

# THE ALABAMA BAPTIST

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The Christ of Ancient Classical History.

In reply to some questions from "A Free Thinker," a leading daily paper of Chicago has the coolness to say: "Not a trace of authentic history relative to Christ's death exists in the world outside the Gospels and Epistles, whereof the earliest existing copies date from the fourth century, A. D." Did the editor ever hear of a book called the "Acts of the Apostles?"

An intelligent and thoughtful Christian woman recently said to me: "I have sometimes been puzzled by the question asked me by skeptics: 'If Christianity, as set forth in the New Testament, be true, why have we no testimony coming down to us from the classical Latin writers of that period?' Not long ago a famous Baptist editor in New York City said to me: 'I have recently seen it stated in a religious paper, published in this city, that there are no references to Christ in any of the ancient classical authors. Is this true?' I replied that it was not true, as I could prove; and as it may be worth while to do this publicly, I have taken the trouble to investigate the question with some care, and shall here set forth the results of my investigation."

That none of the earlier Latin authors have anything to say about Christianity is true. They all died before there was any Christianity in Judaea. Caesar died 44 B. C.; Cicero 43; Sallust 34; Virgil 19; Horace 8; Ovid A. D. 18; Troy A. D. 17. They were all dead years before Christ began to preach.

Of the later Latin authors, Seneca was born B. C. 2; Tacitus and the younger Pliny A. D. 61; and Suetonius A. D. 70. These, then, are the authors whose works we must consult; and it is a striking fact that three of the four do mention the existence of Christianity, and that Pliny and Tacitus both give very important statements as to its author, its progress and its influence upon the minds of men in that age.

Pliny was governor of the Province of Bithynia, in the reign of the Emperor Trajan, 98-117 A. D. Now here is PLINY'S LETTER TO EMPEROR TRAJAN:

"It is a rule, sir, which I involuntarily observe, to refer myself to you in all my doubts; for who is more capable of removing my scruples or informing my ignorance? Having never been present at any trials concerning these persons who are Christians, I am unacquainted, not only with the nature of their crimes, or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult, whether repentance entitles them to a pardon; or, if a man has been once a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal acts, or only the crimes themselves inherent in the profession, are punishable: in all these points I am greatly doubtful.

"In the meanwhile, the method I have observed towards those who have been brought before me as Christians is this: I interrogated them whether they were Christians; if they confessed, I repeated the question twice, adding threats at the same time; and if they still persevered, I ordered them to be immediately punished. For I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with the same infatuation; and being citizens of Rome, I directed that they should be conveyed thither. But this crime (spreading as it usually is the case) while it was actually under prosecution, several instances of the same nature occurred. An information was presented to me without any name subscribed, containing a charge against several persons; those, upon examination, denied that they were, or had ever been Christians. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincense before your statue (which for that purpose I had ordered to be placed together with those of the gods); and even evaded the name of Christ; whereas there is no forcing, it is said, those who are really Christians into any of these compliances. I thought it proper therefore to discharge them.

"Some among those who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it; the rest owned indeed, they had been of that number formerly, but had now come above three, others more and a few above twenty years ago) renounced that error. They all worshipped your statue and the images of the gods, uttering imprecations at the same time against the name of Christ. They affirmed that the whole of their guilt, or error, was that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ as a god, binding themselves by a solemn oath, not for any wicked purpose, but never to commit any fraud, theft or adultery; never to break their word, nor deny a trust when called upon to deliver it up; after which it was their custom to separate, and then re-assemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your commands, I forbade the meeting of any assemblies. In consequence of this, their

declaration, I judged it the more necessary to endeavor to extort the real truth, by putting two female slaves to the torture, who were said to officiate in their religious functions, but all I could discover was, that these people were actuated by an absurd and excessive superstition. I deemed it expedient, therefore, to adjourn all further proceedings in order to consult you. For it appears to be a matter highly deserving your consideration; more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes.

"In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighboring villages and country. Nevertheless, it still seems possible to restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are revived; to which I must add, there is again also a general demand for the victims, which, for some time past, had met with few purchasers. From the circumstances I have mentioned, it is easy to conjecture what numbers might be reclaimed, if a general pardon were granted to those who shall repent of their own error."

And here is the Emperor's reply: "The method you have pursued, my dear Pliny, in the proceedings against those Christians who were brought before you is extremely proper; as it is not possible to lay down any fixed rule by which to act in all cases of this nature. But I would not have you officiously enter into any inquiries concerning them. If indeed they should be brought before you, and the crime should be proved, they must be punished, with the restriction, however, that where the party denies he is a Christian, and shall make it evident that he is not, by invoking our gods, let him (notwithstanding any former suspicion) be pardoned upon his repentance. Information without the accuser's name subscribed, ought not to be received in prosecutions of any sort, as it is introducing a very dangerous precedent and by no means agreeable to the equity of my government."

Now here we have not only a distinct reference to the existence and the rapid spread of Christianity in the first century, but also a solid proof of the fact that the Christians of that early age held the doctrine of the divinity of Christ, whom they worshiped as a god. So far as I am aware, no critic has ever questioned the genuineness and authenticity of Pliny's letter quoted above. It is the 97th of "Pliny's Letters," as published in William Melmoth's edition, Boston, 1809.

Suetonius, the son of a Roman Knight, was born about A. D. 70. He was an intimate friend of the younger Pliny, and held the office of Secretary under the Emperor Hadrian. He is well known as the author of a series of biographical sketches, commonly called the "Lives of the Twelve Caesars." In his life of Claudius, Chap. 30, he says that "Claudius banished from Rome all the Jews, who were continually making disturbances at the instigation of one Christus"—evidently meaning Christ. This confirms Luke's statement in Acts 18: 12. Of Nero he says (Chap. 16): "He inflicted punishment on the Christians, a sort of people who held a new and impious superstition." Of course Christianity would appear to a heathen to be "impious."

Tacitus, born A. D. 61, wrote his "Annals" about the end of the first century, when he was about forty years of age. He had been Praetor and Consul, and had filled other honorable positions in the state. In describing Nero's infamous reign, he comes to the great fire, A. D. 64, the tenth year of Nero's government. After giving an account of the fire, of the order for the rebuilding of the city, and of the means employed for appeasing the gods, he proceeds as follows:

"But neither these religious ceremonies, nor the liberal donations of the prince, could efface from the minds of men the prevailing opinion that Rome was set on fire by its own orders. The infamy of that horrible transaction still adhered to him. In order, if possible, to remove the impious suspicion, he determined to transfer the guilt to others. For this purpose he punished, with exquisite torture, a race of men detested for their evil practices, by vulgar appellation commonly called Christians. The name was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judea. By that event the sect, of which he was the founder, received a blow, which, for a time, checked the growth of a dangerous superstition; but it revived soon after and spread with recruited vigor, not only in Judea, the soil that gave it birth, but even in the city of Rome, the common sink into which everything infamous and abominable flows like a torrent from all quarters of the world. Nero proceeded with his usual artifice. He found a set of profligate and abandoned wretches, who were induced to confess themselves guilty, and on the evidence of such men, a number of Christians were convicted, not in deed upon clear evidence of their having set the city on fire, but rather on account of their sullen hatred of the whole human race. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts and left to be devoured by dogs; others were nailed to the cross; many were burnt alive; and many,

covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night. For the convenience of seeing this tragic spectacle the emperor lent his own gardens.

"He added the sports of the circus, and assisted in person, sometimes driving a curule and occasionally mixing with the rabble in his coachman's dress. At length the cruelty of these proceedings filled every breast with compassion. Humanity relented in favor of the Christians. The manners of that people were, no doubt, of a pernicious tendency, and their crimes called for the hand of justice; but it was evident that they fell a sacrifice, not for the public good, but to glut the rage and cruelty of one man only.—Annals, Chapter XLII.

With the opinions which the heathen authors, Pliny, Suetonius and Tacitus held concerning Christianity and Christians, we are not specially concerned. It is clear that none of these writers knew much about the Christians; and it is equally clear that they were greatly prejudiced against Christ and his followers. This, however, so far from damaging, rather enhances the value of their testimony.

We see, then, that even outside of the New Testament, we have abundant evidence to establish quite an array of important historical facts touching the origin and the early history of Christianity. I once heard a learned professor of Greek, in a great university, speak sneeringly of what he was pleased to call "the slipshod Greek of the New Testament." What would he do with the classic Latin of Tacitus and Pliny?

To the Chicago editor, mentioned at the beginning of this article, I should like to tell the following story: As I heard it years ago from William F. Broadus, two ignorant preachers, a Methodist and a Baptist, were engaged in a public debate on baptism. The Methodist asserted boldly that "after all the fuss that the Baptists have been making about immersion, there ain't nary one o' them words to be found in the led of the Scripture from Genesis to Revelations." The Baptist did not know whether this was true or not; so when he came to reply, he said, "My hearers, I want you to notice the remarkable statement the brother just now made. He has the face to stand here and tell you that the words immersion and immersion ain't to be found in the Scriptures." And then pausing as if in amazement at the temerity of his antagonist, but really because he did not know what to say next, he repeated the remark with redoubled emphasis. This frightened the Methodist, who thought the Baptist was about to turn to divers texts full of immersion and immersion; so he arose, and with bated breath, and all humility explained, "I said, as I knowed."

Alabama State Sunday-school Convention.

The ninth annual convention of the Sunday school Workers of Alabama will be held at the Parker Memorial church in the city of Anniston, commencing Tuesday, April 14th, 1891, at half past seven o'clock p. m., and continuing Wednesday and Thursday, April 15th and 16th.

An outline program will be published soon, and information concerning railroad facilities will be given as soon as practicable.

Mr. William Reynolds, of Illinois, and Mrs. Wilbur F. Crafts, of New York, the well known primary class teacher, will be among the prominent Sunday school workers who will take part in the exercises.

A circular will shortly be issued by the brethren of Anniston embracing all matters of detail within their province, such as railroad rates, reception of delegates and the like, which will render unnecessary many applications for information on the part of those interested in the gathering.

The local committee, on behalf of the people of Anniston, extend a hearty invitation to the convention, and will cordially welcome to their Christian home pastors and Sunday-school workers throughout the state.

County Associations are urged to prepare full statistical reports for the convention, blanks for which can be obtained from Mr. E. T. Withersby, Statistical Secretary, Shelby.

Let every Sunday-school in the state determine, if possible, to be represented at Anniston by its very best workers, and it should be the prayer and expectation of the Christian people of Alabama that the approaching convention may be the most successful and memorable one of all the series in its history, its high tone, its powerful and permanent spiritual effects, and in its results of good fruit in the vineyard which we are aiming to cultivate.

Respectfully,  
Jas. H. Franklin, Ch'n.  
Logan W. Caldwell, Sec'y,  
J. A. Moore,  
B. M. Washburn,  
J. C. Orr,  
J. Courtney Groves,  
G. R. Farnham,  
Rev. C. E. McGaha,  
Executive Committee.  
Selma, March 4, '91.

Peter followed Jesus Christ a far, but would not have denied Him if he had followed near.—St. Amrose.

He is a fool who hopes that our reason will follow to their conclusions the mysterious ways of Him who is one Being in three Persons. Know, then, how to restrain thyself, O man, when thou desirest to question the things of God.—Dante.

## A Startling Report.

The House Committee on the Liquor Traffic in the District of Columbia.

The report of the select house committee on Alcoholic Liquor Traffic presented last week in favor of Prohibition in the District of Columbia gives some startling figures of the waste and crime produced by the saloons in Washington. Says the report:

"Of the 21,150 arrests [in Washington] by the police of the same year [ending June 30, 1890] 13,341 (over 63 per cent) were for assault, assault with intent to kill, disorderly conduct, intoxication, and drunk and disorderly, being offenses chargeable entirely to drink."

"Of these 13,341 arrests, over 16 per cent were under 21 years of age, showing that over one-fifth of the cases were boys."

"A letter from the late General Crocker, warden of the jail, says that, after a careful analysis made by him, he has come to the conclusion that 75 per cent of the crimes committed by the inmates was traceable to the corrupting influences of intemperance habits and associations with others of similar habits, and that the statistics of the workhouse and almshouse will not materially vary from those of the jail."

"It has been estimated by an ex-major of police that it requires \$90,000 every week to support the liquor traffic in the District of Columbia, or \$4,680,000 per year, which is a direct tax upon the people."

"During the fiscal year ending June 30, 1890, according to report from assessor's office (see letter), 465 whole sale and 693 retail licenses were granted; for these the fee would be \$809,250. This is all that whiskey contributes toward the relief of the suffering caused by its sale and use, represented in the almshouse, workhouse, jail, reform school, criminal and police courts, charitable institutions, etc."

"The office of the inspector of buildings in the past year shows an expenditure for building of nearly \$8,000,000, yet for every \$8 expended almost \$5 have gone to purchase that which does not benefit the purchaser, but blights and destroys manhood and brings crime, misery, and degradation in its train."

"The \$5,000,000 expended for drink would pay for the erection of 2,000 homes at \$2,500 each, which would greatly benefit the city, and the comfort and happiness derived from such an expenditure by the families of the drinking man can never be estimated."

"Thus it is seen that the traffic costs the people a far larger sum in preventing, punishing, and repairing the evils of which it is the chief source, and that prohibition will greatly improve the finances of the District; less money will be required for sustaining these institutions, and there would be more money available for the poor man and his family; more to be distributed among the merchants, butchers, and tradesmen, and the duties of the honorable commissioners would be lessened, and the city at large would be greatly benefited."

"A fair estimate will show that the passage of this law would lessen the expenses of the District from one-third to one-half, and would increase the value of real estate from 30 to 50 per cent on an average, and in certain parts of the city where saloons and crime abound, it would increase the value of real estate more than 100 per cent."

This reduction of the tax duplicate would add greatly to the prosperity of the city, and would be a great protection to life and property, as well as a measure in the interest of order and sobriety."

## Dr. J. H. DeVotie.

Brother Editors: Allow me a little space for a tribute to my old pastor, of whose life and labors I, perhaps, know as much as any man surviving him.

Entering the University of Alabama in the spring of 1836, I found him pastor of the Tuscaloosa church. He was then twenty-three or twenty-four years of age, having previously served for a short time the churches of Camden, S. C., and Montgomery, Ala. He was sprightly, fervent and solemn, in the pulpit, genial, warm hearted and winning in his manners. Most of the students in the University preferred him to the able pastors in the other churches, and he preached constantly to a full house. Two great revivals were enjoyed by his church in 1836 and 1840, during the latter of which winter of 1838-9, many of the students of the University joined his church.

Subject as he was, in those days, to alternations of buoyancy and depression, in a fit of discouragement, he resigned, in the fall of '40, and went to Mobile to engage in the shoe business to which he had been trained; but old brother Travis met him there and told him he was made for better things, dissuaded him, and he was soon called to Marion, where he built his church up, in a fourteen years' service, to great strength. He was the main cause of the foundation of Howard College, the establishment of the old Alabama Baptist, and one of the chief upbuilders of the Judson Institute, the great spirit of the convention. Indefatigable in many labors, his whole strength was not concentrated on the pulpit, and though always animated and forcible, he sometimes showed want of special preparation, falling into repetition, particularly in the use of favorite illustrations. Nevertheless he was a pulpit power, wherever he went, spontaneously recognized as an able minister of the New Testament, and the peer of any of his

brethren. The noble church building at Marion was reared under his administration.

Removing to Columbus, Ga., soon after I went to LaGrange, we were neighbors again, as we had been in Alabama. There his labors were arduous and successful as elsewhere, and the noble house of worship is a monument to his zeal and that of Redd, Estes and other coadjutors. His work at Griffin and as secretary of the State Mission Board, in Georgia, is better known to others than to myself, the latter work proverb throughout the land. Everywhere Dr. DeVotie was famous as a evangelist and collector, resolved to carry his point whatever it cost him. He was largely in making his credit sometimes at Tuscaloosa, in aiding the venerable J. L. Dagg, in founding the Athenaeum.

Dr. D. used to keep account of those whom he baptized and married. It would be interesting to know how far in the thousands the former would count up.

Our venerated brother was much chastened of the Lord. Three gifted sons died in early manhood, an accomplished and lovely daughter also, and the wife of his youth not long after. Happily married a second time to the worthy relic of the brave Captain Cadmus Amos, who fell at Sharpsburg, he has by her one surviving daughter, I believe, as the last of his family. He bowed in submission under all these trials, and theyellowed his ministry to the utmost. "My father, my father, the chariot of Israel, and the horsemen thereof." E. B. TEAGUE

## Our Washington Letter.

(From our Washington Correspondent.)

WASHINGTON, Mar. 4, 1891.

Among the last legislation enacted by the fifty first congress, which expired by legal limitation to-day, was the bill making it unlawful to sell pools on horse races in the cities of Washington and Georgetown or within one mile of their respective corporate limits. When this bill was first reported to the senate and that body refused to amend it so as to prohibit selling anywhere in the District of Columbia, it was thought doubtful whether there would be time enough for the house of representatives to pass it and its receiving the approval of the president was thought to be still more doubtful, because he vetoed a similar bill at the previous session.

It is ground that while prohibiting the sale of gambling in other sections of the District it legalized it, by permitting it to be carried on upon the grounds used as a race track.

But upon the idea that "a half a loaf is better than no loaf" a meeting of local ministers was held and after satisfying themselves that congress would not pass any bill on the subject that did not in some way except the race course from its provisions, and being very anxious to rid the city of those pest holes known as pool rooms, the committee was appointed to wait upon the president and request him to sign the bill, which he agreed to do. The committee then visited several prominent members of the house and obtained their aid, and yesterday afternoon the bill became a law. While it isn't all that was wanted, or all that the people had a right to expect from congress, it is at least a step in the right direction.

Those who believe in the total prohibition of the cursed liquor traffic are delighted to learn that a bill just signed by the president will result in practical prohibition as far as a number of saloons in this district are concerned. The bill in question was intended by congress as a protection to the old soldiers who live at the Soldiers Home, just to the north of Washington, and provided that no liquor license shall be issued by the District authorities to any party carrying on business within one mile of the limits of the Soldier's Home, but after the measurements were made it was discovered that the mile from the limits of the home included a number of squares in the northern end of the city, and the temperance folk are rejoicing to know that legal prohibition will exist in even a small part of the District of Columbia, and are continuing to hope that some day it will embrace the whole of it.

It is not on the sweet landscape, nor on the gorgeous firmament, nor on the face of human society, that we can read clearly the moral character of God; but conscience is the mirror in which moral character shows itself. And though men may dash in pieces this mirror, they can never reduce it to atoms so small, but that they shall see in each shattered fragment vividly reflected, the image of a sin hating and sin avenging Deity.

To be in philosophic line, again we define. The eye is the faculty for seeing. With the eye we gain knowledge of innumerable things in the universe around us. So conscience is that faculty of the soul by which we discern the moral quality of Actions. The mind, when purely intellectual propositions are presented to it, says, "This is true," or "This is false." So conscience, when the voluntary actions of intelligent beings are presented to it, says, "This is right," or "This is wrong." Conscience is that moral imperative faculty that impels us to do that which we conceive to be right, and to leave undone that which we conceive to be wrong. The impulses of conscience are expressed by the words, ought, and ought not. Thus, we say it is right to tell the truth; and I ought to tell the truth. It is wrong to tell a lie; and I ought not to tell a lie. There is, too, in the nature and actions of conscience, the idea of sentiment, obligation, pain, pleasure, reward. The air is all

## Another \$100,000 for the Education Society.

Mr. John D. Rockefeller has just contributed another hundred thousand dollars to the American Baptist Education Society. His pledge is embodied in the following letter:

March 3rd, 1891.  
Rev. Fred T. Gates, Cor. Secy, Morgan Park, Ill.

DEAR SIR: I will contribute one hundred thousand dollars to the American Baptist Education Society, payable as required for its contributions to educational work in the United States, providing such contributions are not made payable faster than \$10,000 during each month, beginning with April and ending with January next; and providing further that I am advised of, and endorse in advance the proposed contributions.

This pledge is in addition to the \$100,000 previously pledged, March 3rd, and the second \$100,000 promised June 20th, 1890, making \$300,000 in all.

Yours very truly,  
JOHN D. ROCKEFELLER.

The Executive Board of the Education Society met in New York, March 3rd, and made the following appropriations:

To Kalamazoo College \$15,000, towards \$100,000 to be raised; to Franklin College \$10,000, towards \$50,000 to be raised; to Shurtleiff College \$10,000, towards \$50,000 to be raised; to William Jewell College \$10,000, towards \$40,000 to be raised; to Cook Academy \$6,000, towards \$30,000 to be raised; to Des Moines College \$750, towards president's salary for six months—a total of \$57,750 towards \$270,000. Previous appropriations \$155,600 towards \$915,000, making a grand total of \$207,350 towards \$1,185,000. This was sum of nearly one million two hundred thousand dollars does not include the founding of the University of Chicago, but represents the work of the Society in behalf of the academies and smaller colleges throughout the country. If we add to this the property of the University amounting now to \$2,200,000 we have the grand total of \$3,485,000, of which Mr. Rockefeller has contributed \$1,900,000. The work began in May of '89—less than two years ago.

For the ALABAMA BAPTIST.

CONSCIENCE.

BY J. C. WRIGHT, D. D.

Heb. 9:9. "As pertaining to the conscience," much has been said and written. Is there a conscience? All say, "my conscience," they believe they were born with a conscience, but evidently many are mistaken.

The word conscience is not in the Old Testament, but the workings of conscience are written on many of its pages. The word is not there, but the thing itself is. Christ never used the word, though he spoke pungently of the consciences of men. In John 8:9, it is omitted as superfluous. In the New Testament from Acts to Epistles of Peter, the word conscience is used thirty-one times, three times by Peter, and twenty-eight times by Paul. Hence we see that Paul was a conscience man, and the author of the Christian doctrine of conscience.

Paul means by conscience, a witness. "My conscience also bearing me witness. Their conscience also bearing witness. The testimony of our conscience. The answer, (witness) of a good conscience."

Man is ensnared by a moral law by which he is to be governed. Conscience is not that law, but the organ which makes known that law to us—it is the eye of the soul that looks to the law above, as the sun is above the eye to which its light comes.

For all practical and even theological purposes, conscience may be defined: "The candle of the Lord in man. The voice of God in the soul. The Holy Spirit striving with man." Conscience may be seared, a store of passion may overpower it, it may be overborne for awhile, it may be gathered deposited from its sovereignty. And the Holy Spirit may be resisted, quenched, and driven away. The phenomena are the same, whether we regard conscience as a separate faculty, or simply the Holy Spirit striving with men.

It is not on the sweet landscape, nor on the gorgeous firmament, nor on the face of human society, that we can read clearly the moral character of God; but conscience is the mirror in which moral character shows itself. And though men may dash in pieces this mirror, they can never reduce it to atoms so small, but that they shall see in each shattered fragment vividly reflected, the image of a sin hating and sin avenging Deity.

To be in philosophic line, again we define. The eye is the faculty for seeing. With the eye we gain knowledge of innumerable things in the universe around us. So conscience is that faculty of the soul by which we discern the moral quality of Actions. The mind, when purely intellectual propositions are presented to it, says, "This is true," or "This is false." So conscience, when the voluntary actions of intelligent beings are presented to it, says, "This is right," or "This is wrong." Conscience is that moral imperative faculty that impels us to do that which we conceive to be right, and to leave undone that which we conceive to be wrong. The impulses of conscience are expressed by the words, ought, and ought not. Thus, we say it is right to tell the truth; and I ought to tell the truth. It is wrong to tell a lie; and I ought not to tell a lie. There is, too, in the nature and actions of conscience, the idea of sentiment, obligation, pain, pleasure, reward. The air is all

around man, he breathes it, lives by it, and in it; it is essential to man, but the air is not man. So the ideas above named are intermixed with conscience, are essential to it—but they are not conscience.

Conscience may be improved by use, and injured by disuse. A perfect eye, under proper conditions, sees things in their true light. And an enlightened conscience will see moral quality in actions, and its decisions will be wise and right. If the eye is defective, its sight of objects will be imperfect. And if conscience is defective, its rulings will often be warped and wrong.

Conscience is not an infallible guide of conduct. Conscience is a clock, the law of God is the sun. The clock is right only when it keeps time with the sun. In doctrine and duties, the word of God, the law of the Lord, are the only guide and infallible directory.

Some are born blind, have no eyes. And some are born without a conscience, have none. Some have a perverted conscience, hard in one place, and soft in another. Some have a rubber conscience, with a capacity to grasp the smallest things, and to stretch over the largest.

Largely, the Christian host has lost its conscience grip of God. We need a revival of conscience, even more than of faith and hope. The coming of Christian men and women with Christian consciences would soon overcome the waiting world. The Christian social conscience needs to be quickened; and the corporate social conscience probed. And sight given to thousands of born blind, and to those who have put out their own eyes.

In time past, some who had stolen money from the government, returned it to the Secretary of the Treasury. Such money is called "the conscience fund," and stands to-day a witness to the power of conscience. How many to-day are writhing in heart under the witness of conscience to their past misdeeds. Conscience with one hand points back to their sins, and the other points forward to the judgment to come. A guilty, wicked conscience makes cowards and convicts of all. While to have a good conscience is the highest boon.

"I feel within me  
A peace above all earthly dignities,  
A still and quiet conscience."

Oh, for a revival and reign of enlightened conscience, when each can say with Paul: "I have lived in all good conscience before God until this day. Our rejoicing is this, the testimony of our conscience. The answer of a good conscience." Oxford, March, '91.

## Sound Words on Liquor License.

We clip the following from ex mayor Lull's address in transferring the affairs of office in Wetumpka to the new Mayor and Board of Aldermen. They are brave words, and he gives reason for the faith that is in him. Would that all our office holders were as outspoken in condemning evil.

There is another matter to which I desire to refer. At the meeting of the board held on the 3rd of January, a resolution was passed approving a bill which had been introduced into the legislature and it now pending, changing the present law as to the method of obtaining a liquor license, putting it in the power of any person who could secure the signature of twenty citizens, to obtain a license. I dissented from this proposition at the time, by declining to sign a paper approving the resolution. It is directly opposed to the doctrine of majority rule, and surrenders ground which has been won by the faithful of temperance after years of faithful effort.

We cannot, gentlemen, shut our eyes to the moral side of this question. Nor can we evade the just responsibility of our action, as conservators of public morals.

The saloon is a mighty political force, and though silent in its modes of action, it is not the less far reaching in its results.

It influences legislatures and makes and unmakes public officials. Men of large wealth and social position are not unrequitedly silent partners in the establishment and conduct of saloons, and thus quietly, as unknown factors, assist in shaping elections and legislation in their interest.

For these reasons I thought and still think, that there should be no change of the present law in the direction proposed.

## Young Men's Christian Association.

Dear Brethren: The thirteenth annual convention of the Young Men's Christian Associations of Alabama will be held March 26th to 29th, 1891, in the city of Selma.

The Selma Association extends a most cordial invitation to all members of the Associations throughout the state, and to all others who are interested in the work.

All delegates will be entertained during their stay in the city. As we wish to have our arrangements completed before the convention opens, the delegates from Associations, or towns where there are none, are requested to send in their names by March 20th, to F. DeS. Helmer, General Secretary, Selma, Ala., that they may be assigned homes in advance.

Trusting that all who can will avail themselves of this invitation, we ask you that your prayers may unite with ours for the blessing of the Holy Spirit upon the work of the convention.

L. W. CALDWELL, Pres.  
F. DeS. HELMER, Gen'l Sec'y.

## Central Committee

On Woman's Work for Missions and in the Church.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.  
MRS. GEO. B. EAGER, Vice Pres., Anniston, Ala.  
MRS. GEO. M. MORROW, Treas., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

## MARCH—PRAYER CARD.

Indians.—"They that dwell in the wilderness shall bow before him." Missionaries 15 Indian Manual Labor Training School, at Wetumpka, Indian Territory. Need for more vigorous effort.

Study Topics.—Government and the Indians. Lands in severalty. School reform. Origin of Indian wars. Broke treaties. Early missions. Eliot and Brainerd. Baptist missions and missionaries.

Dr. F. M. Ellis, of Baltimore, in a most excellent leaflet, entitled "The Nation's Wards," thus speaks:

"Indian education has secured an invaluable advance through the efforts of our present commissioner, who, as a practical educator, proposes to reduce the old bushwhacking methods of education, that have so long obtained among the Indians, to the system of our common schools. The success of Capt. Pratt at Carlisle, Pa.; of Gen. Armstrong at Hampton, Va.; and of some of the schools among the Indians of the territory demonstrates the fact that the Indians, male and female, may be made good and valuable citizens. The boys sent to farms, and the girls put out to domestic service have proven themselves most desirable helpers. The last report of the Commissioner of Indian Affairs reports 239 schools, with 15,784 pupils enrolled. The average attendance being 11,532. The annual cost of these schools to the government being











# WHO DOES YOUR THINKING?

If you do, lend us your ear, while we give you a subject to think about.

## THINK OF YOURSELF, or your friend, who may be suffering; remember that the

### Electro-Posie.

(TRADE MARK)

Cures all Diseases Without Medicine.

The readers of the BAPTIST have seen ELECTRO-POSIE advertised in its columns for some time past. Some have paid little or no attention to it, while others have tested its merits, to their great joy and happiness; while others still have had some curiosity to know what it is and what it will do. To these we say, Send us your name and address, and the name of some friend, and we will send a little pamphlet giving full particulars.

Now as briefly as possible we will tell you what the ELECTRO-POSIE is, and refer you to the testimony of good witnesses, whose evidence can not be doubted, as to what it has done, not what we say it will do. The ELECTRO-POSIE is an electro-medic instrument, by the use of which "Oxygen, the most electrical form of matter in nature," is rapidly absorbed through the skin and membranes of the person of the patient. This oxygen gives new strength and vitality. By this treatment, any disease can be cured where there is sufficient vitality left to build on. In one neighborhood in Woodlawn, Ala., recently, there were five patients, all between twelve and thirty years of age, taken with typhoid fever; four were attended by physicians, and one, a delicate boy fourteen years old, treated by the ELECTRO-POSIE, was the only one who recovered. Not a drop of medicine was used in this case.

I believe the Electro-Posie is going to cure my heart disease. I am better than I have been in two years.

REV. DR. J. D. W. BURKHEAD.

Montgomery, Ala.

I take pleasure in saying that the Electro-Posie gave me permanent relief from neuralgia of the stomach and bowels, after all other remedies had failed to arrest the disease.

REV. DR. T. J. BEARD.

Birmingham, Ala.

I have used the Electro-Posie and find it a most valuable instrument. I think it benefited me greatly, and all who have used it speak in the highest terms of its powers.

REV. M. B. WHARTON.

Montgomery, Ala., July 20, '90.

I do not want to be without an Electro-Posie under any circumstances.

Dr. J. M. MASON.

Columbus, Ga.

For particulars address

DuBois & Webb,

1911 1/2 1st Avenue,

BIRMINGHAM, ALA.

## ASTONISHING CURES!

One Fact is Worth a Thousand Arguments—Science Prevails.

What Royal Germetuer has Done.

The remarkable cures with "Royal Germetuer" are astonishing the world.

Rev. T. C. Boykin, of Atlanta, was cured of a protracted case of fever by the use of Royal Germetuer.

Mrs. J. B. Hawthorne, of Atlanta, was cured of a long standing case of debility, etc. A daughter of Mr. Hawthorne, of Atlanta, was cured of a serious case of stomach and bowel troubles.

Mrs. N. T. Johnson, of Atlanta, was cured of long continued and severe case of catarrh which was sapping his life away.

Mr. A. V. Jackson, of Sander, Va., after trying various physicians for 15 years, was cured of a violent case of rheumatism.

Mrs. M. Farmer, West End, Atlanta, was completely cured of 10 years case of inflammatory rheumatism after all else had failed.

Rev. A. B. Vaughn, Canton, Ga., was cured of facial neuralgia, also of a liver and kidney trouble of many years standing.

Rev. M. H. Wells, of Louisville, Ky., has a daughter who was cured of neuralgia and rheumatism after all known medical and climatic remedies had been used.

Mr. T. V. Medford, of Bab's Bridge, La., was cured of liver complaint and kidney disease of five years standing.

Mrs. Irene Free, of Soque, Ga., was cured of chronic bronchitis of 30 years standing and hemorrhage of the lungs. Her recovery was so rapid that, but for the cure, she would have been dead.

Dr. O. P. Stark, of Alexandria, La., was cured of asthma, which he has had from his birth. Strange, but true, "Germetuer" cured him in one week.

Mrs. L. A. Sherman, Atlanta, Ga., was cured of pains in the back and hip, and says, "Germetuer" does more for me than \$100 of other medicines."

Mrs. J. G. Edwards, Alexandria, La., was cured of loss of appetite, nervousness, insomnia, melancholy, shortness of breath, weakness, pains, "terrible blotches," etc.

Mrs. Nicholson, of Martin, Texas, was prostrated for months—cause, female irregularity, expected to die. Was cured with "Royal Germetuer."

These are only a few extracts from hundreds of certificates in the possession of the proprietors of "Royal Germetuer," and every mail brings others, voluntarily given for the benefit of suffering humanity. If you are sick and have despaired of recovery, hope on—"Germetuer" will cure you. It is as pleasant to take as lemonade without sugar; it is a scientific discovery, and cures disease by removing the cause. It builds up from the first dose. Price reduced to \$1.00 per concentrated bottle, which will make, as per accompanying directions, one gallon of medicine. Send stamp for full particulars.

For sale by druggists and by the Atlantic Germetuer Co., 14 N. Broad St., Atlanta, Ga.

## MUSIC LOVERS

Of all kinds will find something to suit them among the following new and superior collections of Foreign Vocal and Piano Music:

FOR PIANO.

Plano Music \$2.00. Modern Classics \$1.00. 100. Modern Juvenile Classics Vol. 1. 100. Modern Juvenile Classics Vol. 2. 100. Modern Juvenile Classics Vol. 3. 100. Modern Juvenile Classics Vol. 4. 100. Modern Juvenile Classics Vol. 5. 100. Modern Juvenile Classics Vol. 6. 100. Modern Juvenile Classics Vol. 7. 100. Modern Juvenile Classics Vol. 8. 100. Modern Juvenile Classics Vol. 9. 100. Modern Juvenile Classics Vol. 10. 100. Modern Juvenile Classics Vol. 11. 100. Modern Juvenile Classics Vol. 12. 100. Modern Juvenile Classics Vol. 13. 100. Modern Juvenile Classics Vol. 14. 100. Modern Juvenile Classics Vol. 15. 100. Modern Juvenile Classics Vol. 16. 100. Modern Juvenile Classics Vol. 17. 100. Modern Juvenile Classics Vol. 18. 100. Modern Juvenile Classics Vol. 19. 100. Modern Juvenile Classics Vol. 20. 100. Modern Juvenile Classics Vol. 21. 100. Modern Juvenile Classics Vol. 22. 100. Modern Juvenile Classics Vol. 23. 100. Modern Juvenile Classics Vol. 24. 100. 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