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"Judaism and Christianity."

This is the title of a book by Prof. C. H. Toy, of Harvard. It is published by Little, Brown & Co., Boston, 1890, and contains four hundred and fifty-six pages. Dr. Toy calls it "a sketch of the progress of thought from Old Testament to New Testament," and says it was meant to give "a general historical survey of the period reaching from the distinct legal organization of the Jewish people, to the close of the New Testament Canon."

In the limits of a newspaper article, it is, of course, impossible to give anything like an elaborate review of such a work; but, after a careful study of its pages, and a good deal of reflection upon the general scope of the discussion, we believe that it is not impracticable to give, in brief space, a fair idea of the general character and the special tone of this remarkable book.

The reading of this book somewhat vividly recalls two snatches of verse from different sources. The first is from an "old play," quoted by Sir Walter Scott, in the "Monastery," and runs thus:

"Now, on my faith, this gear is all entangled,
Like to the yarn clew of the drowsy knitter,
Dragged by the frolic kitten through the caldron,
While the good dame sits nodding over the fire!
Masters, attend! 'twill crave some skill to clear it."

The second is from a little sketch written by Dr. Bishop Dudley, of Kentucky, after Toy had left Louisville, and had taken his chair at the Harvard. We are obliged to quote from memory—

"And Toy, the preacher, teacher, scholar, sage,
Who knows all learning, whatsoever its age,
Who dreams in Arabic and smokes in Greek
And reads the Zendavesta once a week;
His learning got too heavy for his station,
He fell to Boston just by gravitation."

This is the third book which we have read from Dr. Toy since he went to Harvard. First, we had a "History of the Religion of Israel," in which the miracles were ignored, and everything was explained (?) on perfectly natural principles. In this book he held that it was not probable that David wrote any of the Psalms.

The second venture was "Quotations from the New Testament," in which the learned author has no hesitation in taking issue with Jesus Christ on a question of exegesis! And why not? Jesus is not supposed to have been acquainted with the Coptic system of astronomy, and why should we expect him to have any knowledge of the science of Biblical criticism, which is much more modern than the received astronomical science? Still, an old thinker once asked, with some point, if he who formed the eye might not be trusted to see; and we feel too that the ear to hear; and we feel too that the modern science has at all blunted the sharpness of that point. And yet Jesus may quote a Psalm, and say that David wrote it or said it; and if Biblical criticism pronounces that the Psalm is "Exilic," or "Post-exilic," then Jesus is ruled out of date, and the biblical critics carry the day.

"Judaism and Christianity" is one of the most rigorous and vigorous applications of the principles of evolution that we have ever seen made to any moral or spiritual problem. It is not quite so bold as M. Taine, who, in his "English Literature," accounts for pretty nearly all the greatest masterpieces by referring them to climate, food, soil, situation, circumstances, in short, "environment." "Hamlet," "Macbeth," even "Midsummer Night's Dream"—grew out of the insular situation of England, and the beef-eating and beer-drinking habits of the people! Dr. Toy is not so radical as this. He admits that there are some facts, in the religious life of Prophets and Seers, which we can no more explain than we can explain the genius of Plato and Shakespeare. But Taine is the only writer of our acquaintance who is bolder than Dr. Toy in applying evolution to intellectual and moral problems. It seems hardly extravagant to say that if Charles Darwin had been drowned in his voyage on the Beagle, instead of living to write his "Origin of Species," then Dr. Toy would never have written "Judaism and Christianity."

The first sentence of the "Introduction" is a very striking summing up of the scope and tone of the whole learned work: "The rise of Christianity out of Judaism is a fact which, though of enormous significance, is yet in conformity with a well defined law of human progress." And on the same page: "Religion must be treated as a product of human thought."

And as human thought is developed only in and through society, religion (like language and ethics) may be regarded as a branch of a sociology, subject to all the laws that control general human progress."

Dr. Toy holds that there is no reason to believe that Jesus ever thought of himself as a sacrifice for sin; but as our author is utterly dependent upon the New Testament, and almost entirely upon the four evangelists for his knowledge of Christ's views, it is very remarkable that he can cling to such an opinion in the face of the following passages: Matthew 26:28, "This is my blood of the New Testament, which is shed for many for the remission of sin;" Luke 22:19, 20, "My body which is given for you," "My blood which is shed for you;" John 6:51, "The bread that I will give for my flesh, which I will give for the life of the world;" John 10:15, "I lay down my life for the sheep."

Dr. Toy doubts whether Jesus professed to work miracles; and that in

spite of so many passages that we can not spare space to quote them, but must only give the references: Matt. 8:3, 7, 13; 9:6; 11:5, 21, 23; 15:28; 16:9, 10; Luke 13:12; 18:43; John 11:11.

If the evangelists do not prove that Christ professed to work miracles, then they do not prove that he lived and preached.

Of Jesus, our author says that the portrait, of him in the Synoptics (that is, the first three Evangelists) shows that he lived and acted as other men; "that nothing was further from his mind than the desire to be looked on as a superhuman being." It is not ticeable and suspicious that the critic here quietly and arbitrarily rules out John's Gospel, though he now and then quotes it, when it suits his purpose. We have never seen the least reason for holding John's narrative in less esteem than the others, as historical authority as to the sayings and doings of Jesus. So, in considering the evidence on this very important point, we shall include that of the fourth gospel, though it is not necessary to our argument.

Matthew 9:2, tells us that Christ forgave sins, and vindicated his right to do it. Matthew 10:8, shows that he gave men power to heal the sick, cleanse the lepers, raise the dead, and cast out devils.

In Matthew 11:27, Jesus says, "All things are delivered unto me of my Father," * * * neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." In Matthew 12:7, he claims to be "Lord even of the Sabbath day," and in verse 28, he claims to cast out devils by the Spirit of God. In 13:41, he claims to be final judge of the world; in 24:43, he states that David had called him "Lord;" in 24:30, 31, he asserts his claim to be the final judge, as also in 25:31, 36; in 26:64, he tells the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." In Mark 8:38, he is to come "in the glory of his Father with the holy angels." In Luke 23:43, he professes to have the power of bestowing paradise—that is heaven—upon the penitent robber. We add references from John, without quoting the language: 3:18; 5:21, 23; 6:38, 50; 8:58; 9:38; 10:30; 11:25; 14:15; 17:2, 24; 20:28. If Jesus did not claim to be, and was not, a superhuman being, the Jews were perfectly right in pronouncing him a blasphemer.

Dr. Toy is slow to believe that Paul professed to work physical miracles; but in Acts 13:11, we find Paul saying to Elymas the sorcerer, "The hand of the Lord is upon thee, and thou shalt be blind," and the blindness at once comes upon the charlatan. In Acts 14:10, he orders a cripple who never had walked to stand upright on his feet, and the cripple is at once cured. In Romans 15:19, the apostle speaks of the "mighty signs and wonders," which had attended his preaching: "from Jerusalem and round about in to Illyricum;" and in 2 Cor. 12:12, he says, "Truly the signs of an apostle were wrought among you in all power, in signs, and wonders, and mighty deeds." We have not transcribed, nor even referred to, anything like all the passages which might be fairly cited in refutation of any one of Dr. Toy's views with which we have taken issue; but what we have given are abundantly sufficient.

Readers who are not familiar with Wellhausen, Baur, and the "advanced" school of critics generally, or, at least, with the general principles and practices of modern biblical criticism, will wonder how upon earth such results as Dr. Toy's can be extracted from the document before him, i. e. from the writings which we commonly call canonical. The answer is a sad one; but, so far as we can judge, it is as true as it is sad. By reconstructing the documents themselves, abridging here, expanding there, and discrediting you der. If a whole book, or treatise, like John's Gospel, is saturated with the divinity of Christ, then it is a "production of a later time," written by some unknown Gnostic of the second century, and posing as an eye-witness. If another work, like the Acts of the Apostles, is full of miraculous works of Christ's followers, and of assumptions of Christ's heavenly origin and destiny, it is ruled out as "a later growth," and discredited as unhistorical and "tendential."

We hoped that Dr. Toy would not go so far as Baur in his destructive criticism; but it is easy to see that, in the production of this very able and learned book, he has been more or less influenced by Baur's principles.

From a purely literary point of view, Dr. Toy has here done some of his best work. The style is not so clear as that of his "History of the Religion of Israel," which is really a model of didactic style; nor is it so accurate as that of his "Quotations from the New Testament;" but then the author had here a heavier piece of work on his hands than he had undertaken before. The materials were not so well defined as those with which he had to deal in his "Quotations," and the scope was very much broader than that of the former works. So we find now and then that his statements are looser, and his styles less clear-cut than we are accustomed to see from his polished pen.

We can pay Dr. Toy the compliment of saying that very few Americans could have produced such a book as this, and we cannot resist the temptation to say that we are heartily glad of it.—*Religious Herald.*

A Pennsylvania farmer has a hen which habitually lays unusually large eggs. Inside of these eggs is another good sized egg, perfectly formed. Both the inside and outside eggs, have a yolk and white apart.

For the ALABAMA BAPTIST.

Danger Threatening the Churches.

I have read an article published in the *Central Baptist*, by Dr. Breaker, and it furnishes abundant proof of what education can do; for my friend and brother has given his church and my church an awful chastisement for doing and not doing. But facts are stubborn things, and I hope my brother, after having shown what education can do, will keep calm and retrospect his experience; and I hope by writing this article to help him, not to sympathize at the treatment that has been given the young people.

I will state that I have been a Baptist for fifty years and have watched the young people's movement, and know the Baptist church has yielded too much to their wishes for the good of the church and the salvation of their precious souls. I am not astonished that the cautious Christian fears and trembles at the young people's movement, for such must have seen how blinded the young are, who, seeking the pleasures of this life, forget to lay up treasures in heaven. I pray God to aid me to hint at the cause, as I suspect, of this looseness of church government; and in doing so I shall deal in some facts, hoping to hurt no one's feelings, desiring to say something that may result in stopping worldliness in the churches, so that the sinner can see there is a difference in the conversation and conduct of the sinner and the Christian, which they fail, generally, to see now.

Dr. Ryland's remark to the young man, "Sit down," would amount to but little now, for the young have got to think, old people know but little, and they are wiser than they, and propose to enjoy the pleasures of this world, forgetting they cannot "serve God and mammon."

My brother states that the time has been when but few young people belonged to the church, and had no showing. I fear it was better then for the church and the young than it is now; for then but few joined the church but had been converted, and lived after joining as to show that they had been "born again," and quit saying and doing things they had once done and turned to seeking to love and honor Him who died to save them. Can this be said of those who now join the church? Do they cease to drink, play cards, gamble, attend the theatre, and more than almost anything, except drinking, go to the dance? No, no. I imagine God vails his face to avoid seeing the conduct of some who have been "buried with Christ in baptism," and soon forsake to do him honor, disgracing themselves by their actions. If such were present with me, and hear me read the last few lines, I would hear them say quickly, "Judge not." My desire, in part, in writing this communication is to let such know there is one other passage in the Bible, viz: "Judge the tree by its fruit."

It is not a pleasant undertaking on my part, to make some statements I have and may make, but, though not a preacher, I feel it my duty and know it to be a pleasure to admonish the young and old "to watch," for God will hold all accountable for the talents he has given them, and he knows I wish all to be saved and, pay no more, he will hold us accountable for what we do for him.

To avoid wearying you, I suggest: The great trouble in getting truly converted members into the church is, the desire for a large membership, expecting as members increase the church will be able to pay big salaries, build fine houses and make great displays. I fear this feeling has damaged the spirituality of the churches, and I know the conduct of church members is not what it should be, and is not what it once was. You ask me why? I reply, that in years gone by you could not see members of the church, at such places as you see them now, viz: theatres, card parties, saloons and the ball room. Are these "fruits" or evidences of conversion? Were I a pastor I would not serve a church that allowed such conduct.

Can it be hinted at, dear reader, that "money is the root of all evil," that it has worked itself into the hearts of the ministry, causing them to cease watching carefully for the safety of immortal souls? God forbid that any minister should, like Esau, sell his birthright for a mess of meat. Church members forget to sow to the Spirit, that they may gain a home in heaven. My brother has opened my eyes to facts I had not thought of, viz: About something the church does not find in the Bible as to clerics, etc. Had the brother mentioned collecting money on the Sabbath and having entertainments in the house of worship, and other things, to make money, he would have made a good suggestion; but perhaps the young might have finished.

Remembering when, in the brother's city, sitting in the church on the Sabbath day, hearing music made by a baseball band, and after services I was told that the ball company was passing out of the city to play a baseball game, and a good large sum of money would change hands, I readily concluded that this was one of the young people's movements, and if Bro. Breaker is a friend to the young people's movement, I cannot believe that he approved of this demonstration. My brother must not let I doubt his Christianity, for I do not; but know all pastors and generals are not equally successful in managing their forces, and have often felt how unfitness some ministers are to win souls to Christ, either by reading their sermons or by some display of egotism. But I never knew of but one pastor that confessed his unfitness,

and that one admits it in a letter to the *Alabama Baptist*; and I must say if he feels his unfitness with his education, youthful Christianity and a long life fitted to lead souls to Christ, what man can feel that he is fitted and called of God to win souls to God? No, if Bro. E. B. Teague is not fit to preach, where is the man that is? For a godly conversation and conduct often does more good than all else to win a sinner to his Savior; and so Bro. Teague has often been thought of by me, and also his God-loving father.

In conclusion, let me say, we need and must have discipline, such as will keep the members of the church from theatres, ball rooms, card playing and the saloons. But I fear there are churches that cannot pass such rules. The young have the majority and, consequently, can govern.

What I have written is for the good of sinners, and, though not a minister, I feel that God, for Christ's sake, has pardoned my sins and I feel it a duty and pleasure to love and serve Him. May these lines be read and cause some one to reflect and find Jesus, and at last have a home with him in heaven. R. A. M., Sr.

The Needs of Our Sabbath Schools.

[A paper read by Bro. J. R. Mc-Lendon, of Natel, Ala., before the Sabbath school Convention at Ramer, Ala., May 30, 31, 1891.]

Our only object in life should be to accomplish good—to provoke each other to correct thinking and be orthodox in all our actions.

Two weeks ago the superintendent of Ramer Baptist Sunday school asked the question, "Is it possible for a person to be justified by good works?" The answer came quick and prompt, "No, not at all."

Then came another question, "Can a person be justified partly by faith and partly by works?" The answer to this came as prompt as to the first, "By no means."

I've no doubt but that these answers were Scriptural, but why is it when we look upon the people following the bent of their minds, that one half are trying to save themselves by good works, and a large per cent of the other half are trying to save themselves partly by good works and partly by faith? It is manifest that if neither one of the plans as before stated is correct, then we, as teachers, have been misleading our pupils and we must stand convicted in the sight of God as false teachers; we cannot avoid the fact that we have wrested the Scriptures in saying they teach what they do not. We should remember the fearful doom in store for those who add to or take away from the true meaning of God's word.

It is also very clear that if the foregoing statements are in accord with correct Bible teachings, only a few—very few—are depending upon the Scriptural plan for salvation, namely, faith in Christ. Without faith it is impossible to please God. "By grace ye are saved," says the Scriptures, not of works lest any man should boast."

I've made these prefatory remarks partly to gain your attention, but I design for the most part to cause you to think—to search—the Book of Truth and learn to believe and practice Bible truths, not the opinions of men. What ever is taught in the Bible we must believe and teach to those committed to our care. We have no election in the matter; duty compels us to this course in order to be faithful witnesses of God. It is the will of God that we are required to carry out—not our fallible wills or preconceived opinions. We must be saved in God's way, or lost in our way, by refusing to believe and practice the teachings of the Scriptures.

I desire to see everybody become Bible students as the weary road to the grave is trodden, and I would here remind you that after death there are but two places for the spirits of the dead. One is a place of everlasting happiness, prepared for the righteous; the other, a place of everlasting misery, prepared for the wicked. I hope you will pardon me, but I cannot refrain from asking each one in the house to-day, Where will your spirit be after the body is laid in the silent grave? To undertake to draw a comparison between a home of eternal, unalloyed happiness and one of eternal misery and woe is beyond my comprehension, therefore I will not be foolish enough to undertake it.

A Sabbath school ought to be a place where correct Bible truths are taught, but when it is found that one half of the people are depending upon good works to save them, and a large part of the other half are holding in part to works and faith to save them, we find the Sabbath schools have failed to impart the whole truth. Literary schools are sure to be a failure where the teachers are incompetent, and I cannot see why the same rule may not apply to our Sabbath schools. It would not be just to cast all the blame upon our pastors for these erroneous views, for many of them fail to preach as well as they could because we fail to support them; therefore I see nowhere to lay the blame but where it justly belongs—upon the shoulders of the membership of our churches.

We are ignorant because we do not study the Bible—most of us are indifferent and careless about attending the Sabbath school. The children, seeing the little interest manifested by the parents, soon grow lukewarm, and in a few months they learn to give better reasons for not attending school than their thoughtless fathers and mothers can give.

I am afraid to say much about the faults of others, lest in so doing I condemn myself. I now propose to ask a few questions for our consideration, when we return to our respective

places of worship and Sunday-school work.

How many of us, if called upon, could tell a penitent soul the way to heaven? Suppose, when you go home, some young man should come to you privately and say, "I want to be a Christian; I know I am a condemned sinner and will be lost, if I die in my condition;" what would we as Sabbath school teachers tell him? Would we tell him to "quit his meanness and join the church"? Ah! I fear many of us would have no better answer to give. To answer as above would be to mislead our youthful friend and perhaps be the cause of leading him into an error which might cause the loss of his soul.

How many of us could tell why we are Baptists? Why are we not members of some other organization claiming to be Christians? If the different organizations now in existence are equals—all teaching the same doctrine—why not obliterate name, turn our church houses into one good house (one good house will seat all our congregations)? Is it not a fact that a Baptist church is different from all other organizations?

If, then, this be so, as we teachers and members of our churches ought to be able to teach this difference to our children, for I tell you there be many now in our schools and churches who do not know there is a difference. How many of us could tell why we, as a denomination, hold views in regard to the Lord's Supper that distinguish us from all others claiming to be Christians?

I believe the few questions I have propounded for our careful consideration to be vital questions, the life of our churches depends upon them. We should be able to explain them to our classes in Sabbath school—able to expound them to our neighbors. We cannot afford to teach less than we find in the Bible—we dare not teach more than we find in the Book of books.

Claiming as we do to be the proper exponents of Bible truths, and having Christ, our Elder Brother, as leader, we must not fail to show the world the true mode of worshipping and honoring our God, learning, as we have through these values of sorrow and trouble, to endure hardships as good soldiers and obeying our Captain's orders to the letter and spirit.

"The life that is hid with Christ in God is truly a charming life. No assassin's weapon can reach it in its hiding place."—*Dr. Wm. Arnold.*

The mission of Baptist churches is to evangelize the world, not to Christenize; hence the necessity of converting one individual at a time in a covenant capacity called a church, in order to teach the world the true and only way of salvation—i. e., faith in Christ. Correct living is a very nice thing, and commendable in all men, but correct living, as the world understands it, without faith in Christ as a Savior, will NEVER SAVE A SOUL.

Just one more thought, if you please. The children of to-day will be the men and women of to-morrow. Can we afford to let them grow up in ignorance of our principles and leave them totally unprepared to contend against the errors in the theology of the world? I hope your better judgment will say you Nay!

"A Notable Book."

Some time ago a work appeared from the presses of Anson D. T. Randolph and Company, New York, bearing the title, "The Great Discourse." My attention was directed to it by an editorial review which appeared in the *Standard*, Chicago, where the work was denominated, "A notable book." I at once sent for it and find it to be in many respects "notable."

It is from the pen of a scholarly layman, who withholds his name, notwithstanding he has issued "a notable book." After an extensive "apologia" in which the author assigns the reasons which led him to the production of such a work, he proceeds to make a topical arrangement and analysis of all the words of Christ recorded in the New Testament separated from the context. He assigns as his reason for the careful arrangement of this matter that it was by this course, by the study of Christ's own words, that he was able to be rescued from the meshes of doubt in which he found himself. In his efforts to reason himself out of his difficulties he found that he was only multiplying them. And hence he addressed himself to the study of Christ's character, mission and work, as these found expression in his sayings. "It appeared very certain to my mind that the nature of spiritual truth was such that it could be apprehended only through spiritual faculties; that its proof must be intrinsic and could never, by the nature of things, be extrinsic; and that every effort to reason toward it through physical approaches must result only in negative; that to attempt to prove or to disprove the truth of spiritual by the logic of material phenomena was an infinitely greater paradox than to measure a mother's ecstasy by algebraic terms, or to analyze grief by the chemistry of a tear."

After casting all else aside, he took his Bible and approached Christ through the medium of his words and concludes that "the way to truth and life is not through the church, but through him—I am the door." Further he says, "The soul reaches its Redeemer on its knees—not walking in the arrogance of questioning doubt."

The work is a most valuable one and is evidently written by a painstaking scholar. I trust it will have a wide circulation. B. F. RILEY.

New Yorkers every year spend \$4,200,000 for umbrellas.

"The Good Old Methodist Hymn."

"The World," of New York, of April 15th contains an item dated "Cambridge, Mass., April 10th," in which the writer speaks of a difference of sentiment in a certain Methodist congregation of that city (Cambridge) on the doctrine of sanctification, a decided majority believing that there is no such thing as an absolutely clean heart, and a minority declaring that their hearts are wholly clean. "At a revival meeting three months ago," these members of the minority "had religious scruples about singing the good old Methodist hymn,

"Prone to wander, Lord I feel it,
Prone to leave Thee God I love."

so this writer informs the public.

Our only object in referring to this matter, is to offer a word concerning that "good old Methodist hymn," which our readers will recognize by the above couplet, as being the world-renowned *Baptist* hymn, beginning "Come thou fount of every blessing," which was written by Robert Robinson, a Baptist, in the year 1757; and it has been sung all over the world ever since, by Christians who experienced the grace of God in their hearts, and who have believed that by the grace of God, and by nothing of their own, they are what they are. We are glad that Methodists sing this good old Baptist hymn, and Presbyterians too, and all others who like the good old Gospel sentiment it teaches. We sincerely wish, further, that every sinner in the world could learn to sing this good Gospel song "with the spirit and with the understanding also."

The name of Robert Robinson is one of the most eminent in Baptist history. He was born at Swaffham, Norfolk, England, October 8th, 1735. At the death of his father, he had to leave school, and go to work, but he managed to keep up his studies in the classics, and in French. He heard Whitefield preach, from Matt. 3:7, and describe the character of the Sadducees, and then of the Pharisees. He was shaken somewhat, and when the preacher burst into tears, lifted his hands and exclaimed, "Oh, my hearers, the wrath to come, the wrath to come!" these words sank like lead into Robinson's heart; he wept, and when the sermon was ended retired alone. It was about three years afterwards, December 10th, 1755, when, to use his own words, "He found full and free forgiveness through the precious blood of Jesus Christ." He afterwards became an eminent Baptist minister.

There are many other "good old Methodist hymns" which were written by Baptists, and which have led "the sacramental host" in song for generations. "Awake, my soul, in joyful lays," was written in 1787, by Samuel Medley, a Baptist, and one of the most influential ministers in Liverpool, England. "Best be the tie that binds," was written in 1782, by John Fawcett, an English Baptist minister, under circumstances of peculiar and tender interest.

"Come, humble sinner, in whose breast, a hymn familiar over 'the wide, wide world,' was written by Edmund Jones, a Baptist; and we do not think it has been improved by tinkering, so as to make it read, "weary" sinner, or "trembling" sinner. The glorious old *foundation* hymn, "How firm a foundation, ye saints of the Lord," was written by George Keith, a Baptist minister, and the first president of the "Minnesota Baptist State Convention."

For many facts about cited, see *Catholic* Baptist Encyclopedia. Had we room, we might give a long list of popular and widely used hymns which were written by Baptists. Whenever our readers shall happen to meet with a book agent selling a book called "Baptist hymn writers and their hymns," by H. S. Burrage, D. D., a Baptist minister of Portland, Maine, it would be worth their while to buy a copy, and enjoy a rich fund of information on many a good old "Methodist" hymn, and who the Baptists were that wrote them.—*M. L. in Baptist Expositor.*

Our Washington Letter.

(From our Washington Correspondent.)

"What is the latest teaching of science as to alcohol being a food or a substitute for food in health, in richness?" was the question which Dr. Nathan N. Davis, of Chicago, who has been called "the apostle of medical temperance," answered to the editor of a very large audience Sunday morning in one of our churches. The doctor first spoke of the large sum of money absolutely wasted every year in the purchase of intoxicating drinks, which side of the question he had been fully discussed by the political economist, while its deleterious moral effect upon society at large was continually being shown by the wide awake clergymen. "But," said the speaker, "the great barrier in the way of the abandonment of the use of alcoholic stimulants is found in the erroneous education of the people as to the effects of alcohol upon the system in sickness and in health."

He then proceeded to show from a series of careful, direct, scientific experiments which had been conducted by the most eminent medical authorities in this country and Europe, the exact detriment that alcohol, no matter how taken, is to the human system, making it liable to such dreaded afflictions, as paralysis, apoplexy, structural diseases of the kidney and liver and Bright's disease, which every year kill thousands of the moderate drinkers, not to mention the habitual drunkards.

He then took up statistics prepared

by life insurance companies and others and demonstrated that the man who habitually interfered with the intricate processes of nutrition of his system by drinking any alcoholic preparation was more liable to attacks of sickness of all kinds than those who do not take the poison, and that they suffer a consequent loss of time from their work to the detriment of themselves and their families. He then presented some labor statistics, the result of examination of a large number of laborers in particular occupations, which proved that in the cases of men working side by side, some total abstainers and some taking their regular rations of moderate alcoholic liquors—usually beer—that the ability for work was greater in the abstainer and the ratio of mortality much less. The same thing was shown of soldiers in the field by statistics relating to the revolutionary war, the British soldiers in India, and to the civil war in this country. In no field of labor, of which record has been kept, has it failed to be shown that total abstainers present a smaller percentage of sickness and death than those who drink, be it ever so moderately.

Dr. Davis also showed the absurdity of the belief entertained by some people that alcohol in some cases proves beneficial to the nervous system. He said that instead of stimulating, strengthening, or supporting, the use of alcohol simply diminishes the consciousness of the patient concerning his or her condition, just as chloroform or any other anesthetic would do. Instead of warming the patient it simply diminishes his consciousness of cold. In conclusion the doctor said: "Alcohol can act neither as a tonic nor a supporting agent in disease. It certainly and surely lessens all nervous force and vigor."

Dr. Davis has earned a warm place in the hearts of Washington temperance people, for it was he that originated what promises to be one of the most far reaching and effective movements for total abstinence of the age—the American Medical Temperance Association, which was organized here last week by physicians who were in attendance upon the annual meeting of the American Medical Association, the objects of which are to advance the practice of total abstinence in and through the medical profession, and to promote investigation as to the action of alcohol in health and disease. The significance of an organized fight for total abstinence by physicians must be apparent to even the most casual observer, and although this association has less than one hundred charter members it covers nearly all the states, and I predict that it will in the near future be a power in the land.

The local law of the District of Columbia provides no penalty whatever for drunkenness upon the street unless accompanied by disorderly conduct, and the police reports show that 5,000 men and women were found drunk on our streets last year. Speaking of this one of the commissioners said: "I think it an outrage that there is no law in the District of Columbia to punish people for getting drunk. There would be less drinking if a man knew he would be fined or imprisoned for getting intoxicated. To my knowledge there is not another city on the continent without such a law, and its absence undoubtedly encourages drinking in Washington."

Japanese Women.

But, if a foreign sojourner must speak so favorably of the men, how shall he avoid an apparent extravagance of praise in qualifying these sweet, these patient, these graceful, these high bred, these self-voiced, gentle, kind, quiet, unselfish women of Japan? They seem taken together, so amazingly superior to their men folk, as almost to belong morally and socially to a higher race. In a sense this is the case, for though, of course, identical in blood and breeding, Japanese women have been reared for centuries in a separate school from the men. It was the hard school of obedience, of submission, of resignation, with no pretensions to justify the view. The Japanese male has considered himself, all through his history, the superior of the graceful and gentle companion of his life, who is taught, from the hour when she disappoints her mother by arriving in this world, to humble herself, first to her parents, next to her husband, and lastly to her children. But it is characteristic of women of all ages and countries, to make the best of bad laws and customs, and even to turn them to the advantage of themselves and the men. Thus I know not by what sort of magic of content, by what subtle elasticity of nature the Japanese woman—in theory a slave—in practice has gained very much her own way every where; and obtains, without exacting, far more consideration and deference than might be expected. It is an unsolved mystery in what proportion the Mongol, the Malay, and the South Sea Islander, with perhaps Arabs and Semitic peoples, have blended to constitute this unique, gifted, impressionable race. Yet it is still a greater mystery to me how the Japanese woman has developed her gracious sweetness and bright serenity in the atmosphere of unchivalrous mal-estimation surrounding her from early times. The story of her early times proves abundantly that she was always what she is now—*onashu shinitsu na*—tender, gentle, and devoted.—*Sir Edwin Arnold, in Scribner.*

Chicago boasts of 1,463 hotels, with a total capacity for 135,000 guests.

The ground on which Yakutsk, Siberia, is built is perpetually frozen to a depth of 612 feet.

Rev. A. C. Dixon tells a good story to illustrate the motives which actuate too many people in deciding the question, "What church shall I join?" A family that had settled in Wilmington were visited by a resident of that city. The little five-year-old girl showed the visitor into the parlor, and entertained him while the mother was "getting ready" to come in. The visitor asked the child, "What church do you attend?" and the little one surprised him with the reply: "Well, we are all Methodists; but mamma says as soon as we get our new set of furniture we are going to join the Episcopalians." People who have much sense, or much religion, will hardly admit that social considerations ought to determine the question, "What church shall we join?" and people who are neither sensible enough nor religious enough to resist the temptation to make their choice on social grounds, will be of little real value to any real church.

A man of some considerable social consideration and of quite extensive culture was once debating in his own mind whether he could afford to join the Baptists. He evidently thought that he would be making a social sacrifice to do so. While in this state of mind, he consulted an old friend, who was an eminent Baptist preacher; and this friend said: "Don't join the Baptists, if you can help it." It would be a good thing for the Baptists if nobody would ever join them but those whose consciences constrain them to do it. If you can be comfortable in any other denomination, a wise Baptist church will not want you.—*Baptist Courier.*

The most poisonous substance known is the extract of peach stones.

Central Committee

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

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

JUNE—PRAYER CARD.

Africa.—"That no man put a stumbling block in his brother's way." Missionaries, 10; native assistants, 7; stations, 5; churches, 4; members, 58; baptisms, 1; schools, 3; scholars, 150. Contributions from Africans, \$24.

Study Topics.—What has God done for Africa? S. B. C. Missions, Congo Missions, Livingstone, Stanley, "Martyr Seed and Martyr Fruit," Rum, the curse of Africa and the world.

Africa.—"There is a tide in the affairs of men which taken at the flood leads on to fortune."

This, like many sayings of the greatest of writers, has degenerated into a truism. Yet it well expresses the truth that there is a fortunate epoch in every man's life. The same is true of the life of a nation. A few years ago Africa was regarded with little interest. The map showed a vacant continent with a narrow fringe of trading stations and explored territory. Of this vast region, containing 11,900,000 square miles, there were only vague impressions of enormous deserts, mysterious rivers, horrid jungles, fierce beasts, and naked savages. Now the eyes of the world are upon Africa. Returned explorers are the heroes of the hour. Lecturers upon the "Dark Continent" draw crowds of eager hearers. Everywhere men are taking Africa's tide at the flood and sailing on to fortune.

fore Dodge, on "Von Moltke and Fufarfare." We never read an article full of suggestions to the Christ-worker as this one, and we advise a preacher to get the *Forum* and read article. Single copy will cost 50 cents, a year's subscription, \$5. Address, *Forum Publishing Co., New York, or from any newsdealer.*

the recent Talladega Sunday-school convention, at Munford, Prof. Graham and W. Bishop, of Talladega, delivered addresses which were highly instructive.

Truly yours,
The LADIES OF NOTASULGA.

A letter explains itself. The women of every one on our side. Next week a session will be made in the Alabama room, which will put the ball in motion. We must have 10,000 members by January. Let the sisters and friends pray for us.

W. B. CRUMPTON.

nothing Southern in it or about it, being the place of publication. It is ours for us for a few months only, but not theirs. It has a name, but what's in its any have that it enables it to pass as a J. relief? ing a bogus offshoot of nothing—has ate g, it seems, for its motto, and will sation plish nothing under the sun, but will come fifty cents for pot-metal that isn't con the wood-pulp paper that it is print-

cheerfully release them and pay expenses. There is more for the Baptists in the Institute than in any other place we have on foot.

Lowrey, Blocton, May 31: Our meeting close-to-day. Bro. O'Hara has done faithful preaching. Those who have been revived and strengthened. Many asked for prayer, two were baptized, and one received for baptism. I bless the seed that have been sown.

particular to the development of
ministers and churches, without break-
ing pastoral relation. Several brethren
asked by letter what they must
answer through your columns and
your valise, packed as you would
for a few weeks' absence from home.
More is needed. Many are coming
your valise and come.

... mutter something about a widow
... [Just here let us ask, a whole
... as Bro. Hunter muttering one night
... ran across him as he was gazing at
... , and didn't know the way home?"—
... and I did not understand it until I
... wedding suit in his valise. But,
... standing his restlessness, he did us
... rk. Sunday, at 11 a. m., he preach-
... sistent sermon, and let right de-

a, a red banner; Miss Virginia of Arkansas, a red banner; Miss Owen, of Tennessee, a red banner; Isabel Howe, of Kentucky, a red banner; Miss Annie C. Stone, of Missouri, a red banner. The total cost of the monument, nearly \$20,000, of which one half was subscribed by the state legislature and the balance was raised by the ladies' concert and private subscriptions, concerts and various other ways. Senator Wal-

