

# THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 16.

MONTGOMERY, ALA., THURSDAY, NOVEMBER 28, 1889.

NUMBER 48.

## THE EUPAULA ASSOCIATION.

It was our delight to be with this people in their annual association at Clayton. This is the third year we have met with them. No better point than Clayton could have been selected, especially as they had just completed one of the prettiest church buildings in the state. Brethren and sisters and citizens alike, have done earnest work in erecting, to the glory of God, this church, which will stand for years to direct men's thoughts heavenward.

Enroute to Clayton with brethren Purser and Ivey, we spent a few hours with Dr. Reeves. His elegant span of bays carried us whirling over the queen city of East Alabama.

Just about sunset Clayton was reached. Chancellor Foster took us to his elegant home, where, with several other visitors, we were for two days the recipients of the attention of that Christian family.

## THE ORGANIZATION OF THE ASSOCIATION.

had been perfected before our arrival. Bro. Patterson had been its moderator for fourteen years, and Bro. Stout has used the pencil almost as long. But the moderator will soon go to Dawson, Ga., and thus will be severed ties of great tenderness. By the way, during the meeting a purse of \$25 was tendered Bro. Patterson as an expression of regard in which he is held by his brethren.

## SATURDAY

was a busy day. Bro. Martin, from the Geneva association, made a few feeling remarks about his former acquaintances in this body, but the familiar faces have all disappeared.

Bro. Davis made a talk about the condition of the Clayton church, whereupon Bro. Patterson took up a collection to help pay off its indebtedness. The members of the church and the visitors gave about \$300. This little band of Christians, in addition to building a \$3,000 church, gave last year \$700 for pastor's salary for three Sabbaths, \$75 for missions and small amounts to several other objects. This we write to show our readers that what they have given this church is worthily bestowed.

Deacon J. J. Willis offered a report on home and foreign missions, and Bro. Davis on state missions. Bro. Stout doesn't believe a man or woman is ever converted except as a missionary; they become anti-social by backsliding.

Bro. Loflin preached at 11 o'clock, giving us a good sermon on the peace of God.

## THE EVENING SESSION

was opened by considering state missions. Brethren Ivey, Purser, Martin, Patterson, Ayers, Willis and Foster were the speakers.

Bro. Martin said he was a fool for fifty years—used tobacco that long. Bro. Herring sees the danger from Mormonism and women preachers. Bro. Patterson was never fully aroused on missions until he went to Richmond, two years ago. Preachers say they can't get their churches to give. He has never asked his churches for an amount and been refused. Bro. Ayers says we ought to plan our church work and then work our plan. He told how a child had rented a hen and given the proceeds for missions. Our women can rent a cow for a few months and give the net proceeds. Deacon Willis is a business man. He looks at religious work like other business matters. He says every man has his length.

You reach the length of some men very easily; of others, not so well. There are fifty-cent Christians and one-dollar Christians. (Which are you?) He thinks if preachers would quit using tobacco the gospel could be preached in a great many more places. Judge Foster says he hears Baptists speaking about they can't be driven. Hogs are about the only thing you can't drive, hence when a man says, "You can't drive me," he puts himself in line with the hog.

## A HIGH COMPLIMENT

was paid Howard College by Chancellor Foster. He is a trustee of the State University, yet he sees the need Baptists have for their own college. At the close of Dr. Purser's speech over \$1,000 was pledged for the Howard.

During the course of some remarks Bro. Stout said twenty years ago he promised to give God one tenth of what he made, and since he made God his partner he had prospered.

It was like the old man said: "I shovel to God and he shovels back to me, and his shovel full is bigger than mine."

The subject of "INDICENT MINISTERS" does not sound just right to some people, yet we often have those

among us who need our help. Bro. Norton, of Georgia, says some churches are organized on the narrow-gauge plan. Preachers give away a great amount of wealth in their service. Bro. Loflin believes in pre-facing at least one sermon a month with a contribution for benevolence. A man never starves when giving to God.

Bro. W. C. Jordan believes in systematic giving.

People will talk about

## INTEMPERANCE

whenever they get a chance, so at this meeting every one wanted to condemn the liquor traffic. A large majority are in favor of prohibition, and will work in the future to get the entire county under its beneficent reign.

On Sunday, talks in the morning to the Sunday-school, the missionary sermon by Eld. T. H. Stout, a collection, a speech on ministerial education by the writer, then we are off for dinner.

In the evening three of Miss Pearl Foster's Sunbeams sang us a couple of songs, Bro. Davis's school a number of well prepared hymns, brethren Willis, Loflin and myself made a few rambling remarks, and then closed a successful associational meeting, and we are away via Eupaula for Montgomery.

## FIELD NOTES.

It is always a treat to meet Judson girls in our journeyings. Whether married or single, they make admirable hostesses. Miss Bessie Willett, of Carrollton, puts us under lasting gratitude for kind attention while we were in Pickens recently.

A Judson lady told us that on one occasion she visited a friend in another college, and heard the girls call each other fools and such names. She afterwards met a father who was to send his daughters to that school, but she persuaded him that the girls at the Judson never used such language, so the girls were sent to Marion.

A laughable incident occurred during our stay in Selma. A certain brother, who is somewhat feeble, on retiring for the night rubbed his body pretty thoroughly with whisky. After a few moments a brother, who was to stay in his room, came in, and found the ardent, lustily withered, saying: "I can't sleep with that drunk man." The explanation next morning added to the amusement.

In the December Harper, George William Curtis will have a word to say about truth-telling in the newspapers. The true Christian feeling, he thinks, would enable one who doubts the veracity of the press to see that "the daily press, in its accumulation of interesting information, and in the variety, interest, and ability of its treatment of great public questions, is just what it claims to be—one of the greatest wonders of the world."

At one time we left Alabama and labored in another state until sickness caused us to return. Then we roamed awhile in Texas looking for health, but while at the San Marcus association, listening to a brother, as he urged Texans to be true to their state, etc., like an inspiration we determined to return to our native state and do what we could towards making her people better and happier, and here we are, determined, by God's help, to remain.

The Kindergarten, Chicago, carries, as frontispiece, a beautiful engraving of Froebel surrounded by children. This new picture of the great educational reformer will be a great favorite with all Kindergarten teachers. A rich table of contents includes The Ultimate Aim of the Kindergarten Idea, Froebel's Message to Parents, and delightful thanksgiving stories, poems and occupations for teaching children the lesson of that day. The Kindergarten, Chicago, an illustrated monthly, \$2.00 per year.

The November Cosmopolitan contains the first of two arguments on the question of location for the World's fair of 1894. In this number the side of Chicago is presented by U. S. Senator Charles B. Fairwell. It will be followed in December by the New York side of the question, written by William Waldorf Astor. The MS. of Mr. Ethan Allen Reynolds, which was lost in the whirlpool of the Grand Canyon of Colorado, at the time that three of his companions perished, has been re-written and appears in this number. The college series for this month is Professor Boyesen's article on Cornell, with many illustrations. "The Tenement House Life of New York," taking in all sides of this life, from the most splendid flat to the squalid tenement, is the result of a careful study of several years by Miss Elizabeth Bisland.

Studies in Pedagogy. By Gen. Thomas J. Morgan, A. M., D. D., principal of the Rhode Island State Normal School; author of "Educational Mosaics," 360 pages; cloth, price \$1.75. Boston, Silver Burdett & Co., Publishers. This volume from the pen of General Thomas J. Morgan, Principal of the Rhode Island State Normal School, is the outgrowth of many years devoted to teaching and to the investigation of educational philosophy. It bears on every page the stamp of careful observation and independent thinking. The author conceives of education as nothing less than the complete development of the human soul through the

agency of disciplinary studies. Special stress is laid upon the teacher's work as a trainer, and chapters are devoted to training the senses; the imagination; the thinking powers; the feelings, and the will.

The next meeting of the ministers and deacons of the Cahaba association will be with Bethel church, in Bibb county, on Friday before the fifth Sunday in December, 11 a. m.; introductory sermon by J. W. Haggard. Welcome address by pastor of Bethel church, 2 p. m. Are modern methods of conducting protracted services and instructing inquirers scriptural? J. N. C. Brown, H. D. D. Stratton and others. Saturday 9:30 a. m. How should Christmas be spent? A. M. Perry, J. C. Suttle and others. 11 a. m. Sermon on regeneration, by E. M. Bradley, 2 p. m. Parental influence; W. B. Alexander, L. M. Bradley and others. What is included in the term "self-sacrifice" in religion? J. W. Haggard, J. D. Frazer and others. Sunday, 9:30 a. m. Sunday-school mass meeting, 11 a. m. Sermon on election; H. D. D. Stratton.—D. C. Culbreth, Chairman Committee.

## The Conditions of Salvation.

"By the law is the knowledge of sin" (Rom. 3:20); hence no one could know himself to be a sinner and in need of salvation were it not for the law of God. A view of the goodness of God leads one who is convicted of sin to godly sorrow for his sins, and this godly sorrow works genuine repentance. Rom. 2:4; 2 Cor. 7:10. Paul was the great apostle to the Gentiles. He "kept back nothing that was profitable," but says he taught Jews and Gentiles alike, "re- pentance toward God." Acts 20:21. (This expression necessarily teaches obedience to the law of God. Had Paul believed that the law was done away and that Christ had become the lawgiver, he would have said, repentance toward Christ, but he testified "repentance toward God and faith toward our Lord Jesus Christ," i. e., he preached the law and the gospel, which are the sum and substance of the entire plan of salvation; the epitome, the substratum, of the whole Bible.)

We have here two conditions of salvation: Conviction of sin, and repentance. We are not only to turn from our sins, but we are to confess them and make restitution as far as lies in our power. Says the wise man, "If thou shalt confess thy sin, thou shalt find mercy." Prov. 28:13; see also 1 John 1:9.

The third condition is faith. Acts 16:31. Many stumble at this point, and live in doubt for years, not knowing whether or not they have genuine Bible faith. If the way of salvation is so plain that "way-faring men, though fools, shall not err therein," can it be a difficult matter to ascertain the nature of true faith? James tells us that "faith without works is dead." Ch. 2:17. These are not evil or selfish works, but of that kind which work by love, and that lead us to purify our hearts, and to overcome the world. Gal. 5:6; Acts 15:9; 1 John 5:5.

Another evidence of genuine faith is the witness of the Spirit. 1 John 3:10; Rom. 8:16. How many look for this witness of this spirit (feeling the forgiveness of their sins), before they can believe. Let us be careful here that our unbelief make not God "a liar." 1 John 1:10.

The next step for the repentant, believing sinner is baptism. Gal. 3:27. "Buried with him by baptism into death. . . we also should walk in newness of life." Rom. 6:4. It now remains for the candidate for eternal life to go on to perfection. Heb. 6:1. Peter gives to the Christian a ladder of seven rounds, saying, "If ye do these things ye shall never fall." 2 Pet. 1:5-10. Then we "are kept by the power of God through faith unto salvation." 1 Pet. 1:5.

M. E. STEWARD, A. M.

## Tribute of Respect.

Died, at East Lake, Ala., Oct. 28, 1889, Mrs. C. C. Jones, in the 35th year of her age. It was the pleasure of the writer of this brief sketch to be present with this saintly woman during her last hours upon earth. Years ago he was her pastor at Snow Hill, where he had abundant opportunity to observe her quiet, meek and serene Christian course. From early girlhood she has been a consistent Christian.

Some months prior to her death she fell a victim to consumption, the inroad of which upon her constitution was rapid and fatal.

It was a joy and spiritual stimulant to stand beside her dying couch and listen to her loving admonitions to her children and her affectionate advice to her husband. The writer would be pleased to extend this notice, but her special request was that any reference to her must be brief.

"She sank as sinks the morning star, Which goes not down behind the darkened west. Nor hides obscured amid the tempests of the sky, But melts away in the light of heaven."

B. F. RILEY.

Knowledge alone is not sufficient. It is indeed, power; but if un sanctified, power for evil. Knowledge did not teach Charlemagne to sacrifice his own desires to the happiness of any living creature. It did not make Augustine respect the life of Cicero, nor the pupil of Aristotle to restrain his passions. If uncorrected by virtue, knowledge is but the servant of vice, and tends only to evil.

## Address on State Missions.

Delivered before the State Convention by Rev. L. A. White.

The spirit that makes a man a Christian makes him a missionary. This is a truism by which one's pretensions to Christianity should be estimated. And the more completely the whole man—intellectual and physical as well as moral—is controlled by this spirit, the more intense and intelligent will be his missionary zeal. Now, while there are diversities of gifts, and diversities of ministrations, and diversities of works, yet it is the same spirit who worketh all things in all; and invariably produces in all this one striking characteristic—an increasing desire for the propagation of gospel truth. Our modern missionary enterprises, therefore, are but the inevitable outcome of these spiritual impulses, and the proper expressions of this inborn desire.

The spirit of missions is one. He who awakens within us the desire for our own salvation, kindles in us the fervent prayer for the salvation of another, and fans it into a flaming zeal for the salvation of all men. The same spirit that makes a man a state missionary makes him a foreign missionary. These workings and successive manifestations of the spirit discover to us the order in the development of all missionary enterprises.

This, then, suggests for our consideration—

1st. The relation that all other missions sustain to State Missions.

The substratum, the base of all mission work, is comprehended in state missions, and if that base is not laid broad and deep, "home missions" is as vain as an idle dream, and "foreign missions" is but an empty name. This order of prosecuting the mission work is of Divine appointment, and these divisions of it accord with Scripture precedent. As an incentive to foreign missions the plea is often urged that Christ was a foreign missionary—meaning, of course, that he was sent from heaven to earth. And only in this sense is this true. His earthly ministry was, emphatically that of a home missionary. His commands to his disciples in their earliest ministry is suggestive on this point: "Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." And his final parting injunction to them was, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in all Samaria; and ye shall be my witnesses unto the uttermost part of the earth." This corresponds to our foreign missions.

"Charity begins at home" is a trite old adage, and I know that by some it has been well nigh anathematized, because too frequently it is made the "sanctimonious garb in which parsonies hide the shame of their nakedness." But it is none the less true that "charity" does begin at home. Charity is certainly born at home. And where should she begin her beneficent career, but in the home of her infancy and the place of her birth? This is the order of nature. All vital principles work from the centre outward—never the inverse of this order. And, as already intimated, it is also the order of Providence. And yet, brethren, it is freely allowed that it is contrary both to nature and Providence for charity to seek only her own, while her well cultivated and fertile fields do no more than "supply her own wants" and replenish her own waste.

The adage is all right. If it be possible, let us discover whether or not those who urge it have genuine piety. Let its defenders be set about church work and home charities; interest and enlist them in associational missions; teach them the absolute necessity of city and state evangelization—and then, brethren, we may "lengthen our cords and strengthen our stakes," for charity's vision shall thus become comprehensive in its sweep, and her desire omnivorous in its grasp.

In order to magnify the utility of the lever as a mechanical appliance, Archimedes declared that with a place on which to stand, he could move the world. The great desideratum with the old Syracusan philosopher was a place on which to stand. Brethren, we've got that—"the glorious gospel of the blessed God." We have the power—it is evoked at will from on high. We have a broad fulcrum in our material wealth. The great desideratum with us is sufficient leverage. Nothing but thorough state mission work can give us that. The drawing out, combining and directing of the material and moral mind forces of our people in state mission work would result in so lengthening and strengthening our leverage, that we could sweep round the world, moving, thrilling all the nations, and as with the arm of omnipotence, shake the universe.

The great pioneer missionary, William Carey—famously called "the consecrated cobbler"—terse declared the relation subsisting between all other state missions in his now celebrated aphorism. It was in reply to Dr. Fuller's statement that, "There is a gold mine in India, but it is as deep as the centre of the earth. Who will explore it?" "I will go down," said Carey, "but, remember, you must hold the rope." Ah! the great reason that more men and women are not gathering jewels from their crown whom God delighteth to honor, from those mysterious, unfathomable depths is, the forces at home are inadequate to man the ropes.

And now, with your permission, a few suggestive thoughts on, 2nd. The relation of state missions to denominational growth and progress.

The statistics of our churches show that we are a growing people, and our mission reports show that we are a progressive people. I know that "facts are stubborn things," and that "figures do not lie," and with others, I rejoice in the signs of real progress from certain sections. But we must ever bear in mind that not all action is the result of life—numbers do not necessarily constitute strength—and not all motion is progress. But it appears that we have our Davids who persist in numbering the hosts of Israel, and our Hezekiahs who expose the Lord's treasures by prating about the strength of his walls. It is out of this encouraging spirit, it is out of this pride and self-sufficiency, that one thing that needs to be done, immediately and thoroughly done, with respect to the larger part of our people, and that is, the training of our people for service. These vast numbers of raw recruits have rendered us unwieldy, and we are further burdened with "camp stores." They report at the commissary, and swell the muster-rolls, but can't be depended upon in the "tug-of-war." Ignorance is the curse of our churches; and even when there is sufficient intelligence, much is lost for the lack of system and proper training. Our numbers are all out of proportion to our effectiveness. In doctrine and faith we are strikingly cohesive; but in systematic beneficence, and plans of mission work, we are woefully disintegrated.

Now herein does the state mission work manifest its utility and adaptability. It is the great conservative mission force gathering and conserving denominational fragments, readjusting our disjointed membership, and conserving the material elements of church power, amidst the fluctuations incident to our mixed and moving population. It furthermore plants and fosters city missions—it is the faithful coadjutor of the pastors, ever appealing to that first and abiding sentiment in the churches that prompts them to care for those interests which lie near them.

There are a few simple yet important principles underlying denominational growth in the state. The first of these is mission work in our cities and centres of population indispensable. No graver question confronts us just now than this of city evangelization. Thousands of human souls, attracted by our mineral wealth, generous lands and genial climate, are month by month pouring into our state, seeking health, homes and fortunes. Our Northern gate, like the "glorious one of gospel grace, stands open night and day." Our Eastern gate is off the hinges, inviting the way-farer. Our Western gate stands ajar. And the stranger is being daily landed on our sunny Southern shore. A heterogeneous mass is thus flowing and eddying within our borders, and our cities are catching the drift. We must evangelize them or they will become centers of moral corruption, cesspools of vice and infamy, breeding moral vermin; battering moral monsters, exhalant a pestilential atmosphere, that will wreck our homes and ruin our country. Let the cost be what it will, we must hold these centers of population.

A second underlying principle is, The obligations of these centers to the outlying fields acknowledged and faithfully discharged. If we owe it to the cities to begin at them, they owe it to the cause to do liberal things for these outlying fields. "To whom men have committed much, of them will they ask the more." These city churches owe a debt of gratitude to the country churches they can never repay. For these centers of population not only draw their material supplies from the country farm, but it pleases God to make heavy drafts from the same source to supply them with mental and spiritual pabulum. They are literally devouring the strength of the country churches. What shall I call them? Ecclesiastical cannibals? They first fall upon the shepherds, carry them away, and then devour the flock at pleasure. Our most efficient workers, teachers and preachers, whose praises are in all the churches, were born in obscurity, and "again" amid the quaint devotions of a simple country folk. They grew up to the cities of the firstlings of the flocks, and their richest treasures—and they deserve them—but let these centers by reciprocal service, prove their gratitude and fidelity to the humble toilers in these outlying fields.

A third and last principle is, A hearty recognition of the fact that Alabama soil is exactly adapted to Baptist seed.

I shall not presume upon your patience by elaborating this thought. Suffice it to say that our hearts swell with honest pride when speaking of our mineral wealth. We boast of rolling prairies and alluvial bottoms awaiting the touch of intelligence to make them smile in beauty and laugh in peace and plenty. We point with confidence to our dense forests of yellow pine furnishing us with material with which to build a home or plough the seas. But nothing that Alabama's hills have contributed, or her soil has grown, is comparable to her production of Baptists.

Brethren, our most effective denominational work is done in the way of State Missions. Let us see to it that our contributions to this department are ever flowing in a uniformly increasing stream. And the result will be missionaries preaching in every

part of the state, with new churches bejeweling every hill-top, and bedecking every valley. So shall we have life extending from mountain top to sea-board throughout our fair commonwealth, as a mighty sinuous chain linking us in peace and prosperity, and girdling us with grace and gladness.

McKinley, Ala.

## Increase of the Baptists.

Haynes' "Baptist Denomination," published in 1856, gives some interesting statistics. The total membership of the Baptist churches in the United States in 1855 was \$42,660, of which 555,000 were in the South and 337,000 in the Northern States.

The "Baptist Year Book," for 1889, gives the total present membership as 2,997,794, of which 2,267,206 are in the Southern States and 732,588 in the Northern. At that time the population of the country was about 30,000,000, of which there were about 18,000,000 at the North and 12,000,000 at the South. To-day the population is about 65,000,000, of which 45,000,000 are at the North and 20,000,000 at the South.

Notwithstanding this great increase of population and the still greater increase of wealth, the Baptists of the North have, in the 34 years from 1855 to 1889, but little more than doubled their membership, while in the same time, the Baptists of the South, notwithstanding the losses of life and property and other disastrous results of the cruel war, have more than quadrupled their numbers.

It is no part of our purpose to inquire into the causes of this difference. We content ourselves with calling attention to the fact and drawing some inferences from it to encourage our people.

The Baptists of the South have reached that point in numbers where their membership constitutes one-eighth of the entire population. Leaving out those below the age of accountability, they number one-fifth of the population. Their churches, if equally distributed over the whole inhabited area of the South, would furnish one church of ninety-five members for every five miles square of the entire country. Give to each house of worship a bell of ordinary capacity, and there would be no spot in all our Southern land where, on Sunday morning, "the sound of the church-going bell" would not be heard.

The number of our ministry would enable us to furnish a pastor for each two of these churches, and their close proximity would permit all of them to have preaching every Sabbath. As no dwelling would be more than three miles at furthest from the church, there could be a Sabbath-school in every place of meeting.

The resources of the 2,267,000 Baptists are more surprising than their numbers. They could furnish out of their membership competent teachers for a school at each one of these churches, instructors for an academy or high school for every association, professors for all the colleges needed by the entire population of the South. Having done that, they could furnish the land, from the police upon our streets to the chief magistrate of the nation. Then in addition they could furnish judicial officers for the entire population of 20,000,000. Having done that, they could furnish the legislature of every Southern state, and fill every seat, both in the senate and house of representatives, to which the entire South is entitled. Then they would still have left men and women of social rank and culture enough to fill every mission to foreign lands.

These are but illustrations of the intellectual wealth of our Baptist people. We know that for the most part they are a plain people, but we have not overstated the facts in saying that they have the intellectual ability to do.

Then their financial ability is by no means insignificant. Few of them are very rich. We might, perhaps, count upon the fingers of our two hands all the Southern Baptists who are worth one million dollars each. They are of the people and share about equally with the people the wealth of the land.

The average income of the entire population of the United States was estimated in 1880 to be about \$75 per head. It has increased rapidly since that time. The average Baptist people we above this general average income of the South at the average income of the population in 1880, and you have an aggregate income of \$100 per head. Then estimate the average the Baptists of the South at the average income of the population in 1880, and you have an aggregate income of \$100 per head. Then estimate the average the Baptists of the South at the average income of the population in 1880, and you have an aggregate income of \$100 per head.

## Black or White?

It is one of the significant signs of the times that politics in the South is becoming more and more a question of race. From the days of emancipation the Anglo-Saxon of the South has been embarrassed by the presence of the negro. Suddenly liberated, poorly fitted to use his liberty wisely, and open to the seductions of political tricksters, the freedman has been a constant menace to the Southern people. They witnessed his enfranchisement with mingling, and wondered what the end would be.

Nearly a quarter of a century has passed since the ballot was put into the negro's hand. He has had ample time for such sober thought as he is capable of. The white people have educated him, and taught him various ways to form friendly political relations with him. The result is bad enough. The negroes have combined to oppose and upset all of the political plans of the Southern people. They will oppose anything which the white people propose. They have no confidence in the white people, and so far as they make up the South, are perfectly solid in their antagonism to the Anglo-Saxon race. They will have no white allies except such as will join with them in fighting the whites. They will accept any leaders, no matter how base or unscrupulous, who will join in their crusade against the people among whom they live, and upon whom they are largely dependent for labor and life.

The Northern people do not understand the situation in the South. They do not seem to desire to understand it—they talk about the cruelty of the white people to the negroes, and of a war of the races. They ought to know that the negro leads in the social conflict. They hold a position of constant and inexorable hostility to the white people. They draw the color line. This they have done from the beginning, and they are becoming more and more relentless.

What are the whites to do? Must they sit still and let the negroes take possession of the government? Are they required either by patriotism or religion to allow an inferior race to dominate them? In the very nature of the case it is vain to expect any such thing. The white people are in possession of the South. Their fathers purchased it for them with their treasures and blood, and it is not to be supposed, that they will sit idly by and submit to their own degradation and ruin. The solid South is largely a solid condition. It is not so much a locality against the North as against the negroes.

Nor is this state of things likely to cease. The race issue is growing sharper every day. The color line is growing into a chasm which it is to be feared will yet be a bloody chasm. The white people of the South mean to rule, and they will rule.

If the United States Government chooses to interfere it can do so. It may send its troops into the South and re-establish a military government. It can adopt such legislation as will practically disfranchise the white people. It can crush the Anglo-Saxon and give the country to the negro. These are some of the ways in which this social problem can be disposed of. But if the two races are to live together, and the antagonism between them is to continue, then be it known unto all men, that the white man is going to rule.—Baltimore Baptist.

## In Memoriam.

Departed this life Sept. 15, 1889, after a long and painful illness, Mrs. Emily Harrison, wife of Mr. B. C. Harrison, of Grenada, Miss. She died at the residence of her daughter, Mrs. J. B. Smith, of Como, Miss. She was the daughter of brother and sister Ansel Talbert, of Alabama, where she was raised, and was educated at the Judson. In the morning of life she gave her heart to him who says, "Suffer little children to come unto me," and united by baptism with Concord church, Dallas county, Ala., in her eleventh year. During the remaining forty-five years of her earthly pilgrimage her light shone as a Christian in Mr. Perrin church, of which she was a member. "None knew her but to love her." Mild and lovely, gentle as the summer's breeze, she "scattered seeds of kindness" and words of comfort all along her pathway. A devoted mother, she reared her children in the fear and

the "house not made with hands, eternal in the heavens."

AUNT DRURY.

The man who prays, in proportion to the purity of his prayer, becomes a spiritual power, a nerve from the divine truth, whence power anew goes forth upon his fellows.—Macdonald.

## LIST OF BOOKS FOR SALE.

Any of the following named books can be gotten by addressing ALABAMA BAPTIST. Cash must always accompany orders.

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# Alabama Baptist.

Montgomery, Ala., Nov. 28, 1890.

**A Letter From Dr. Hans Von Bulow.**  
The Editor, Baptist, which I did not know before, have been chosen for my present concert tour in the United States by my impresario and accepted by me on the recommendation of my friend, Beebe, acquainted with their merits. Had I known these pianos as now I do, I would have chosen them by myself, as their sound and touch are more sympathetic to my ears and hands than all others in the country.

Dr. HANS VON BULOW,  
New York, April 6, 1889.

To Messrs. William Knabe & Co.

The man who keeps an exact cash account of his daily expenses, generally earns an expert book-keeper's salary in trying to remember where the money went.

One Fact

It is worth a column of rhetoric, said an American statesman. It is a fact, established by the testimony of thousands of people, that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state of the blood. It also overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

"This world is pretty evenly divided after all," said the butcher, as he sat up at his block. "How?" "Lady in the diamonds and seals get out of her carriage and come in to see me and inquire for 'sassa'." "Well," "Well, other folks have the money and my butchers have the eddy cash. Makes me feel more content."

I will hear your song sublime, some other time, he said, pulling away suddenly and leaving his coat button in my hands. "But he has not yet been detained by the police in his left knee. I pressed into him a small package. The next day he came to meet me and said 'Wonderful, this Sarsaparilla Oil, ain't it?'"

A naughty little boy one day, clapped pan-butter by creeping under a table, where his mother could not reach him. Shortly after, his father took him in, and the state of affairs, crawled on his hands and knees in search of his son and, when he found his son, he was greeted with this inquiry: "Is she after you too, father?"

Ben Butler has done a great good in the Tewksbury, Massachusetts, and his work will not be complete till he orders a good supply of Dr. Bull's Cough Syrup, the people's remedy.

Do today's duty, fight today's temptations, do not let weakness distract you by looking forward to things you cannot see, and could not understand if you saw them—Charles G. Kelley.

Cataract originates in scrofulous taint, Hood's Sarsaparilla purges the blood, and thus permanently cures cataract.

Christians who deny themselves, and diligently serve their race, will decline in faith. Doubt is a noxious weed which grows from the seed of selfish indulgence. C. C. Advocate.

For a disordered liver try Beecham's Pills. We do not at all, for our system remains to crown with honor, we must with state; Through endless sequences of years to come. Our lives shall speak, when our lips are dumb.

**ADVICE TO SUFFERERS.**  
Mrs. Winkler's Sufferer's Syrup should always be used for children's coughs, soothes the child, softens the lungs, allays all pain, cures cold, and is the best remedy for diarrhoea. 25 cents a bottle.

"Keep clear" is an admonition carrying with it an inspiration which not only saves a life, but makes it enjoyable and beautiful.

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

Water—'Arch St. you forgotten something, sir?' Customer (dazed)—'Why, I thought I gave you the customary tip.' Water—'You did, sir, but you forgot to eat.'

Confirmed.  
The favorable impression produced on the first appearance of the agreeable liquid remedy Syrup of Figs a few years ago has been more confirmed by the pleasant experience of all who have used it, and the success of the proprietors and manufacturers of the California Fig Syrup Company.

"The Academy Committee have a grudge against you, haven't they?" asked one disciple of the brush of a brother in art. "Why, no, they accepted my marine." "So I saw, if they were well disposed they would have sent it back."

**Cataract Cured.**  
A clergyman, after years of suffering from that loathsome disease Cataract, 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. J. A. Lawrence, 83 Warren Street, New York, will receive the recipe free of charge.

Jack—Are you going to invite Lou Easter to your wedding? Miss Canton—Why, Jack, I'm angry with her. We haven't spoken for over a year. Jack—Then you wouldn't care for her presence? Miss Canton (musingly)—Well, I might invite her. I should like her presents well enough.

**Beauty's Dower.**  
Where grace and beauty meet abound the happiness will be found. Where ruddy lips and glowing cheeks The gift of rugged health bespeak, The artist, Nature's nobleman, Will seek the treasure of his art, Depicting, deftly, as he can, The lines engraven on his heart. Fair maiden, may life's richest joy Spread her bright mantle over thee; May years but gently with you toy, And pleasures wait, without alloy, With fairest blossoms cover thee; But should, perchance, thy beauty fade, Thou canst call quickly to thy aid Our Golden Medical Discovery.

Remember that Pierce's Golden Medical Discovery is a sure cure for all skin eruptions and diseases of the blood.

Conductor—"What on earth did you stop the train for?" New Brakeman—"Why, here's a window that went away up first touch, sir." Conductor—"Well, what of it?" New Brakeman—"Haven't you told me a hundred times if I found anything loose to stop the train at once?"

The Baptist Teacher, for 1890 gives promise for still further improvement as an aid for Sunday school teachers. A fine map, printed in colors, will be a new feature in each number. Price, in clubs of five, fifty cents a year. Address American Baptist Publication Society, No. 149 Chestnut Street, Philadelphia, Pa.

"Been sawing wood?" inquired the caller. "Worse than that," panted the bank president, wiping the perspiration from his brow and throwing himself exhausted into a chair. "I have been talking to a lady depositor."

The "editorial" open the gate to a great pasture field; the "contributions" are as pleasant streams meandering through the meadow; the "Expository Notes" discover the rich and juicy tufts; the "Practical Hints" are as sheaves ready for the rack; the "Lesson Topics" are rosaries growing the choicest flowers; and the "Suggestions to teachers" as the fresh mown hay, well adapted to the varied tastes and digestive powers. Truly THE BAPTIST TEACHER is a "green pasture beside still waters."—G. A. Nunnally, D.D., Mason, Ga.

**Judson Institute.**  
Some Baptists, and some churches, have contributed liberally to aid the Judson Institute in financial straits, in consequence of that destructive fire, the 24th of last November; but a large majority of the Baptists of the state have as yet done nothing in this direction. We greatly need money now, to liquidate liabilities of this institution, and again earnestly appeal to all pastors and Sunday-school superintendents and ladies aid societies, who have not aided to the extent of their ability (and there are hundreds such in the state) to present the claims of the Judson to their people at once; raise as liberal contributions as possible, and remit me at Oxford, Ala.

ABNER WILLIAMS,  
Ala., Judson Institute.

**Hood's Acid Phosphate.**  
Recommended by Physicians of all schools, for the brain, nerves and stomach.

**Missionary Notes.**  
Ten million square miles of heathen lands remain unoccupied by missionaries.

There are about two hundred churches on the west coast of Africa with 35,000 converts and 100,000 adherents.

Converted natives from the Friend Is. Island christianized the Fijians, who in turn sent fifty missionaries to New Guinea.

Portions of the Scriptures and religious books have been translated into thirty-five languages or dialects on the West African coast.

Rev. H. R. Moseley is meeting with much success in his work at Saltillo, Mexico. He has arranged a preachers' institute.

The Southeast Texas association, with only 533 members, gave over \$980 for missions. Nearly an average of \$2.00 per member.

Sir Walter Raleigh was the first English Protestant whose donation for missionary work has been recorded. In 1586 he gave £100.

Banyan's "Pilgrim's Progress" has been translated into eighty-four languages—the latest being Anharic, the language of Abyssinia.

The American Baptist Mission has a station on the Congo river, Africa, 170 miles above Stanley pool. It is reported to be the only successful mission on the river.

**Ministerial Education.**  
The brethren have been very liberal in pledging for the support of our young ministers. The need now is that those who have pledged shall send in at once at least a portion of their pledge. The board needs all the money it can get. Be prompt.

**At the Seminary.**  
I could not miss an opportunity to stop and see the faculty and students of the Seminary at Louisville. It was a pleasure to meet old friends. I found Dr. Tupper, of the Broadway church, giving the students an account of his visit to Rome.

The present condition of the Seminary is encouraging, and the outlook for the future is exceedingly hopeful. Dr. Broadus, the president, says the opening was good, and the number of students is constantly increasing each year. Men, with heart and mind in the work, are coming here to prepare themselves the better for faithful service. Alabama is sending good material to the Seminary. Dr. Broadus wishes our brethren in Alabama to pray for the spiritual growth of the students. He wants our people to know that intellectual power is not the only thing sought here—that the cultivation of a deep spiritual nature is desired far more.

Education is intended to be threefold—physical, mental and spiritual. A good gymnasium has been added the past year to meet the first requirement. Bro. Thomas, of Alabama, is an instructor in this department.

The Library Building, at the southeast corner of Fifth and Broadway, is going up rapidly, and will be a handsome structure.

Dr. Kerfoot told us of the noble treatment and liberal contribution received from the Montgomery First church a few weeks ago.

Dr. Manly had just returned from the Alabama convention and reported it as the best meeting the brethren have ever had. Our state has a fine reputation for work at home, and we must push for still greater advancement.

Dr. Sampey, our Alabama boy, in whom we feel just pride, is growing all the time, and will be a giant some day. He is taking rank with the first scholars of America.

I did not see Profs. Whitsett and Robertson, the two remaining members of the faculty.

Bro. Dawson is taking a post-graduate course. "We hope to have him back in Alabama." Until we offer the boys work there is no reason to complain when they go elsewhere.

Brother and sister Gay, of Montgomery, are in the city, and I am glad to hear the many complimentary remarks made of this happy young couple.

Brethren Thomas, Elliott, Harris and Martin are the remaining students from our state. The first two are Howard graduates, whom I have known for some years. They are

making their marks—and good ones, too. Brethren Harris and Martin I met for the first time. and was favorably impressed. Bro. Preston was here last year, and was expected to return, but has not yet arrived.

The Seminary Magazine has a good circulation. Alabama preachers should take this periodical, as it contains the contributions of some of the ablest writers of our denomination. J. M. K.

**In Memoriam.**  
Bro. John T. Ellis was born Oct. 23rd, 1862, and died at 1 p. m. Thursday, the 20th of August, 1889, after a long and painful illness. Bro. Ellis became interested, religiously, in 1883; under the preaching of the writer. In 1887 he engaged in Sunday-school work near his home in Lauderdale county, Miss.; but it was not until Friday before the fourth Sabbath in August, 1887, that he made a public profession of faith in Christ, and was baptized the following Sabbath. He was married to sister Mollie Moore in the Baptist church at Cuba, Nov. 24, 1887. His funeral was preached by his pastor at Cuba on the third Sabbath in September, 1889.

Our brother's Christian life was short, but not without its labors. He loved his church, and never forgot his pastor. We expected much of him and thought that we could discern the consecration and judgement that promised noble things in his Master's service here on earth; but God called him, and he has passed away. We know not why it is that our Heavenly Father so often takes the bright and best; still "our faith looks up to thee," and we believe "that all things work together for good to them that love God, to them who are the called according to his purpose."

Bro. Ellis was always a dutiful son, and he was a great help and comfort to his invalid father. But he will be missed most by the affectionate wife and precious little baby boy. Weep not, my sister, as those who have no hope. Keep the noble deeds of the father fresh in the mind of his darling little son.

"Brother, though from yonder sky Cometh neither voice nor cry, Yet we know for thee to-day Every pain hath passed away."

"While we weep as Jesus wept, Thou shalt sleep as Jesus slept; With thy Saviour thou shalt rest, Crowded, and glorified, and blest."

D. Cook, Pastor.  
Cuba, Ala., Nov. 1, 1889.

**Mrs. Lucy J. H. Burns.**  
I write with mournful pleasure. I remember the days of old; I retrace the paths once trod about Burnsville. Balm days were those, during a thirty-year pastorate—a time of bright faces, warm greetings, open doors, voices of welcome were no where more enjoyed than at the stately home on the hill. Who was there? The queen; my dear (now) departed sister Burns. Firm, candid, unostentatious, she must be known to appreciate a word. The sick heard her voice and were glad. The needy received her aid, and the world knew it not.

She would hardly be regarded as a philanthropist in the superficial public use, for hers was the genuine benevolence which did good for its own sake, and not the praise it received. She seemed to scarcely know when she did a kindness—no self appeared in it, no display, no affectation. At home, at church, in society, and everywhere, her uniformity in manners, conversation, walk, posture, was wonderful. I knew her. I speak ad-visedly. She was a noble Christian wife, mother, neighbor, friend. Her attachments grew slowly and cautiously, but when once formed were undying. Most people have to be estimated by their own pretensions and many persons have no other way of measuring character. Our sister's worth could not be measured in this way; and far back of this rule she went to judge others. The more people made themselves appear to be, the less she esteemed them to be. She was a type and reflector of a grand old family. She remained a member of the Shady Grove church till her death, though the family moved to Selma soon after the war.

She loved the gates of Zion and delighted to meet the few remaining ones of the old home guard, to preserve the life of her church, once second to few churches in the state. In the case, as characteristic, the needy first shared her sympathies and assistance. The Selma church she thought did not need her help; Shady Grove did. Herself

How to Cure Skin & Scalp Diseases with CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN AND SCALP DISEASES, with loss of hair, from itching, and all eruptions, are speedily, economically, and permanently cured by the CUTICURA REMEDIES, which are simple, safe, and reliable.

CUTICURA, the great Skin Cure, and CUTICURA BALM, an exquisite Skin Beautifier, prepared from the most pure and healthful ingredients, and containing the most powerful and effective purifiers, internally cure every form of skin and scalp diseases, from pimples to eczema.

Sold everywhere. Price, CUTICURA, 50c; CUTICURA BALM, 25c. Prepared by the Cuticura Medical Preparation, Boston, Mass. Send for "How to Cure Skin Diseases."

Relief in one minute, for all pains and weakness, by the use of CUTICURA BALM, the only pain-killing plaster.

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PIANO FORTES  
Tone, Touch, Workmanship and Durability.  
WILLIAM KNABE & CO.,  
Baltimore, 22 and 24 East Baltimore Street,  
New York, 148 Fifth Ave.  
Washington, 377 Market Street.

**OPIUM**  
Morphine Habit, Opium Smoking, and all other drug habits, cured by the CUTICURA REMEDIES, which are simple, safe, and reliable.

**CATARRH**  
Painful Remedy for Catarrh of the Bladder, Uterus, and Vagina.

**Dampplings with Royal Baking Powder**  
No dessert is more delicious, wholesome and appetizing than a well-made damppling, filled with the fruit of the season. By the use of the Royal Baking Powder the crust is always rendered light, flaky, tender and digestible. Dampplings made with it, baked or boiled, will be dainty and wholesome, and may be eaten, steaming hot with perfect impunity.

Recipe:—One quart of flour; thoroughly mix with three teaspoons of Royal Baking Powder and a small amount of salt; rub in a piece of butter or lard and mix with enough water to make a soft dough; break up the dough into small balls, and bake in a steaming oven for five minutes. Close one-fourth of an inch for each fruit as desired; without steam until the fruit is tender. Bake if preferred.

In all receipts calling for cream of tartar and soda, substitute Royal Baking Powder. Less trouble, never fails, makes more appetizing and wholesome food and is more economical. Royal Baking Powder is specially made for use in the preparation of the finest and most delicate cookery.

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Rules for SELF MEASUREMENT, samples of material with estimate of cost, sent upon application. TERMS CASH.

**INFIDELITY A FAILURE.**  
By REV. SCOTT F. HERSEY, Ph. D.  
Every minister, S. S. teacher, and Christian worker will get great power from this book. Every young man who is sceptical, will have his doubts removed by reading it. The Belfast (Ireland) News says of it: "In style it is next to Ruskin."

The New York Observer says: "Rev. Scott F. Hersey, Ph. D., is a young man of rare ability and heroic temperament. His style is forcible and pungent, and adorned with natural and appropriate figures of speech, which is never separated by anything less sensational."

The first edition is nearly exhausted, and he had only from the author. Neat cloth, Publishers price \$1. Reduced to 50 cents. Address: Rev. SCOTT F. HERSEY, E. 50 St. N. W. Washington, D. C.

**Hood's Sarsaparilla**  
Cures Catarrh  
"I was troubled with that annoying disease, nasal catarrh, and never found relief till I took Hood's Sarsaparilla." J. L. BOUTZ, Marketburg, Ky. N. K. Be sure to get Hood's Sarsaparilla.

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