountains are round about Jerusalem," so the Lord is round about them that fear him." It stands 2,500 feet above the level of the Mediterranean, and 3,700 feet above the Dead Sea. Imagine two deep ravines coming together so that the table land between them would form the letter V, the sharp point of the letter pointing to the south and the open part of it extending toward the north. Jerusalem is built on this V, though it does not run down into the sharp point of the letter. The ravine, or brook, on the east is Kedron, that on the west

of stone, rising forty to sixty feet above the ground. The east and west walls run close along the edge of chasms, so that coming up out of the valley to the walls one would find it steep and difficult. The south wall cuts off the sharp part of the V, this way V. The north wall is much stronger than any of the others, as that part of the city is less protected by the ravines. These walls, some portion of which probably dates from the time of our Lord, are entered by four gates: the Damascus gate on the north, Stephens gate on the east, the south is Zion, and on the west the Jaffa gate. Each one of these gates is guarded day and night by a garrison of Turkish soldiers.

We have now completed the circuit around the walls of Zion, and in so doing we have walked two and a fourth miles, and compassed an area of 209 acres of land.

Before entering the gates, it will be well for us to cross the brook Kedron and go over to the Mount of Olives, and from there get a bird's eye view

of the holy city. On the left, just after crossing the Kedron, we come to the tomb of the Virgin Mary. A hundred yards down the valley, to the right, are the Tombs of Absalom and St. James. Continuing our journey up the slopes of Olives, we soon find ourselves on one of the most sacred spots in all this world—it is the garden of Gethsemane. Matt. 26: 30. Here Christ suffered and agonized, and prayed until "his sweat was as it were great drops of blood fell to the ground." Luke 22: 44. Here Judas betrayed the Master with a kiss. Mark 14: 45.

Bear in mind the fact that we are on the eastern side of Jerusalem. We go up on the top of this convent, and with our backs towards Jerusalem and our eyes toward the rising sun, we look down upon the Dead Sea, 4,000 feet below us, and only eighteen miles away. The valley of the Jordan is plainly seen, but its waters are not visible.

"About face." We are now looking down on the "City of David." I say "down" because the Mount of Olives is 200 feet higher than Jerusalem, and the convent gives us an additional elevation of fifty feet.

Jerusalem now lies spread out before us like a map, and although it is three-fourths of a mile away, the atmosphere is so pure that we can see it as plainly as if we were standing on a tower in the midst of the city. It is built on two hills, Mt. Zion and Mt. Moriah, the former being a few feet higher than the latter. The intervening valley, once very deep, is now nearly filled up, so the two hills are practically one. The Mosque of Omar, by far the most conspicuous object in the city, stands on Mt. Moriah, in the southeastern corner of the city. This is the site occupied by the old Jewish temple. This Mosque is truly a gem of architecture, but the Christian heart revolts at the idea of this Mohammedan ensign of bigamy and bloodshed standing where once stood the splendid temple of Solomon. Alas, it is too true! But we came here to see the city, and when we see the churches and cathedrals, and

the minarets rising up here and there above the white stone buildings around them, we are half inclined to believe "Zion" is yet wreathed round with some of her ancient glory. But candor compels me to say that here, as at Constantinople, "distance lends enchantment to the view." I love a pretty picture, and am always loath to break the mirror of admiration into the fragments of analysis, but it now becomes us to descend from Olives, recross the Kedron, and, entering by the Stephens gate, to begin an inspection of the city.

We find the streets, which are from six to twelve feet wide, paved with round stones, varying in size all the way from a goose egg to the size of a man's head. These stones are half buried in filth, the other half is left exposed, and have been trodden over until they are as slick as glass! No wheeled vehicle can enter the city, for the reasons—the streets are too narrow to allow a buggy or wagon to pass through, and if they were wide enough the stones are too sleek and slippery for a horse to stand on and draw a vehicle. You can follow one of these streets, or lanes, only a short distance without facing ery point of the compass. In many places you have to hold your nose and carefully pick your way through the dirt and filth. These narrow, corkscrew streets(?) are lined on either side by a lot of stalls from five to ten feet wide called shops or bazaars.

The people appear to be idle. They produce nothing, and consume—very little! Filth, ignorance and poverty, those emblems of Mohammedan rule, more unmistakable than the Star and Crescent itself, everywhere abound! The population of Jerusalem is variously estimated, anywhere from 25,000 to 45,000. I think there are probably 18,000 Mohammedans, 18,000 Jews and 5,000 Christians in the city. The Christians are mostly Catholic. The Jews, I am told, are mainly supported by donations from their friends in Europe and America.

There are many synagogues here, but no one worthy of special note. The Jews have fifteen or twenty theological students who daily assemble in the chief synagogue and seat themselves on mats at the feet of their instructor, who sits on a table in the center of the circle. But there is no Gamaliel among the teachers and no Paul among the pupils. Acts 22: 3.

In the wall surrounding the Mosque of Omar there are a few huge stones, about twenty in number, and eighteen or twenty feet long, which are said to

have formed a part of the temple of Solomon. Every Friday afternoon, at 3 o'clock, the devout Jews of the city, old and young, of high and low degree, assemble around these stones for worship. Here they chant the Psalms of David and read aloud from their prayer books and Hebrew Bibles. They kiss and press themselves against these stones for hours. They weep and lament and pray and cry aloud as if their hearts would break! "Oh! God, thou hast smitten us and scattered us among the heathen nations of earth, yet will we love and praise thee. Therefore hear us when we call upon thee. The Rabbi says: For the temple which thou hast destroyed, build us a new one."

Rabbi: "For our kings and mighty men that are fallen."

People: "We sit in solitude and mourn."

Rabbi: "For the delay of thy coming."

People: "We sit in solitude and mourn."

"O, Lord, come quickly and restore the temple. Establish thy throne in Jerusalem and reign over us, and we will be thy people, and thou shalt subdue the nations of earth."

These Jews now, as in olden times, cling with a deathlike tenacity to the idea of a temporal ruler. They forget that Christ said, "My kingdom is not of this world." He once "came to his own and his own received him not," and now they "sit in solitude and mourn."

I have visited this "wailing place" several times. It is a pitiable sight. I saw men, old men, with white locks and long flowing beard, men patriarchal in appearance, bare-footed, dressed in sack cloth and covered with ashes. They put their mouths in the dust and cry aloud unto God.

It were enough to wring tears from the heart of a stone to see a nation "smitten" and "scattered" and "cursed" as are the Jews. Verily, they are cursed. Listen at Jeremiah's: "The ways of Zion do not turn, because none come to the solemn feast; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness." * * * The Lord hath said, which he hath desired, he hath fulfilled his word that he had commanded in the days of old. Jerusalem hath grievously sinned; therefore is she removed. "Her filthiness is in her skirts." "Zion spreadeth forth her hands and there is none to help her." All her people sigh and seek bread. For the sins of her people, and the iniquities of her priests, that have shed the blood of the just in the midst of her; they have wandered as blind men in the street; they have polluted themselves with blood, so that men could not touch their garments. Lam. 4: 13, 14. Our fathers have sinned and we are not, and we have borne their iniquities."

"They said, let his blood be upon us and our children," and so it has been. Wherever man has gone, on land, or on sea, the ships, the fac and figure of the Jew are seen, and a ways and everywhere he rests under the curse of God. The blood is still upon him. Truly, "it is a fearful thing to fall into the hands of the living God."

The Church of the Holy Sepulchre is a large cathedral, built on the supposed site of Calvary, and owned by the Latins, Greeks, Armenians and Copts, each of whom have their own apartments, and no one dare trespass upon the rights of the other. The door of the building is owned and jealously guarded by Turkish soldiers, who open and shut it when and for whom they choose. Without a liberal amount of "buck skosh" one cannot get into the building. The surface of the hill. Immediately before you as you enter the door is the "stone of unction," whereon the Savior's body was laid to prepare it for burial. Only the edges of the real stone are visible, as it was found necessary to conceal the other part to protect it from relic hunters.

Turning now to the left we find ourselves in the rotunda of the building. In the centre of the rotunda we see a small, beautiful and unique temple made of white and yellow marble. Within this temple, which is always lighted by 500 gold and silver lamps, we find the Holy Sepulchre itself, and a portion of the stone which was rolled away from the door of the sepulchre, and on which the angel sat when Mary came "at early dawn." In the second story of the building you see the holes where the three crosses stood, and a rent made in the rock by that great convulsion of nature at the time of the crucifixion. The site of Solomon's Temple is now, as it has been for many centuries past, occupied by the Mosque of

David, which, together with its paved courtyard, takes up forty acres of land, or a fifth part of Jerusalem. Next to Mecca, this is the most sacred shrine in the Mohammedan world. Christians, Jews and Mohammedans, all alike feel that they are talking on holy ground when they come hither. It was here that Abraham built the sacrificial altar and bound Isaac, his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son. Gen. 22: 2, 9, 10. Here David offered a sacrifice, which stayed the destroying hand of the angel. 2 Sam. 24: 16. Here Solomon built

offerings shadowed forth the offering on Calvary, whose courts were so often trodden by the feet of the Son of God. Here, when eight days old, he was presented before the Lord, and aged Simon, taking him in his arms, made that divine taught confession to him who is God's salvation. Lu. 11: 25-32.

Here, at the age of twelve, "they found him sitting in the midst of the doctors, both hearing them and asking them questions." Lu. 2: 46. Here he vindicated the honor of his father's house from "the den of thieves" who had invaded the "house of prayer." Here the "blind and the lame came to him and he healed them." Matt. 23: 13, 14. Here he spoke those forgiving words: "Neither do I condemn thee, go and sin no more."

Now if we had time we might spend two days pleasantly and profitably down under the city. For he understood that these hills on which Jerusalem is built are honey-combed with ancient stables, caves and caverns, quarries, catacombs, and other subterranean passages. Capt. Warren, chief agent of Palestine Exploration Fund, is my authority for saying that Jerusalem, so far as catacombs and underground passages are concerned, is far richer than Constantinople, Paris, or even Rome itself.

Outside the walls, near the Damascus Gate, I entered, through an iron gate, into what is known as Colossus's Quarry, or the quarry from

which Solomon took the stones to build his temple. In many respects this quarry rivals Mammoth Cave. One may walk for hours and hours and through these dark, windingabyrinths without retracing one's steps. One sees a great number of unhewn blocks of stone and columns of marble. He finds caverns beneath caverns, mammoth streets and lanes, he above another. This cave has a river with eyeless fish as has the Kentucky Cave, but it boasts a never failing spring of pure and sparkling water. Think of all this being right under the centre of Jerusalem! Truly all this is wonderful. I sang—

"Rock of Ages, cleft for me,
Let me hide myself in thee."

Having been around, through, above and beneath Jerusalem, we have certainly seen all of the "Holy City" that has been left by the destroying "plough of prophecy." And yet we can say, with Sheba's Queen, "The half has not been told."

But I must desist. I remind myself of "Jake Collins," who prayed an hour and a half, because he could find no suitable place to close.

W. A. WHITTE.

From Bro. Stevens.

Dear Baptist: It is seldom I see anything in your columns from Lineville. So I believe I will write you a little—just a little. We are moving, we trust, surely. We have reached once a month. Our pastor, A. J. Preston, is at the Howard.

are the first Sabbath in every month and Saturday before. Part of us do most of our church work, part of us do but little.

Our Sabbath-school is (as is the saying) solid. We have six classes in it. One is a class of married people. It is working finely. Three of our teachers are married; three are single. Our prayer meeting is tolerably well attended, especially by the young people. It is sometimes the case that not a married person attends these meetings.

The Ladies Aid Society progresses well. It has more than forty members. They are now preparing for an entertainment to come off the last of April or the first of May. Will write you more about it after that time.

Fraternally,
Geo. W. STEVENS.
Lineville, Ala.

You may assuredly find perfect peace if you resolved to do that which our Lord has plainly required—and content that he should require no more of you than to do justice, to give mercy, and to walk humbly with him.—[Ruskin.]

Reminiscences.

NO. VIII.

There were temperance societies in South Carolina fifty or sixty years ago, and doubtless before that time, but no great progress seemed to have been made. Many people drank liquor that did not get drunk, at least for many years, and some of them never; and many more in the habit of drinking to excess, with all the disgusting, and sometimes murderous accompaniments. Drinking places were not called "saloons," they were considered low resorts, and called groceries, or grogshops, and the keepers thereof were estimated accordingly. There

in our town, but merchants sold dry goods and groceries in the same house, and too often liquor—or, as Robert Hall, of England, called it, "liquid fire and distilled damnation"—by the pint. I don't think that I ever heard of a drunken preacher in my early days, but there was occasionally a church member who thus disgraced himself; and they were NOT all Baptists, either. Let that fact be very emphatically scored; I speak from personal knowledge. I once happened to see an officer of a church—not a Baptist church—at his own home, drunk. I happened to name it to one of his church members. They had already a charge in the church against him for drunkenness, and they had one witness; but their rules required two. All this I knew nothing about. By not keeping my tongue still, I got into a difficulty. I have often heard of the like. I was officially requested to testify against the erring brother. I refused; I was argued with; it was urged that I ought to feel it my duty to go, for the sake of good morals in the church, and so forth. After repeated refusals, I was almost pulled before their church authorities, and gave my testimony. It is strange, but it has been noticed, that a drunkard turned out of a church will often reform and stay sober a long time; but take him back into the church, and he will go to drinking again. I think the duty is then plain, again promptly to turn him out. He does better out than in.

I once saw two men from the country fastened in the stocks on the public Market Square, without coats or vests, and whipped by the town constable, (I don't remember whether on the bare back or not,) for nothing that I learned but being concerned in some disorder, probably about one of those whisky sinks. I suppose, like "poor Tray," they had to suffer from being in company with worse men. It is to be hoped that my beloved old State, with the aid of the "Prohibition" principle, may yet adorn her venerable motto with a grander glory, and that she may in that holier sense prove herself "animis opibusque parata," ready, with all providential endowments, to defend the liberties of her homes and firesides, her dependent women and children, from the horrible onslaughts of a hell incarnated in the disgusting carcasses of tyrannical drunkards.

In those times there came a season of high prices of provisions, when flour was at \$15 per barrel, and corn meal sold at \$2.50 per bushel. And yet not far from the same time I saw them plowing up of corn knee high in order to plant cotton. The explanation was that the slow moving vessels had brought the startling news, that cotton had jumped up to twenty-five cents per pound in Liverpool.

Among the boys at our town Academy there were some hard students. One young man came to learn nothing but Latin. He began at the first of the Grammar, he said at his board.

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in our town, but merchants sold dry goods and groceries in the same house, and too often liquor—or, as Robert Hall, of England, called it, "liquid fire and distilled damnation"—by the pint. I don't think that I ever heard of a drunken preacher in my early days, but there was occasionally a church member who thus disgraced himself; and they were NOT all Baptists, either. Let that fact be very emphatically scored; I speak from personal knowledge. I once happened to see an officer of a church—not a Baptist church—at his own home, drunk. I happened to name it to one of his church members. They had already a charge in the church against him for drunkenness, and they had one witness; but their rules required two. All this I knew nothing about. By not keeping my tongue still, I got into a difficulty. I have often heard of the like. I was officially requested to testify against the erring brother. I refused; I was argued with; it was urged that I ought to feel it my duty to go, for the sake of good morals in the church, and so forth. After repeated refusals, I was almost pulled before their church authorities, and gave my testimony. It is strange, but it has been noticed, that a drunkard turned out of a church will often reform and stay sober a long time; but take him back into the church, and he will go to drinking again. I think the duty is then plain, again promptly to turn him out. He does better out than in.

I once saw two men from the country fastened in the stocks on the public Market Square, without coats or vests, and whipped by the town constable, (I don't remember whether on the bare back or not,) for nothing that I learned but being concerned in some disorder, probably about one of those whisky sinks. I suppose, like "poor Tray," they had to suffer from being in company with worse men. It is to be hoped that my beloved old State, with the aid of the "Prohibition" principle, may yet adorn her venerable motto with a grander glory, and that she may in that holier sense prove herself "animis opibusque parata," ready, with all providential endowments, to defend the liberties of her homes and firesides, her dependent women and children, from the horrible onslaughts of a hell incarnated in the disgusting carcasses of tyrannical drunkards.

In those times there came a season of high prices of provisions, when flour was at \$15 per barrel, and corn meal sold at \$2.50 per bushel. And yet not far from the same time I saw them plowing up of corn knee high in order to plant cotton. The explanation was that the slow moving vessels had brought the startling news, that cotton had jumped up to twenty-five cents per pound in Liverpool.

Among the boys at our town Academy there were some hard students. One young man came to learn nothing but Latin. He began at the first of the Grammar, he said at his board.

are the first Sabbath in every month and Saturday before. Part of us do most of our church work, part of us do but little.

Our Sabbath-school is (as is the saying) solid. We have six classes in it. One is a class of married people. It is working finely. Three of our teachers are married; three are single. Our prayer meeting is tolerably well attended, especially by the young people. It is sometimes the case that not a married person attends these meetings.

The Ladies Aid Society progresses well. It has more than forty members. They are now preparing for an entertainment to come off the last of April or the first of May. Will write you more about it after that time.

Fraternally,
Geo. W. STEVENS.
Lineville, Ala.

You may assuredly find perfect peace if you resolved to do that which our Lord has plainly required—and content that he should require no more of you than to do justice, to give mercy, and to walk humbly with him.—[Ruskin.]

Reminiscences.

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Alabama Baptist.

MONTGOMERY, ALA., APRIL 5, 1888.

JOS. SHACKLEFORD, D.D., Editor.
REV. C. W. HARRIS, Manager.

BUSINESS ANNOUNCEMENTS.

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THE ALABAMA BAPTIST.

Montgomery, Ala.

Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

The mother of Dr. J. M. Robertson, of Chattanooga, died recently.

The Baptist women of South Carolina gave to missions, last year, through their Women's Missionary Societies \$2,798.74.

MOBILE BAY gets \$250,000, and Muscle shoals \$300,000 appropriation from the River and Harbor Bill, so a special to the Dispatch of the 26th says.

In a short while we expect to place another man in the field for his entire time. "If our friends will help us we will do our part towards banding Alabama Baptists together for the Lord."

DR. J. M. PENDLETON and his wife celebrated their golden wedding on the 13th of March. When they were married fifty years ago they took their bridal trips to Lineville on horseback.

THE Northern Baptist Anniversaries meet at Washington, commencing on the 10th of May next. All com-

munication and all inquiries with respect to the Anniversaries, should be addressed to Dr. D. S. Foster, Secretary, 19 Iowa circle, Washington, D. C.

News of the death of Capt. E. C. Milner, of Georgiana, has just reached us. He was a useful man, a pillar in the Baptist church, and many friends mourn his departure. But he stood like a pilgrim ever ready for the onward march. May God sanctify his useful life to those who mourn for him.

If pastors and brethren will help us we will place the ALABAMA BAPTIST this year on a footing it has never before enjoyed. Give us the patronage and we will use all the money we can spare out of a living to make the paper more useful. Won't you help us right now, friends? Please make a five minute speech next Sabbath for the paper.

BRO. DAVID LEE, son of the late "Father" David Lee, of Mt. Willing, died at his home at 12 o'clock Sunday night. He was the youngest and only surviving son. Only one of nine children of Father Lee now remain, and that is sister Gunn, of Ft. Deposit. We pray that our Heavenly Father may tenderly comfort the broken hearted ones.

It seemed a little amusing to us when in reading of a certain meeting in a town paper to see that "Rev. Mr. Blankety Blank, of Sycamore, was holding a meeting in the Baptist church, aided by the pastor." That is, there is where some of the trouble comes from these evangelists: they hold the meeting and the pastor dances to the crack of the whip. Every pastor should hold the reins and drive, and let the visiting brother, who does not know as much of the people, the work, &c., aid him.

A CORRESPONDENT to the Christian Index tells of a move in Jacksonville, Fla., to build a fine tabernacle in which Mr. Wamboldt shall preach. Baptists are often great simpletons, but we trust they have had the cause of Christ scandalized enough already by the actions of that man to let him alone. When he left Chattanooga, with the papers and hundreds of reputable men crying out with facts concerning his sins, and he said he would never preach in another Baptist church, we must suppose he meant it, and that we were done with a man who, while living in immorality and sin, could, by his eloquence, and seeming piety, cause his admirers to cover up his faults and cling to him still. We owe it to God and humanity to keep our pulpits pure as much as we can.

A BROTHER from South Carolina, writing to the Religious Herald, nominates Dr. T. T. Eaton, of Louisville, Ky., for president of the Southern Baptist Convention. We admire Bro. Eaton very much. He is too good a talker on the floor of the Convention to place in the presidential chair. The Convention needs him on the floor.

DR. DICKINSON never wrote truer words than these: "The name of the man or the woman who in this crisis helps to save the Baptist colleges of the South, belongs to the public, and will live in history and be written about in future ages." Ye rich men and women, of Alabama, to you we speak; look at Howard College, the fruit of many tears, prayers and privations. See her need, and covet the everlasting honor that comes by endowing such institutions. Spend some of your wealth upon her and your children's children with thousands of others yet unborn, will rise up and call you blessed.

As a rule, we are not disposed to express ourselves in regard to candidates, but on this occasion we feel inclined to devote a little, and give a hearty endorsement to an article in the Birmingham Herald of the 25th, which says:

"Hon. M. W. Hand, of Greene, was in the city yesterday shaking hands with his numerous friends. Mr. Hand is a candidate for Superintendent of Public Instruction, and is eminently fitted for the duties of that responsible office. He is thoroughly equipped, and withal is a gentleman of unquestioned integrity and purity of character. Should he succeed in gaining the office over so many excellent competitors, Alabama will have no occasion to regret her choice."

A GOOD SUGGESTION.

It is suggested by the Religious Herald that "second Sunday in April our churches hold memorial services in honor of Dr. Yates, and that special prayer be made for six young men to re-enforce our Chinese Mission. In connection with these services collections should be raised for the enlargement of our Chinese work." We endorse this suggestion, with this amendment, so far as Alabama churches are concerned. Let churches which do not hold their regular meetings on the second Sunday have these memorial services at their next regular monthly meeting; say on the 3rd, or 4th Sundays in April and the first in May. Many of our churches meet only once a month, and some of our preachers are pastors of two or more churches, hence they could not meet with some of the churches on the second Sunday. We trust the suggestion is becoming important.

throughout Alabama will approve this suggestion and appoint these memorial services in honor of a great and good man.

SPECIAL CONTRIBUTIONS.

Many people in sending their contributions for missions are particular to specify to what mission, and to what missionary, the money must be sent. Of course this is largely because a certain magnetic speaker has gotten his work laid upon their hearts, and they look upon his cause as the most needy. There is danger of making serious mistakes along this line, and the Foreign Mission Journal speaks truthfully when it says, "It is better for Christians who wish to give to send their money to the Boards having charge of the missions of the denomination, to be expended by such boards according to their best judgment, than to give their money to all sorts of special objects on particular fields, even when those objects are appealed for by missionaries on the field." Brethren, our Mission Boards are composed of men who overlook the entire work, every field is under their gaze, and if we will send them what money we can give, and leave them to decide where it can best be used it will save the cause much embarrassment.

The following note from Bro. Frost was received several weeks since. It accompanied an address on "The pastor as an evangelist." Our columns have been so much crowded that we could not give publication to the article, but in a short while our readers shall have the benefit of enjoying it. We share a like conviction with himself, that the "travelling evangelist must go."

Eds. Ala. Baptist: I beg the privilege of offering the accompanying article for publication in your paper. Its author, Dr. Wm. Harris, is an old schoolmate of mine, and is a pastor of the Adams Avenue Baptist church, St. Louis, and read this paper before the ministers' conference of that city by special appointment. It brings to the front in a most masterly way one of the most important subjects of the day. It is a growing subject and one which is finding some notable illustrations at this time, and Dr. Harris himself is not among the least of these. My growing conviction is that the "travelling evangelist" is a man who, with another won't do, is accompanied with another conviction equally strong, that our pastors must do, must prepare themselves for doing, "the work of an evangelist." This would revolutionize evangelizing. I believe in evangelists, especially the pastor-evangelist. Your Bro. J. M. Frost.

THE American Baptist Year Book for 1888 reports 2,917,315 Baptists in the United States, 158,373 baptisms during the past year. The amount of money contributed for various religious objects, so far as reported, was \$8,937,491.36, or an average of about \$3 per member. The value of church property is \$48,568,686. There are 128 institutions of learning of high order; 608 churches were organized last year. There are 107 Baptist periodicals.

We think the full reports of numbers would give us considerable over 3,000,000 of members.

THE heavy rains of last week were very disastrous to bridges, railroads, farms, &c. The Alabama river lacked only a few feet of reaching the mark of 1886. Much interruption of mail and railroad traffic was had. As soon as the Nettie Quill could come from Mobile the authorities of the L. & N. railroad chartered her and sent their passengers to Wetumpka, where they were met by the L. & N. trains and borne northward. This is a sample of the way in which this splendid Company does business. No money open and trains running. The Montgomery & Eufaula road has been open for several days as far as Midway. The Western was stopped up for a couple of days, but soon moved forward for Atlanta. The greatest inconvenience experienced by the citizens of this city was the shutting down of the water and gas works. The Capital City Company furnishes such splendid water that most everyone has allowed their wells to be neglected, and when the water shut down they were in a fix. But we are thankful that such times don't last long. The city authorities should compel this company to build a levee around their well and pump house high enough to keep out all back water. They owe this much to the people. The comfort, health and cleanliness of the Capital city depends upon plenty of water properly distributed.

A DEBATE.

Dr. B. F. Bedinger, a Presbyterian, has challenged the editor of the Western Recorder to a discussion on the subject of baptism. This is his challenge: "I hereby challenge you to a public discussion of the mode of baptism from the Bible alone, only stipulating that both sides be published side by side in your paper." Dr. Eaton accepts the challenge, provided the Christian Observer, the Presbyterian paper, will publish his reply from the Bible alone without a word added. The Christian Observer complains that the readers of the Baptist papers are

also put some one in the field to make as full a canvass as possible. Such helpful promises from so noble a brother give us great pleasure. Let us all dismiss from our minds distrust and deal honestly with our brethren. Bro. Teague also says:

"Foundations of new church house laid, to take, when finished, about 720 chairs. Good deal of material for superstructure in place, and construction to begin, as I understand, first good weather. Congregation and Sunday-school decidedly good. For weather, all through the winter. Envelope system working well. Services twice each Sabbath. Second Sundays, children's day. Four Sunday nights, missionary meeting addresses usually by laymen: Prayer meetings well attended. Additional services at night, contemplated, probably by the aid of neighboring pastors. Accessions valuable. Corps of S. S. instructors very superior."

Very truly,
E. B. TEAGUE.

We shall be glad to see this debate. We really want to know what the Bible says about sprinkling as baptism. We have never been able to find anything in it that would convey the idea that sprinkling was the scriptural mode of baptism. We should also like to read the admissions of leading Baptist scholars that sprinkling was the ancient mode of baptism. We have read what Calvin and Wesley, and other distinguished Pedobaptist scholars have said about it, and their admissions that immersion was the ancient mode of baptism, and we have always been astonished that such men should practice what they knew was not Scripture.

IN NEW QUARTERS.

The force of circumstances has compelled us to move our business office from over Gay Hardie & Co's on Commerce street, to No. 19 1/2 Perry street. This puts us farther from the depot, but nearer our printing rooms and on the same floor with our office. Barring some things we are in a pleasant neighborhood.

Who runs a successful tin establishment. Going towards Dexter Avenue the elegant new brick building erected by Mr. Josiah Morris for Dr. B. J. Baldwin's eye, ear and throat infirmary, is found; next door to him is the Montgomery Advertiser, whose frequent courtesies are greatly appreciated. On the corner of Perry and Washington is the Evening Capital, run by the Nunnalees, as noble and true men as ever the sun shone on. Across the street in our front is the plumbing establishment of Adams & McHugh. Well, now, you know where we are, so come along to see us at your pleasure, and be sure to bring us your subscription and job work.

WITH eagle eye the Roman Catholics have watched every quarter of the world, and as the tide of development turned to a certain section they were quick to plant their forces, to take charge of the spiritual affairs of the town or country. Now they see the South is coming to the front as it has never come, and they propose holding an immigration meeting at Hot Springs, North Carolina, the 16th of April, at which time a company representing a capital of \$1,000,000, will be formed, whose aim it is to plant colonies of their people in every Southern State. Of course they say they will be of the better class of immigrants. A belief is expressed by the priests having the matter in hand that much of this money will be given by other denominations and people of no denomination. This has always been their policy. They have manipulated town councils, county, State, and National officers alike for their profit.

A prominent Alabama daily recently said that the Governors should recognize and help this movement. In a general way we would say they should aid in bringing the right kind of immigration into the South, but to help a move which is as clearly the upbuilding of the Catholic church as this, is beyond their prerogative. And we think if our public men and journalists would study something of the perils to our free institutions by the immigration of Roman Catholic subjects they would understand more about the situation, and would give us

"Here is a specimen case. Spain undoubtedly holds the right of discovery of the Micronesian islands. Spain, however, has done nothing for the religious good of the people, while for 35 years American missionaries have there established the institutions of the gospel. Now that this noble work has been done and the natives are civilized, schools and churches, being under headway, a Spanish governor comes in with six Roman Catholic priests. The result to the missionaries has been seen in the outrages which have been inflicted upon them during the last few months. As for the results to the people, Mr. Doane writes, 'Schools were closed, congregations thinned down, lewd houses opened, (a thing never before known of in Ponape, at least not as now seen), liques flowed freely, many natives returned to avaricious and pious drinking, and chiefs, church members, were shorn of the power they possessed to correct evils in their own realms.'—Ex.

"Romanism has as fruits everywhere just such abominations as are here mentioned. Yet Baptists in America give money to build Catholic churches, sustain Catholic schools, &c., in order to get Catholic trade. So they become allies of the Devil."—Ex.

DR. E. B. TEAGUE does the manly thing by the paper and by his people. He says there has been some distrust of the heartiness of the paper in reference to the college, but says that is all more than removed now, and there is nothing in the way of our paper getting a good support from his field. And he further promises to urge his members to take the paper, and will

also put some one in the field to make as full a canvass as possible. Such helpful promises from so noble a brother give us great pleasure. Let us all dismiss from our minds distrust and deal honestly with our brethren. Bro. Teague also says:

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Meeting of the State Mission Board.

The Board will meet in Selma, Tuesday April 10th, at 7:30 p. m. W. B. CRUMPTON, Cor. Sec. Marion, Ala.

Home Missions.

Our receipts from Alabama are nearly \$1,500 behind those of last year. With the burden of our increased work upon us we can ill afford to suffer a diminution of contributions from Alabama.

Other States have gone forward nobly in their contributions. Will not Alabama, inspired by the marvelous success of our work in Cuba and elsewhere, give us the \$5,000 we ask, and which we so much need to carry forward our work?

I. T. TICHENOR, Cor. Sec.

Deatur.

We have been spending a few weeks in Decatur and East Decatur, looking up new comers and gathering them into the fold.

Twenty-three have joined the church by letter and others are there, who will join in a short time.

We assisted in the organization of a Woman's Aid Society, of which Mrs. Miles is President, Mrs. Collier Vice-President, Mrs. Benson Secretary and Mrs. Fields Treasurer. From this Society we expect grand results. Dr. Gwin preached for us two excellent sermons. J. GUNN.

FIELD NOTES.

Please don't write on both sides of your paper.

Rev. H. R. Mosely, missionary elect to Mexico, preached in Mobile on the 25th.

Mortgages, waive notes, receipts, and other matter can be gotten from our Job Printing Office.

Bro. Farnham is very busy just now with court matters, but soon he will start on his layman's move.

Sister Harriet Johnson, of Wetumpka, who was stricken with paralysis several days since, died at 5 o'clock Monday.

The district meeting of the Centennial Association will be held with the Macedonia church including 5th Sunday in April.

Rev. Jno. McCollum and R. H. Mosely, of the Southern Baptist Theological Seminary, have recently visited Alabama.

Bro. Roby writes that his church on last Sabbath, in conference, raised \$1,047, and says we shall soon be entirely debtless.

Do you send us some money?

it, and she will not if our friends will help just now.

Elder Pipkin speaking to us of the condition of the Baptist cause throughout south Alabama, says the preachers are responsible for the lack of growth among the members.

The Chronicle thinks brother M. W. Hand stands a good show to be the next State Superintendent of Education for Alabama. We think so, too.

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The Roanoke Herald is a new paper, published by Messrs. Faucett and Rowland. These young men have our thanks for their kindness while in their town, and our wishes for a grand success.

Bro. Craighead had a bad week of it to begin his work for the BAPTIST but he has sent in quite a number of renewals and some new subscribers. Help him all you can when he visits your community.

Chief Justice Waite died at 6:30 on the morning of the 13rd. Mr. Waite was one of Grant's appointees, and has held the position since Jan. 20th, 1874. Now the question is, "who is to be his successor?"

In Dr. Roby's article in Howard College, of last week, the types made him say, "and by reading between and a little under the lines I am made quite comfortable." This last word should have been uncomfortable, for meant that.

Bethel church are worthy of much praise; they have sacrificed for the cause, but are grateful that their pastor has a first class home. The Ladies Aid Society expect to furnish the parlor. Bro. Plaster's family and Bro. Pipkin have our thanks for kindness rendered.

Howard College.

A Friendly Inquiry and Suggestion.

Eds. Ala. Baptist: At the last State Convention it was decided to remove Howard College. A prudential committee was appointed to canvass the matter, and select the place most favorable in all respects for the location. Birmingham offered a large sum of money to be used in building purposes, and a valuable tract of land, worth from one hundred to two hundred and fifty thousand dollars, for the permanent endowment of the college; and the prudential committee, after looking carefully into the matter, decided to accept the offer, and located the college at East Lake. So much is history.

Now comes Bro. Shaffer, to our great surprise, with urgent appeals to the Baptists of the State for money to endow the college. Bro. Shaffer is, no doubt a good man, but he is, we fear, on the wrong track. He is, we doubt, honestly thinks that the college is still in Marion and in need of an endowment, when in fact it is in Birmingham and already has, according to the report of the prudential committee, a handsome endowment.

once, to meet every Monday morning at 10 o'clock a. m., in the First Baptist church, Birmingham. Their first meeting will be held next Monday: S. R. C. Adams, president; Jno. W. Stewart, Secretary. B. F. Riley will read an essay for the occasion.

It is gratifying to have our secular papers speak of preachers as the Shelby Sentinel does of Rev. J. M. McCord. The editor says that Bro. McCord delivered two of the most eloquent, forcible and impressive sermons that it has ever been his pleasure to hear in Calera. He further expressed the opinion that our young brother will continue to rise in his work.

It is our pleasure to have as neighbors in business the Messrs. Nunnalee, formerly of Tuscaloosa, who have brought out the material of the Evening Star, and are now publishing the Capital. They are men of character and ability, who are an acquisition to any community. They will make a first class evening paper, worthy to go into anybody's home. We bespeak for them the patronage of our friends.

We sympathized greatly with Bro. Hill of Ansonia. He received a telegram stating the sudden death of his mother at Roanoke, and he and his family started to her burial and got as far as this city when the floods checked their progress for a couple of days. His mother had reached a good old age and was ripe for the change. The master she so much loved took her suddenly from earth's pains and cares to heavenly joys. May the memory of her devoted life ever cheer her sorrowing ones onward.

A pleasant run to Evergreen was made on Saturday, 24th. Bro. B. H. Crumpton and Dr. Lee have made the Evergreen Star lively with appeals to their people to build a cotton factory, and on this day a start was made. About \$15,000 in money and lands were subscribed. If enthusiasm and push will wake up the latent powers of a people the above mentioned editors will see a cotton factory before a great while. Conecuh is a splendid county, and the work of her citizens will call the attention of others to her importance. This editorial, let her still maintain her dignified silence. She is doing

of these and other like things, not bravely and directly, but by the most presumptuous insinuations. It is time to call a halt, and as a friend of Marion we demand that she be let alone in regard to this question. She pointed a moral and adorned a tale—the tale end at that—quite long enough. She now comes forward and asks to be let alone; and this is not conceded we on our part decline to answer for the consequences. Let the friends of Howard College praise it, support it, endorse it, and write about it; but let us have, now and then, an article in which the name of Marion is not lugged into every paragraph. Let them run some other name for a season. We are a modest people and don't care to monopolize this special notoriety.

All of which, with the best of feelings and intentions, we submit to the brethren who are constantly dragging us into this matter. A worm will turn, they tell us, and the large stock of patience which Marion once had of about been exhausted by repeated draughts thereon. For the good of all, let her still maintain her dignified silence. She is doing

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Being entirely vegetable, they operate without disturbance to the system, and are perfectly safe. They are the only medicine that will cure the most stubborn cases of Catarrh of the Bladder, and all other diseases of the urinary tract.

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Alabama Baptist

MONTGOMERY, ALA., APRIL 5, 1888.

Treasure in Heaven.

JOHN G. HAY.

Every coin of earthly treasure we have lavished upon earth. For our simple worldly pleasure. We have reckoned something worth; for the spending was not losing. Through the purchase were but small. It has been lent to the Lord. We have had it—that is all! All the gold we leave behind us. When we turn to dust again. Though our avarice may blind us. We have gathered quite a vain. Since we neither can direct it. By the hands of fortune tossed. Nor in other worlds expect it. What we hoarded, we have lost.

The Little Preacher.

It was the last day but one of the old year. I took my seat in a railway train bound from the city to my village home, some fifty miles distant. Usually I enjoy these rides—these brief periods of rest from the overstrained brain released from the rigid calculations of business, may rest and think.

The Friends of the Orphan's Home.

in the city will be pained to learn, that owing to the serious damages caused by the recent fire, this institution will be compelled to close its doors, unless the lovers of humanity will rally to its support by liberal contributions.

throughout Alabama will approve this suggestion and appoint these mem-

daughters. It was just the price of that beautiful set of diamonds which Corinne had so long wanted.

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A Cure

for Nervous Debility caused by an inactive liver and a low state of the blood.

Ayer's Sarsaparilla

PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS.

The Skeptical Shoemaker.

only allowed to see one side. Dr. Eaton proposes to that paper, that if

The Bread of Life.

Most persons have read of the wonderful bread fruit tree of the South Sea Islands, which forms the support of many of those gems of the ocean.

PRINCE'S CREAM MAKING POWDER

It is a household necessity. It is a household necessity. It is a household necessity. It is a household necessity.

For Ambitious Boys.

A boy is something like a piece of iron, which, in its rough state, is not worth much, nor is it of very much use; but the more processes it is put through, the more valuable it becomes.

The Old Prophets as Preachers.

Never in the history of nations, so far as appears, has a sacred orator arisen, so earnest, so self-sacrificing, so noble in their purity of life, so lofty in their realization of the true and eternal, so bravely faithful in their battle with sin as the Hebrew prophets.

TRANSIENT TROUBLES.

If you would keep a book, and every day put down the things that worry you and see what becomes of them, it would be a benefit to you.

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