

THE ALABAMA BAPTIST.

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The Old First Church, Montgomery

Ex-Gov. Watts, at the Sunday morning services on Sabbath, August 31st, at the First Baptist church, delivered an address on the popular and impressive theme, "Paul in Athens," or Paul before the Athenian worshippers of the "unknown God."

We are glad to note that the lay brethren of the First church of Montgomery have exploded the idea that either the church must stand with closed doors, or have a summer supply in the absence of the pastor on his summer vacation, for they have undertaken among themselves, without the aid of a minister, to hold every Sabbath morning a gospel meeting, in which the different brethren have engaged in talks and addresses. The music has also been good.

We give notice with the consent of Bro. Willis Chandler, who is one of Montgomery's business men, and layman in this church, his talk on the subject of prayer, delivered at the Sunday services the first Sunday in August.

PRAYER.

The Only Way of Approach to God Our Father—This Most Neglected Privilege of the Spiritual Life.

Scripture—Matt. 17: 14-21; 6: 5-8.

We are told that man is a religious animal, and that his better nature is possessed of an instinct to worship some sort of god, and it is supposed that men and women of every name and religion under the sun, pray. Whether it be the ignorant idolaters in the darkest corners of the earth, or the most enlightened followers of the true God in the Christian world—they all pray—that is to say, as a general proposition, they all pray.

But when we come to individualize, we find that multitudes of individuals do not pray, even among professing Christians living in the very blaze of all the lights of liberty and privilege brought to us in this nineteenth century, together with the power of noble examples handed down to us through all the ages of the past, whose trust in prayer even martyrdom could not extinguish.

Then there are some who are not Christians, say their prayers, a sort of formal clinging to the old habit of prayer learned at their mother's knee. All Christian mothers do so, but there are some pious mothers who train their children to go to God in prayer night and morning, and are true to the inspired injunction of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." And so it is; children thus trained rarely depart from the good habit of prayer, though they may not have become Christians, and though they may have gone from the paternal roof, yet they do not forget the habit of prayer formed in childhood.

When we would approach the heavenly throne, evil is also present, for it is not a fact that we too often pray in a cold, formal, careless way that would indicate—"Well, it's all a myth anyway; and it's hard to pray in that assuring faith that God the Father, and Jesus Christ the Son, and the Holy Spirit, are a reality."

But the perseverance of a Jacob wrestling all night will secure the victory, and these myths and doubts and fears, like so many mists of darkness which have been with us so long, will leave us, scatter, and disappear like the mists and clouds before the bright rays of the morning sun.

If we are living close to God, and walking with him in prayer, in that confidence which possesses a sweet peace, abiding in an untroubled faith, then it is what was felt as unreal becomes a reality; we have the witness within, and, like the tender-hearted child, going to its earthly parent, we go to the great God, our loving Father, and into his arms we confidently run—and to the Lord Jesus Christ, our Intercessor, who knows our hearts, and is waiting to receive us; and to the Holy Ghost, who is not now so much a myth, but is a blessed Comforter, who comes to us with all a mother's tenderness to wipe away our tears and illumine our pathway with the light of his countenance.

Prof. Henry Drummond, the eminent writer and lecturer, says, in one of his addresses: "My fellow students, five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart, will change your whole day, will make every thought and feeling different; will enable you to do things for his sake that you would not do for your own sake, or for any one's sake."

Abraham and the patriarchs were firm believers in prayer.

Moses had power with God in prayer.

Hannah was a woman of prayer. "And she was in bitterness of soul and prayed unto the Lord."

In the case of the restoration to life again of the child of the Shunammite woman, it was in answer to the prayer of believing Elisha. "He went into the room and shut the door upon them and prayed unto the Lord."

One of the most conspicuous examples in all the range of recorded information of actual talking with God is that of little Samuel, when the Lord called him, and talked about what the Lord was to do concerning Israel. The history of Samuel is the history of prayer.

Isaac was a humble man of prayer, for we read, "And Isaac went out to pray in the field at the eventide."

David, the sweet singer in Israel, was a deeply devotional spirit. There were occasions when it seemed to him that he would be overwhelmed,

but he would go to God in prayer. Says he, "Evening and morning and at noon will I pray and cry aloud and he shall hear my voice."

It was the sweet hour of prayer three times a day at the open window looking towards Jerusalem that Daniel delighted in, and it was because of this he was thrown into the lion's den; but it was also prayer that brought him safely out of the lion's den.

How often we read of the Lord Jesus engaging in prayer! "And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed."

He prayed for others: "But I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren." Our Savior, while in this flesh and blood, felt the need of communion with his Father, and we find him spending whole nights in prayer. Who can read his earnest prayer, the 17th chapter of John, and not be profoundly impressed with the majesty and glory of his person, his exalted love to the human race, and to the cause for which he came into the world, surpassing in excellence all other great causes!

See him in the garden of Gethsemane, as his mission on earth is about to close. "And he went a little farther and fell on his face and prayed, saying, 'Oh, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.'"

THE PRIVILEGE OF PRAYER.

Do we appreciate it?

Do these finite minds of ours grasp the idea?

Would you be slow and indifferent to obtain them if you knew that by faithful effort, you could soon obtain large gifts of glittering gold and precious stones?

Communing, talking calmly and peacefully with our God, all about our personal needs,—is more than a duty; it is a privilege.

Praying to God our Father. Is it possible to God so great and glorious condescends to receive us? He who spoke into existence this world upon which we are moving in this life of three score years and ten; the Author of this life, teeming with its countless and varied gifts, indescribable, bringing pleasure, and beauty and joy, a fit preparation for the land more glorious and eternal; is it possible so great a God condescends to notice such sinning worms of the earth as we are?

Talking with God! We shrink from talking with kings and potentates of earth, and besides they are unapproachable; but ours is the King of kings and Lord of lords—always approachable. He it is who spoke, and the burning words which float in wonder space were created, upon whose lights we gaze in wonder and amazement.

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Dr. Edersheim's Great Bible Work.

BY SCOTT F. HERSEY, PH. D.

One of the marked features of our times is the great multiplicity of books written upon the Bible, especially biographical, historical and archaeological. Six different works on the life of Christ have come to my study within the last six months, and all are recent publications excepting one.

In the last few years we have had several works on the Old Testament Scriptures, which are rich in material, elegant in diction, able in scholarship and reliable in authority. They have made the church of our day rich in Bible knowledge. They are largely scientific, and hence are providential in their timeliness. Every Bible teacher and Christian pastor is better equipped by being familiar with them. I have recently come in possession of one of the latest of these publications. It is such a very superior work that I feel like writing of it to my brethren everywhere. I refer to Edersheim's Bible History in seven small volumes, published by Bradley & Woodruff, Boston, Mass. It is very complete, very interesting, very satisfactory. It will be one of the working books in my library. For those who have a realizing sense of the importance of careful and accurate knowledge of the history of the Old Testament, this work is, I believe, the best accessible.

Dr. Edersheim's intimate acquaintance with Jewish life and thought, and his unusual scholarship and rare facilities qualify him above most writers for such a task. For several years Geikie's History of the Bible has been a familiar work in the library of the teacher, and very often found on the table in the Christian home. That work is not to be easily surpassed. But my choice is for Edersheim.

The continuousness and distinction of leading lines of truth Edersheim takes great care to bring out in relief. For instance, in the very beginning of his work he holds up four great truths which have their bearing in every part of revelation. He says: "The first of these truths is—the creation of all things by the word of God's power; the second, the descent of all men from our common parents, Adam and Eve; the third, our connection with Adam as the head of the human race, through which all mankind were involved in his sin and fall; and the fourth, that One descended from Adam, yet without his sin, should, by suffering, free us from the consequences of the fall; and as the second Adam becomes the author of eternal life to all who trust in him." These four vital truths there might be added, as a fifth, the institution of one day in seven to be a day of holy rest unto God.

Upon the creation he has to say: "We must expect to find in the first chapter of Genesis simply the grand outlines of what took place, and not any details connected with creation. On these points there is ample room for such information as science may be able to supply, when once it shall have carefully selected and sifted all that can be learned from the study of earth and of nature. That time, however, has not yet arrived; and we ought, therefore, to be on our guard against the rash and unwarranted statements which have sometimes been brought forward on these subjects."

The passage in which he analyzes the character of Melchizedek is truly sublime. "From the heights of Salem—the ancient Jerusalem—the priest-king Melchizedek descended to bless Abram, and to refresh him with bread and wine. This memorable meeting seems to have given the valley its name, the king's dales; and here, in later times, Abimelech erected for himself a monumental pillar. But now a far different scene ensued, and one so significant in its typical meaning as to have left its impress alike on the prophecies of the Old and in the fulfillment of the New Testament. Melchizedek appears like a meteor in the sky—suddenly, unexpectedly, mysteriously, and then as suddenly disappears. Amid the abundance of genealogical details of that period we know absolutely nothing of his descent, in the roll of kings and the achievements, his name and reign, his birth and death remain unmentioned. Considering the position which he occupies toward Abram, that silence must have been intentional, and its intention typical; that is, designed to point forward to corresponding realities in Christ."

Our Washington Letter.

(From our Washington Correspondent.)

The anti-lottery bill has been favorably reported to the senate from the postoffice committee, and Senator Sawyer, chairman of that committee, has given notice that he will call it up and ask for its passage as soon as the senate disposes of the tariff bill. This is very encouraging, and makes it almost certain that the bill will become a law within the present month. So much interested are the members of the senate committee in seeing the bill passed at the present session, that it has been reported exactly as it passed the house, although a majority of the committee favored making some changes; but they refrained, fearing that having to go to the conference committee would cause the bill to go over until the next session.

A young man, scarcely more than a boy, from Iowa, is attracting much favorable attention here on account of his unique methods of interesting the attendants at a series of temperance meetings, in the bad effects of intoxicating liquor upon the human body. He uses "Kellogg's Temper-

ance charts," and various practical illustrations that are easily comprehended by the feeblest intellect. For instance, he shows a small piece of beef steak, which after being soaked four hours in whisky becomes half-burned up, showing in a most realistic manner the effect of liquor upon the contents of the human stomach, and to remove any lingering doubts in the minds of his hearers an egg which has been cooked hard by lying a short time in whisky is exhibited. The gentleman's name is J. S. Washburn, and his meetings are successful.

Mrs. Springer, wife of Representative Springer, of Illinois, has long taken a deep interest in the work of the Central Union Mission, an organization which specially looks after the stray waifs of a great city and tries to gather them into the fold of the Good Shepherd, therefore it created only a momentary surprise when she led her regular Sunday afternoon public meeting. She read the twenty-seventh psalm, commenting upon the beautiful language as she went on and told many personal reminiscences which had a bearing upon the subject of the psalm. Mrs. Springer has for years been prominent in Washington society, and it will be interesting to note the effect of her new departure upon her social friends. It is generally believed that it will make new friends for the work, and that much good will result therefrom.

Temperance people have been very active of late in their efforts to have the President appoint a temperance man commissioner of the District of Columbia, in place of one of the commissioners whose resignation is in the hands of the President. Mr. Harrison promised the large delegation which called on him that he would carefully consider their very modest request. They did not ask for the appointment of any particular man, but only that the man appointed shall be in sympathy with the great cause which they represent. The appointment is to be made this week, and it means a great deal to the friends of public morality at the National Capitol than a person not familiar with the system by which the local affairs of the District of Columbia are regulated can possibly conceive. The commissioners have a wide discretion in the matter liquor licenses, etc., which makes it highly important that the right kind of a man should be appointed, and the good people of Washington look to Mr. Harrison to make no mistake in the selection.

The new temperance paper, the *Rehabilitator*, has made its appearance, and candidly compels me to say that it is a most interesting and attention to the dispute in that order than it does to advancing the good work. The parable of "a house divided against itself" at once occurred to me, as I suppose it has to other readers of the paper.

Senator Plumb's resolution to stop the sale of liquor in the senate restaurant, has been referred to the committee on rules, and there are reasons for fearing that it will not again be heard from at the present session. Unfortunately some of the senators seemed to regard the resolution as a reflection upon their personal habits, though why they did so it would be difficult, if not impossible, to say. Meanwhile the disgrace of selling intoxicating liquor to any or all who have the cash to pay for it, goes on in the senate end of the Capitol building, in plain view of passers through the corridors. Shame.

For the ALABAMA BAPTIST.

From Kentucky.

We are moving on harmoniously and successfully at Twenty second and Walnut. Of the eleven city churches, we now rank third in point of contributions and second in numerical strength. During the last association year we have added 138 members. In the mean time our mission interest has been steadily growing. A lot, 100x70 has been bought, on the corner of twenty-sixth and Market, on which has been erected a neat frame chapel, with a seating capacity of 700. This property is valued at \$7,000. Into this building, on last Sunday afternoon, we carried our mission Sunday-school, numbering more than 300 pupils and twenty-five teachers. We have called Bro. George Manly, a grandson of Alabama's noted preacher, as temporary pastor, and hope soon to organize a branch church at this point. Bro. Manly will preach regularly every Sunday night, and hold prayer-meeting on Thursday night. The outlook for a large church, in this rapidly growing part of the city, is quite hopeful. The pastors have all returned to the city and the fall campaign is beginning in earnest. The association (Long Run) just held, showed an increase of about 400 to her membership and \$95,000 contributed to the Lord's cause. There are twenty-two churches and 7,400 members. The venerable Dr. W. W. Gardner preached the introductory sermon—a pleasant duty he was called on to perform just forty-four years ago.

The Walnut Street church building has undergone improvements at a cost of \$16,000. The McFerran Memorial is still pastorless. Bro. E. R. Carwell will supply during September.

FRED D. HALE.

Louisville, September 5, 1890.

The crown of patience can not be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned, but if thou wilt be crowned, thou must first be crowned with suffering. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas a Kempis.

A Baptist Church and Perdition.

From Ford's Christian Repository.

This comparison, so insulting, especially when made by those who profess to desire to commune with Baptists, is frequently on the lips of Pedo-baptist disputants. In a dispute between B. R. Johnson, a Methodist, and J. P. Lancaster, a Baptist, "Disciple," held in Fayette, Johnson said what has been recently repeated in substance by a learned professor in that town:

"There is one place not designed for children but for the devil and his angels." "I acknowledge it is strange to me that any Christian people have turned children out of their community and made their church, in this respect, resemble Hell."

When I asked for this teaching, Johnson answered: "I knew but two places in the whole domain of God, in which there are no infants. And I say, as far as infant membership is concerned, that in this particular, the church which excludes the infants does resemble Hell." (Debate, page 50.)

We might retort: Where so-called infant membership prevails, as in all Roman Catholic lands, where every man and woman is a member of the church by virtue of his or her infant baptism—where the notoriously wicked libertines and infidels are in the church by their infant membership—is there anything resembling heaven?

But it is true that there are any natural infants, that is, unconscious, intelligent, helpless, sinful beings in heaven? Do these men believe that natural infants, with all their imbecility, just as they are brought to the font in their nurse's arms, occupy seats and participate in the glories of heaven? Yet, there are infants in heaven, but not such as these people baptize. They are free from sin. They are "made meet for the inheritance of the saints in light." They know as they are known. Crowded with glory and immortality, they cast their crowns at the Redeemer's feet and join in the ocean of song to him who redeemed them with his blood. Have Pedo-baptists any such sinless, perfect, glory-crowned infants in their churches?

But the fact is, these people, after all their talk, have no infant church membership any more than Baptists have. The infant baptized has no more rights, no privileges, duties or responsibilities, after that ceremony than before. The church takes no charge of them, more than of the unbaptized. The whole plea for their baptism is just as binding before as after. The infant's name is not enrolled on the list of membership. It has to become a member by its own effort or act or not at all. What on earth do Pedo-baptists do for their baptized infants, that Baptists do not do for theirs? In what respect is this Methodist infant, who has been baptized, a member of the Methodist church, more than that Methodist infant who has not been baptized?

The whole theory is a fiction, and is merely a worldly excuse for the unscriptural practice of infant baptism.

For the ALABAMA BAPTIST.

Letter from Missouri.

BY A. S. WORRELL.

The visits of the dear old ALABAMA BAPTIST cheer my heart from time to time. It does me great good, when I read of the prosperity of our Baptist Zion in that loved old state—the state in which I spent most of my boyhood. It delights me to see so many evidences of fresh and vigorous life in the Howard and the Judson—two schools that have already exerted a wonderful influence upon the civilization and religious life of many in that state, and upon others scattered over our broad land. May their influence for good be multiplied many fold in the future.

I rarely ever think of our educational interests in Alabama without at the same time calling up that prince of educators, Col. Murfee, that whom, in my judgment, there is not, in our whole land, another teacher possessing a higher average of the qualities that go to make up the successful college president. Of course his institution under his charge will flourish so long as he is at the helm.

The death of Dr. Sam Henderson was a bereavement to me. I had known him from my early youth, and loved him deeply. When Drs. W. W. Wines and E. B. Teague are called to their reward on high, about all of the Alabama preachers whom I knew in my early manhood will have passed away.

I have many friends and kindred, however, scattered over that state, around whom my affections are firmly entwined. "God be with you [all] till we meet again."

Missouri, my present home, is one of the greatest states in the Union. She has wonderful agricultural resources, having millions of acres of the richest prairie, valley and bottom lands, besides immense fields of coal, and vast mines of zinc and lead. No doubt hundreds of millions of dollars worth of these ores will be dug out of the earth within the next few decades. Capitalists from different parts of the world are rushing in here and buying up these lands.

The Baptist cause is rapidly growing in this state, and very earnest efforts are being put forth in the direction of training our Baptist masses to systematic giving. Bro. A. F. Baker, the missionary, secretary for Southwest Missouri, is laboring with marked ability along this line; and if his plans can be generally adopted and punctiliously carried out, Missouri Baptists

will soon be raising hundreds of thousands of dollars annually. It is to be hoped that Baptists in other states will also develop rapidly along the same line. It is now nearly time for the Baptists of these United States to begin to work seriously, with the view of executing our Lord's great commission, to "preach the gospel to every creature." It would take but a short time to do this, if all would truly consecrate themselves and their property to God. I believe that the time is near at hand, when God's business men will gather much of this world's wealth into the Lord's treasury, and will delight to expend it in flooding this sin-cursed earth with Bibles, and in sending ministers of the gospel to every nook and corner of the world.

What a privilege it ought to be for God's people to disburse the treasures which he has entrusted to them, in a way to promote his glory, and thus have them entered to their credit in the ledger of the skies!

My own health has so far improved as to enable me to attempt the arduous though delightful work of teaching again. I have taken a position, as Professor of Classics, in Baird College, one of the best seminaries for young ladies west of the Mississippi river. I shall preach and write as opportunity permits.

Wishing you and all your readers great prosperity—in things spiritual—I am yours, truly,

Clinton, Mo., August 26th.

For the Sake of Money.

Men everywhere, and in all ages, have set at naught conscience, and all the better and nobler instincts of their nature for the sake of money. I thank God, however, that there still live men who cannot be bought with gold or silver, men like the Apostle Paul, glorying in nothing save in the cross of Christ.

I see continually men, members of the church and sometimes filling one of the offices of the church, who seem only to have in view money in order to make all kinds of sacrifices in order to get rich, just like it was necessary to have some to carry them way—forgetting that they themselves have been bought with a price.

Only see to what extent some of our brethren will go in serving the devil and disregarding their Christian obligations simply for a little money, forgetting how easily God can set at naught all their plans and make beggars of them in a moment. I have in mind a brother, an officer in the church, and in many respects prominent, who daily deals out whiskey over the counter in bottles, jugs, kegs, etc., besides often giving drinks until some of his customers are unable to leave the store.

It is a question with me whether that man has the fear of God in his heart or not.

My brother, should your eyes fall on these lines, remember they are written in love, with the hope that you will seriously consider the position that you occupy toward your fellow man. Will not his blood cry out against you in the judgment, saying, "Instead of your leading me to Christ, you aided me on my way to eternal darkness?" Your son, or some young man, is following in your footprints; mind where you lead, or you may have to reap tears, all for the sake of a little money. If you continue, it is only a little matter of time when you will cease to have any love for your church or any of her grand and noble struggles. She is making to-day for the upbuilding of Christ's kingdom on earth. "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still." These were wise words, spoken by him who made no mistakes. So don't disregard all of our hallowed obligations for the sake of a little money.

OLD GREY.

You Cannot Regulate Whisky.

I do not know but that God is determined to let drunkenness triumph, and the husbands and sons of thousands of our best families be destroyed by this vice, in order that our people, amazed and indignant, may rise up and demand the extermination of this municipal crime. There is a way of driving down the hoops of a barrel so tight that they break. We have in this country at various times tried to regulate this evil by a tax on whisky. You might as well try to regulate the Asiatic cholera or the smallpox by taxation. The men who distill liquors are for the most part unscrupulous, and the higher the tax the more inducement to illicit distillation.

Oh! the folly of trying to restrain an evil by government tariff! If every gallon of whisky made, if every flask of wine produced, should be taxed a thousand dollars it would not be enough to pay for the tears it has wrung from the eyes of widows and orphans, nor for the blood it has dashed on the Christian church, nor for the catastrophe of the millions it has destroyed forever.

I sketch two houses in this street. The first is bright as home can be. The father comes at nightfall, and the children run out to meet him. Luxuriant evening meal. Gratulation and sympathy and laughter. Music in the parlor. Fine pictures on the wall. Costly books on the stand. Well clad household. Plenty of everything to make home happy.

House the second: Piano sold yesterday by the sheriff. Wife's furs at pawnbroker's shop. Clock gone. Daughter's jewelry sold to get flour. Carpets gone off the floor. Daughters in faded and patched dresses. Wife sewing for the stores. Little

child with an ugly wound on her face, struck in an angry blow. Deep shadow of wretchedness falling in every room. Door bells ring. Little children hide. Daughters turn pale. Wife holds her breath. Blundering step in the hall. Door opens. Fiend, brandishing his fist, cries, "Out! out! what are you doing here?"

Did I call this house the second? No; it is the same house. Rum transformed it. Rum embroiled the man. Rum sold the shawl. Rum tore up the carpets. Rum shook his fist. Rum desolated the hearth. Rum changed that paradise into a hell. I sketch two men that you know very well. The first graduated from one of our literary institutions. His father, mother, brothers and sisters were present to see him graduate. They heard the applauding thunders that greeted his speech. They saw the bouquets tossed to his feet. They saw the degree conferred and the diploma given. He never looked so well. Everybody said: "What a noble brow! What a fine eye! What graceful manner! What brilliant prospects!" All the world opens before him and cries, "Hurrah! hurrah!"

Man the second lies in the station house. The doctor has just been sent for to bind up the gashes received in a fight. His hair is matted, and makes him look like a wild beast. His lip is bloody and cut. Who is this battered and bruised wretch that was picked up by the police and carried in, drunk and foul and bleeding? Did I call him man the second? He is man the first! Rum transformed him. Rum destroyed his prospects. Rum disappointed parental expectation. Rum withered those garments of commencement day. Rum cut his lip. Rum dashed out his manhood. Rum, accursed rum!—Dr. Talmage.

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Our Imprisoned Missionaries.

It is perfectly clear, therefore, that our missionaries had violated no law of Cuba or of Spain, and had committed no offence, and that their imprisonment under the circumstances was an outrage upon law and justice, against which the American Consul General should have at once not only entered a very vigorous protest, but have intervened with all of the influence and power of the great government which he represents and of which Mr. Diaz is a citizen.

But, we regret to say, the present Consul General (Mr. Williams) has shown himself upon several occasions far more interested in the Cuban authorities than in doing justice to an American citizen, and Diaz has been simply released "on bond," and the case has been dragging its slow length along.

It was carried to the supreme court, absolutely no case has been made out against the missionaries, and they ought to have had their unconditional release long ago; but on one pretext and another, the case has been "handed down" to the lower courts again, and they are still "under bond," and the United States Consul is still patiently waiting.

But we are hoping better things from the State Department at Washington. The department showed a readiness to hear our complaint, and a promptness to instruct the Consul General at Havana to look into the matter, and on the receipt of the letter from Diaz, they wrote to Mr. Williams: "This letter sets forth facts which, if confirmed, tend to show that Mr. Diaz, as well as the other two missionaries have suffered needless arrest and imprisonment," and they also instruct Mr. Williams to investigate and report the exact facts to the department. This he has not yet done—so far as we are advised—but the Home Mission Board has referred the whole matter to a committee (consisting of Mr. Tichenor, Judge Geo. H. Miller, and Col. B. F. Abbott), and this committee, with all of the facts before them, have prepared a very clear and able presentation of the whole case, which the board has ordered laid before the department.

Senator Pasco, of Florida, presented a resolution in the Senate asking for the correspondence in the case, and in response the president transmitted to the Senate such correspondence as had been then had. This is the present status of the case. We will only add that the board proposes to push this case to its utmost, and that we desire the help of our friends and the friends of justice everywhere in bringing such influence to bear on the State Department as will secure the establishment of the principle that our missionaries, who are doing business in Cuba for a corporation representing a million and a half of American citizens are entitled to just as much protection as other American citizens engaged in the business of buying sugar or making cigars—that as long as they keep within the pale of the law they shall be exempt from the outrages that have been heaped upon them—and that this great American Republic will see that this principle is enforced.—Our Home Field.

Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ; all is subordinated to it. When I saw this to me as wonderful and surprising as the light which Paul saw on his way to Damascus.—Von Muller.

If you wish for the only true and sound peace, which is the peace of God, do your duty. Try to be as good as you can, each in his station of life. The bad soldier has no peace, just because he troubles himself about things outside himself and not in his own power.—Kingley.

No matter how great a burden it is to

Alabama Baptist.

MONTGOMERY, ALA., SEPT. 19, 1920.

Beware of Ointments for Catarrh that Contain Mercury,
as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

There is no night of ignorance in heaven. We shall understand God's works and ways. We shall "see him as he is." What we know now we shall know hereafter.

ADVICE TO THE SUFFERER.
Mrs. Winslow'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.

Every wish that the Holy Ghost breathes into the soul of a believer is a voice which enters into the ear of God. We ought to go to God with our matters as altogether his.—Chapman.

Communion Sets.
Best Plate, on White Metal, one fourth more silver on these sets than in former years. I have sold these goods for twenty five years in almost every state in the Union, and have yet to hear of the first complaint. Money cheerfully and immediately refunded if not satisfactory. For a short time I offer these sets at the lowest wholesale price: Boxed and delivered at express office, Lexington, Ky., Flagon, 2 Plates, 2 Goblets for \$12 Regular \$25 sets for \$13. Extra Plates and extra Goblets, each, small size, \$1.50; medium size, \$1.75; large size, \$2. On account of the Silver Bill, silver has advanced fifteen per cent, and it will go higher, and these prices will be good only for a few weeks. Send money by registered letter.

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If a man profess his faith in Christ, he is at once pledged to do his will, or as he himself states it, keep his commandments. It is his duty all ways, but doubly so when he has promised.

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It is not enough that the branch abide on the vine, it must abide in the vine. There must be a vital union with it. True Christian life manifests itself in growth, development and fruit.

SPECTACLES.
Solid gold spectacles \$3.50, solid silver spectacles \$2. For instructions how to order send to OTIS W. SNYDER, The Jeweler, Lexington, Ky.

From the first moment of his pilgrimage to the last, the Christian has but one point of safety, one rock of refuge, one place of shelter—and its name is "Constant Dependence."—Maria Jewsbury.

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Gold Rings, Gold Watches and solid Silver Spoons. Write for price on anything desired in Gold or Silver to OTIS W. SNYDER, Lexington, Ky.

He lives long that lives well, and time mispent is not lived, but lost. Besides, God is better than his promise if he takes from him a long lease, and gives a freehold of a better value.—Fuller

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Needing a tonic or children that want building up, should take BROWN'S IRON BITTERS. It is pleasant to take, cures Malaria, Indigestion, and Biliousness. All dealers keep it.

A higher end no creature in any world, however exalted, can propose to itself, than the glory of God; and a lower one, the humblest believer in all God's family on earth should never seek.—J. A. James.

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Imparts New Energy to the Brain, giving the feeling and sense of increased intellectual power.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—S. Rutherford.

One of the Smith's.
Are you Owen Smith? "O, yes, I must be. I am Owen Smith." But I owe money to Dr. Biggers' Huckleberry Cordial for curing me of the cholera morbus and dysentery.

There is no sorrow I have thought more about than to "love what is great and try to reach it, and yet to fail."—George Eliot.

DR. WILLIAM ASHMORE, now in China, contributes an article to *The Baptist Teacher* for September, which is bright and fresh as can be imagined. His subject is: "Wise Investors and Foolish Investors." Prof. A. F. Fleet, of Columbia, Mo., has a thoughtful article in the same number upon the "Triumphal Entry." Being familiar with every foot of the ground in the vicinity of Jerusalem and Bethany and the Mount of Olives, Prof. Fleet's article has an interest that would not attach to one written by a person not familiar with Palestine. American Baptist Publication Society.

Meetings of Associations for 1920.
PRINTED NOW FOR CORRECTION.—W. B. C.

SEPTEMBER.
East Liberty, County Line church, Wednesday 24. Introductory sermon by Z. D. Roby.
Bethlehem, Belleville ch., Wednesday 24. Introductory sermon by J. M. Langston.
Centennial, Mt. Pleasant church, Pike county, Thursday 25. Introductory sermon by B. M. Dean; doctrinal sermon by J. O. Hixon.
Mulberry, Macedonia church, Chilton county, four miles from Randolph and seven miles from Jackson, Thursday 25. Introductory sermon by J. M. Langston.
Cedar Bluff, Shady Grove church, Cherokee county, Friday 25.

Evergreen, Pine Level church, Barbour county, Friday 26. Introductory sermon by F. A. Jackson; missionary sermon by W. C. T. Mosley.
Tomball, Free Hill church, DeKalb county, Friday 26. Introductory sermon by W. L. Mitchell.
Sulphur Springs, Mt. Pisgah church, Jefferson county, near Five Mile creek, L. & N. R. R., Friday 26. Introductory sermon by J. B. Small; missionary sermon by W. J. McCrary.
North River, Days Gap, Walker county, Saturday 27. Introductory sermon by W. P. Smith.

Boiling Springs, Bethel church, Cleburne county, Tuesday 30. Introductory sermon by T. H. Howell; missionary sermon by W. M. Garrett.

OCTOBER.
Central, Providence church, Coosa county, Wednesday 1. Introductory sermon by D. H. Hughes.
Unity, Big Springs church, Autauga county, Wednesday 1. Introductory sermon by J. W. Mitchell; missionary sermon by W. J. Raulick.
Rebel, South Union church, Coffeeville, Thursday 2. Introductory sermon by J. B. Small; missionary sermon H. Adams.
Tennessee River, Jasper, Tenn., Friday 3. Introductory sermon by C. R. Roach.
Muscle Shoals, Fallowville, L. & N. R. R., Friday 3. Introductory sermon by J. E. Her-ring.
Liberty (Bibb Co.), Pleasant Hill, Hale county, Friday 3. Introductory sermon by F. M. Hobson.
Judson, Pleasant Grove church, Henry county, Friday 3. Introductory sermon by S. J. Knowles.

Harmony (East), Providence church, four miles from Tallapoosa, Ga., Friday 3. Introductory sermon by J. C. Jackson.
Salem, Chapel Hill church, Saturday 4. Tallapoosa, New Hope church, Calhoun county, Saturday 4. Introductory sermon by J. P. Potter; missionary sermon by J. A. Scott.

Rock Mills, Rock Mills church, Randolph county, Saturday 4. Introductory sermon by C. F. Weaver; missionary sermon by H. K. Moore.

Carey, Lineville church, Clay county, Tuesday 7. Introductory sermon by W. T. Davis.
Columbia, Cowart's church, Henry county, Thursday 9. Introductory sermon by W. M. Burr.

Antioch, Shady Grove church, Washington county, Thursday 9. Introductory sermon by M. M. Mason.
Canada, Bessemer church, Friday 10. Alabama, Ft. Deposit church, Friday 10. Introductory sermon by T. E. Morgan; missionary sermon by W. C. Avant.

New River, Mt. Pleasant church, eight miles from Fayette C. H., Friday 10. Introductory sermon by J. W. Hooper.
Mt. Carmel, Cedar Point church, Madison county, Friday 10.
March, Mt. Hebron church, Friday 10. Union, Prairie church, Greene county, Saturday 11. Introductory sermon by M. G. Lofton; missionary sermon J. A. Estes.

Big Bear Creek, Little Bear Creek ch., Colbert county, Saturday 11.
Newton, Mt. Zion church, Dale county, Saturday 11. Introductory sermon by P. M. Callaway.
Harmony (West), Mt. Olive church, three miles from Coaling, A. G. S. R. R., Saturday 11. Introductory sermon by W. W. Martin.

Callman, Good Hope church, six miles from Callman, Saturday 11. Introductory sermon by C. A. Owen; missionary sermon by C. B. Whitte.
Cahaba, Mt. Gilead church, Perry county, Tuesday 14. Introductory sermon by W. A. Bishop; missionary sermon by T. W. Hart.

Thule, Nottula church, Western R. R., Wednesday 15. Missionary sermon by E. F. Baber.
Warrior River, Liberty Hill ch., Blount county, Friday 17. Introductory sermon by Jesse Brown; missionary sermon by J. Q. Smith.

Weogufka, Bay Spring church, Shelby county, four miles from Shelby Iron Works, Thursday 16.
Zion, Pilgrims Rest ch., Portland, Fla., Friday 17. Introductory sermon by L. M. Thompson; missionary sermon by P. D. Balger.

New Providence, Friendship church, Bullock county, Friday 17. Introductory sermon by C. L. Hiland; missionary sermon by R. L. Mosley.

Montgomery, Kamer church, Midland R. R., Friday 17. Introductory sermon by J. S. Yarborough; missionary sermon by M. B. Wharton.
Arbacochee, Macedonia church, Cleburne county, Saturday 18. Introductory sermon by W. H. Wright; missionary sermon by I. N. Daniel.

Mad Creek, Concord ch., sixteen miles west of Birmingham, Saturday 18. Introductory sermon by A. White; missionary sermon by J. I. Gilbert.

Conocochee, Greenview church, Tuesday 21. Missionary sermon by J. W. Stewart.
Eufaula, Bethlehem church, Barbour Co., Thursday 23. Introductory sermon by T. H. Stout; missionary sermon by J. C. Hiden.

Tallapoosa River, Pleasant Hill church, Thursday 23. Introductory sermon W. G. Gregory.
South Eastern, Palestine church, Mobile county, Saturday 25. Introductory sermon by Berry Bird.

NOVEMBER.
Pea River, Bluff Springs church, Coffee county, Saturday 1. Introductory sermon by John Bradley.

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	No. 51.	No. 53.	
Lv. Selma	5 43 am	5 40 pm	
Lv. Benton	6 19 am	5 06 pm	
Lv. Whitehall	6 35 am	5 23 pm	
Lv. Low'sboro	6 47 am	5 35 pm	
Lv. Mont'g'ty	7 30 am	5 15 pm	
Lv. Auburn	7 45 am	5 01 pm	
Lv. Cowles	8 42 am	2 08 am	
Lv. Chehaw	9 00 am	2 28 am	
Lv. Opelika	9 40 am	3 01 am	
Lv. Opelika	9 55 am	3 15 am	
Ar. S. W. R. R.			No. B'd.
Lv. Opelika		10 15 am	
Lv. Ladeville		11 50 am	
Lv. Alex. City		12 07 pm	
Lv. Goodwater		12 35 pm	

		East P'd.
Ar. Columbus	11 30 am	11 30 am
Lv. Columbus	8 45 am	
Lv. Opelika	10 00 am	3 17 am
Lv. West Point	10 45 am	3 59 am
Lv. La Grange	11 13 am	4 25 am
Lv. Newnan	12 08 pm	5 24 am
Ar. Atlanta	1 30 pm	6 50 am
Via Georgia R.R.	No. 8 Ac.*	No. 5 Ac.*
Lv. Atlanta	2 45 pm	

Ar. Augusta	7 00 am	5 00 pm
Ar. Charleston	8 15 pm	3 15 pm
Via Central R. R.	6 30 pm	9 45 am
Lv. Atlanta	2 15 pm	6 50 am
Ar. Macon	10 50 pm	10 25 am
Ar. Savannah	6 15 am	5 00 pm
Via W & A R. R.		

Ar Marietta	10 pm	7 30 am
Ar Rome	7 10 pm	
Ar Cartersville	8 13 pm	
Ar Dalton	10 10 am	11 40 am
Ar Chattanooga	11 40 pm	1 00 pm
Ar Cincinnati	6 00 pm	
Via Piedmont Air Line		
to New York & East		
Ar Atlanta	6 00 pm	7 10 am
Ar Spartanburg	2 13 am	2 53 pm

Danville	10 55 am	10 55 pm
Richmond	3 30 pm	5 00 am
Lynchburg	12 40 pm	12 50 am
Charlottesville	2 55 pm	3 05 am
Washington	7 35 pm	7 00 am
Baltimore	11 35 pm	8 25 am
Philadelphia	3 00 am	10 40 am

Only 36 hours and 10 minutes Montgomery to New York. Pullman Palace Buffet Cars Montgomery to Washington train 52 thout change. Train No. 51, Pullman vestibule Cars Montgomery to Atlanta and lanta to New York.

	No. 50.	No. 52.
Atlanta	1 20 pm	1 05 pm
West Point	4 34 pm	1 00 am
Columbus	4 00 pm	1 40 am
Opelika	5 14 pm	
Opelika	5 17 pm	1 43 am
Auburn	5 29 pm	1 55 am
Cheshaw	6 02 pm	

Cowles	6 25 pm	2 45 am
Mont'g'ry	7 25 pm	3 45 am
Mont'g'ry	7 55 pm	7 50 am
Benton	9 02 pm	8 57 am
Selma	9 35 pm	9 30 am
7 ↑	STATIONS.	No. 8 ↑
to am Lv.	Akron	Ar. 10 55 am

27 am	Greensboro	9 43
59 am	Newberne	9 10
23 am	Scotts	8 47
51 am	Marion	8 19
14 am	Hamburg	7 54
50 am	Ar. Marion Junc'n	Lv 7 25

7) Daily excent Sunday

Time Table.

	No. 2 Fast Mail	No. 6 Accom.
Montgomery	8 00 a m	4 00 p m
Snowdown	8 22 a m	

Sprague Junction.	8 40 a m	
Sprague Junction.	8 42 a m	
Ramer	9 05 a m	
Pennille.	9 45 a m	
Froy, Ala.	10 10 a m	6 topm
Wiley	10 40 a m	
Woolford.	11 00 a m	

Mosto	11 40 a m	
Dillards.	12 05 p m	
zark.	12 18 p m	8 15pm
zark.	12 43 p m	
Newton.	1 05 p m	
Midland City.	1 20 p m	
Dothan.	1 35 p m	

London,	2 15 p m
Liver,	2 20 p m
Heffield, Ga.,	2 30 p m
Josephine,	2 40 p m
Donaldsonville,	3 00 p m
Brooklyn,	3 10 p m
Trinson,	3 25 p m

INNS SOUTH—LUVERNE DIVISION.	
From Montgomery	3 30 pm
From Sprague Junction	4 20 pm
From Sprague Junction	4 25 pm
From Luverne	7 30 pm
TRAINS NORTH.	

Montgomery	9 30 am
TRAINS WEST.	
Bainbridge	8 00 am
Montgomery	4 00 pm
ACCOMMODATION.	
Osark	6 00 am

UNHAM, G. S. HAIDEN MILLER, G.P.A.
W. J. HARLOW, Supt. Trans.

LOUISVILLE & NASHVILLE R.R.
GREAT THROUGH CAR ROUTE

A map of the Cincinnati area showing the Ohio River and surrounding cities like Louisville, Cincinnati, and Dayton. The map is a black and white reproduction of a historical map, showing the Ohio River flowing from the top left towards the bottom right. Major cities labeled include Louisville, Cincinnati, and Dayton. The map also shows various smaller towns and the surrounding state boundaries of Kentucky, Indiana, and Ohio.

FLORIDA
TALLAHASSEE
JACKSONVILLE
MIAMI
GULF OF MEXICO

DAILY LINE OF PULLMAN
Trains from Tallahassee to Jacksonville

making direct connection for the East, West, and South. For information as to rates, routes, &c., see agent of any or write to J. C. Lord, Pass. & Ticket Agent, Montgomery, Ala.