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Significance of the Deaconship, in the Christian Economy.

1 Tim. 3:13.

[Outline of discourse by Rev. E. B. Teague, D. D., at an ordination of deacons, Parker Memorial church, Anniston, published by request.]

Men think all too meanly. I apprehend, of the kingdom of God on earth, and of its officers, forgetting that it is destined to subordinate all other kingdoms, and to appropriate all their power, authority and resources to its use; not by force or compulsion, after the manner of Rome, but by argument, persuasion and love. Love is the power of Christianity.

An ambassador, representing a great earthly government, as the United States, Great Britain, France, Germany or Russia, is regarded as holding a very high office, and ranks according to the greatness of the government whence he is commissioned. How much higher must be the office of an ambassador of God, representing the throne of the Lord Jesus? Such is the minister of Christ. A minister, within the limits of his instructions, is endowed with all the authority of his government; so that the minister of Christ, if those to whom he is sent scorn or reject his message, is directed to shake the dust from off his feet for a testimony against them, and they are to be treated as scorning the power by whom he is sent.

When earthly affairs, grave questions of state, are to be negotiated, the office is a very high one, how much higher the office of those appointed to "negotiate the great concerns of mercy and of justice," as between God and man, in which the destiny of souls is involved.

The deaconship ranks just next to the ministry in the church. Some times efficient clerks, in mercantile establishments, acquire a position and significance in the business hardly second to that of the proprietors. The vice presidents of railroads may out rank the chief officers in the importance of their service. The corps of instruction, the faculty of a great institution of learning, may become a power equal to that of the presidency. Some such relationship to the pastor should the deacons occupy.

I. But more particularly the "seven," Acts 6, were appointed for the "daily ministrations of alms—to serve tables." The words, noun and verb, are the same elsewhere translated "deacon," minister, servant, to serve, &c. Their signification is general. The exact meaning is fixed only by the connections in which they occur. In the great concourse of people at the feast, there were many "Grecians," Hellenistic provincial Jews, who complained that their widows were neglected, overlooked in the "daily ministrations." To quiet this complaint, the twelve who seem to have had charge of this matter at first, "called together the whole multitude of the disciples, and said, it is not reason that we should leave the word of God and serve tables." Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," supervisors, "but we will give ourselves continually to prayer, and to the ministry of the word." They chose six, as their Greek names suggest, all Hellenists, and one proselyte, a Greek converted to the Jewish faith before, whom the Apostles ordained by prayer and laying on of hands.

It is clear therefore that these seven were to take the supervision of everything, outside of preaching, that the exigencies of the church, in its inchoate condition, required, so as to leave the Apostles, undistracted, to the exclusive work of preaching the Gospel. When, first, at Antioch perhaps, the organization of a church was completed, the same work would be required.

Two of the seven, Stephen and Philip, presently preached, the former powerfully, on the spot, the latter most effectively, at a city in Samaria, probably baptizing also, as we know he did a little later. On these facts has been based the notion of a lower order of the ministry. Philip, however, threw himself into the work of preaching with such entireness and zeal as to be incompatible with the work of a deacon, which was especially to relieve the ministry. And it is powerfully suggested that he may have given up the work of the deaconship for that of the ministry.

We have seen that the seven are not called deacons in our translation, though the "daily ministrations" might, as literally if not as elegantly, be rendered daily deaconship, and to "serve tables," to perform the office of a deacon, in providing tables. The address of the Epistle to the Philippians, "to all the saints which are at Philippi, with the bishops and deacons," would seem to be an exhaustive account of the constituents of a local church; and, therefore, if the churches at large were organized in the same way, the conclusion is justified that the "seven" were identical with the deacons at Philippi, as with those mentioned as officers of the church in general in the Epistle to Timothy. It may be well to say just here episcopally, that the passage, "Let the elders that rule well be counted worthy of double honor, especially they that labor in word and doctrine," for a time, seemed to me to require the construction put upon it by our Presbyterian brethren, and I once wrote a series of articles maintaining that putting it with the fact of a plurality of elders, in many churches, lay elders were to be distinguished from those exercising the ministry. Later study, however, and long reflection have brought me back to the conclusion that such distinction is not authorized; that the word "labor" is emphatic, meaning, according to the authorities, to toil, to labor to weariness; and that these more laborious ministers are to be honored above their less laborious brethren. Some of our churches have all along had a lay eldership. There is something to be said on both sides of the question. Indeed, I for myself, am far less sanguine as to the details of church organization than I was thirty years ago. I think there is room in these details for some flexibility in practice.

II. It was to be noted in the reading of the Scripture, Acts 6, 1 Tim. 3, that the qualifications of a deacon and minister are about the same, except "aptness to teach." The "bishop," a specific term, the generic being "elder," of which "apostle," "bishop" or "pastor," and "teacher," are species, "must rule well his own house," for if he cannot do this, "how shall he take care of the church of God?" Those are to be chosen to the office of a deacon, among whose qualifications is found "ruling their children and their own houses well." It is strongly suggested that this ruling qualification is to be exercised in the church. The deacons, therefore, having joint supervision, in a sphere with a pastor, may constitute a sort of cabinet council. I reiterate, they rank just next to pastors in official position. May I say it? A committee of the Virginia legislature once waited on Dr. William S. Plumer to assure him if he would give his consent, he could be elected to the United States Senate. "Gentlemen," replied the great preacher, "you are all office holders, are you not?" They said, "Yes." "And when you have held one office and seek another you always aspire to a higher one." They assented.

"Well, I am just like you, I cannot let myself down from the ministry to the United States Senate." These are true men, under God, accomplishing great things in the ministry; and deacons of like spirit are just next to them in the work they accomplish.

The standard of qualification is high, the work may be, often will be, arduous, breaking right into the busiest hours. I once met one of my deacons on the street, a distinguished and excellent man, deeply immersed in important business, (these are the men for any service—they haven't time to shiver on the brink of the stream)—and told him of a family in distress. Liberal man as he was, he drew out his pocket book, and handing me five dollars, said, "Here, brother Teague, take this and procure them some comforts." "But," said I, "this is well, but only half of the matter, your personal ministrations and sympathy is the more important part." "Oh," said he, shaking all over with one of those genial laughs of his, "I haven't got time."

III. Arduous, self-denying, trying, work the word prove, but the rewards are great. "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith." The idea, as the basis now implies, is that of ascending steps to a conspicuous position. Position is to be sought not for its own sake, but the means of influence for good it affords. The position here described, so the qualifying term, is everything desirable, eligible and happy. The addition is great boldness in the faith which is in Christ Jesus. How much to be coveted! Peter failed of it at the sneer of a simple maid servant. Paul even sent back an earnest request, that his brethren would pray for him, "that he might open his mouth boldly, to make known the mystery of the Gospel." I was told while a college student that there were young men at the University, Baptists, who denied the fact of their church membership.

In fine, what a glorious type,—a thoroughly equipped and consecrated pastor, an earnest, industrious, devoted deaconship, a membership "fervent in spirit, serving the Lord!" All moved by a tender, afflicting concern for the salvation of souls! The aggregate church of the regenerate is as "a city set on a hill whose light cannot be hid," a figure vividly realized as a vessel passes a light house, or approaches a city at night before the lights are extinguished, "the salt of the earth," by which it is preserved from moral putrefaction, "the queen in gold of Ophir," "the bride, the Lamb's wife." Christ loved the church, and gave himself for it, that he might cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing,—the stainless purity of his chosen, symbolized by her bridal robes, goes right home to the heart of the Bridegroom; so dear to the Redeemer is his blood washed church! But the noblest figure of all, is the conception of the exile of Patmos, "A woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars!"

A New Year's Talk to Men.

The Duties and Responsibilities of Church Members—Practical and Helpful Hints to Christians.

[Rev. T. B. Thames, son of the late Capt. C. E. Thames, of Mobile, of precious memory, is known to many throughout Alabama as an "Alabama boy," at present in charge of the First Baptist church, Danville, Va. At the opening of the new year he delivered an address to his people, which was published, by request, in the *Roanoke Baptist Union*, but deserves a wider circulation. It will richly repay a careful reading. The ALABAMA BAPTIST gladly does what it can to widen the scope of its influence for good.]

1. As to living. The church is interested in your manner of living. By the way you live you may crown her with honor, or you may put her to shame. In your business, live like a Christian man. Be industrious, punctual and honest. Provide things honestly in sight of all men. Owe no man anything save to love. Not slothful in business, fervent in spirit, serving the Lord. In your home, live like a Christian. Never let it be said that you are more of a Christian at church than at home; that you are less of a Christian with your own folks than with other people's folks. Live like a Christian in your citizenship. In the neighborhood, in society, in politics, be a pronounced Christian, rendering unto God the things that are God's, and unto Caesar things that are Caesar's. Let the world, looking on you as a Christian citizen, take knowledge that you have been with Jesus. It is possible, as much as lie in you, live peaceably with all men.

2. As to coming to church. Come regularly, promptly, prayerfully and participatingly. It takes all these to make a successful church goer. Come to the morning service, when you are fresh and vigorous, laying that which is freshest, strongest and best in you on the altar of Christian service. Come to the night service. This is the evangelical service. At this service the gospel net is both thrown and drawn. No pastor has a right to presume that he has the hearty cooperation of a membership that persistently stays at home at night. This may seem a sweeping statement, but it is too nearly true to permit a modifying clause. With a membership of five hundred, it is only reasonable to expect that there should be three hundred members out at night. These, together with others that come, would fill the house always. It is astonishing to see so many stay at home Sunday night, who seek every opportunity to be away from home every other night. There are people who never go out Sunday nights, that are regularly found at week night entertainments and meetings. I have some times thought I would like to drop in on these people who think so much of home life and duty to wife and children, and see what they were really doing at home. Should I really find them at home? Would they have their families around them, inculcating some wholesome truth and strengthening in other ways the golden bands that bind their hearts and lives? or would they be found with their pipe and Sunday paper or the month's magazine, shut away by their lordly selves, from the crying baby and prattling children and busy mother? I should think your wives could as easily spare you half a dozen blocks off, as in a room with a bolted door between you. Brethren, make some sacrifice to come out at the night service, or else give the pastor leave to preach to fewer people, but where the gospel is most needed.

Come to the business meetings of the church. They come only once a month. It takes business meetings to run a church just as it does to run a bank or railroad. Debit and credit, expense account, profit and loss, are the same in the churches as in other institutions. It takes conference, interchange of ideas, patient and fraternal counselling, to device right things for the Master's kingdom. It is your duty to know about the affairs of the church. It is your duty to give your aid and counsel in conference. It is your duty, if no more than by your presence, to show that you are in sympathy with those who bear the burden of service in these matters. Come to the prayer-meeting. Yes, do. Please come to the prayer-meeting. You need a quiet time and place in the midst of the six toiling days, for prayer, meditation and fellowship. You will be stronger and wiser for the other days that remain. The prayer meeting needs you. Your fellow-disciples need you. If you look for no one, some one may be looking for you. Good people do get along with out the prayer meeting, but I don't see how, and am obliged to feel that the best people would be better if they would come to the prayer meeting.

3. As to giving. You should give. You ought to give. And you must give. If you are able to give, nothing else can take the place of it. No amount of praying, or pious talk, or active work, will take its place. Your prayers will be denied, your talk discounted, your work neutralized, if you can give and won't give. Unless you have made up your mind to give as the Lord has prospered you, you had just as well not try to stone for him, for you can't do it. There is no hope for you, but to be a quiet looker-on, a barnacle to be carried by the Ship of Zion, but on her bottom and at her keel. This all applies only to those who can give and won't give.

Give regularly. The outgo is regular, the income ought to be regular. In churches as in other institutions the income ought to be as rapid as the outgo and no slower. When the outgo exceeds the income in quantity or rapidly, the trouble begins. Be as regular with the church as you are with your washerwoman. He is a sorry sort of a man that puts on a clean shirt before he pays for its washing. Give regularly. On the first day of the week let every one of you lay by him in store. Be cheerful in your giving. Don't grumble and growl when you give. It isn't hand-some. It isn't like a great, grown-up man ought to behave. A sinner really saved by grace ought to give willingly and gladly. Don't look as serious when you give. Give like a man who has already gotten more able of the cause than he will ever be able to put in, give like a grown man, give like a gentleman, give like a sinner saved by grace—willingly, gladly, joyfully. Who gives this way gives double, because he gives both sunshine and money. Give liberally. A niggardly giver is almost as bad as those who can and won't give. The difference is only in degree, not in kind. A man arrayed in full evening dress once counted out to me my wedding fee in ten quarters, confidently expecting that, overcome by his generosity, I should cry out, Hold, enough! So some people give to the Lord's cause in drops and driplets, and persuade themselves it is generous, because long drawn out. Give liberally. Not as other people think, but as the Lord prospers you, remembering he that soweth sparingly shall reap also sparingly.

4. As to work. Be a worker in the church. Take a hold somewhere and somehow. Be a steady worker. Take hold with a grip that will hold for three hundred and sixty-five days in the year. Some men are not bright, nor pretty, nor wise, but they are fine workers for all that, because they are at it all the time. Be not weary in well doing, for in due season ye shall reap if ye faint not. Be an aggressive worker. The King's business requires haste. Let the push and enterprise of our business world have a place in the work of the church. Venture and dare and risk in the Master's work as in other work. All the more because we live not by sight but by faith. "Expect great things from God and attempt great things for God." With your aggressiveness take a conservative worker. Be not in haste to overturn and overthrow. Political economists tell that the fact that an institution exists is to be taken as *prima facie* evidence that it deserves to exist. Learn how to work within limitations already fixed, with institutions that are already established and with men as you find them. He is a poor carpenter that complains of the only tools he has. A wise, successful worker does the best he can with institutions, measures and men, as he finds them. I have read of an old preacher who came to the conclusion that his church needed a younger man, and resolved to become that younger man himself. That's the idea. Put new life into the old institutions, measures and men, and you'll find them young enough and strong enough. Be an intelligent worker. Know the work and the workers in the Master's vineyard. Keep yourself posted as to your church work, your association work, your state work, and your convention work.

5. As to spirit. Be an optimist always, and never a pessimist. If you must believe that things are going to the bad, go off, like Elijah, under the juniper tree, and howl and lament to yourself until you are tired. Don't stay in the church, with the children of the day, unless you can be cheerful and hopeful. Expect the best and it will come to you; look for the brightest and you will find it. Be helpful, don't criticize and discourage, but lend a hand, and a heart, too. Be courageous. Don't take fright when a squall strikes the old ship; she'll steady herself after a while—she has weathered bigger storms than you will ever see. Don't be panicky when the good die or the faithful fall away; God is able out of the stones to raise up children unto himself. Be independent and self-reliant. Don't be sensitive. Nobody wants to do you any harm. You are more apt to harm yourself than others are to harm you. If some foolish brother really steps on your toes, quietly get out of the way of his big feet; only a small part of you has been hurt and it won't hurt long. If some gossiping sister stabs you with her tongue, quietly pull out the ugly thing like you would the sting of a bee, and the Lord will pour in a sweet and healing balm. In a word, have such a spirit in your church life as that all bitterness and wrath and anger and clamor and evil speaking will be put away from you with all malice; and be ye kind to one another, tender-hearted, forgiving one's another, even as God for Christ's sake hath forgiven you.

Our Washington Letter.

[From our Washington Correspondent.]

WASHINGTON, Feb. 4, 1891.

Woman's Christian Temperance Union.

A Request and an Appeal to the Ministers of Alabama.

The evangelistic superintendent of the Woman's Christian Temperance Union began her year's work by an appeal to the ministers of God to help in this great temperance cause.

We again call on them, asking that "in every town and hamlet, they hold a gospel temperance meeting, once a month, either in a church, or in some public hall where many will attend who never go to church. The ladies will see to having good music. They will endeavor to get several musicians with their instruments, and try to induce the choirs of the city to join together, and have fine singing."

It will be glorious. Ministers and the people working together to save the multitude. All barriers of creed broken down, knowing only that there is a soul to carry to Jesus, and a wholesale traffic of evil to stop. Dear brothers, if we seem importunate forgive us, for we cannot grow weary. Did you ever watch a wife or mother by the bedside of her sick loved one? Was the night vigil ever too long, or the day's duties too hard as long as there was life or hope? Then you may be sure that we can never slack, or grow disheartened, as long as we can place our hand in Almighty God's, and seek light from heaven, that will finally consume these places of crime and torture.

Oh, priests of God, so many precious souls are being hourly sacrificed on the altars of alcohol and impurity. Let us hasten on Mt. Carmel, and like Elijah, ask the people, "How long halt ye between two opinions?" Then call on the Living God to take away these groves of Baal, not by fire, but by the love of Christ, and the influence of the Holy Spirit.

Dear Ministers of God: We come to you who are ambassadors of him who heard the prayer of the Syrophenician woman in behalf of her child; of him who raised the widow's son; of him who had compassion on the multitude; who healed the leper, who said "Feed my lambs;" who blessed little children; of him who was born of woman; and of him who died to save sinners.

We come in behalf of weeping, sorrowing mothers, fathers, wives and sisters in your congregations, and all over our land. In behalf of the babes in the arms of the mothers, in behalf of the multitude, in behalf of those for whom Christ died. Yes, dear ministers, I said we come in behalf of those suffering ones, but behold this mighty, mighty throng of helpless men, women and children, stand before you this day, begging that by the power of Almighty God, you will help to drive this great evil from our land.

We do not believe that one priest can lead us to victory, but priests bearing the ark of God can step into the waters of Jordan, that the people may pass over safely.

The seven priests, sounding the trumpet with no uncertain sound, can by God's help cause the walls of Jericho to fall. So, when Christian ministers join in unity and are followed by men, women and children against this mighty giant of drink, surely he will totter and fall, never more to rise.

This new year, and during this holy week of prayer, when all Christians unite in their petitions to our Father, we beg that every heart will go up with great fervor to God, and beg that all places of evil be taken away from our land. "Lead us not into temptation, but deliver us from evil." Pray for the fallen, the tempted, pray for God's blessing on the Woman's Christian Temperance Union, and give them your help and co-operation, publicly and privately and at all times. To do this you must understand us and our cause.

Brothers, we are not fanatics, we are not politicians, we are not women's rights—but sisters. Century after century, year after year, day after day, hour after hour, weeping, wailing and heart-rending prayers of help less women and children were heard in heaven, begging God to spare loved ones from sickness, sorrow, crime, sin, poverty and eternal woe, caused by a public licensed drink, which lures men on to destruction. At last, God answered and said to a little band of praying women, "Go forward." They went, not knowing whither. One year, another joined, being led on, and on, and on, until now this uniting of mother hearts is a chain that belts the world, and Christ is their leader. We appeal to ministers of the Gospel of Peace to lead and show us the way. We appeal to legislators who make our laws to take away this curse that blights nearly every home in the land. Ah! if a man sold us food, or medicine, that caused sickness, or mania, or death, how quickly the law would punish or prohibit. But, alas! the liquor causes sickness, crime, mania, and death of soul and body.

We must cease to play with a business which is capable of debauching and bringing to ruin the wisest and the strongest. Our continued toleration gives the lie to our profession of Christianity, to our love of humanity, to every assumption of intelligence that we can advance. This business has already attained so formidable a power, that to resist its influence provokes open menace and defiance, and the unconcealed determination to master and control this country in its debasing and abominable interests.

J. H. CURRY.

Northport, Ala., Jan. 31, '91.

The only way to flee away from God is to flee unto him.—Phillips Brooks.

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It will be glorious. Ministers and the people working together to save the multitude. All barriers of creed broken down, knowing only that there is a soul to carry to Jesus, and a wholesale traffic of evil to stop. Dear brothers, if we seem importunate forgive us, for we cannot grow weary. Did you ever watch a wife or mother by the bedside of her sick loved one? Was the night vigil ever too long, or the day's duties too hard as long as there was life or hope? Then you may be sure that we can never slack, or grow disheartened, as long as we can place our hand in Almighty God's, and seek light from heaven, that will finally consume these places of crime and torture.

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We do not believe that one priest can lead us to victory, but priests bearing the ark of God can step into the waters of Jordan, that the people may pass over safely.

The seven priests, sounding the trumpet with no uncertain sound, can by God's help cause the walls of Jericho to fall. So, when Christian ministers join in unity and are followed by men, women and children against this mighty giant of drink, surely he will totter and fall, never more to rise.

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Brothers, we are not fanatics, we are not politicians, we are not women's rights—but sisters. Century after century, year after year, day after day, hour after hour, weeping, wailing and heart-rending prayers of help less women and children were heard in heaven, begging God to spare loved ones from sickness, sorrow, crime, sin, poverty and eternal woe, caused by a public licensed drink, which lures men on to destruction. At last, God answered and said to a little band of praying women, "Go forward." They went, not knowing whither. One year, another joined, being led on, and on, and on, until now this uniting of mother hearts is a chain that belts the world, and Christ is their leader. We appeal to ministers of the Gospel of Peace to lead and show us the way. We appeal to legislators who make our laws to take away this curse that blights nearly every home in the land. Ah! if a man sold us food, or medicine, that caused sickness, or mania, or death, how quickly the law would punish or prohibit. But, alas! the liquor causes sickness, crime, mania, and death of soul and body.

We must cease to play with a business which is capable of debauching and bringing to ruin the wisest and the strongest. Our continued toleration gives the lie to our profession of Christianity, to our love of humanity, to every assumption of intelligence that we can advance. This business has already attained so formidable a power, that to resist its influence provokes open menace and defiance, and the unconcealed determination to master and control this country in its debasing and abominable interests.

J. H. CURRY.

Northport, Ala., Jan. 31, '91.

The only way to flee away from God is to flee unto him.—Phillips Brooks.

Woman's Christian Temperance Union.

A Request and an Appeal to the Ministers of Alabama.

The evangelistic superintendent of the Woman's Christian Temperance Union began her year's work by an appeal to the ministers of God to help in this great temperance cause.

We again call on them, asking that "in every town and hamlet, they hold a gospel temperance meeting, once a month, either in a church, or in some public hall where many will attend who never go to church. The ladies will see to having good music. They will endeavor to get several musicians with their instruments, and try to induce the choirs of the city to join together, and have fine singing."

It will be glorious. Ministers and the people working together to save the multitude. All barriers of creed broken down, knowing only that there is a soul to carry to Jesus, and a wholesale traffic of evil to stop. Dear brothers, if we seem importunate forgive us, for we cannot grow weary. Did you ever watch a wife or mother by the bedside of her sick loved one? Was the night vigil ever too long, or the day's duties too hard as long as there was life or hope? Then you may be sure that we can never slack, or grow disheartened, as long as we can place our hand in Almighty God's, and seek light from heaven, that will finally consume these places of crime and torture.

Oh, priests of God, so many precious souls are being hourly sacrificed on the altars of alcohol and impurity. Let us hasten on Mt. Carmel, and like Elijah, ask the people, "How long halt ye between two opinions?" Then call on the Living God to take away these groves of Baal, not by fire, but by the love of Christ, and the influence of the Holy Spirit.

Dear Ministers of God: We come to you who are ambassadors of him who heard the prayer of the Syrophenician woman in behalf of her child; of him who raised the widow's son; of him who had compassion on the multitude; who healed the leper, who said "Feed my lambs;" who blessed little children; of him who was born of woman; and of him who died to save sinners.

We come in behalf of weeping, sorrowing mothers, fathers, wives and sisters in your congregations, and all over our land. In behalf of the babes in the arms of the mothers, in behalf of the multitude, in behalf of those for whom Christ died. Yes, dear ministers, I said we come in behalf of those suffering ones, but behold this mighty, mighty throng of helpless men, women and children, stand before you this day, begging that by the power of Almighty God, you will help to drive this great evil from our land.

We do not believe that one priest can lead us to victory, but priests bearing the ark of God can step into the waters of Jordan, that the people may pass over safely.

The seven priests, sounding the trumpet with no uncertain sound, can by God's help cause the walls of Jericho to fall. So, when Christian ministers join in unity and are followed by men, women and children against this mighty giant of drink, surely he will totter and fall, never more to rise.

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Alabama Baptist

MONTGOMERY, ALA., FEB. 19, 1901.

Address all correspondence to
HARVEY T. POPE,
Montgomery, Ala.

Gen. Wm. Thompson died in
New York city on the 14th inst.

The Alabama Baptist has received
police. It simply does its duty, preaches
what it conscientiously believes, and votes
accordingly.

Judge Tally has the nerve to do his duty.
He sentenced several prisoners to the county
jail and to hard work for violating the
prohibition law.

Our mission boards are earnestly pleading
for help. Brethren—pastors and members—
take action as early as possible and
raise money and send to Bro. Crumpton at
Marion.

Our Bible teaches us to make no compromise
with sin and wrong-doing. We shall
render account at the last day of the deeds
done in the body. God grant his people
courage to do their duty.

In another place will be found an advertisement
of the History of Muscle Shoals
Association, by Rev. Josephus Shackelford.
No man in the state is better able to write
of its history than Dr. Shackelford, and
it will receive a warm welcome.

We are now publishing the Baptist Leader,
Rev. A. N. McKenney, editor and proprietor.
It is the organ of the colored Baptists of
Alabama. It is the purpose of the editor to
give his people a better paper than they
have had in the past. We shall assist him
in his efforts to get out a better paper for
his people.

Among the members of the late legislature
were many of as noble specimens of
manhood as our state contains. They did
not fail to remember at all times that they
were followers of Christ and must watch
the interests of his kingdom in legislation,
as well as in other directions. These men
have served their state well and truly, and
it has been a pleasure to know them.

Bro. Penn gives it as his candid opinion,
after sixteen years of evangelic work,
that the most difficult thing to get a sinner
to believe, that salvation is of the Lord—
that we are saved by grace and not by
works. Every Christian can give the same
experience. Once convinced a sinner that
there is nothing he can do but to accept
the sacrifice Christ has made for him, and
he is at once in a position to be blessed.

The mayor of Palestine, Texas, felt that
his official and private record were too
good for Rev. Sam Jones to criticize, and
so when Mr. Jones was on a recent visit
to that city the mayor attacked him, striking
him with a stick. Mr. Jones jerked the
stick from him and proceeded in a most
emphatic way to rebuke the foolish mayor.
The citizens of Palestine, in mass meeting,
denounced the mayor and demanded his
resignation.

We honor Rev. W. K. Simpson, of Townley,
for his manliness in denouncing publicly,
the blind tigers whose presence have been
so hurtful to that town. The people, sym-
pathizing with the preacher, joined in the
denunciation and determined to bring the
violation to justice. As is always the case
when an outraged public declare against
an evil, it must be abated; so in this case
the violators of the law closed their dens
and left the community.

"Prohibition was a failure in Atlanta,"
so say the friends of whisky. But to the
fair minded it will seem that though Ala-
bama has been re-established, a strong
prohibition sentiment exists among the people.
The chief of police has issued orders to the
police to arrest any saloon keeper who en-
ters his place of business on Sunday. The
saloonist is known to be a law-breaker, and
we are glad to know that there is at least
one officer who is determined to make him
obey the law which he has sworn to obey.

A MEMORIAL was presented to the house
last Saturday from the Alabama State Tem-
perance Association urging action on the
senate temperance bill. The day previous
the house indefinitely postponed the bill
by a vote of 43 to 41. Our people have been
too slow in presenting memorials and peti-
tions to the legislature. While the whisky
men have been very active, the majority of
temperance reformers have been careless
and indifferent and inactive. We need
more real, true Christian men—more of the
doing and less of the talking sort.

The next time a temperance committee
is appointed by the Baptist State Conven-
tion it would be well for the brethren to
raise an amount sufficient to pay their rail-
road and hotel expenses while working for
temperance measures. It would also be
well for the convention to select a committee
that will remain on the ground and
work. It will never do to put a man on the
committee who is seeking office. If, when
he comes to the state, he will come with
himself and with a few good men, and re-
turn with none. Select men who can come
and who will come, and who will work.

MR. LANE, of Limestone, in denouncing
the temperance bill, said he would rather
break through whisky knee deep than
break down the democratic party. We
have known men to become extremely loy-
al to their party when moral questions
arise. One's blind devotion to party
will never lead him to forget the welfare
of home, of family and of state. On the
other hand, he is the most loyal to his
party and state who is ever watchful of
the best interests of home. A weak cause,
that, pleading for whisky to preserve the
party!

THINK OF IT!—There are over 7,000,000 of
young men in America to-day, of whom
over 5,000,000 never darken a church door.
There is a good deal of work to be done.
Seventy-five of every hundred of these
young men do not attend church, and
out of every 100 do nothing to spread
Christianity. On the other hand, sixty-
seven of every hundred criminals are
young men. Young men haunt the saloon
and gambling hall and the house of in-
famy. What we are doing to save these
young men?

Our efforts to increase the circulation of
the paper cost last year \$2,000 a year. Now
we need that amount of money with which
to employ the best writing talent in the
land, and it could be saved for that de-
partment if each preacher would make it
his business to act as agent for the paper.
Brethren, there is not a thinking man
among you, but who recognizes the vast
good done by the regular reading of
a religious paper. Then, why not need
to be so heavily taxed to work which you
can do with little trouble and great profit
to yourself and your people? This is a practical
question and we ask the brethren to solve
it by leading us a helping hand.

Bro. CRUMPTON is in the field pushing
the mission work, holding mission meet-
ings and endeavoring to stir up the brethren
to a full discharge of their duty. But
the churches must wait until he comes
before they take collections. Send the
money to him at once, so that it may ac-
complish the greatest good.

Let our people, in the approaching munici-
pal council, select good men for the
city council. It is necessary to have
good councilmen as it is to have a good
mayor. The office of mayor should not com-
pletely overshadow the other important
positions. Pick out a man of good moral
character and stand solidly by him.

A good officer is no fit person to put on
a committee to do temperance work. We
saw a full illustrated and emphasized
during the legislature. They are too afraid
of offending the whisky men. They must
be "all things to all men." Our
brethren over the state should remember
this in the future, and not send men who
are in politics and after office.

The Southern Baptist Convention is to
hold its next session in Alabama. It meets
in Birmingham in May next, and we trust
our churches will so make their con-
tributions that we shall have given to the
boards by that meeting more than during
any past year. The case is an urgent one.
The boards have been borrowing money
and paying large interest, while the
churches are living in negligence of their
duty. Shall the members of the boards be
burdened and the individual Christians go
free? We cannot believe that such a thing
will be done. Whatever is done must
be done quickly.

COL. S. W. JOHN, of Birmingham, formerly
of Selma, has never lost interest in tem-
perance work since his splendid record as
legislator from Dallas county a few years
ago. The temperance men in the House
last week needed just such a "help" as Col.
John in debating the question. He is one
of the ablest lawyers in Alabama to-day,
as well as one of the largest patriots. He
has our thanks for kind words spoken in
Montgomery last week, assuring us of his
heartly approval of our course in showing
up some of the committee's work. He is
an "old-fashioned shouting Methodist," as
he puts it, but we have entered him on our
books as a life-time subscriber. Thanks.

THE ALABAMA BAPTIST deserves the hearty
support of every Baptist in the state—in-
deed, of every Christian. No religious pa-
per in the state is better calculated for
God and the right, for civilization and
decency, respect for the church and its de-
mands. He would wish by his words and
votes and actions to be a "Baptist Record."
Thanks to our brother in the "far South."
Brother Gray himself stands firmly on
the right side of all moral questions. We
need more editors like him, and more pa-
pers like the Record. Shall we have them?
The times demand them, and they are
forthcoming. Good men at the head of
affairs is what we will have many years
hence. Then we will have better laws
and right will rule the land.

The good people of Tuskegee, and es-
pecially the Methodist denomination in
the state, should give honor to whom
honor is due, in the matter of the defeat
of the whisky men in their request that
the prohibition law for that town be repealed.
The bill passed the house last week, but
was reconsidered on motion of Bro. E. F.
Loveless, representative from Escambia,
and defeated by a vote of 57 to 5. Bro.
Loveless is one of the most useful mem-
bers of the lower house, and is a good and
wise legislator. He has served the best in-
terests of his people and they will thank
him for the service he has rendered them.
In honoring him they have honored them-
selves.

When a man has no more to shield him
from the condemnation of the public than
the threadbare claim that "You've no right
to criticize my private character," he is
certainly in a deplorable situation. The
man who is so afraid of the newspapers
the people to talk about his "private char-
acter" had better make up his mind to
keep his character clean, or to cease from
thrusting himself upon the public. The
times demand a close examination into the
character of every man who would be re-
presentative of the people in any capacity.
In his private character, as exhibited
in his daily walk, be not pure, then it
follows as certain as night the day that his
public act will not be just what they ought.

"Drive the preacher" back to their pub-
lics; is a favorite cry of the whisky men
and corrupt politicians when they become
convinced that the preachers are quicken-
ing the public conscience as to the duty of
driving out the whisky power and putting
only men of good moral character in office.
These fellows would be glad to use the
preachers for their own elevation, but
when this cannot be done they demand
that preachers stick to their own business.
The world needs to learn that it is the
preacher's business to help rescue the per-
ishing, and that it is needful sometimes to
order to attain this end to spend the sharps
that line their tongues. We are grateful that
with a few noble exceptions, the preachers
of this country are faithful to denounce
sin in all places, nor can they be driven
from this position.

We have a contempt for a few preachers,
who have allowed themselves to become
the plant tools of the politician. The poli-
tician admits that no man in a communis-
ty has, or ought to have, more influence
than the preacher, hence he lays his plans
to catch him. His devices are varied, ac-
cording to the needs of the case. Some-
times he goes to hear the minister preach,
and then is full of praise for "the most elo-
quent and logical discourse he ever heard."
Again, he grows very liberal and "wants
to help pay his salary." Preachers ought
to be paid, but the most of this kind of talk
is but an effort to silence the pulpit in its
denunciations of the sins being daily and
hourly committed by these artful men.
Knowing this, they should speak with in-
creased emphasis against all such, until
the people shall have learned the lesson.

"PLANTERS," writing in the Union Springs
Herald, gives the following as some of the
benefits derived from prohibition in that
county: "The annual receipts of cotton at
Union Springs is 16,000 bales; for whole
county of Bullock 32,000 bales. The sum,
without prohibition, is two thousand dol-
lars each hundred bales. On the basis of
five bales to the plow the town would lose
\$5,000,000, and the whole county would
lose \$128,000, on the basis of six bales to
the plow the town would lose \$106,000; on
the basis of seven bales to the plow the town
would lose \$45,771, and the county would
lose \$91,542. From the foregoing estimate
you can see something to enable you to
judge what the people of Bullock county
have saved during the two past years."
The Baptist church in Havana, Cuba, was
not, as one of our contemporaries expressed
it, established by "President Diaz," but by
brother Diaz, a godly preacher.

THE CONGRESS AT EVERGREEN.

On the morning of Tuesday, the 10th
inst., about twenty of the Baptist preach-
ers of Alabama and a number of laymen
assembled in the Baptist church at Ever-
green. Bro. J. E. Herring, of Opelika, con-
ducted the devotional services.
Bro. J. W. Stewart, the pastor, made us
all welcome in a few appropriate words,
which were replied to by Bro. T. H. Stout.
Permanent organization was effected by
electing Bro. Jefferson Falkner, president,
and Bro. T. H. Stout, secretary. A com-
mittee, consisting of brethren W. B. Crum-
pton, B. H. Crumpton and T. H. Stout
was appointed to report on next meeting.

The afternoon session was opened with
devotional exercises, led by Bro. A. T. Sims.

Dr. W. Wilkes, of Sylacauga, was absent,
but his paper, "Denominational Instruction
in the Sunday School," was read by
Bro. W. Stewart. This subject was fully
discussed by brethren W. B. Crumpton, T.
H. Stout, J. L. Thompson, G. E. Brewer,
B. M. Hunter, J. E. Herring, B. H. Crum-
pton and S. H. Ford. Most of the discus-
sion was turned on the value of catecheti-
cal instruction as supplementary to the in-
structional series of lessons.

At 7:30 p. m. Bro. B. F. Giles, of How-
ard College, preached a strong sermon on
the text, "The wages of sin is death."—
Rom. 6:23.

A few more brethren came in by the
night and morning trains. Bro. T. H. Stout
conducted the devotional exercises. "Scriptural
Discipline in a Church," the subject for
yesterday evening, was taken up and
Bro. J. L. Thompson, of Montgomery, made
the opening address. He presented the
subject clearly and forcibly, urging the
necessity of courage, wisdom and tact
on the part of pastor and people. The
sin of church discipline should be a
healthy growth in grace and development
of Christian strength. The different classes
of offenses should be dealt with all due re-
gard for consistency. Don't exclude the
young lady for dancing and let the whisky
drinking deacon alone. If you expel the
saucy saloon keeper you must not let the
wholesale liquor dealer remain.

Bro. Stout held that no private offenses
should be brought before the church, and
if two brethren at variance will meet and
talk over the matter, they will settle their
differences as surely as they are Christians.
Bro. Falkner related an incident illustrat-
ing the folly of a church forgiving a
drunkard, and thus bringing reproach on
himself when God only could forgive.
Bro. Ford gave some helpful explana-
tions on Scriptural passages bearing on the
subject.

The afternoon session was opened with
devotional exercises conducted by the
pastor. Bro. W. B. Crumpton made a
brief address on the subject under discus-
sion in the forenoon. He thought that
churches have a fearful responsibility rest-
ing on them when receiving members. The
question of discipline is a dead letter in
most of our city and country churches.
Light offenses are sometimes disciplined
while hard cases are ignored.
Bro. Brewer held that a church should in
a case of general offense do all in her power
to vindicate the offender, but when this
cannot be done there should be no delay
in excluding him.

Bro. Giles found that Charity was often
abused by too much leniency in dealing
with offenders.
When the members looked on the pastor as
the overseer and the proper person to set-
tle many personal offenses and thus to
avoid the unpleasantness of bringing such
cases before the church.
Bro. Plaster told up of old customs in the
churches of North Carolina, where
none would marry or dispose of property
without consulting the church. All were
bound in mutual interests and it meant
something to be a church member. Breth-
ren A. T. Sims and B. J. Skinner also
spoke on the subject.

Bro. S. H. Ford, of St. Louis, made an
address on "Church Organization." He
spoke of the main thoughts that should
inspire Christians in banding themselves
together—the glory of God and the salva-
tion of the world.
Bro. B. J. Skinner read a paper, "Impor-
tance of a More Intimate Acquaintance
of the Pastors in the State." This was
received with hearty words of endorsement.
At night, Bro. A. J. Dickinson preached
an interesting sermon, presenting very
forcibly several doctrinal truths. Text,
Mark 6:48—"The wind was contrary."

Bro. Giles led the devotional exercises.
"Bible Study, the Hope of the Church,"
was the first subject of the day. Bro.
Brewer made the opening address. He be-
lieved the object of a church should be the
propagation of divine truth and the study
of the Bible essential to the accomplish-
ment of this purpose. We must study to
know God's promises in reference to his
church. We are God's witnesses. The
claim of testimony comes down to us of
God's dealings with his people.

Bro. Dickinson insisted on a more
thorough knowledge of the Scriptures.
There is a great demand for truth put
in the minds of people and making it living
truth.
Bro. Farnham was thankful for the di-
vine wisdom which gave us the Bible in its
entirety. The human mind craves some-
thing sure and the Bible meets this desire.
The Scriptures should be read carefully
and reverently in private and public.

Bro. Plaster urged preachers to get cor-
rect exposition of the text and then divide
the sermon properly. He called attention to the study
of the types of the Old Testament.
Bro. B. H. Crumpton believed that chil-
dren should be taught to look upon the
Bible as the embodiment of God's truth to
man, and that God's power is pledged for
the continuance of his people.

An address on "Christian Education"
was given by Bro. B. F. Riley, of How-
ard College. He alluded to the subject as
no longer confined to local limits, but one
of national importance. The school and
college are the workshops of character.
The evangelic spirit must be the control-
ling influence in education.
The committee on future meetings of the
congress reported in favor of meeting next
year. The report was adopted and broth-
ers Riley, Dickinson, Thompson and Her-
ring were appointed a committee on pro-
gram.

In the afternoon Bro. B. F. Riley, of How-
ard College, made an address on the subject
of the Minister's Institute, at East Lake,
next summer.
The subject of "Church Organization"
was discussed further by brethren W. B.
Crumpton, B. M. Hunter, W. S. Brown, J.
L. Thompson and S. H. Ford. Bro. Brown
spoke of a small pamphlet he had gotten
up for use in his church at Pensacola. Bro.
Thompson said that he had good results
from the Society of Christian Endeavor in
his church.

Bro. F. C. Plaster spoke on the subject,
"A Home for the Orphan." He appealed
to all the benevolent impulses of man in
this innocent, helpless class.

Bro. G. R. Farnham wanted to be the
first contributor and promised \$100, and
was begun.

Selma, Marion and Opelika were put in
nomination for the next session, and after
a few remarks on the merits of the respec-
tive localities Opelika was selected.

A vote of thanks was tendered the good
people of Evergreen for their kind hospi-
tality, and the railroad for reduced rates
of transportation.

Adjourned with prayer by Bro. S. O. Y.
Ray.

Bro. J. H. Foster, of Greenville, remained
behind to preach at night. He is an earnest
and forcible preacher.

Bro. Stewart, the pastor, expressed him-
self as well pleased with the meetings, and
assured the visitors that their stay had
been enjoyed by his people.

POINTS ON TEMPERANCE LEGISLATION.

The senate temperance bill was defeated
in the house last Friday by a vote of 43 to
41. It was a surprise, a bill of the advoca-
tes of the measure, from the fact that so
much legislation of this character had passed
the house, and with little opposition,
except from half a dozen whisky men. To
these, largely, is due the defeat of the senate
bill. We shall review the vote and some
of their remarks on the same.

Those voting to kill the bill to "indefini-
tely postpone" were as follows:

Messrs. Amason and Ramsey, of Panter;
Amason, of Tallapoosa; Avery and Jones,
of Dale; Brewer, of Lowndes; Brown, of
Jefferson; Clayton, of Jackson; Clayton,
of Barbour; Davidson, of Blount; Davis,
of Fayette; Gilchrist, of Hill; Sayre and Seaver,
of Montgomery; Harrell, of Butler; Judge
and Snav, of Greene; Kelly, Lewis and
Sullivan, of Mobile; Leigh, of Lawrence;
Leslie, of Henry; Long, of Walker; Moore,
of Madison; Nolen, of Coffee; Parker, of
Elmore; Peacock, of Coosa; Pettus and
Smith, of Dallas; Rather, of Colbert; Ro-
sen, of Covington; Simmons, of Macon;
Smith and Scott, of Russell; Townsend,
of Limestone; Wade, of Etowah; Webb,
of Chambers; Whitley, of Chambers; White,
of Perry; Wood, of Autauga; Young, of
Marion.

Those voting against killing the bill
were:—
Messrs. Clements and Foster, of Tuscaloosa;
Adams, of Bibb; Appleton, of DeKalb;
Barnett, of Pike; Bevis and Tucker, of
Lauderdale; Bishop and Blackwell, of Mad-
ison; Buck, of Mobile; Purifoy and Bur-
ford, of Wilcox; Coleman, of Geneva;
Cooper, of Calhoun; Cornelius, of Chero-
kee; Davis, of Lamar; Finch, of Franklin;
Forman, of St. Clair; Guthrie, of Cullman;
Harris, of Randolph; Hester, of Shelby;
Huffman and Powell, of Bullock; Jackson,
of Lee; Kemp, of Monroe; Lee, of Barbour;
Lee, of Conecuh; Longshore, of Shelby;
Loveless, of Escambia; Meador and Steele,
of Marengo; Moore, of Baldwin; North-
ington, of Chilton; Parks, of Jackson; Quarles,
and Johnson, of Dallas; Sparkman, of Morgan;
Tucker, of Pike; Tucker, of Crenshaw;
Watters, of Choctaw; Wilcox, of Talladega.

The purpose of the bill was to require
the signatures of a majority of the house
holders who are freeholders of any town,
city or community to an application for a
license to sell liquor and to prohibit the
sale of liquor except in the incorporated
cities already without any extreme mea-
sures.

Mr. Loveless hoped the bill would not be
tabled. He appealed for the privilege at
least of having the bill passed for his coun-
ty. Mr. Pettus moved to lay the bill and the
amendments on the table. The motion
was carried—yeas 43, nays 39.

The next day, the 14th, the bill was taken
from the table and discussed, and the fol-
lowing counties exempted:
Barbour, Blount, Cleburne, Coffee, Corv-
ington, Dale, Dallas, Etowah, Franklin,
Greene, Hale, Henry, Jackson, Jefferson,
Lamar, Lauderdale, Lawrence, Limestone,
Macon, Madison, Marion, Marshall, Perry,
Pickens, Randolph, Russell, Shelby, St. Clair,
Sumter, Wilcox, Winston, and the
towns of Greenville, Talladega, Tuscaloosa,
Bessemer, Bankhead, Lenoir, and the
counties of Alabama, Lawrence in the counties
of Barbour and Russell.

The question recurred on the motion to
indefinitely postpone consideration of the
bill.
Mr. Howie favored the bill if the suffrage
clause was amended to read: "The unpopu-
larity of the whisky power, was obliged to
oppose the bill."
Mr. Leake, representing the unhappy ex-
perience of Limestone county, was obliged
to oppose the bill.
The previous question on the motion to de-
mand the yeas and nays was carried—yeas
43, nays 41.

It would be well for every Christian and
moral man in Alabama to study the char-
acter of the above men. The times demand
a reform and only good men can bring
about a reformation. If the fountain of
the stream is impure, then it will be im-
pure all along its journey. If we have cor-
rupt men in official positions, then corrup-
tion will naturally flow out from them.
Furnish more men in office and we can
reform the people.

We have made progress in many sec-
tions, but there remains much yet to be
done. Notwithstanding the defeat of the
general temperance bill, much temper-
ance legislation has been passed—more
than at any one session in twenty years.
The Baptists and Alliance have begun the
tertiary, and will continue. Victory will
come two years hence. Let us advance and
entrench, advance and entrench, till we
carry the state for home, for temperance,
and for Christ.

ALABAMA TO THE RESCUE.

On what portion of our Zion has Heaven
showered more blessings in these latter
days than Alabama? And, from indi-
cations, these blessings are only the first
fruits of a great outpouring of the Holy
Spirit. God give her prosperity to her
heart's fullness! May she use what she
has full well, that the greater abundance
may be made sure! On the 21st of Febru-
ary, 1891, the Foreign Mission Board, S. B. C.,
must have twelve thousand dollars to pay
missionary drafts. They have to stop row-
ing. The churches must send the money.
Beloved Alabamians, will you not
send us promptly to the help of the Lord?

Richmond, Va.
Cor. S. T. S.

violation of the law. Were Mr. Quarles a
householder, we suppose he would desire
to approve of the kind of business estab-
lished in his premises. We can see no ob-
jection to his having the law at his back,
even though it "restricted" suffrage to house-
holders who are freeholders, and disfranchised
the poor people, white and black." It is
the poorest kind of democracy that will
not permit the majority of owners of prop-
erty to say what kind of business shall be
conducted in their midst. The anarchism
in Chicago may have been "democratic,"
but "restrictions" were placed upon them
when they began to murder and de-
stroy. The killing, ignorance, and want of
care for law and order, and as for
morals they seldom give such a moment's
thought. He builds on quicksand who
builds on arguments no stronger than Mr.
Quarles's.

Mr. Guthrie favored an amendment so as
to leave the issue in any locality to a
majority of the qualified voters. He thought
that such democracy should be passed for
the counties who wanted it. The opposi-
tion of the measure, in their desire to
choke off debate, had resorted to tactics
as radical as the measure itself. He wanted
the bill to come squarely before the house.

Several of the whisky advocates said if
their counties were exempted, they would
not oppose the bill; but they were false to
their word, and fought the bill with all
their might. Possibly the whisky men had
been so responsible for the obnoxious
hangings over their memories.

Mr. Pettus opposed the bill. It would
be a fire brand thrown into politics of
Dallas county, and the representatives
of Dallas county would be large colored
men, who were prohibitionists, were a unit on
this measure. He moved to amend by striking
the county of Dallas from the provision.
We voted Mr. Pettus will never dare
run on an anti-prohibition ticket in Dallas.
In fact, we can't say he should ever
consider the matter again.

The Montgomery Advertiser contained the
following report of the proceedings on the
prohibition bill.
Other amendments were offered except-
ing a large number of counties.
Mr. Moore, of Madison, moved to indefi-
nitely postpone consideration of the bill.
Mr. Perry, of Wood, of Autauga; Young, of
Marion.

Mr. Lee, of Conecuh, called for the pre-
vious question.
Mr. Long regarded the bill as one of the
most radical measures ever introduced into
the Alabama legislature. If introduced into
the Alabama legislature, it would be a
democratic party of that county. It was
undemocratic, because it practically
disfranchised thousands of good citizens
who are not householders and also free-
holders.

Mr. Cornelius was willing for members to
introduce bills for exempting counties, but
he hoped the bill would not be tabled,
so as to deprive all the counties of its ben-
efits.
Mr. Rather presented a long petition
from the people of Colbert county, asking
that their county be exempted from the pro-
visions of this bill. He said that he had
been deceived by the democratic party, and
he did not want an issue thrust among the
people that would cause discord and dis-
union.

Mr. Finch thought the bill was extreme
and did not want its provisions applied to
Franklin county. It was a prohibition
county already without any extreme mea-
sures.

Mr. Wood was from a prohibition county
and he hoped the bill would not be carried
for prohibition without extreme measures.
He hoped the bill would be indefinitely
postponed.
Mr. Loveless hoped the bill would not be
tabled. He appealed for the privilege at
least of having the bill passed for his coun-
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Richmond, Va.
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FIELD NOTES.

The Georgian church is still without a
pastor.

Rev. G. R. Fitzgerald, of Marion, joined the
Baptist excommunication to Cuba.

Rev. G. E. Brewer preached last Sabbath
at Roseman and at night at Verbena.

Bro. Smith, of the First church, Annis-
ton, is in the midst of a good meeting.

Bro. W. Wilkes will furnish us with his
paper which was read at the Congress at
Evergreen.

Dr. Geo. B. Eager lectures this week be-
fore the Chataqua Assembly at DeFuniak
Springs, Fla.

Rev. R. M. Hunter attended the Baptist
Congress through the generosity of his
Prattville church.

Rev. Wm. Osborne, of Oak Hill, Ky., has
accepted the pastoral care of the Baptist
church at Bainbridge, Ga.

Bro. Scruggs, the pastor at Brewton, will
have half of his time to devote to any
church in convenient reach.

Several of the leading brethren expressed

Alabama Baptist.

ALABAMA BAPTIST, SAT., FEB. 10, 1901.

A Great Way to Make Money.
Dr. E. J. CHENEY, of the "Cure for the Sick," has a plan of raising money for mission work that is new to men, but our Mission Board has agreed to invest \$5,000. Some have made wonderful investments, but I feel sure it could not even double my "Cure." During the week while reading your paper, I concluded to buy a plate. I sent \$3 to W. H. Griffin & Co., of Nashville, Tenn., and a plate and jewelry, and in a month I had cleared \$110.40, and done all the work after school; in three months I cleared \$400. This is certainly a rare chance to make money with ease and rapidly. Many brethren.

The supreme effort of divine mercy is that which shapes the faltering and unconscious actions of man into a beneficent and everlasting work. J. B. Shorthouse.

Don't Feel Well.
And yet you are not sick enough to consult a doctor or refrain from so doing for fear you will alarm yourself and friends—we will tell you just what you need. It is Hood's Sarsaparilla, which will give you a new, healthy, and cheerful life. It is a state of good health, confidence and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

The infidel literature of our times owes nearly all the vitality it has to its pillaging of Christian literature. It lives by its unbecoming suction from Christian fountains.—Prof. Phelps.

How's This?
We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out all obligations made by him.

Wholesale Druggists, Toledo, O.
WALDING, KINMAN & MARVIN,
Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all druggists.

Men may be divided in many ways, but there is no clearer cut division than between those who have a purpose and those who are without one. T. T. Munger.

FOR DYSPEPSIA.
Indigestion, and stomach disorders, use BROWN'S IRON BITTERS.
All dealers keep it. \$1.00 per bottle. Genuine has trade mark and crossed red lines on wrapper.

Love is the refreshment of water; the law is the channel for it to flow in and the spring is the bosom of God.—McCosh.

Electroprise.
(TRADE MARK)
This little electro-magnetic instrument has been made for the cure of the grippe, pneumonia, bad colds, sore throats and all other chronic and acute diseases that all the medicines in the world. All are invited to call or write, and obtain the fullest particulars in regard to its value and the manner in which it is used. DeBols & Webb, 191 1/2 First Avenue, Birmingham, Ala.

You cannot impart to any man more than the words which he understands either now contain, or can be made intelligently to him to contain.—Trench.

Salvation Oil has the enviable distinction of being a synonym for cure of rheumatism, neuralgia, joint, and kindred affections, such as sciatica, tic douloureux, etc. It is growing more popular daily. The people believe in it, and will have it. 25 cents.

A preacher cannot afford to part with a knowledge of speech as it exists in the homes of his people.—Prof. Phelps.

An Attractive Combined **POCKET ALMANAC AND BROWN'S IRON BITTERS** is the best tonic given away at drug and general stores. Apply at once.

Next after prayer nothing is so healing and calming as pouring out one's self in music.—Frances R. Havergal.

Wanted to Sell
A splendid \$85 organ for \$75. New and guaranteed for three years. Address HARK & POPE.

The first clear view that any man gets of his life.—Jos. Parker, D. D.

Entitled to the Best.
All are entitled to the best that their money will buy, so every family should have, at once, a bottle of the best family remedy, Syrup of Figs, to cleanse the system when constive or bilious. For sale in 50c and \$1.00 bottles by all leading druggists.

The cross of Christ is composed of many other crosses—is the centre, the type, the essence of all crosses. We must suffer with Christ, whether we believe in him or not.—J. B. Shorthouse.

ADVICE TO MOTHERS.
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.

Men of real merit will, if they persevere, at last reach the station to which they are entitled.—Macaulay.

"I wonder what Dr. Smith is looking so glum about?" "Why, I can tell you, he says his trade is almost ruined, that he'll hardly have a patient in the winter months after a while, all on account of Dr. Hall's Cough Syrup."

Those are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

A Faithful Anglo-Saxon.
Ladies and gentlemen, if corns and bunions bother your feet, go to him and he will make you a perfect fitting boot or shoe, according to standard measurement. If your feet are sore, he will repair them to him as he is the best repairer of fine shoes in the State. For further particulars call on Fred Johnson at No. 114 Commerce Street, Montgomery, Ala.

I will be lord over myself. No one who cannot master himself is worthy to rule, and only he can rule.—Goethe.

There is danger in impure blood. The e is safety in taking Hood's Sarsaparilla, the great blood purifier. 100 doses one dollar.

In the Bible there is more that finds than I have experienced in all other books put together. The words of the Bible find me at greater depths of my being.—Coleridge.

PLEASANT PLAINS, ALA., Jan. 29, '91.
I and my family suffered with Latrippe for several weeks before we tried Johnson's Tonic, but when we did we found speedy relief. Have not had a bottle returned or complained of. Yours truly, S. TEMPLE.

The truth that was yesterday a rest- less problem has today grown a belief burning to be eternal.—Carlyle.

W. A. Hunt, well known to all Georgia travelling men, proprietor of hotel at Camilla, Ga., says: "Johnson's Chill and Fever Tonic cured LaGrippe. Have tried it on several cases and it cured them all." For sale by Hale, Dingley & Co., H. B. Metcalf, T. B. Ligon, F. S. Persons, Montgomery.

Daniel had a kind of religion that would bear transportation; it stood the journey from Jerusalem to Babylon, and was just as good abroad as at home.—Moody.

For Nervous Headache.
Use Hoffman's Acid Phosphate.
Dr. F. A. ROBERTS, Waterville, Me., says: "I have found it of great benefit in nervous headache, dyspepsia and neuralgia. I think it is giving great satisfaction where it is thoroughly tried."

Live every day as though it was the last day you had to live. Lay hold of every season to prepare for heaven.—Ambrose.

Money Saved is Money Made.
Dr. Wm. Self, of Webster, N. C., an old practitioner of medicine, tells us that after many years experience in medicine he finds it money saved to his patients to use Taylor's Cherokee Remedy of Sweet Gum and Mullein for coughs, croup and consumption.

HERMISTON CHURCHES.
EAST LAKE.—Dr. Riley preached at 11 a very fine sermon. Subject, "Pitching the tent toward Sodom." Pastor McCalla, who returned from Tusculoo Saturday evening, preached at night. Notwithstanding the rainy weather, the meeting at Tusculoo was one of great interest. Twenty-eight joined.

WOODWAY.—Pastor Adams preached at 11. No services at night owing to bad weather. Two received by letter.

AVONDALE.—Pastor Green preached at both services. Services during the week, pastor Adams of Woodlawn assisting.

SCHOOL CHURCH.—Usual number in Sunday-school, at the close of which pastor Savell was presented with all the works of Dr. J. A. Broadus. Pastor preached at both services. Three asked for prayer at night.

FINEST CHURCH.—Dr. Pickard preached at 11 from 1 Cor., 31st chapter, "Ye are God's Building." Two received by letter. At night he preached from the scripture, "Are there few that be saved?" A large number of grown men asked for prayer at the close of the sermon.

PASTOR STATION.—Pastor St. John preached at 11 a. m. and at Easley City at night.

HERE AND THERE.
The secretary of the Navy has formally accepted the cruiser Newark and ordered that she be put into commission at Philadelphia.

Senator Crisp, prime minister of Italy, has been defeated on a government measure in the chamber and has placed his resignation in the hands of King Umberto.

It is understood that Secretary Blaine has three reciprocity treaties ready to send to the senate for its approval. It is supposed they are with the governments of Mexico, Brazil, and probably the Argentine Republic or Spain.

The Boston Commercial Bulletin says that a syndicate of importers has been formed under the leadership of Jordan, Marsh & Co., to test the legality of the McKinley bill. They will act in concert with Chicago importers and upon much the same line.

A Little Rock dispatch says the two farmers' organizations of the state have organized under one head. The order will hereafter be known as the Farmers' Alliance and International Union of Arkansas. Its objects are defined as substantially those of the National Alliance.

The Vanderbilt Steel and Iron Company (successor of East Birmingham) was blown in last week, after having been idle several weeks on account of the strike. The output at Pratt mines is 3,000 tons per day now, and the average of 4,000 tons will be reached next week, it is believed.

The bill providing for the election of mayor, city clerk, recorder, chief of police, city treasurer and market clerk of Montgomery, by the people at the coming election in May, and every two years thereafter, has passed the legislature. It also provides that after 1903 all the members of the city council shall be elected at once.

Gov. Northen, of Georgia, has appointed E. C. Machen a member of his staff with the rank of lieutenant colonel. A dispatch states that as a railroad builder Col. Machen has done much to promote the substantial development of Georgia. As president of the Evening News Publishing Company, he has been an important factor in developing the material interests of Macon and the entire state.

An important bill passed the House of Representatives in North Carolina, on Jan. 23d. It is the Georgia law regarding labor agents, requiring them to pay into the state treasury before they can conduct business. This was so altered that the license fee cost \$1,000 for each county in which agents operate. The purpose of the law, as plainly expressed, is to stop the work of the labor agents, who, it was alleged, unsettled labor, injured the farming interests and deceived the negroes. The penalty for violation of the law is very severe.

Treasurer Seiberger of the World's Fair Association is authorized by the statement that the Ways and Means Committee has decided to recommend to the Board of Directors, that it call for an additional subscription of \$5,000,000 to the stock of the association, thus making the amount available, including \$5,000,000 of bonds issued by the city, \$15,000,000. This additional subscription has been found necessary to carry out the work as planned. It is estimated that that part of the work provided for in Jackson Park alone will cost \$8,000,000.

The Augusta, Ga., Exposition Company will hold its exposition from November 12 to 28. Resolutions were unanimously adopted inviting the President and Mrs. Harrison, Secretary of State and Mrs. Blaine, Mr. and Mrs. Cleveland, Gov. Hill, Gov. and Mrs. Northen and Gov. and Mrs. Tillman to attend the exposition as the guests of the company and city. The Augusta National Exposition of 1890 was one of the best and most successful ever held in the South. It is said. Every effort will be made to make the Exposition of the coming fall a great success.

Senator Call has referred to the committee on Foreign Relations a resolution declaring that the senate had heard with great concern the newspaper statements in Jews in Russia, and also in relation to the cruel treatment of state prisoners in Siberia, and other places of imprisonment in the domain of the Czar, and requesting the President to appeal, on the ground of humanity, to the Czar of Russia to take measures to inquire into such alleged wrongs and cruelties to subjects of Russia, and to place them in a condition of freedom and equal rights.

In St. James hall, London, January 20th, Gen. Booth of the Salvation Army inaugurated the carrying into effect of the scheme of the social regeneration set for in his book, "Darkest England and the Way Out." In connection with the exercises he dedicated to a deed of trust drawn up in the interest of subscribers to this fund for carrying out the work. He also dedicated the first band of Salvationist officers set apart for the new work. General Booth retains large powers under the deed of trust. Either himself or his successor will be supreme director of the school and the money. Any change made must be assented to by two-thirds of consultative committee. Of this committee Gen. Booth will nominate six members and the Archbishop of Canterbury, President of the Wesleyan Society, Chairman of the Baptist Union, Attorney-General and Chairman of the county council will each nominate two members, one of whom may be the nominator.

A bill to improve the penitentiary and convict system of Alabama was passed by the lower house last week. The Evening Journal says: The bill proposes to create a commission to consist of the governor, the board of convict inspectors and one other person to be appointed by the governor. The commission is also authorized to sell the convict farms. The commission is instructed to report its plan by bill to be presented to the next general assembly, and that the life of the commission shall terminate March 1st, 1903, unless its existence is further authorized by the legislature of 1892-93. The original bill authorized the commission to expend \$40,000 before October 1st, 1892, but was amended by changing the sum to \$20,000.

LITERARY NOTICES.
The February Arena, in addition to a brilliant array of American authors, presents two papers of great interest by foreign essayists. Camille Flammarion, probably the most eminent European astronomer, writes at length on "New Discoveries on Mars." Alfred Russell Wallace, D. C. L., L. D., contributes a striking paper on "The Nature and Cause of Apparitions." The paper which will probably attract most attention is this country's. It is by Dr. C. Wood Davis, who has contributed to the Forum last year were so widely quoted. This paper is on "The Farmer, the Investor, and the Railway." Prof. Jos. Roebuck Buchanan writes also on the nature of consumption of the lungs and the alleged discovery of Prof. Koch. John Welch, L. D., late Chief Justice of the Supreme Court of Ohio, contributes a short paper on Old Testament history entitled "The Fall of Adam." The editor of the Arena contributes a striking ethical criticism of Ward McAllister's book, "Society as I have found it," and Gen. Booth's "In Darkest England," under the title "The Froth and the Dregs." Frances E. Russell writes at length on Woman's Dress Reform. Published monthly. Single number, 50 cents. Per annum, \$5.00. The Arena Publishing Co., Boston, Mass.

THE LITTLE CHILDREN.—I was lately visiting a young mother who seemed to get along so easily with her little ones that I asked her secret. She said: "Last Christmas mother sent me the Mother's Portfolio, and it has been a perfect mine of wisdom and helpfulness to me. I had regretted very much that I could not send Paul and Jesse to a Kindergarten, for I am an ardent believer in the value of its teachings; in the systematic training of eye and hand, of head and heart. Here was a Kindergarten teacher come to me, and I have found it of untold value to me in surmounting many of the difficulties to be met with in the everyday life of the children." Then she showed me the book. It contains four hundred pages, with many beautiful illustrations, and is replete with helpful hints. It has a series of typical lessons for every day in the year, on seeds, plants, flowers, insects, birds and animals—which read like fairy stories—songs with music for the wee one, and much more that busy mothers will find to be just what they need. The mother armed with this Portfolio will not be puzzled when she hears the familiar sound of "Mamma, what can I do?" for all the time he is doing the things herein taught, he is being trained in the right direction to prepare him to take up school work when he is a few years older.

Address, Alice B. Stockham & Co., 161 La Salle St., Chicago.

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HOWARD COLLEGE—MEETING OF THE BOARD OF TRUSTEES.
In accordance with a resolution of the Board of Trustees at a meeting held in Mobile last November, they held their first semi-annual meeting at East Lake February 3rd.

They patiently investigated the condition and the conduct of the college.

Reports from the financial agent, the treasurer of the convention, and the treasurer of the college were received, examined and considered.

The president and every member of the faculty made written report of the work being done in his department.

After the most careful investigation that could be made, the board was encouraged and gratified.

The condition of the college was never so good, and the look forward was never so hopeful and so full of promise.

One hundred and ninety-three students have been enrolled, of these one hundred and seventy remain in college. Only twenty-two resignations have occurred.

The faculty and students impressed the board as a body of earnest men diligently engaged in hard work.

As far

