

# THE ALABAMA BAPTIST.

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WORDS FOR YOUNG MEN.

PROF. WM. MATTHEWS' book, entitled "Getting on in the World; or, Hints on Success in Life," has won for him a wide reputation as one of the ablest scholars in our age, and half a dozen other books which he has written are just as popular as the one above mentioned. In the chapter on "Success and Failure," he speaks of a young man beginning life in the following lines: "A man sailing on that voyage has been compared to a vessel of war leaving port under sealed orders. He knows not, but as the ways of Providence are disclosed, to what ports he must go, or on what seas he must sail. The dangers of the voyage—the sunken reefs, the icebergs, or the stormy capes, which may be his ruin—are unknown. Through perils storms and treacherous calms must he steer his unknown course, nor is there any exact chart laid down for the voyage. No man ever sailed over exactly the same route that another sailed over before him; every man who starts on the ocean of life arches his sails to an untried breeze. Like Coleridge's mariner, "he is the first that ever burst into that lonely sea." In looking about among the circle of our acquaintances, we are surprised to see how few have made the voyage successfully, that fewer still have reached the ports for which they sailed. Many a shallop, which sailed out of harbor noiselessly and unnoticed, has anchored at last safely in port; many a noble argosy, freighted with precious hopes, and launched with streamers flying, amid the salvos of artillery and the buzzes of thousands, has sunk beneath the waves. To what impotent conclusions, indeed, do young men of brilliant parts frequently come! What becomes of the foremost boy at the academy, of the "senior wrangler" of the university, of the champion of the debating club, the law school, or the lyceum? Where are to be found, in the various walks of life, all of the geniuses to which almost every village periodically gives birth? All along the shores of the great ocean, on whose currents we are borne with resistless sweep, are strewn the wrecks of those whose embarkations were seemingly under the very star of hope. On whatever shoals or hidden reefs they have struck, the survivors are few, and only one voyage is vouchsafed, and failure is irrevocable; but to all who come after them, an explanation of the causes of disaster is of deep interest, and may save many from a similar fate."

UNQUESTIONABLE FACTS.

The following facts by Dr. Ellis are worthy of preserving, and it will do our people good to think over these things. Baptists, a great many of them, are not as familiar with their doctrines as they should be; and yet, while the Scriptures are full of facts as to immersion being the only mode of baptism, and the history of the early churches teaching the same, they do not investigate for themselves and are often puzzled when called upon to give an intelligent answer why we believe differently from our Pedo-baptist brethren. Read the following:

It is a fact, that no commands of Christ are more imperative than his commands respecting baptism.

It is a fact that the best scholars, living and dead, admit that the meaning of the word translated, baptism, is immersion.

It is a fact that the Greek Church does practice immersion, and has all ways done so.

It is a fact that immersion fills all the conditions of the New Testament baptism.

It is a fact that the New Testament teaches neither sprinkling nor pouring as baptism.

It is a fact that no one who has been immersed questions the validity of his baptism, while "multitud" who have been poured or sprinkled do.

It is a fact that many who have been sprinkled are afterwards immersed.

It is a fact that Baptists never leave a Baptist church because dissatisfied with their baptism.

It is a fact that Baptists encourage their young people and others to investigate the subject of baptism, whilst the Pedo-baptist churches do not thus encourage investigation.

It is a fact that Baptist ministers and members are always willing to leave inquirers on this subject to the New Testament without note or comment.

It is a fact that in 1643 by a vote of the majority the Westminster Assembly of Divines substituted sprinkling for immersion in the church of England.

It is a fact that the New Testament knows nothing about infant baptism.

It is a fact that infant baptism supplants the scriptural requirements of believer's baptism.

It is a fact that the change of mode of baptism, and of the subjects of baptism, was made because of the dogma of baptismal regeneration.

It is a fact that there is as much scripture for infant communion as for infant baptism, and none for other.

Dr. Eager's First Sunday.

An Appreciative Audience Warmly Greets Him.

At 11 o'clock yesterday morning Dr. Eager commenced his pastorate of the Twelfth Street Baptist church. The church was comfortably filled, and all who heard him were delighted. No one could listen to that sermon and leave the building without nobler impulses and loftier aspirations in his breast. He made no effort at oratory, yet some of his sentences were sublimely eloquent. His sermon might be compared to the vase of the variegated leaves and flowers just to his right. He touched first one topic and then another, feasting the soul on a variety of heavenly food, which pleased, inspired and delighted, just as the vase of rich and brilliant flowers delighted the sense of sight.

One thing that impressed the reporter more than anything else was his earnestness and utter oblivion of self. His earnest, simple, effective manner of speaking, his soul all aglow with the work before him, speaks stronger than any words we can utter that he is a consecrated man, and is alive to his calling.

He took for his text the 4th chapter 10th and 11th verses of 1st Peter: "As every man hath received the gift, even so minister the same to one another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracle of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever."

"Our gifts and how to use them," was his theme, and each sentence of his discourse of forty-five minutes was "a rare jewel from the rich casket" of thought. The great fact that every man had a mission, a duty to perform, was brought out forcibly, and the necessity of doing what our hands found to do was dwelt upon. He not only told his hearers that they had a duty to perform, but pointed out the spirit in which that duty was to be done.

Every man had a peculiar gift and a special mission. Some men had the gift of hospitality, others of eloquence, others of some gift or another and all peculiar to himself. Whatever a man's gift might be it was his, and whatever ability he had to put it in use was his. Gifts were given to us as a divine gift from God. There were a diversity of gifts; no two being alike, being as different as the features of man. No two peas, two pebbles or two leaves of the forest were exactly alike. This universe was not one great plain of monotony, and there were as much difference in the human as in the vegetable kingdom.

A mother might have to tie a ribbon on the wrist of one of her twin babes to tell them apart, but as they grow their characters would be different and she could tell them by it. He then made a beautiful allusion to the diversity of the earth's surface, here a smiling valley and yonder a towering mountain. He led to put it in use as diversified as the earth's surface or the products of different localities. We had our cotton belt; Louisiana raised sugar and rice, and a great nation was given up to the raising of tea; diversity of products making possible the sustenance of population. He illustrated his point most beautifully about different characters possessed by different men by saying: "If all this world was sand and stone, where would the marble, jewels and rubies be? If all the flowers were camellias, where would be the blushing violet and queenly rose? If all the animal creation were cattle, where the noble horse and the fleet gazelle."

To illustrate his point further, he took up the characteristics of the different nations. There was as much difference in characters and modes of thought and action as there was in nations. The slow, plodding German does the thinking for half the world. The Italian was noted for his financial ability; the Irishman for his wit; the Frenchman for his vivacity, and the people of our own country were noted for that pluck and enterprise that has made them a leader among nations.

Benevolence and goodness and the goodness of God shine out through all, and an obligation rested up all to use the gifts that had been entrusted to them. He especially enjoined those who had talents not to bury them, as the foolish man in the parable had done. The obligation to use our talents carried with it the duty to find out what our talents was. We must find God's use for the talent. It was false modesty to refuse to exercise the gifts entrusted to us. Some people imagine that they have gifts for a certain thing, and often attempt things that they know nothing about, and for which they are not suited, thus making themselves ridiculous. Every man had a duty to perform to discern his gift, and once having it he duty devolved upon him to use it.

Parents could assist their children to find out what their gifts were, and not allow the little things to group about trying to find out what talents they possessed. That was a beautiful picture he drew when he said that it was a blessed thing to see the head of a household paying as much attention to that little boy, a member of his household, as he did to business. The tiny little babe that came only to be clasped to our bosom a few brief moments, had a mission to perform. The violet that bloomed in solitude, I was fragrant the air surrounding it, and the fragrant, having performed its duty to God, and to man, and to the world, it was no more.

Our Washington Letter.

Reform Movements in the West.

BY REV. SCOTT F. HERSHEY, PH. D.

The great West is a standing marvel to me, growing in proportions every time I visit it, or contemplate it. It becomes greater to me every time I move across its borders. Its prairies, stretching from the feet of the beholder out beyond the horizon; its low-browed rivers, which seem to be alone in their slow movements; its large cities and busy marts, with the most restless business pulse in the world; car lines, steam, cable and electric, winding through every busy street and to every suburban home; the brilliant gas and flashing electric lights, duplicating the splendor of New York's Broadway and Philadelphia's Chestnut; the productiveness of the country in grain, cattle and fruit, rivalling the world; the enterprise, industry and wealth of the West; these things impress out there in the West as they do not here in the East.

And this material side, a wonderful progress is not the only thing that impresses, nor is it the most impressive thing to me. I have just spent a month in that strange Westland, and my journey was an ever widening opening lesson in moral progress. One of the things we must admit, in our studies in the philosophy of social systems, is that the community of greater age does not present, on account of that greater age, a superior tone of the social order. The kingdom of Babylon had long fallen when Greece, at an early age, was noted for rare qualities of moral character in its social order. Old Babylon fell—as may be said of almost every great people that has fallen—on account of social weaknesses and excesses. And while Greece was going to pieces from the same cause, Rome's pure morals were the theme for poet, orator and artist.

Our Eastern States have had generations of time in which to lop off many of the social orders, while Western states, a few years removed from territorial government, apply legislation to the prevention of social disorders, and lo, they take a few steps forward, and they reach a position immeasurably in advance of the social and domestic morals of the Eastern states.

Domestic morals are of a higher tone in some of the Western than in the Eastern states. Kansas and Iowa have a surprisingly low per cent. of divorce cases. South Carolina is, I think, the only state in the Union which will not grant divorce on any ground. The states above mentioned permit divorce, but the infrequency of it, as compared with the frequency of some of the older states, is most striking proof of a very hopeful condition of the social order in those states. I believe this grows largely out of another reform.

This is the temperance reform, and the absence of temperance legislation in some portions of the West since last I was there, was most gratifying to me, and beyond what I expected to find. So much adverse criticism has been opposing in many of the Eastern papers, that I was prepared to find temperance in a bad mix. My purpose in giving a full month in rambling through a few of the Western states was to satisfy myself. I visited cities, towns, and villages, and examined jails, prisons and asylums. I talked with ministers, saloon keepers and hotel clerks, as well as with police, business men and farmers. So I collected opinions from men of the most opposite views and habits. I walked through the towns at late hours of night, in clothes old and rough, and mingled with miscellaneous crowds at depots and eating rooms. What I saw, and what I learned, and what my conclusions are, I defer for my next.

Washington, D. C.

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Washington, D. C.

The Centennial Association.

Dear Baptist: It was my privilege to attend the last session of the Centennial Association, held with Greenwood church, where I had labored as pastor several years ago. How familiar was the appearance of much, and yet how changed was much! Those people were older and boys had become men and girls had become women, but the love of my old charge for their ex-pastor was unaltered by time, and I was rejoiced in soul.

The entertainment they gave their visitors was sumptuous. It was pleasant to share again the hospitality of Hill, Orum, Gholson and McQueen, and a refreshment to feel again the touch of their friendly spirits.

The introductory sermon, by Rev. J. O. Hixson, was profound, well arranged, convincing and comforting. Bro. Crumpton's sermon was able and very stimulating to Christian energy.

Bro. Ivey's sermon was wholesome in thought and forcefully delivered. Bro. Hixson makes an excellent moderator, and Bro. Eugene Tompkins is too excellent a clerk to be allowed to rest a single session.

The letters from the churches and the reports indicated a decline in missionary zeal and Sunday-school work. The discussions were able and tempered, even in controversy, with the spirit of Christ. Perhaps the most important action of the session was the passing of a resolution recommending the association to the State Board, of which Bro. Kallin has told you readers. There were two features that made me glad of this action; it puts the association in line again in denominational work, and it was rejoicing to see the moderator, who had championed the cause of the association in the difference between it and the board, magnanimously supporting the resolution, although he and others did not regard the statement of the corresponding secretary of the board as satisfactory. The session was so brotherly, devout and conscientious that one can but indulge the fond anticipation of large progress in the work of the Lord in the future by this noble body of Baptists.

After enjoying the hosts of God at Greenwood till Sunday evening I returned to Union Springs with Bro. Hixson and spent a rainy day with him and his beloved family.

Besides the ministers whom I have been accustomed to meet in the Centennial I met brethren Foster, Miles, Kallin, Loflin and Ayres, and found myself drawn to them in affection.

The sight of Bro. Jasper Miles thrilled me. Among my earliest memories is the baptism of my father by him.

Let me tell you a tale out of school. The ALABAMA BAPTIST is stronger in the affections of the Centennial brethren than ever I knew it before.

Well, well! How I have kept on scribbling, but since you have a waste basket, and I am a long way off, you are safe.

W. S. ROGERS.

Cuthbert, Ga.

The Judson Memorial Church.

To the Editor of the Alabama Baptist—Montgomery, Ala.

DEAR BROTHER: I take pleasure in informing you that the sum of \$30,000 has been contributed for the establishment of a Children's Home in connection with the new church edifice in memory of my father which I hope soon to build on Washington Square, New York. This handsome gift is from the estate of the late Hiram Deats, of Flemington, New Jersey. Mr. Deats had long had in mind the establishment of a home for the benefit of friendless New York children. He was unable, however, before his death to mature the plan, and therefore added a codicil to his will designating \$40,000 to be applied to such a work. After mature deliberation Mrs. Deats and the other executors have decided to intrust me with the fulfillment of Mr. Deats' design. I shall thus be enabled largely to extend the work among children which has formed so important a part of our church activities since I came to New York. For the past three years we have carried on a kindergarten and primary school, with an attendance during the past year of over ninety children daily. We shall now have the best of appliances for this work, and in addition a Home, in which, for longer or shorter periods, we can take the entire charge of children who are either temporarily or permanently destitute. The Home will occupy a prominent part of our building, but will not cramp or curtail our Young Men's Work.

I have, up to this time, received in cash and subscription for the Memorial Church \$180,000. The whole amount required for land and buildings, exclusive of the Children's Home, is \$240,000. Out of the cash received \$38,000 have already been paid on the land, the whole cost of which is \$118,000. The sum of \$60,000 remains still to be secured to make up the total of \$240,000. I propose to devote the next three months, until January 1, 1890, to completing the subscription in order that the entire sum needed may be assured before the building is begun on May 1, 1890. While I am engaged in this final effort my associate, the Rev. James M. Bruce, will take entire charge of the church, which is in a condition of gratifying spiritual prosperity. After January 1st, I shall return and devote myself wholly to the pastoral care of my own field.

In the month of November, a very remarkable exposition of Bureau curiosities will be held for three days in each of the cities of Boston, New

They Went Out From Us.

Dear Baptist: Having read Bro. W. A. Cumbie's reply to Bro. Huckabee, in regard to the "split" in the Baptist churches, I was surprised to hear that we came out from the anti-immersion churches, as Bro. H. seems to think.

I was at the association at Orion, then called Prospect Ridge, in October, 1883, when the "antis" withdrew or passed nonaffiliation resolutions with all missionary work and almost every other kind of Christian work. After this, the churches withdrew. I don't know much about other churches, but the church at Orion, Pike county, where my membership was, was divided. There were about two mission members to one anti, and the anti went off, almost in numbers, I believe, and formed themselves into a body and called it a Baptist church. Of course the anti had the majority of delegates in the association, or they could not have passed those resolutions; but I don't know how other churches were divided. All that I knew before the division are still mission churches. That association was then called Conecuh River association; but in the old Alabama association, then the largest in the state that met, I believe, the next week the anti made a failure to pass their famous resolutions and retired and formed a "conservation of their own" and called it Ebenezer association.

Well, the young brethren that have been born since the anti's withdrawal, and some that were too young to remember it, sometimes ask, "What caused it?" I answer, Nothing but the love of money, and every Bible reader knows what that means. It had become very common to take up collections in the churches and at associations for missions and many that wanted to keep their dollar or fifty cents or twenty-five cents in their pockets to buy whisky, tobacco and other supplies, got tired of being asked for money so often, and finally seceded and repudiated all claims upon them and refused to help send the gospel to others; and I believe God has overruled it all for the best. There are none now to hinder the mission work. It is true we have some missionaries, but they are willing for others to do as they please.

WM. O'NEILL.

Shopton, Ala.

In Memoriam.

August 6th, 1889, an angel form, with silent tread, entered the home of Mrs. Mary J. Pope, in Marion, Ala., and bore her spirit to an immortal mansion beyond the reach of sorrow and suffering, leaving the home desolate and the hearts of her loving daughters crushed beneath the weight of unutterable anguish. Born and reared in a Christian family, she was, during her long life a living exemplar of the "fruit of the spirit, which is love, joy, peace, long suffering, gentleness, meekness, gentleness, faith, temperance." Unselfishness was a predominant characteristic of her symmetrical life. Thoughtless of self, her delight was in contributing to the comfort and happiness of those to whom she was associated, especially to her immediate family. No personal endeavor, no personal sacrifice, was too great for the promotion of their comfort and enjoyment. Kind to all, she was ever ready to assist in relieving suffering and want. The poor and the stranger were never turned away from her hospitable door, and the children of affliction ever found in her sympathetic friend who was ready to weep with those who wept. Her character may be summed up in three significant words—gentleness, modesty, charity. These three shining virtues combined to constitute her one of the loveliest and best women that ever lived in the community, where so many years of her noble, useful life were passed. While the stricken hearts of her son and three daughters are unseparably bereaved, the precious legacy of a spotless example, a mother's love, a mother's prayers, is theirs. May the God of all comfort sustain them, give them strength to endure this bitter sorrow, and guide them to a happy reunion in the land of rest.

FRRIEND.

God's year of November has reached us, full of good things. Any persons sending their address and two cent stamp will receive a cut paper pattern free. This old favorite is always giving a surprise; this month there is an extra colored fashion plate, produced by a new process, which is a real gem. The story matter is all good, and this number takes the lead as being first-class in every department. God's Lady's Book is one of the best fashion magazines published. See the attractions offered for 1890 in the Prospectus in this number.

Home returneth the good pastor from an earned vacation in Europe joyously greeting his native land. To him the elder, far better than the pastor, comes with fervent greeting for his welcome home: Shaking his head sadly he says, with earnestness that far outstrips his originality, "Ah, parson, the devil never takes a vacation." "No, indeed," the parson replies, with unexpected outburst of genuine heartiness, "he doesn't need one; he never works hard enough. If he should take my contract to drag this congregation up hill to heaven, instead of merely ambling himself by dancing with it on the primrose grade, he'd want a vacation every six weeks, and then he'd break down before the year was out."—Robert J. Burdette, in Lippincott's Magazine for November.

Warrior Church.

Our church here is getting along very nicely now. We have a membership of about one hundred on the roll, but they do not all attend regularly. Bro. W. A. Hobson, one of the Howard's best young men, is our pastor, whom we love and esteem as a much devoted preacher.

Our prayer meeting is growing and becoming more interesting every Wednesday night. Our Sabbath school is kept up the year round, and neither boys in summer nor freezes out in winter. Brethren Smith, Henderson, and others, are taking great interest in Sunday-school and church work, as well as some of the sisters; therefore, we hope the Lord will bless their labors, together with pastor Hobson's preaching, during this year, that the church may be wonderfully revived, and saved by grace.

PIERCEVILLE.

By the assistance of brethren Smith, Whaling, and others, we have recently organized a Sabbath-school at Pierceville, one mile north of Warrior, where I shall open a literary school on the first of November.

Any church, or community, that may desire preaching Saturdays and Sundays may address me at Warrior, Ala., as I wish to devote those days to preaching, while I am teaching.

SUCCESS TO THE ALABAMA BAPTIST.

D. L. JAMES.

Warrior, Ala., Oct. 18th.

When you are judging a friend whose actions puzzle you, but whose motives you cannot see, remember that "Charity thinketh no evil." It is a blessed thing habitually to put the best construction on the behavior of others.

# Alabama Baptist

MONTGOMERY, ALA., OCT. 2, 1909.

EDITORS:  
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Corner Dexter Avenue & Court St.

FOUR new subscribers and \$8.00, will get Sermons and Addresses by Dr. J. A. BROADUS.

\$8.00 and four new subscribers, will get a handsomely bound volume of Sermons and Addresses by Dr. H. M. WHARTON.

The Board of Ministerial Education will meet in Selma at 9 o'clock a. m., on Friday during the Convention. All the members of the board are requested to be present.

ALEXANDER CITY had a killing last week. Whisky was the cause; yet Christian men and women are living in indifference. Why do our people not rise up and put down the saloons?

He covers his nest with thorns who ignores the wishes of sober, moral, intelligent men, and looks for honors in state affairs. Christian men, paste this in your books; we may need this text in the future.

E. A. BURKE, who for so long has figured prominently in the political and business circles of Louisiana, has had fifteen or twenty indictments brought against him by the grand jury of New Orleans. He is charged with stealing bonds amounting to nearly \$400,000.

HALF a dozen associations in Alabama have adopted resolutions condemning the immoral features of the Exposition, and thousands of church members are heartily supporting these resolutions. The ministers' conference in Montgomery were right when they condemned such "attractions" as the "cocking main," bar-rooms, etc., and the respectable people are in hearty sympathy with them. The croaking of the other classes don't amount to much.

If the ministers of Montgomery had come to the help of the ALABAMA BAPTIST last spring, when it was protesting against the adoption of gambling and other sins, by the Southern Exposition Company, something more might have been accomplished towards suppressing such vices. It is not too late, however, to warn people against such dangers as have been warmly welcomed by the manager of the Exposition. Already we have met numbers of Christian men who say they will not attend the Exposition at all. Their money will not go to aid a set of men who propose to so flagrantly outrage public morals.

SIN IS ITS OWN DESTROYER.

There is such a thing as corruption becoming so corrupt as to be its own destroyer. Last year the managers of the State Fair cut off gambling; this year they became quite broad, gauged, and sold privileges to all kinds of gambling devices. Of course they never dreamed that gamblers would violate the law; but after five days of the most open-faced gambling and robbing, the Birmingham papers aroused the sheriff and the Fair management to the disgracefulness of affairs. The sheriff goes out to arrest the gamblers. The president of the Fair says he is sick and can't go out; but he has ordered the manager to stop the unlawful gambling. The secretary tells the reporter that the management had sold the privileges and dare not have the gamblers arrested. But the tricksters fly anyhow.

Well, after the Birmingham papers have spoken out so loudly on the question of our neighbor, the Montgomery Advertiser, arises to remark that gambling at the Birmingham Fair is mighty bad, but when the Southern Exposition opens it will have only decent, lawfully managed games. Were not the same promises made for the State Fair? Yet hundreds of men were robbed by the sharks who obtained

their license from the managers. So her opportunity to have him destroyed. Now, birth-days in the time when Herod lived, were celebrated with more pomp and ceremony than there have been at any time since. There have been the wine, the music and the dancing—all combined. And I imagine that Herodias had grown old and wrinkled and was not as attractive as Queen Esther. So she sends in her daughter to dance before King Herod—this was the thing to catch the King. And I have thought that maybe Salome attended a dancing school; and of all the callings in the world the most disgusting is that of a dancing-master.

## COCK-FIGHTING, GAMBLING, ETC.

Rev. J. L. Thompson, pastor of the Adams Street Baptist church, preached on the demoralizing influences of the coming Southern Exposition on last Sabbath morning. He took for his text: Thessalonians 5: 22, "Abstain from all appearance of evil."

He said: Christian people should abstain from every form of evil. The question seems to be with some, how far can I go without becoming contaminated with evil influences? when it should be, how far can I stay away from evil?

It is the duty of the servant to watch the interests of his master. We are the servants of God, the children of God, bought with a price, and he requires of us a faithful rendering of service. Shall we be untrue to the trust committed to us?

The duty of the child is obedience. To do his bidding; and when God bids us to shun evil we are not to question his orders, but do his commands. We are his children—by regeneration and adoption.

It is the little things that do so much harm; it is the little things that do the mischief. It is not your opinion on the matters that we are considering, but what God commands and tells you that he would have you do. It is what the word of God says about these things.

Now, I ask, what good can come of cock-fighting? What kind of men patronize this class of "attractions"? Gamblers come, and with them come pick-pockets. If I pull down the morals of the people, then I am of no profit to the community. Men will not carry their wives, their daughters, or their mothers to such an institution as this; and wherever they can't go with them, they should not go.

Pick-pockets, we hear, are coming, and these influences—the cocking main, bar-rooms, gambling dens, etc.—bring them.

It is said that the preachers should have nothing to say on this question. We would be untrue to the cause of our Master if we stood by and did not raise our voices against all such demoralizing influences.

You demand that the preacher's life shall be above reproach. This is right. But if you differ with him, you demand more of him than you require of yourself.

What would you think of a man who would abuse your father? God is our Father; and shall Christians be found in league with those who dishonor his name and champion sin in its various forms?

We need men of firm principles—men of convictions. We should not only ask, Will this be of evil to me? but, Will it be of evil to others? It is our influence that causes men to think. John Bunyan lived many years ago, but his influence for good is felt to-day. Voltaire and Tom Paine lived long years ago, yet their influence for evil exists to-day. So we are making a record for to-day, and our influence, for good or for evil, will live after us.

Sin, like the dreaded boa-constrictor, wraps itself about you and crushes out the life of every one who will countenance it and who will not cry out against it and forsake it. Let us, as Christians, be true to our convictions and "abstain from every appearance of evil."

## "HERODIAS, THE MOTHER OF THE DANCING GIRL."

In his lecture last Sabbath night Dr. Wharton did some very plain talking. Those who were present heard a very fine lecture, and we doubt not many went home thinking over the dangers of the dance as presented by the speaker. He read a portion of the 6th chapter of Mark, recording the imprisonment of John the Baptist, the birth-day banquet of Herod, and the beheading of John, through the request of Herodias.

From Fredonia, via Opelika, Childersburg, Birmingham and Attala and we are off at Cedar Bluff, a small town on the Coosa river. No more generous people inhabit our borders. Enterprise marks the town and county. This town has had a boom; streets and avenues run in every direction, and the treasures of iron and coal locked up in the surrounding mountains may yet make this quiet hamlet known around the world as an iron center.

A friend and college mate, Jas. Lawrence, lives near here, and has been twice to the train to meet us, but as we were a day late he had given up and gone on to the association. But Bro. Robert Lawrence found himself until he found a conveyance for us.

Young Bro. Wilder, who deserves to find the best woman in the state for a wife, saw us safely over the Chattooga river, and over hill and dale, until we pulled up at Mill Creek church. Everywhere the fields were laden with an abundant harvest.

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The New Testament is occupied from first to last—especially the Sermon on the Mount—in showing that the acts are nothing except as they indicate what the man is by that words are nothing except as they express a mind of purpose.—F. D. Maurice.

**Ringling's Nerves.**  
In the ears, sometimes a roaring buzzing sound are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

There is no man at once either excellent or good or extremely evil, but grows either as he holds himself, or as he allows himself to sink to viciousness.—Sir F. Sidgwick.

"Et tu Brute," as the young lady, who had just carried off the honors from a fashionable boarding school, said, when her mischievous hand swallowed the last spoonful of Dr. Bull's Cough Syrup.

High minds are as little affected by unworthy returns for services as the sun is by those fogs which the earth throws up between herself and the stars.—M. de Meville.

Salvation Oil is the best and greatest external remedy yet discovered. It cures rheumatism or neuralgia in one or two days. Price 25 cents.

Wisdom is one thing, and wisdom is another; when they unite, a Franklin is formed. In such instances, what makes wisdom pleasant, and wisdom makes it profitable.—J. Elwell.

Hood's Sarsaparilla is a purely vegetable preparation, being free from injurious ingredients. It is peculiar in its curative power.

Good-will, like a good name, is got by many actions and lost by one.—Francis Jeffrey.

For a disordered liver try Beecham's Pills. God is ever drawing like toward like, and making them as he is.—Plato.

**ADVICE TO MOTHERS.**  
Mrs. Winstons's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind, colic, and is the best remedy for diarrhoea. 25 cents a bottle.

It does not require great learning to be a Christian and be conversant with the truth of the Bible. It requires a honest heart and a willingness to obey God.—A. Barnes.

**FITS.**—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free in Fit cases. Send to Dr. Kline, 931 Arch St., Philadelphia, Pa.

Has not the state the right, ay, is it not the bounden duty of the state to prevent crime, and to do so, by prohibiting this most prolific and fruitful source of crime, the traffic in intoxicating liquor? Most certainly it is its duty. Government ought always, we repeat, be a terror to evil doers.—Rev. H. M. Richardson.

**Children Enjoy**  
The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative, and if the father or mother be constive or bilious the most gratifying results follow its use, so that it is the best family remedy known and every family should have a bottle.

Perhaps a gentleman is a rarer man than some point out many such in his circle, men whose aims are generous, whose truth is constant, and not only constant in its kind, but elevated in its degree; whose want of meanness makes them simple, who can look the world honestly in the face with an equal manly sympathy for the great and the small.—Thackeray.

"He most lives who thinks the most, Acts the noblest, feels the best, And whose heart beats quickest Lives the longest, lives in one hour More than in years the rest of those. Eat blood sleep as if slipping your veins."

These lines describe that condition of perfect health which all men and women wish to enjoy. To be able to think clearly, to incline to do nobler acts to live long and joyously, we must be free from the domination of disease. By taking Dr. Pierce's Golden Medical Discovery we may, by purifying the blood, escape consumption, general debility, and weakness, and all blood and skin diseases, and verify the truth of poetry as well as fact. It is guaranteed to cure in all cases of diseases for which it is recommended, or money paid for it will be refunded.

Silence is sometimes a Christian's stronghold. When men aspired after the Lord he "answered nothing." Though he spake as never, his spake there were occasions when he maintained an inexorable silence. So, now, in many cases, silence is Christ-like, and at the same time it may be significant of self-poise and strength.

**THE EXPOSITORY NOTES AND PRACTICAL HINTS TO TEACHERS, IN THE BAPTIST PAPER FOR 1890, WILL BE PREPARED BY PROF. H. H. HARRIS, D. D., L. D., OF RICHMOND, VA., PRESIDENT OF RICHMOND COLLEGE.** A beautiful, new printed in colors will form an added feature of excellence in each issue of the Teacher. Price, in clubs of five or more, to one address, American Baptist Publication Society, Philadelphia, Pennsylvania.

There is no sin but is attended and surrounded with many miseries and adherent bitterness, and it is at the best but like a single drop of honey in a sea of gall.—South.

**OSTIAIRY CURED.**  
A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed, stamped envelope to Prof. A. Lawrence, 85 Warren Street, New York, will receive the recipe free of charge.

Happiness is a perfume you cannot pour on others without getting a few drops on yourself.—Selected.

## Railroad Rates to State Convention.

Through the courtesy of the Southern Passenger Association, persons attending the Alabama Baptist State Convention, to be held at Selma, Alabama, commencing November 7, 1888, will be granted a reduction in their return railroad fare only, under the following conditions:

1st. Each person must purchase a first class ticket (either unlimited or limited) through to the place of meeting, for which he will pay the regular tariff fare, and upon request the ticket agent will issue to him a certificate of such purchase.

2nd. If through tickets cannot be procured at the starting point, the person will purchase to Montgomery, York, Anniston, Childersburg, Calera, Opelika or Birmingham, where such through ticket can be obtained, and there repurchase through to the place of meeting, requesting a certificate properly filled out by the agent at the point where the repurchase is made, as well as at the starting point.

3rd. The reduced rate for the return journey will only apply to points to which through tickets are on sale at the place of meeting, and at which through tickets to the place of meeting were purchased. If through tickets to the starting point can not be procured at the place of meeting, the person will purchase to the most convenient point to which such through ticket can be obtained.

4th. Tickets for the return journey will be sold by the ticket agents at the place of meeting, at one third the highest limited fare, only to those holding certificates signed by the ticket agent at the point where the through ticket to the place of meeting was purchased and countersigned by the secretary of the convention, certifying that the holder has been in attendance upon the convention.

5th. It is absolutely necessary that a certificate be procured, as it indicates that the full fare has been paid for the going journey, and that the person is therefore entitled to the excursion fare returning. It will also determine the route via which the ticket for return journey should be sold, and without it no reduction will be made.

6th. Tickets for return journey will be available for continuous passage only; no stop over privileges being allowed on tickets sold at less than full fare. Certificates will not be honored unless presented within three days after the date of adjournment of the convention.

7th. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary, on the certificate, which identification includes the statement that 100 or more persons, who have purchased full fare tickets for the going passage, and hold properly receipted certificates have been in attendance at the meeting.

The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer.

N. B. Please read carefully the above instructions, be particular to have the certificates properly filled out, and to have the names of those from whom you purchase your going ticket to the place of meeting, as the reduction on return will apply only to the point at which such through ticket was purchased.

Wm. A. Davis, Sec'y,  
Alabama Baptist State Convention.  
Beware of Imitations.

## A Stop at Fort Worth, Texas.

Twenty-four hours in a growing city of thirty-two thousand people is a treat to the stranger who goes with his eyes open. It was my pleasure to meet Bro. W. B. Elliott, manager of the Erie Telephone Co. He is an Alabamian and a brother of Rev. W. J. Elliott, of Pine Apple. He has been here six years, and has kept pace with the wonderful growth of the city in that time. He kindly took me in charge, and showed me the interesting points.

It is hard for a stranger to get an idea of the magnitude of the business of this rushing little city. The very atmosphere is full of energy. No place here for the idler. It is beautifully located on the west bank of the Trinity river, in the midst of a boundless prairie. Large wholesale stores and bank buildings catch the eye of the business man, while the miniature tram is lost in admiration of the handsome churches and beautiful residences which adorn the city. The Spring Palace Exhibition gave Fort Worth a good advertisement, and they are going to have another next year.

A building boom is on just now, and all the indications point to a large and prosperous city in the near future. The importance of the place can be appreciated when it is known that the eleventh division of the postal service has been recently established with headquarters at this point. There are two dailies, the Gazette, a morning, and the Mail, an evening, paper. They are working hard for the growth of the city.

The Baptists have two churches. The First church has one of the finest stone buildings in the South, and it is a study in the way of architectural beauty, both externally and internally. I did not see the interior of the Second church, but it presents an attractive appearance from the outside. It is a large frame structure.

I had the pleasure of meeting Rev. J. Morgan Wells, the pastor of the First church. He is a young man of wonderful executive ability, and is a good financier, as well as an excellent preacher. He has been here six years, and is growing all the time. I need not say more of him, as the Southern Baptist Convention, which is to be held here next May, will give others an opportunity of speaking of his merits. The Convention will make no mistake in coming here. I would not be surprised if many of the delegates and visitors should decide to locate in this city of the plains.

General Green Clay Smith, of Kentucky, is assisting Rev. Wells in a

meeting at the First church. He is both a statesman and a preacher. He was once a candidate for president, but is now giving his time to preaching the gospel. He makes no effort at the sensational style of the modern evangelist, but believes in a calm consideration of the truths of God's Word. J. M. K.

## Along the Panhandle of Texas.

From Fort Worth to the northwest there seems to be a never ending prairie. There is scarcely any obstruction to the cold northerly which sweep over these plains in winter. We leave the land of cotton and enter a grain and stock country which has been recently settled. All seems new. Stations are scattered along an average of ten miles apart. Once in a while we run into a good sized town. Immigrants are moving in all the time. Let me say here that a good number of those who come to Texas do not remain long. Some return to the old states, while others move still farther to the west and northwest. Texas is a great country, but it is not a paradise. If you have a good home in Alabama, don't be in a hurry to leave it.

Whisky flows profusely in the panhandle. The festive cow-boy and the old Indian scout are on the train, and carry the odor of alcohol wherever they go. They will talk, and are quite interesting, but have a little too much profanity for the cultured ear. I often wish they would follow the example of the old preacher who persisted in using the word "sinners" to give emphasis to the points in his narrative.

The prairie dog is an interesting little animal. He can dive into his hole before we can see him. Some of them are not so shy, and will feed on the grass while the train rushes by. The bison, like the Indian, is gone. I had thought there might be some possibility of getting a savory buffalo steak at the chop houses in the panhandle, but I was disappointed, and my appetite must be satisfied with choice parts of the tame bovine. The scarcity of water is noticed by the immigrants. Wind mills are used for pumping from driven wells in the prairies. Where these wells are not used the only resource for water are the ponds, occasionally formed where depressions of the earth exist.

My first night is a cold one. The wind is blowing hard and cutting sharply. At Texline it is sleeting. Here we leave Texas and enter New Mexico. Before we start we must set back our watches just one hour to correspond with the difference between central time and meridian time which we must now follow.

At sunset we are running along the western slope of the Rockies. A far up in the distance on our left are the mountain peaks, covered with snow, while the sun is shining in all its splendor. What sublime beauty touches the scene! God is seen in all his works. J. M. K.

## The Canvassing Book.

Here are some encouraging words from the brethren concerning the canvassing book:

"I received the canvassing book. I like it very much; and I enclosed the money for three more."

"I find one dollar for two canvassing books. I think it is the very thing. My churches are showing a willingness to give their means to support the gospel away from home as well as at home. You seem to be doing your best for the cause. The Lord be with you and guide you."

The visiting brethren make an impression. This letter was not intended for publication, but I know the writer will not object. I am sure its publication will do good.

HOLLYWOOD, ALA., Oct. 3rd.  
Rev. W. B. Crumpton, Marion, Ala.:  
DEAR BRO.—Our association closed on Monday evening in perfect harmony. Not an unkind feeling occurred during the meeting, and I may say the session was most interesting, and will, in its results, be the most profitable we have ever held. The speeches of Purser, Johnson, Smith, Stillwell, and yourself, have fired our people with new zeal, and it shall be my effort to keep the fire burning.

The sermon of Dr. Purser on Sunday was a perfect gem, and never have I seen so much enthusiasm manifested by our people. From the center of my heart I thank you all for the timely visit you paid us. For myself, I have determined to turn a new leaf, and leave the old rut I have floundered and struggled in so long, and see if I cannot do better in the future; and as a starting point I wish to try the "envelope system." I am preaching to three churches, with a membership of about 275, and I am anxious to test them on that plan. Please send to my address at Hollywood, Ala., as many as you think I will need, and when I have tested the plan, you will hear from me again. Fraternally,  
P. Brown.

## A Sabbath in Houston, Texas.

A ride of twenty-five hours from Montgomery, through the pine lands of south Alabama, along the Gulf coast, across the rich alluvial country of southern Louisiana and a vast prairie of Texas, brought me to Houston Sunday morning, the 13th inst.

Joyous expectation filled my heart. An only brother, whom I had not seen for ten years, was to meet me. How memory traversed the years back to childhood! Time had wrought such wondrous changes in the affairs of the world, even in one brief decade. Would we know each other? Yes, the marks of boyhood were not yet effaced, and the smile of recognition soon appeared. If such are the joys of earth, will not heaven give us even happier realizations of meetings where the sad word, Farewell, shall never be heard? This is the hope of God's children.

Houston is the queen city of Southern Texas, surrounded by vast acres of fertile prairie lands, and has a population of about forty thousand. As a railroad and commercial center, this city is to South Texas what Birmingham is to North Alabama. Looking at it from the importance of geographical location, the necessity becomes apparent that there should be a calm consideration of the truths of God's Word in this city as a center. I am glad to see that the Baptists of Houston are doing all in their power to grasp the opportunities at their command and utilize them to the greatest advantage.

The white Baptists have two churches, and a mission connected with the First church. While in Louisville I had the pleasure of hearing a good sermon from Bro. Pittman, the pastor of the First church here, and as I was anxious to hear him preach I went to his church in the morning. The building is a commodious brick structure of attractive architectural design. The auditorium has an inclined floor, and is seated with three hundred and ninety-eight opera chairs.

Bro. Pittman is an earnest young preacher, with a pleasant voice and a good delivery. His theme was, "Hold fast to the truth." He has been here two years, and has done faithful service. It is expected soon to have a young man to assist Bro. Pittman and take charge of the mission work. Bro. P. is alive to the importance of extending the Baptist cause in the city.

At night I had the pleasure of hearing a good sermon from Bro. E. J. Johnson, of the Second church in this city. I could spend only a minute or two with him, and this short acquaintance will not permit me to write further of his work. He is a little beyond the middle age, and impressed me as a man of rich scriptural knowledge.

The Texas Baptist convention was with the First church a few weeks ago, and I regret that I did not reach here in time for it. One of the pleasures of my brief stay was a chance meeting with young Bro. A. L. Smith,

## formerly of Prattville, Ala. He is located here in a good business.

J. M. K.

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The Chief Element for the great success of Hood's Sarsaparilla is found in the article itself. It is made of pure ingredients, and is not a cheap imitation of the original. It is made of pure ingredients, and is not a cheap imitation of the original. It is made of pure ingredients, and is not a cheap imitation of the original.

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