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SKETCH OF CHURCH HISTORY.

Especially Concerning the Baptists, in Reference to the Doctrines of the Word of God.

BY ELDER MATTHEW LYON.

(From the History of the Muscle Shoals Baptist Association.)

There has been, for ages, much diversity of opinion on almost every point of teaching in the Scriptures, commonly called doctrines. It is concerning a few of these doctrines only, however, that controversies have resulted in the formation of the most noted sects comprehended within these regions of the earth.

1. That since the fall of man into sin in the garden of Eden, all human beings, capable of understanding their duty to God, have been, and still remain, in a sinful, corrupt condition, from which they are utterly unable to deliver themselves.

2. That through the incarnation, death and resurrection of the Lord Jesus Christ, salvation became possible to human beings; that by faith, through prophecy, in Him to come, and through the Gospel as having come, all receiving knowledge of Him since the fall of man, have either been saved by accepting Him as the Savior of sinners, or lost by rejecting Him, and neglecting so great salvation.

3. That by the power and operation of the Holy Spirit, with the use of divine truth in the mind and heart of the sinner, he is convicted of his sins, repents of them, believes in the Lord Jesus Christ, is regenerated, is adopted into the family of God the Father, and is sealed by the Holy Spirit in heart and in mind.

4. That it is the duty of all such persons, without delay to make profession of their faith in Christ, and to be scripturally immersed in water, in the name of the Father, and of the Son, and of the Holy Spirit.

5. That it is the immediate duty of all such immersed persons to become members of a church of Jesus Christ, and to maintain their membership in one of said churches or another, during life, "walking in all the commandments and ordinances of the Lord blameless" (Luke 22:28).

6. That all the churches of Jesus Christ are local bodies, each one relatively independent of every other in the control of its own affairs, no one having a right to dictate to, or rule over, another in the least degree, or concerning any thing whatever; nor to make any law, or prescribe any point of faith or practice to its own members, or to any other church, or to any minister, or to any other human being.

7. That all appropriately recognized ministers of the Gospel are such as God has first called in his own way to his work, and have been afterwards set apart, each by the church of his own membership, to the Gospel ministry, and through the agency of a presbytery or synod of ministers (otherwise called elders), ordained to said work, with the laying on of the hands of such elders, and with prayer (1 Tim. 4:16; Acts 6:6).

8. That the ministers of the Gospel are all equal in office and authority, no one having the least authority over another, either in himself or derived from a church, or a body of churches, or any other source; nor has any minister authority to prescribe a law or to give a command to a church.

9. That no two or more churches can combine together, or can be combined by ministerial or any other authority, so that such combined churches shall be called a church with subordinate churches under its rule, and extending its authority over any portion of territory, large or small.

10. That no church, or body of churches, has any right to prescribe a creed, or any article of faith, or to make any law concerning the payment of money or other thing, or the performance of any service, on the part of any human being.

11. That no church has any right to admit to church-membership or to baptism, the infants of church members, or any other infants, or any other persons not capable of understanding their duty to God, on the faith of their parents, or on any other ground; nor has any minister, or any other person, any right to administer baptism to any such person.

12. That the churches of Christ ought to observe the Lord's Supper, often enough to keep his death in remembrance, and show forth his death till he come (1 Cor. 11:25, 26); and that they, and all the members thereof, ought, through the means which God has given them, to maintain the ministry of the Gospel among themselves, and to the best of their ability aid in carrying or sending the knowledge of salvation throughout the world.

13. That no body of people professing to be a church, and no combination of such bodies calling itself a church, or the church, and uniting itself with a political state of government, or being willingly ruled by laws of such government, or depending on

it for temporal support, or being sustained by its authority, has any right to call itself a church of Jesus Christ.

There is conclusive evidence that the doctrine of Christ continued as they began till the death of the last of the Apostles, and to the close of the first century of the Christian era. In regard to the second century, it is sufficient to quote the language of the standard ecclesiastical historian, the Lutheran writer, John Lawrence Mosheim, D. D., Chancellor of the University of Gottingen, who says, on church government, page 41: "One inspector, or bishop, presided over each Christian assembly, to which office he was elected by the voices of the whole people." As to church independence, he adds: "During the greater part of this century, the Christian churches were independent with respect to each other; nor were they joined by association, confederacy, or any other bonds than those of charity (love). Each Christian assembly was a little state, governed by its own laws, which were either enacted, or at least approved, by the society."

Since neither Mosheim, nor any other known writer, gives the least hint of any change in doctrine or practice, in regard to church government or in any other respect, we feel warranted in saying, that during the greater part of this second century, the churches of Christ maintained their purity and independence, the equality of the ministry, and the administration of immersion, according to Christ's command, to those persons only who professed to be born of the Spirit, as our Savior solemnly announced to Nicodemus (John 3). They held nothing "contrary to sound doctrine." (1 Tim. 1:10); neither sprinkling for baptism, nor infant baptism, nor "falling from grace" on the part of the individual Christian. In short, far into this second century, all the professed churches of Christ were, as they were from their origin to the end of the first century, exactly such as are now and have been, since long before the days of Roger Williams, called BAPTIST churches. Allowances should be made for the pseudo-baptist writer, Mosheim, who speaks of a church being "governed by its own laws." These pure churches never made "laws," but were governed by the few and simple commandments given to them in the New Testament, by their only lawgiver, Jesus Christ.

Toward the close of the second century, however, "the mystery of iniquity," which was working in the days of the Apostles (2 Thes. 2:7), manifested itself. Ungodly leaders made themselves "lords over God's heritage" (1 Pet. 5:3), and out of the churches of a whole province created one legislative body, which the Greeks called a *synod*, and the Latins a *council*. We do not say that all included in these wicked bodies were wicked people; no doubt there were many real Christians among them, just as there are, without question, among anti-scriptural organizations now calling themselves churches of Christ; and they probably wished themselves elsewhere. But what became of the true followers of Christ who were not thus enslaved? Those corrupt bodies made laws—laws men, compulsion, and concerning religion, tyranny, persecution of course followed—"the women," Christ's true people, "fled into the wilderness" (Rev. 12:6); and the earth helped the women" (Rev. 12:16), with its "deserts and mountains and dens and caves" (Heb. 11:38); and thus these faithful Christians and true Baptists lived, and witnessed often with their blood, in martyrdom, through many hundred years.

One heathen corruption, introduced in the latter part of this century, was the germ of Roman Catholic doctrine of purgatory. This heathen philosophy, Plato, of Athens; and now "the church" taught that only martyrs went straight to heaven, while the common herd were imprisoned at death, in some obscure region, and purified from their pollutions (Mosheim, p. 43). Another corruption, derived from Syria, and also from Egypt, seemed to pretend an improvement upon the doctrine of Christ, who gave the same rule of holiness to all. But now Christians were to be classified; those of lower dignity were not obliged to be as holy as some others, while a few had to be of exalted piety. Here we find the heathen origin of another "current reformation," the present "holiness" doctrine, which teaches, in contradiction of Paul (Rom. 7th ch.), that a Christian can live a sinless life; contradicting our Savior also, who teaches Christians to pray, every day to the last day of earthly life, "Forgive us our sins."

It should not be surprising that this age, fruitful of evil, should adopt other heresies, the most notable and deadly of which was infant baptism. Tertullian, of Carthage, in Africa, a celebrated Latin writer, is the first who is known to have mentioned this gross error, about the beginning of the third century, and he mentions it to condemn it (see Campbell on Baptism, p. 355). Even Africans, in that early age, knew that infant baptism was wrong. Thus it is proved that this heresy was of recent invention; and it grew out of another, equally irrational, that baptism produced regeneration or was the same thing! These venerable heresies are in the very foundation of the Roman Catholic church, and have descended to her children, "grandchildren," and imitators to the present generation. Infant baptism may be considered to have grown considerably by about A.

D. 230; while as early as A. D. 150, the Montanists, who were Baptists, arose, and afterwards spread themselves in Asia, Africa, and Europe (See Haynes' Bap. Denom., p. 41).

Our Washington Letter.

(From our Washington Correspondent.)

Owing to the illness of Justice Bradley, the arguments in the Behring Sea case, and in the case involving the constitutionality of the law excluding newspapers containing lottery advertisements from the mails, which were to have begun before the United States Supreme Court this week, have been postponed until October, the Chief Justice stating that the cases were so important that it was desirable to have them heard by a full bench. The briefs in the lottery case were filed. The counsel for the lottery maintains that the power vested in Congress to establish post offices and post roads is limited by the first constitutional amendment forbidding abridgement of speech or of the press, and that the anti-lottery act abridges this freedom of the press, and is unconstitutional, because it makes Congress, and not a jury, the judge of the criminality of the subject matter of the publication.

Assistant Attorney General Maury, in his brief on the Government side, argues that the right to establish a postal system, granted Congress by the constitution, gives Congress power to make and shape that service according to its own will, and even if Congress should absolutely exclude all newspapers from the mails, that would not constitute an abridgement of the liberty of the press; the power of Congress over the mails is similar to the police powers of the states, and it is only exercising this power when Congress cleanses the mails of the seductive, corrupting lottery advertisements that are more terrible in their effects than a pestilence. The attempt to raise the cry that this law abridges freedom of the press and puts the palladium of liberty in danger is analogous to the cry that laws making it criminal to carry concealed weapons are an infringement of the constitutional right of the people to bear arms. "The whole subject," says Mr. Maury, "is safe in the hands of the people, and they will be quick enough to take alarm at the first approach of danger, without listening to the slogan of this new sentinel of liberty, the Louisiana lottery company."

Ex-Judge William Strong, president of the American Tract Society, presided at the celebration of the Society's sixty-sixth anniversary Sunday evening Justice Brewer was one of the speakers. He said that perhaps no society had been subjected to more sneers, ridicule, scoffs, and irreverent jokes than this one, and yet he knew that these tracts had often been the means of changing human life and character, and that many a man could point to a simple little tract as the means by which he had been saved. The receipts of the society from all sources during the year just passed were \$305,000. During its existence it has issued 7,583 district publications, in this country, and 4,593 in foreign countries, and some of these have been printed in 153 languages and dialects. It publishes six periodicals, two of which are printed in German.

Last Sunday afternoon's Y. M. C. A. meeting was crowded to overflowing to hear Justice Brewer talk of the power of a mother's love, which he characterized as the strongest earthly influence for the formation of character. When he feelingly repeated the familiar lines,

"Backward, turn backward, oh, Time, in thy flight,
Make me a child again, just for to-night,"
he struck a responsive chord that brought tears to the eyes of many of his hearers, and made some of them resolve for the sake of mothers long since dead, to henceforth lead a life that would meet the approval of those mothers, were they again alive. May those resolutions be faithfully kept.

It Will Awaken Fresh Interest.

The Sunday-school that observes the exercises prepared for "Children's Day," the second Sunday in June (or any other that will suit better), will find new interest given to the school. It never fails where the proper pains are taken to prepare. The lessons upon missions will leave an impression for good upon some minds that will do the donors good, nor will they lessen from other objects.

The funds will aid in carrying on the Sunday school missionary work of the A. B. P. Society, which in the past has proven such a wonderful factor in the salvation of souls and in gathering together Baptist churches through such agencies. Let every Sunday school make a contribution on that day if it does not observe the program.

Any wishing programs will write to Dr. C. C. Biting, 142 Chestnut street, Philadelphia, Pa., stating that you wish them and give the number in your school. You will be supplied free of cost, except that it is understood you give the collection of the occasion to the Society.

Geo. E. BREWER.

Opelika, Ala.

If we could hear all finest sounds, we might, perhaps, gather not only the mood, but the character of a man, by listening to the music or the discord the river of his blood was making as through countless channels it irrigated lungs and brain.—George MacDonald.

A Dissertation on Telling the Truth.

For the ALABAMA BAPTIST.

The famous Dr. Wm. H. McGuffey, of the University of Virginia, used to teach his classes in ethics that telling the truth was easy and natural; and he would illustrate his comfortable theory thus: "A little child, when not in any fear of punishment, will almost always tell the truth. In order when he lies, one must invent; but to tell the truth requires no exercise of the inventive powers. It is easier to tell just what occurred before one's eyes, than to invent something which did not occur. Lying on the part of children usually proceeds from a fear of punishment, if they should tell the truth."

This theory impressed me as ingenious and plausible, but still it seems to be only another way of saying that people will tell the truth, except when they are tempted to lie. And this is neither a theory of the matter, nor a very profound view of the matter. Even the man who would lie with such volubility that you would think truth were a fool, had some motive for his lying—that is, he was under some temptation to depart from the truth.

Governor Hoffman, of New York, was once appealed to for the pardon of a notorious felon, who had been convicted of a heinous crime. The petition, with numerous signatures of lawyers and others, was based upon the plea that the criminal "was a person of imperfect education and low moral instincts." The governor promptly refused the pardon, and the court commuted the sentence.

Granted, then, in a certain sense, it is natural and easy to tell the truth, the question still arises: "Is not temptation to lie also natural?" As human nature now stands, with all its limitations and environments, few people who habitually think will answer this question in the negative. And in almost any field of effort in which human interests clash, we may see the most convincing evidence of the existence of very powerful temptations to pervert the truth.

Andrew Jackson was one of the most notable Americans of his day. He was by no means a secretive man. He was a matter of real interest to millions of people to know what manner of man Andrew Jackson was. James Parton, in preparing the best American biography ever read, endeavored to find out and to tell the public the truth about this distinguished American; and it is half sad and half ludicrous to hear him tell, in his preface, of the slough of despond through which he wearily waded in order to catch some glimpses of the truth. After collecting everything of any account that had ever been published on the subject, he says: "For many months I was immersed in this unique and bewildering collection, reading endless newspapers, pamphlets, books, without arriving at any conclusion what ever. If any one, at the end of a year or even, had asked what I had yet discovered respecting Gen. Jackson, I might have answered thus: Andrew Jackson, I am given to understand, was a patriot and a traitor. He was one of the greatest of generals, and wholly ignorant of the art of war. A writer, brilliant, elegant, eloquent, without being able to compose a correct sentence or spell words of four syllables. The first of statesmen, he never devised, he never framed a measure. He was the most candid of men, and was capable of the profoundest dissimulation. A most law-abiding citizen, he never hesitated to disobey his superior. A democratic autocrat. An urban savage. An atrocious saint."

Now we get an inkling of the character of the temptation which led Mr. Parton's "authorities" into the reckless lying which so bewildered the biographer. Mr. Parton's "collection" was largely composed of "campaign literature." We can scarcely wonder when the sprightly author says, "campaign literature is dreadful stuff, particularly when it is cold."

Abraham Lincoln is another character that we ought to be able to understand. A large proportion of Americans now living were his contemporaries. One might have hoped to get some tolerable idea of the man, when his two private secretaries announced a trash that dragged its slow length along through the *Century Magazine*, is weary of soul to at least one person, who habitually tempted and signally failed to resist it. John Hay ought to be ashamed of it.

Ward H. Lamson has given us a good book, but it closes with the first inauguration, and hence fails to reach the core of the matter.

Wm. H. Herndon, Mr. Lincoln's law partner, and personal friend for twenty years, ought to have been able to help us; but his book is written in a style in which it is impossible to tell the truth; and he seems to be utterly destitute of any knowledge of the very meaning of the word "character."

On one page he will praise and glorify his hero for his honesty and his high principles, and on another we find a detailed account of one of the meanest, coarsest, vilest tricks of which we ever heard; and this is coolly attributed to Abraham Lincoln! The details are too obscene to print here.

We find Herndon exhausting the powers of his English (in which he is not strong) in depicting the purity and delicacy of Lincoln's character; and then, a few pages later, we find

him printing, verbatim, a letter of Mr. Lincoln's, written to a lady, and about another lady; and it is such a letter as ought to make the author of "Gulliver's Travels" blush crimson.

The present writer was once associated with one of the most distinguished editors of Virginia, in the conduct of a daily paper. My associate was one of the most conscientious editors I ever knew. His conscience made him the terror of our printers. Now and then, when they had "locked up the form," and were ready to go to press, at the dead hour of midnight my associate would stalk into the press room, order the form to be unlocked, and then modify a statement in an editorial of his own, fearing that he had made it too strong in the original manuscript.

Readers found out that our paper was trustworthy. My friend once put in a little editorial to the following effect: "We are gratified to know that our patrons appreciate our efforts to tell them the truth." A sensational editor in another city commented upon this: "It requires an effort to tell the truth, then, does it?" My friend copied this comment, and rejoined: "Yes, it does, and if our neighbor doesn't believe it, let him try." J. C. HIDE.

A Trip to the South.

[Anything that Dr. Broadus writes gives great interest to readers. A letter giving an account of his late "Trip to the South," and making special mention of Evergreen, Anniston and other places and persons in Alabama, will be of unusual interest to many of our readers. We are indebted for it to the Baptist and Reflector.]

In Detroit last summer a lady said to one of my family, "You live in the South; I suppose you have oranges and bananas all round you." But in Kentucky and even in Tennessee, we still speak of going to the South. And I fancy that when the Nicaragua canal is opened and the great lines of steamers are running from Mobile and New Orleans, people on our Gulf Coast will in winter "go south" to Central America. It has long been customary for folks to go North in summer; and it is a good fashion that in late years has grown so fast, for Northern and Middle people go South in winter.

Every body that sneezes now is said to have the grippe. I resisted long, declaring that I didn't have it and wouldn't, but at length became convinced of the curious delirium which other people indicate is one of its consequences, and slowly reached the conclusion that it was best to go South.

We spent five days in New Orleans, where a long visit some years ago in January brought marked healings. But during these days of March the weather was bad everywhere throughout the South—we could go out very little. We had the pleasure of visiting some very hospitable and agreeable folk. The now celebrated lynching occurred while we were there, and it was plain Saturday morning when the papers that something of the sort would be done that day, but we were four miles away in the new upper part of the city, and learned the details only when all the world did, from the afternoon papers. Everybody I heard speak of the matter was fully convinced that some such lynching had become an absolute necessity. It is a matter of which I cannot judge better than persons at a distance; indeed, a kind of matter about which persons at a great distance sometimes fancy themselves the only good judges. It was certainly remarkable, and encouraging, that the crowd who did the lynching could be so completely convinced of the necessity of such a thing. Everybody will agree that lynching ought to be a rare thing, and the consequences of the New Orleans affair will probably tend to that result. Sapiens editors far away have in many cases condemned, while a few have at the outset or afterwards recognized that the thing was probably necessary in this case. The United States Government has gone through all the appropriate ceremonies; the Italian government has taken the occasion to get rid of an unacceptable minister, and to gain credit at home for a new administration, while probably glad enough that some of the hated Mafia are done for; and so the matter stands. The New Orleans people are sufficiently convinced, but not particularly encouraged to do the same. Even Dr. Cuyler, who calls himself a cheerful and hopeful pessimist, might be reasonably satisfied with the situation as thus interpreted; and some of us incline rather to an optimistic view of things when compelled to theorize at all.

At Evergreen, Ala., on the L. & N. road, half way from Montgomery to Mobile, I found the very place I was looking for. What a satisfaction it is, after some uncertainty and research, to feel that you have found just what you wanted. There are two theories of possible contentment, to have what you want and to want what you have. Only the latter is in general practicable, and how pleasant when it requires no effort. Evergreen is far enough south to be warm in winter and spring, and far enough from the coast to be dry. It is an elevated region of sand and pines and swift flowing streams. On days that were damp and chilly at Louisville, and real winter in the Northwest, we could stroll by the hour among the little springing flowers, and bask in the delicious sunshine. There are also two mineral springs close by, one that evidently helps digestion, and the other a good strong sulphur.

Three winters ago, an old gentleman from Chicago, in dreadfully poor health, found at Evergreen remarkable healing. He told the village mag-

nates that if they would build a good, large hotel, he would fill it with Chicago people. He has kept his promise, for the first night we could be received at all only by occupying a sitting-room improvised into a chamber. The Chicago folk were very pleasant, a good many of them none the worse for being Baptists, and we liked the hotel very much, including its moderate prices. If the service was somewhat deficient, it is a fault likely to be cured. We found some exceedingly agreeable Baptist families in the village, especially Colonel and Mrs. Farnham, and Dr. and Mrs. McCreary. The pastor is Rev. J. W. Stewart, who was at our Theological Seminary numerous other places in Alabama. The Baptists are very strong in Evergreen, and Mr. Stewart is doing decidedly well. Dr. B. F. Riley, President of Howard College, and a native of this region, has written a very interesting little book about the early settlement of this portion of the State, including many interesting incidents, and introducing some notable characters, among them a famous old Baptist minister named Travis, and his nephew, who commanded at the Alamo; and also the Hawthornes, the father who was a minister, and the two sons, Gen. A. P. and Dr. J. B. My colleague, Dr. Sanpey, came also from this country, and, in fact, my fortunate discovery of the place had no more mysterious origin than some inquiries of him.

Let us hope that the fashionable disease of the next few winters will, for variety, be something else than grippe; but I for one shall need no impulsion to try Evergreen again. The journey is very quick and pleasant. You leave Louisville at 2:45 p. m., Nashville after supper, and reach Evergreen at nine o'clock the next morning. The Hotel Whitcomb is just near enough to the depot, and I trust the Chicago patriarch of that ilk will survive many winters to give cheerful greetings to all comers. We caught a glimpse of the magic city of Birmingham, but all the work of Southern Baptists will be going there next month, and see for themselves the curious and wonderful place. We spent two days at one of the other marvelous towns of North Alabama, namely, Anniston, halfway from Birmingham to Atlanta. The locality is surpassingly beautiful. The unique and singularly pleasant Anniston Inn stands on a little elevation; and the view from its broad verandas commands on every side a delightful landscape. Where fifteen years ago were two plantations are now fifteen towns and people, including many elegant homes and noble public buildings. Among these is the new Anniston church, about which all the Baptist papers have been telling. It is not only admirable in its appearance, without and within, and consummate in all appointments, but the fine Gothic audience room is actually an easy place to speak and hear in. The architect who achieved this is worth hunting up. Ill-natured people do say that an architect himself never knows in advance whether a chimney will smoke, or whether a room will be altogether true; but this cannot be altogether true, and one keenly wishes that building committees would more generally seek after the result here so admirably presented. It is said that two other handsome churches in Anniston have been built by a single family, as in this case; and it is certainly a very admirable kind of memorial of the departed, or gift from favored persons who still live. Dr. George B. Eager, the fortunate pastor who had only to receive the keys of this Parker Memorial church, is widely known, and as widely loved. Rev. W. H. Smith, who has just become pastor of the other Baptist church in the city, is a recent graduate of our Seminary, and was Dr. Eager at an earlier period, and I am confident they will work together with high mutual regard and great usefulness.

The Sunday Opening and the Poor Man.

Mr. Corliss, of Corliss engine fame, when the question was up as to the Sunday opening of the Philadelphia exposition refused to allow his great engine to make a revolution on Sunday. When he was told that the Sunday opening was for the benefit of the poor man, he replied, "Not a bit of it! Just as sure as you break over the line of the Sabbath, you have condemned the poor man to seven days of work instead of six, as witness every employment whereby tacit understanding work is carried on seven days in the week."

Mark you, that is the deliberate opinion, not of a preacher, but of a wide awake, observant working man. History confirms this view of the case. The blotting out of the Sabbath during the French Revolution left the working man not a whit better off, but rather the worse. Now the question comes up afresh in connection with the proposed Sunday opening of the World's Columbian Exposition at Chicago '93. Of all people working men, and those who have the interest of working men at heart, should be the foremost and firmest to resist such efforts. They should resist them, if for nothing else, in the interest of the 50,000 workmen who as employees of the concern will be robbed of their right to one day's rest in seven. They should resist them because patriotism prompts it, because the proposed opening will break with all national precedent and violate both state and national laws. They should resist them on purely social and economic, to say nothing of moral and religious, grounds. The conviction is growing

in the minds of all thoughtful men, that the observance of Sunday as a day of rest is of vital importance to us as a nation on grounds of health, social well, and secular advantage, apart from all considerations of party, sect, or creed. The effort, therefore, to bring a healthy and hearty public sentiment to bear upon the national commission of the World's Exposition to prevent the Sunday opening which is urged by interested capitalists and money makers, should be fostered and aided by every patriotic citizen, every working man and every friend and helper of workmen all over the land. Every Alabamian who can do so ought to sign a petition or write a letter to one or the other of our honorable commissioners, Frederick G. Bromberg, of Mobile, or Oscar R. Hundley, of Huntsville, to urge them to use their influence in the National Commission to prevent the opening of the great exposition on Sundays. The press no less than the pulpit, owes it to the people to lift its voice against this cunning scheme of the money-mongers, this proposed injustice to the workmen.—Anniston Herald.

Temperance Organization.

Recently brother Brown wrote something on this subject. I wish to say, we can make no progress in the prohibition movement till we have an organization. We need neither a secret society nor a political party, but an organization where all the friends of temperance can unite for effective work. We had a "Temperance Alliance" once, but ambitious men took possession of it, and run it into the prohibition party. The next organization must be made up of men and women who have no axe to grind—whose only object is to work for temperance reform. With all the daily papers and most of the weeklies, all the politicians and most of the lawyers, on the side of the saloon, and the saloons backed by the immense wealth of brewers and distillers' associations it is amazing that we have accomplished so much without organization. It can be explained in only one way—we are in the right, and God is on our side.

But common sense and religion make it our duty to organize at once for future work. Let the cowards and office seekers stay at home. Let sickly sentimentalists, who are ready to apologize for whisky drinkers and liquor sellers, understand that this is not their metier. Anybody who is not ready to strike square out from the shoulder, hitting the monster wherever he appears, is not wanted. If one hundred determined men and women will dedicate themselves to the work of redeeming Alabama from the curse of liquor they will succeed. It will cost time and money, but it must be done.

"When the crops are laid by" let's have the meeting. What do the friends say?

Keep it before the people, brother editor. W. B. CRUMPTON.

A Good Word for President Harrison.

His early and happy marriage has given him the most elevated ideas concerning domestic purity. This was clearly illustrated last winter. Two Western Senators recommended to the President a certain man for the post of United States Judge upon a Western Circuit. The President was disposed to make the appointment, as he has always regarded the endorsement and advice of Senators were possible. In this particular case he learned that the candidate for this office had deserted and divorced his wife on account of his passion for another woman. The latter had lived with him as his mistress until the divorce proceedings could permit the legalizing of the irregular union. The President called these facts to the attention of the Senators. They admitted their correctness, but said in extenuation that it was a mistake in the man's life, but the community had accepted the man and had forgiven him for his conduct. The President the moment the facts were conceded absolutely refused to appoint the man. He said that the post was one for life, and that the man did not possess the character to entitle him to a life post of honor on the bench. He would not enter into the question of his repentance or of the present correctness of his life. For such posts there were men to be found without stain upon their character. This was practically accepted by the senators as an open denial. It was during the period when the election bill was pending, and the President was anxious to have every Republican vote.

He could have closed his eyes, accepted the Senators' recommendation, shielded himself behind their responsibility, and have made two votes for the election bill. But where a question of principle like this is involved the President never hesitates. It can be said of his administration that no man of known unclean life can secure an appointment at the hands of the President. He has made an issue with the two Senators upon the Western judgeship affair. It is not yet settled. It will come up at the next session of the Senate.—T. P. Crawford, in the Independent.

The Russian Empire, with a population nearly double that of the United States, contains but four cities having more than 200,000 inhabitants: St. Petersburg, Moscow, Warsaw and Odessa. There were at the last census but thirty-six cities having a population of more than 50,000. All the cities of the Empire together contain barely more than one-eighth of the total population.

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Mrs. I. C. BROWN, Cor. Sec., East Lake, Ala.

MAY—PRAYER CARD.

Colored People.—"The fear of the Lord is the beginning of wisdom." Missionaries, 50 (45 colored and 5 white, the latter employed as theological instructors).

Study Topics.—What have we done, and what failed to do, for the elevation of the colored people? The Gospel, the solution of the race problem. Individual work required as well as organized effort. Hindrances to the advance of the colored people. Need for an educated ministry.

THE RELIGIOUS INSTRUCTION OF THE NEGROES OF THE SOUTH.

Much has been said and written of the ignorance, superstition and degradation of the negroes of the South, where, as a class, they were until recently held in bondage. Much that has been said is true, but there is another view that is worthy of consideration and which, in justice to the negro and his late master should not be overlooked, namely—

WHAT HAS BEEN DONE FOR THEIR EDUCATION?

The average negro of to day is a very different being from his savage ancestor, who first put foot upon American soil 268 years ago, a barbarian from the coast of Guinea, with no knowledge of God, and no desire above the gratification of the lowest instincts of his nature. In the inscrutable providence of God, these people came to us in a state of absolute heathenism. Christian men were early impressed with the wants of the negroes and the personal responsibilities of those who either held them in bondage or had access to them, and not without good results. As domestics they were regarded by pious masters as members of the household. They were brought under the influence of the Gospel. Many were converted and received into the churches. They enjoyed the rest and privileges of the Lord's day in the houses of worship. They and their masters were members of the same churches. Pastors in many parts of the country had set times for religious services for the negroes, on the Sabbath and on other occasions; Sunday schools were held, and they were instructed in the truths of the Bible, often by the members of the master's family. The wonderful success of this religious training among the colored people of the South is clearly demonstrated by the existence after the war of hundreds of thousands of colored Baptists, in those states where emancipation occurred, not to mention the names and church members of other denominations. I might multiply evidences going to show that Southern Christians were not indifferent to the spiritual welfare of a dependent people, but the limits of this paper forbid more than a glance at what was attempted.

DR WM. E. MCINTOSH.

The new ladies' aid society of Roanoke sends \$1.50 for Cuban girl. Mrs. A. A. Dean, of Ashland, accepts the vice presidency of Carey association, Mrs. Riddle resigning on account of ill health.

Ladies of the First church, of Montgomery, sends receipt for \$70 contributed to education of Cuban girl.

New sunbeam society at Ozark.

Parker Memorial sunbeams report \$20 46 first month's work. Good.

Collinsville Sunday school children make contributions every Lord's day for Cuba and Mexico. This is a good example as to Scriptural giving.

New societies: Whitesboro church, Coosa River association; Springfield church, Union association.

The Everlasting Arms.

One of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms. It is not often preached from; perhaps because it is felt to be so much richer and more touching than anything we can say about it. But what a vivid idea it gives of the divine support; the first idea of infancy is resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father the arms are felt but not seen. The invisible secret support comes to the soul in its hours of weakness and trouble, for God knoweth our feebleness, he remembereth that we are but dust. We often sink very low under the weight of sorrows. Sudden disappointments may carry us in an hour from the heights down to the very depths. Props that we often lean on are stricken away. What God means by it very often is just to bring us down to the everlasting arms. We did not feel the need of them before. Brethren and sisters, we often make flesh our arms and rely on human comfort and support, instead of relying on Jesus and his promises.

May the Lord help us all to awake and put on the garment of righteousness and go on in the work of the Lord. Mrs. N. S. NAPIER. —EX.

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