

# THE ALABAMA BAPTIST.

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## Meetings of Associations.

**Clear Creek Association.**  
Convened at Bethel church, Winston county, Ala., Saturday, Sept. 19th, 1891. The introductory sermon was preached by Rev. R. M. Atkins, from Luke 2:7.

After a recess of twenty-five minutes, the body was called to order by the former moderator, Rev. T. M. Martin; letters collected and read by Rev. James Hilton and A. H. Estis, after which an election was held for moderator, clerk and treasurer, which resulted in the election of the former officers, T. M. Martin and D. S. McCullars.

Petitionary letters were called for, when three new churches applied and were received. Called for correspondence when your reporter made known his mission and put in some talk for the ALABAMA BAPTIST.

The following committees were appointed: On religious exercises, documents, temperance, Sabbath-schools, education, finance, aged ministers, vocal music, associational and state missions, home missions, foreign missions, charity, nominations, and credentials.

The committee on religious exercises announced that Bro. Waller would preach in the church at early candle light, which he did to a large congregation, from Rom. 12:6.

Sunday morning a large congregation assembled at the church to listen to Bro. Hilton on the subject of deacons' duties, but after a consultation of the brethren it was decided that Bro. Waller should preach again, and it was not hard to get his consent to do so. At 11 o'clock the house was filled to overflowing and as many more stood on the outside, who could not get seats. The text was John 14:8. After the sermon the people were given an opportunity to contribute to missions, which they did willingly, and seemed glad of the opportunity, many of them giving all they had and wanted to give more. Those outside, who could not get in the house, handed through the windows their contributions. Bro. Hilton then said to the delegates: "All of you who endorse the state board and its representative come forward and give. Bro. Waller your hand," and they came, to a man, thanking God for the opportunity. Revs. Hilton and Stockton preached at night.

Monday the committees reported on their correspondence, and it was informed that it was the most profitable and peaceful session the body has ever held. The brethren were full of the spirit of brotherly love, and went to their homes in peace one with another.

Now, let me say to those whom I cannot see: There are diamonds in those mountains, and under God, will shine one day, if we will but tear away the obstructions. EVANGELIST.

## The Bethlehem Association.

Is one of the oldest religious bodies in the state. Year by year it has been growing smaller, until now it has only about eighteen churches. These are located in a portion of Monroe and Baldwin counties, reaching from Bellville, in Monroe county, to Montgomery Hill, in Baldwin county, more than sixty miles. For the most part the territory of the Bethlehem is what is known as the pine region. In riding through the country one goes for miles with scarcely a hill to climb, except when a water course is reached. In other days people regarded these lands as worthless. Now, except where the saw mill companies own large land interests, are seen many fertile and well cultivated farms. Pears and all kinds of fruit grow in abundance.

Landing at Williams' Station, just before day, we sought a couple of hours' sleep under the hospitable roof of Bro. Emmon. Through the kindness of Bro. Grace and his accommodating wife, we were equipped with an elegant horse and buggy, and with Bro. Crumpton as a companion we struck out through the pines. For nearly twenty miles we rarely saw a human being. Some day all these beautiful lands will be occupied by thrifty farmers.

At 3:30 we came in sight of the beautiful little church on a hill. The church has been built for many years, but only recently was it ceiled and painted. It is now a model of comfort and neatness, only the pulpit is too high.

The association was organized by the election of Rev. B. J. Skinner, moderator, and Bro. W. T. Nettles, clerk and treasurer.

The report on education was presented by Dr. B. F. Riley and discussed by Dr. D. I. Purser. Several brethren gave pledges and cash for Howard College. Bro. W. A. Whitte preached a good sermon Saturday night.

Sunday morning brethren W. B. Crumpton and D. I. Purser talked about Sunday schools. Dr. Riley preached at 11 o'clock on education. He also addressed the body at 3 o'clock Sunday evening on education. While all that was said about education was good, yet we are of the opinion that the officers of the association and devotional committee made a mistake in not having a missionary sermon on Sunday.

Sunday night a large audience was delighted and profited by a lecture from Bro. Whittle, on Jerusalem. This lecture embodies several good sermons, and any church will be profited by hearing it.

We were compelled to leave early Monday morning, and do not know what was done that day, only feel

sure that they hurried to get through by noon.

## Harris Association.

The sixth annual session of this body convened with the Phenix City church, Tuesday, September 29th. The introductory sermon was preached by Bro. W. P. Lewis, who had been licensed a few weeks previous, by the Phenix City church. His discourse would have done credit to an older preacher. While not having united with any church until of late, he says he has for nine years been a professor, and during that time has been making preparation to enter the ministry. We trust that he may grow into a useful minister of Jesus Christ.

Bro. W. B. Carter, pastor of Phenix City church, made a brief address of welcome. The visitors were cared for in the many homes.

In addition to the regular committee on hospitality, the church had a "house committee," and an efficient chairman, who saw that every man's horse or mule was given proper attention.

While the vote was being taken the moderator was kind enough to invite the representative of the ALABAMA BAPTIST to speak. A large number of new friends were made for the paper, and old friendships renewed. We asked for one hundred new subscribers from that church and association. Not so many were received, however, but the brethren and sisters promise to make up that number soon.

Bro. T. H. Stout gave us one of his tender sermons Tuesday night, contrasting the troubles of this world with the glories that shall come to the Christian. After a short speech from Bro. J. M. Waller, a collection for missions was taken.

Wednesday brethren Waller, Benton and Bellamy read the mission reports. Brethren Waller, Stout, Hare and Lindsey had spoken to these reports up to the time of our leaving. Nobody was in a hurry, and a vote was passed that no delegate should leave until all the business was completed.

There are many intelligent men and women who attend the meetings of this association, members who not only pray, but who delight to give to the spread of the gospel.

## The Central Association.

Is growing in interest. Its last session was the first we've attended in four years. Perceptible advancement has been made in the lines of general benevolence. More Christians are contributing to all purposes than heretofore. The brethren are coming to feel that our bodies are friendly to their local interests. So much has this spirit grown that they formally voted that they had no destination, no need of a missionary, and that all their money should be sent direct to the State Board.

In company with Bro. Waller, as assistant secretary, we reached Mt. Olive church, near Goodwater, on the second day. We learned that Bro. W. D. Upshaw had preached a practical sermon as introductory to the session of the association.

Bro. W. R. Whately occupied the pulpit on Wednesday night. So busy were the delegates that they had no other special sermon during the meeting, but the crowd was so large on Thursday that Bro. A. C. Swindall preached in the grove. This young brother spent two years in Howard College. His general improvement is very gratifying. We regret, however, that he did not press on until he graduated.

The morning of the second day was given to the consideration of missions. Bro. J. M. Waller charmed and enthused his hearers as he told of what had been done, and what yet remains to be done. Several other brethren contributed to the interest of the discussion, among whom were brethren Roby and Whately. Rev. C. S. Johnson read a strong report on temperance, recommending that the association withdraw fellowship from any church which retained in its membership those who sell intoxicants, or who sign petitions for the sale of same. This report was unanimously adopted, after several ringing speeches had been made by delegates and visitors.

The Central association sustains the ALABAMA BAPTIST in all its fight for the suppression of the liquor traffic. A large list of new subscribers and renewals was the substantial way in which they proved their appreciation. These people are anxious for saloons to be banished from Goodwater, and it can be done by a united move on the part of all the Christian and temperance people.

Sunday schools were reported on by Bro. Pennington, and but for a lot of quibbling about definitions would have received thorough discussion.

The Central has for years given to ministerial education. With pride the brethren remind the visitor that Elds. J. L. Thompson, J. M. McCord and J. L. Jones were reared in the bounds of this association. Pledges and cash amounting to \$100 were made to this cause.

Bro. Colly is growing old, but never loses interest in the work. The members made up a purse to aid in his support.

Brethren Hastie and Martin, the able moderator and clerk, were re-elected by acclamation. They are held in great esteem for their work's sake.

The next session will be held with Liberty church.

The Muscle Shoals Association has just held a very harmonious and profitable session, which convened Friday, Oct. 2nd, at Hillsboro.

The introductory sermon was preached by Rev. Mat. Lyon. There was a good representation from the

various churches. The letters showed that many churches had been blessed with good meetings, and good ingatherings of souls. Some fell behind in benevolent contributions, others increased.

The standing committees appointed at last session to report to this meeting, evinced careful preparation in the papers presented.

The whole subject of missions was made the special order for 10 o'clock Saturday. After the reading of the reports on the various departments of mission work, several able and thrilling speeches were made.

We were glad to have Bro. J. M. Waller with us, to represent the State Board. He came among us a stranger, unknown by face, but soon won all hearts. His earnest, loving, thrilling words were much appreciated; surely the State Board has been fortunate in securing his services as assistant corresponding secretary. We hope to have him in our midst often.

Bro. J. E. Herring, of Opelika, in a strong and earnest speech, appealed to the association in behalf of the Bible and Colportage Board.

The association was glad to welcome Bro. J. L. Thompson, of the North Liberty, Florence and Big Bear Creek associations, and to the advisability of a co-operative effort to establish a Male High School somewhere within their bounds.

The Board of Ministerial Education was changed from its former location at Moulton to Decatur. A committee was appointed to co-operate with the state committee in the centennial mission movement.

The next session will be held with the church at Decatur.

A more hospitable people than the church and community at Hillsboro cannot be found.

## From Joel D. Murphree.

I am not certain that I ought to register my views on the ALABAMA BAPTIST of the 20th ult. I have no desire to write articles for publication except for the purpose of benefiting those who read them. Bro. Carter certainly does not understand my position, and my purpose for writing the article published in the BAPTIST of May 7th, and copied in the Troy Messenger of June 11th. If he did, then he would not try to convince by argument that my views are unsound, or have penned the following lines:

"For Bro. Murphree I entertain no other than feelings of high regard, but for the sickly, sentimental catholicity entertained by, and proclaimed by him \* \* \* I have no sympathy." My article was headed "True Christianity," and that was the subject about which I wrote. Bro. C. does not take issue with me as to the characteristics of a true Christian. But that we as Baptists should not entertain Christian love and fellowship for Christians of other denominations, and I think I might reasonably infer from Bro. Carter's language, that he has serious doubts as to the Christianity of those not belonging to his church; that there is no Christianity outside of the true church, and of course the true church is the one to which he belongs. He asks, "How can another organization, altogether different from the Baptist church, both in governmental polity and in faith, also be a bona fide church of Christ?" I never raised the question of the true church, nor do I propose to go into that subject now, because that is not the matter about which I wrote, of which Bro. Carter complained in his first reply. I will say, however, that the faith which is a prerequisite to salvation, is not exclusively confined to the Baptist church. That there are other Christians, is recognized by the Baptist church as such, and by her pastors. When there is an accession to the church by experience, all Christians present, regardless of the denomination to which they belong, are invited to join in extending the hand of Christian fellowship. And it is no uncommon thing with Missionary Baptists to invite ministers of other denominations to assist by praying for penitents in their protracted meetings. I presume Bro. Carter does not endorse such proceedings. He is too good a Christian and too good a Baptist to go outside the pale of his own church for Christian sympathy or Christian fellowship. Such a spirit is not in keeping with Christianity, as I understand it. Bro. Carter charges me with entertaining "sentimental catholicity." I presume he means to say that I am in sympathy with the system of doctrine, discipline and worship of the Roman Catholic church, or that in my opinion, the Catholic church is as much a church of Christ as is the Baptist church, to which he and I belong. I deny entertaining any such opinions. As the charge has been made, would it not be well to see how Bro. C. stands in that connection. It is known to all well informed persons that the Catholics claim theirs to be the true church and the gate to heaven. They are great sticklers for their church. So we find Bro. Carter. He quotes my language where I say "the thou-

sand and one different opinions on questions of theology do not sever the relation between them as Christians." He denounces the Christians here spoken of, as presumptuous leaders who have assumed the prerogative of the great Law Giver himself, and says "I am exceedingly sorry, Bro. M., has fellowship for those who thus dishonor their God." I presume the Roman Catholics would say the same thing of all those who do not accept their teachings. There are persons, I am sorry to say, who worship their church more than they do their God. I love my church, but I do not intend to allow my zeal for her doctrines and ordinances to alienate me from the balance of the Christian world. I concede there are Christians among Methodists, Presbyterians and other denominations, who are good, and should be so. I expect to meet them there. Therefore as "Christians, we are all on one common level, and as such are brethren." If we are not brethren here, we certainly will be there, where God will be the Father of us all, and where we will be one undivided family. Bro. Carter argues that not only must a person's sins be forgiven, born of the spirit, a new creature in Christ Jesus, a child of God, but he must be baptized by immersion before the relation of Christian brotherhood can exist. I would ask Bro. C. if a person's sins be forgiven, regenerated, born of the spirit, would he not be a Christian and in a saved condition, or would it require baptism to make his salvation complete? If it would not, would you not regard that person as your Christian brother, though he had not been baptized? If you believe baptism is a requisite to salvation or necessary to complete the work of regeneration, then you are not in accord with your church. The Catholic profess to believe that baptism is essential, hence the institution of infant baptism. Be careful, Bro. C., that you don't let your extreme views carry you into heterodoxy, and find yourself advocating positions contrary to the doctrines of your own church. There is quite a difference between Christian fellowship and church fellowship. Bro. C. cannot claim church fellowship save with members of the Missionary Baptist church, but he can claim Christian fellowship with every Christian, every child of God, every regenerate person on earth. Yes, baptism is not the putting away of the filth of the flesh, but an answer of a good conscience toward God. Bro. C., this is true language, therefore, you should not object to it. I believe immersion only is baptism, therefore nothing else could satisfy my conscience. If, however, I conscientiously believed sprinkling the proper mode, then nothing but being sprinkled could satisfy my conscience. If baptism was essential to salvation, and none could see their God in peace but those who had been baptized by a particular mode, then, Bro. C., your analogy of the man who built his house on the sand might apply. But we Baptists trust God for salvation, and not water baptism. The person who depends upon his church, his preacher, himself or any other power save Christ and him crucified, for salvation, is the man who builds on a sandy foundation. By grace are you saved, through faith in the merit of a crucified Savior, which is the gift of God, is the rock foundation, that will stand wind and rain and every other power that can be brought against it. Bro. Carter, I never said the two extremes were right, as you assert, but on the contrary I think they are both wrong. But because their views are wrong as to doctrine, does not place them beyond the reach of God's mercy. Man's opinion of the correctness of a thing does not establish its correctness, nor does erroneous views as to doctrine exclude from heaven. Your Methodist brother believes he can fall from grace, but his believing he can fall, does not make him fall, because he is kept by the power of God. Man's opinions of God do not charge God or his knowledge of man, or in the least frustrate his purposes. Man may believe that sprinkling is baptism, his belief does not make it baptism. You and I think he is in error on that subject. Our thinking he is in error does not establish as a fact that he is in error. Suppose he is in error, and it is so, that sprinkling is not baptism. He thereby, and for that reason, excluded from heaven? Bro. Carter intimates as much. Baptists stoutly oppose everything favoring of baptismal regeneration. Man must be regenerated before being baptized. "Baptism must be the voluntary act of an intelligent agent." A failure to be baptized would exclude from church membership, but could not annul the work of the spirit which had been wrought upon the soul of the man, and made him a new creature. God's work is effectual and complete. God does not forgive sins upon conditions to be performed by man. God's regenerating power, when exercised, cleanseth from all sin, and the happy recipient is thereby made a new creature in Christ Jesus. It then becomes his duty to obey Christ in all the ordinances, including baptism, and that sense it cannot be dispensed with; but that the application of water is essential to salvation, I do not believe, Bro. Carter's opinion to the contrary notwithstanding. Neither is it a doctrine of the Baptist church.

In answer to Bro. Carter's questions touching close communion, I wish to preface my remarks by saying that Bro. C. does not seem to draw a distinction between God's work and man's work, between the things essential to salvation and the things essential to church membership. There are a

great many persons in the world, yet in this country, that we as Baptists recognize as Christians, and whose chances for heaven are just as good as ours, yet we could not admit them to membership with us, because we are not agreed as to the necessary qualifications to entitle them to admission into the church. We would not admit to membership any person who had not been baptized, and we as Baptists do not invite all Christians to the communion table for the same reason. Other denominations, for the most part, are governed by the same rule. Baptized persons only are invited, each church or denomination deciding for itself who have been baptized according to their understanding as to what constitutes baptism. Bro. Carter, you should quote me correctly. In my reply to yours of —, in speaking of Christians, I said, "I must regard them as being as conscientious as myself, otherwise I must brand them as playing false to themselves and false to their God." I was speaking of Christians, and Christians only, when I said "all were on one common level." On a common level as Christians because "all belong to the same brotherhood, being heirs of God and joint heirs of Jesus Christ." As to church membership we are not on a common level, because the Christian world do not all see their duty alike, partly from honest convictions, and partly from education or a desire to follow in the footsteps of their parents. I repeat that "we as Baptists should not arrogate to ourselves that we are right and everybody else wrong." Webster defines the word arrogate "to assume more than is proper, make undue claims from vanity or false pretensions to right or merit, claiming more than is just or reasonable." The constitution of the United States "guarantees to every one the right to worship God according to the dictates of his own conscience." Our forefathers saw the necessity of protecting those who were to succeed them as citizens of our common country against religious oppression, and the injurious effect of sectarian prejudice. They knew something of freedom of conscience. Freedom of conscience is the inalienable right of every American citizen. Is it at all surprising that Christian people do not put the same construction upon every passage of Scripture? I think not. The Allwise Creator did not so intend it; if he had, it may be that everybody would day to day see their religious duty from Bro. Carter's standpoint. It is clear to us all that the rule of action which he contemplates himself in the action was just the reverse. Behold the animal, vegetable and mineral kingdoms, and in them all, where do you find any two things of his creation just alike? Nowhere can they be found. Diversity was the order of business with him who knew all things, and knew what was best for us, and what would most contribute to his glory. Faces differ, forms differ, dispositions differ, temperaments differ. In fact there are no two persons alike in any particular. No two trees are alike, nor no two leaves of the same tree alike, and the same diversity holds good in the mineral kingdom. These things being true, how can we expect all minds to comprehend his word alike? "God's works are mysterious and past finding out." There are questions in theology that require intelligence to analyze and construe. Two intelligent men equal in the Scriptures, that they may know how to shape their course in the discharge of duty to God and man; they read and study chapter after chapter, book after book, may be for months and years they have diligently applied themselves until they feel they have mastered these questions as they severally appear in the Bible. After having, as they think, completed their work, they get together and relate to each other their construction of the Scriptures they have been reading and studying so long. They very soon discover they are not agreed, and each is greatly surprised at the other's interpretation of perhaps the most simple passages. One hundred or a thousand persons may do the same thing and the result will be the same. Then who is to blame? He that made our bodies also made our minds. It was his good pleasure not to construct us alike, either physically or mentally. He gave us minds which can take in all that is necessary for our good in this world; as to the future we must walk by faith and not by sight. Do the best we can with the light we have, is all that the wisest can do, and therewith be content and trust God for the balance.

Bro. Carter is not a close reader, therefore misconstrues language, and makes it mean to him something not intended by the writer. I said "there was a multiplicity of orthodox creeds or beliefs among the people." Is that not true? What is orthodox? Webster says it is "sound in the Christian faith, believing the genuine doctrines taught in the Scriptures." When I speak of creeds I mean to include the popular religious denominations of this country. But when speaking of the extremes I use the word persons. The creed must be right, for the reason of the definition of the word, to wit: "Articles of Christian Faith." There are those who subscribe to certain articles of Christian faith, and at the same time entertain extreme views which are incorrect. For instance, the Bible teaches the doctrine of election and predestination, but it does not teach the doctrine of fatality, yet we find among the advocates of election those who carry their belief to that extreme. It is the person holding extreme views that is in error, and not the creed. I said "Christians of all these religious beliefs agree upon the fundamental principles of Christianity." I never asserted that either of the creeds spoken of by me robbed God of the glory of saving the souls of men, as stated by Bro. Carter in his rejoinder. I spoke of these extreme views held by some persons as robbing God, etc. Of course they do not rob God, because God cannot be robbed. The robbing could not take place except upon the proposition of the correctness of those extreme views which I deny. There are none so blind as those who do not wish to see, and I am almost persuaded that Bro. Carter belongs to that class.

My desire is that this controversy cease, as I shall for several months be otherwise engaged.

## A Busy Vacation.

Reminiscences of the Southside Pastor-Alabamians in Baltimore Palpatia—Dr. Harris' Old Church.

I intended giving you some account of my vacation, but have been so busy that I have neglected to do so. I call it "vacation," but it was the hardest work I ever did. A kind and thoughtful church had given me a month's rest, and they insisted on my absolutely resting, but the exigencies of our building were such I felt I could not afford to rest. So most of the time was spent in preaching and trying to collect something for the new Southside building. Times are hard everywhere, but brethren were very kind, and gave me in Kentucky and Baltimore over \$500 in cash. The Sunday I returned the brethren were so grateful, and so much encouraged, that, as one brother expressed it, we proceeded to "squeeze the lemon that had gone through the squeezer half a dozen times," viz: to take up a collection. I requested the church to devote the \$500 given by these kind friends to carrying on the building and not toward paying the debt. So they raised more than enough to cancel the debt of \$500.

This makes over \$1,200 Kentucky has given us. Now if brethren throughout Alabama will send us one thousand, we will have saved a building that will be a credit to the Baptists for a century. It greatly crippled me in trying to raise anything abroad, that Alabama Baptists generally had done so little. Brethren everywhere had more than they could do at home, and it was at a great sacrifice they gave. But they felt that Birmingham was one of the most important mission points in the convention, and that they must help in this crisis.

We were met by a host of high character and broad culture, and great magnetism, upon his pupils is assured. Dr. Thomas Arnold probably did not consciously attempt to inculcate his peculiar views of Christian doctrine at Rugby; but his personality was so strong, his character so high and his life so beautiful, that England, and indeed, the English speaking world, now feel the effects of his latitudinarian views, and may gravely question whether Matthew Arnold's "Literature and Dogma," or Edwin Arnold's "Light of Asia" would ever have been written if Dr. Thomas Arnold had been a smaller man, or if he had never presided at Rugby.

As to the details of the plan for establishing and keeping up denominational academies, I am not prepared to speak; but, so far as I can judge, the views expressed by President Riley seem to be practical and judicious. At all events, we must have some objective point at which to aim; and it is a matter of serious importance that our thoughtful brethren in different parts of the state should be giving some time and reflection to the question, "What can we do at the next convention?"

Eufaula, Ala.

## Our Washington Letter.

Many attempts have been made during the last few years to get the colored people of Washington interested in the temperance cause, but for some reason no great success has attended those efforts, and the great mass of our colored population—nearly one-third of the city's total—has remained, if not intemperate, at least indifferent, and such a thing as a colored property owner refusing to sign a saloon keeper's application for a license was unheard of. It may be imagined, therefore, that the temperance workers were delighted when they ascertained that a mass meeting of colored people was to be held Sunday afternoon to consider ways and means for reducing the number of saloons in the District of Columbia. The meeting, which was largely attended, was presided over by Hon. Frederick Douglass, who opened it with a short but very sensible address on the benefits of temperance generally. Rev. W. H. Brooks then explained to the meeting the power which the law requiring the signatures of a majority of the property owners and housekeepers on the square upon which the saloon is to be located before the license is granted gives to the people to reduce the number of saloons. He told his hearers that the law put upon the people the responsibility of saying whether the saloon should do business under the shadow of their own houses and open the doors that would eventually ruin many of their children. After calling attention to the depreciation in neighboring property, which the saloon almost invariably caused, he said that in signing a saloon-keeper's application for license, a man was not only encouraging an evil, but was deliberately decreasing the value of his own property. He begged his hearers to say "No," and

to the Orphans' Home to Dr. D. I. Purser. Don't send it to the writer; he would be tempted to appropriate it to the Southside church building.

I trust to soon see the list of your subscribers in the Southside greatly increased. Hoping to meet you in Eufaula soon, I remain

Fraternally,  
P. T. HALE.

## Shall We Have Denominational High Schools?

In the ALABAMA BAPTIST of September 17th, President B. F. Riley, of Howard College, has an article whose thoughtful suggestions should impress every Baptist who feels any interest in the progress of our cause in Alabama. It is to be hoped that the subject will provoke thought on the part of every man who is capable of adding anything to the popular interest in the cause of education in our state.

It is easy to ask—and probably many will ask—"Why make our academies denominational? Does any one expect that the teachers in these schools will spend their time and energy in communicating the knowledge of what are called the peculiar views of Baptists? Will they give our boys extra drill in congregational hymns, or in the use of the Greek preposition *eis*?"

Probably not; though if we go to the trouble and expense of establishing denominational schools of any grade—grammar schools, high schools, colleges or universities—I, for one, should decidedly not object to occasional utterances which would show that the teachers were Baptists.

But even if it be understood that no special denominational instruction would be given, still the indirect influence of a good teacher is always a strong factor in his instruction. Sir Isaac Newton was not a success as a religious writer. His comment upon the Apocalypse added nothing to his fame, and perhaps rather weakened than strengthened his influence. But the fact that the greatest scientific man of modern times was a pronounced and devout and humble believer in the Bible, has had, and still has, a powerful influence in favor of Christianity. Sir Isaac Newton, by his scientific work, and by the spirit in which he conducted his scientific investigations, did more for the cause of religion than he could have done by devoting his whole life to lecturing on the Apocalypse.

Given a man of high character and broad culture, and great magnetism, upon his pupils is assured. Dr. Thomas Arnold probably did not consciously attempt to inculcate his peculiar views of Christian doctrine at Rugby; but his personality was so strong, his character so high and his life so beautiful, that England, and indeed, the English speaking world, now feel the effects of his latitudinarian views, and may gravely question whether Matthew Arnold's "Literature and Dogma," or Edwin Arnold's "Light of Asia" would ever have been written if Dr. Thomas Arnold had been a smaller man, or if he had never presided at Rugby.

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P. T. HALE.

## Shall We Have Denominational High Schools?

In the ALABAMA BAPTIST of September 17th, President B. F. Riley, of Howard College, has an article whose thoughtful suggestions should impress every Baptist who feels any interest in the progress of our cause in Alabama. It is to be hoped that the subject will provoke thought on the part of every man who is capable of adding anything to the popular interest in the cause of education in our state.

It is easy to ask—and probably many will ask—"Why make our academies denominational? Does any one expect that the teachers in these schools will spend their time and energy in communicating the knowledge of what are called the peculiar views of Baptists? Will they give our boys extra drill in congregational hymns, or in the use of the Greek preposition *eis*?"

Probably not; though if we go to the trouble and expense of establishing denominational schools of any grade—grammar schools, high schools, colleges or universities—I, for one, should decidedly not object to occasional utterances which would show that the teachers were Baptists.

But even if it be understood that no special denominational instruction would be given, still the indirect influence of a good teacher is always a strong factor in his instruction. Sir Isaac Newton was not a success as a religious writer. His comment upon the Apocalypse added nothing to his fame, and perhaps rather weakened than strengthened his influence. But the fact that the greatest scientific man of modern times was a pronounced and devout and humble believer in the Bible, has had, and still has, a powerful influence in favor of Christianity. Sir Isaac Newton, by his scientific work, and by the spirit in which he conducted his scientific investigations, did more for the cause of religion than he could have done by devoting his whole life to lecturing on the Apocalypse.

Given a man of high character and broad culture, and great magnetism, upon his pupils is assured. Dr. Thomas Arnold probably did not consciously attempt to inculcate his peculiar views of Christian doctrine at Rugby; but his personality was so strong, his character so high and his life so beautiful, that England, and indeed, the English speaking world, now feel the effects of his latitudinarian views, and may gravely question whether Matthew Arnold's "Literature and Dogma," or Edwin Arnold's "Light of Asia" would ever have been written if Dr. Thomas Arnold had been a smaller man, or if he had never presided at Rugby.

As to the details of the plan for establishing and keeping up denominational academies, I am not prepared to speak; but, so far as I can judge, the views expressed by President Riley seem to be practical and judicious. At all events, we must have some objective point at which to aim; and it is a matter of serious importance that our thoughtful brethren in different parts of the state should be giving some time and reflection to the question, "What can we do at the next convention?"

Eufaula, Ala.

## Our Washington Letter.

Many attempts have been made during the last few years to get the colored people of Washington interested in the temperance cause, but for some reason no great success has attended those efforts, and the great mass of our colored population—nearly one-third of the city's total—has remained, if not intemperate, at least indifferent, and such a thing as a colored property owner refusing to sign a saloon keeper's application for a license was unheard of. It may be imagined, therefore, that the temperance workers were delighted when they ascertained that a mass meeting of colored people was to be held Sunday afternoon to consider ways and means for reducing the number of saloons in the District of Columbia. The meeting, which was largely attended, was presided over by Hon. Frederick Douglass, who opened it with a short but very sensible address on the benefits of temperance generally. Rev. W. H. Brooks then explained to the meeting the power which the law requiring the signatures of a majority of the property owners and housekeepers on the square upon which the saloon is to be located before the license is granted gives to the people to reduce the number of saloons. He told his hearers that the law put upon the people the responsibility of saying whether the saloon should do business under the shadow of their own houses and open the doors that would eventually ruin many of their children. After calling attention to the depreciation in neighboring property, which the saloon almost invariably caused, he said that in signing a saloon-keeper's application for license, a man was not only encouraging an evil, but was deliberately decreasing the value of his own property. He begged his hearers to say "No," and

## 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., Anniston, Ala.  
MRS. GEO. M. MORROW, Treas., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

## PRAYER CARD—OCTOBER.

Indians.—"He delivereth the poor in his affliction and openeth their ears in oppression." Missionaries in Indian Territory. 22; great success has attended efforts for evangelization in the five civilized tribes of Indian Territory. Many savage tribes yet unreachd.

Study Topics.—Our special obligations to the Indian. What Government can, and cannot, do. Work of Roman Catholics among Indians. Change already wrought by education and religion. Future of the Indians.



# Alabama Baptists

MONTGOMERY, ALA., OCT. 10, 1901.

Address all correspondence to:  
HARRIS, POPE & DICKINSON,  
Montgomery, Ala.

PARKER, the great Irish leader, died in Brighton on the 6th inst. While he had been ill some time, yet his death was unexpected.

On the fifth day of the Methodist Episcopal Council in Washington (Oct. 12) the morning session was presided over by colored men.

The reform democratic ticket was elected in Nashville, Tenn., on the 8th inst., by a large majority. We hope reform really means reform with all the people who are fighting under that flag.

All first-class ministers will send their pastors to the Convention at Eufaula on the 5th of November. Every preacher in the state ought to go. And how can they go except they have the "where-withal."

While high license doesn't stop the sale of liquor, yet no one will deny that it will finally narrow down the number of bar-rooms and doggeries. Give us prohibition, close and clanking; but in the event that can't be had, give us what you can to "help us attain the end."

Dr. Wm. HARRIS, as a preacher and mission advocate, is as strong a man as the denomination has. Alabama is to be congratulated, though she did not Maryland, of one of her jewels. It is to the minister's credit that such hearty expressions of "that was the best," are heard at the close of every sermon.

If we can't Christianize the whole heathen world in a year, let us do our might with our hands and feet. Let us advance on the enemy. Simply holding our ground means death, sure and certain. To keep what we have, we must get more. Holding one's ground doesn't imply much in the spiritual life. We must grow, grow, grow all the time.

Bro. P. T. HALE, of the Southside church, we have heard, would not permit his friends to present his name to the First church, Bowling Green, Ky., which church is now without a pastor. Bro. Hale, we understand, had been in Alabama, in order to complete the building of the Southside church. The churches should appreciate the struggles of that noble band of Christians, and help them all they can. If it rains, it is feared the building will be ruined. Bro. Hale has a subscription to help put the cover on the building.

Bro. DICKINSON's article in last week's issue is appreciated by many. Dr. Harris says: I want to commend most heartily A. J. Dickinson's article in last week's *Baptist* on "Bishop Wilmer's Baptist Friends." It was manly and dignified and scholarly and courteous, but it cut like a Damascus blade. Such Episcopalian twaddle deserved just such a rebuke. The average Episcopalian rector or bishop can take the palm for coolly stating things as facts and making assertions which any man with half learning knows to be untrue. Such has been my observation. It is a downright shame that such a man as Bishop Wilmer should publish such twaddle. I thank A. J. Dickinson for turning him down.

This little time is left to us continuously that write on to left to look after other matters, but we have run out to Howard College last week. The professors were busy in their new classrooms, and the boys are an earnest set, who seem to mean business. There is probably no college in the land where the boys give themselves more fully to work than those at the Howard. For the most part they are poor boys, who know the worth of money, hence apply themselves faithfully. The president and faculty believe they have never had so fine an organization so early in the session.

Under the untiring efforts of Dr. Purser the new dormitories for the boys are rapidly going up. If the Baptists will give him the money we will soon have a magnificent prairie at East Lake.

The greatest drawback in any community is the lack of harmony and co-operation among its best citizens, and it is lamentable the very thing that should unite and bind together is the source of division and strife. Strife among Christian denominations is not only unbecoming children of God, but stands in the way of good schools and gives ignorance the advantage. It is a bulwark against united charity and allows the poor to suffer; it builds high walls between neighbors and shuts out the sweet intercourse of friends. As Christians, we have common ground, our common interests and a common faith in our Savior. These doctrinal points need not separate us into classes and "cliques." Throw prejudice aside and look only to the glory of God.

Some three or four hundred people were present on the occasion of the last night of the late legislature. The writer saw a "dunce cap" placed upon the head of a drunken member, who had his head thrown back upon a desk. We saw the "dunce cap" when it was being made up several minutes while it was upon the head of the drunken legislator, saw the "dunce cap" of the house when he removed it and threw it under the reporter's table, and saw a number of legislators throwing paper balls at the "dunce cap." It will be remembered that the last night of the legislature is known as a "drunk" but the "dunce cap" was a "drunk" when we see it, and we know a "dunce" when we hear it. It is to be hoped that such a disgrace will never be repeated in Alabama.

No question occurs to us so close to the hearts of Christians as that of ministerial education. Our pulpits and pews are calling for educated men to preach the gospel. God's Spirit is moving the people and calling young men into the ministry, men who, for the greater part, are uneducated. Now let us feel it our duty to raise the money to pay their board. Already there are about twenty young preachers at the Howard, and more will be glad to go if they had assurance of help. The associations are pleading to help the board. They will not seek to redeem all their promises at the earliest possible day.

There are many men and women in Alabama who could give \$100 each to this cause if they would only so determine. We trust that this appeal will be the means of arousing fresh interest in this matter.

**JULY CONVENTION.**  
Hundreds of brethren in Alabama want the convention changed back to July. The members, merchants and farmers can attend then. They cannot attend in November. True it is, but we want as many as possible at our conventions as possible. What do the brethren say?

## BAPTIST STATE CONVENTION.

The Convention, which meets in Eufaula on the 5th of November, will be one of the best in the history of the denomination in this state.

Every man whose name appears on the program is expected to have the best report possible. The denomination expects this of him and will be disappointed if he fails.

There's Bro. French, of Talladega, "the new pastor," who leads the devotional exercises. We all want to see him.

Then Dr. Hiden delivers an address of welcome, and he always makes good use of his words. Dr. Hiden, of Birmingham, will respond, in behalf of the Convention, to the welcome by Dr. Hiden.

Bro. W. H. Crumpton will offer the report of the State Mission Board. He has been "standing by the Bible" and telling "how the tables were turned" for many years. We all want to hear his report and compare it with the "Bible Creek" churches.

Then we may hear something by Rev. J. L. Thompson, in his address, about "Bro. Sid Jones' method at 'Snake Creek.'" (Bro. Crumpton makes "William" say: "Well, that drinking we got from our brother was the best preaching I ever heard. We ain't the same folks we were; our brother has joined us; we made him a deacon, and he and Sid Jones lead and the rest of us follow.")

Dr. Eager, the man of pure, chaste, clear English, the scholarly pastor of Parker Memorial, will make an address on the Bible and Colossians. Then follows Alabama's part among all the preachers of "evangelical power"—Rev. A. W. McGaha, of East Lake—who will open the discussion on Ministerial Education. He stands in the front rank as a valiant soldier of Christ.

The Howard's president—Dr. B. F. Riley—addresses the Convention upon the work of the college and upon the report of the trustees. The Doctor is "pushing" education upon the Baptists of Alabama.

The Judson—Dr. S. W. Averitt—reports of travels—who will not talk? Dr. Averitt may well be called Father Averitt, so eager is he at all times to comfort, to exhort to life and give instruction to all the girls who are entrusted to his care. His address will be a jewel.

Dr. M. H. Lane, known as the "big Irishman," will offer the report on Foreign Missions. He will have, as Bro. Diaz says, "much things to say." And they will be none the less strong because they are "much."

Dr. William Harris, Montgomery's new "bishop" (First church) will charm the Convention in his address on Foreign Missions. We feel sure. He is "new" in Alabama ranks, but is a valiant soldier of Christ and has been in harness many years. Like the man, his address will be a jewel.

Rev. W. G. Curry, of Livingston, will present the report of Home Missions. We shouldn't say another word, the Convention knows what it means to mention his name in that connection—the best report possible, by one of our strong "advance guard." We aren't uneasy about Bro. Curry. Not a bit.

Then comes an address by (shall we say it) the "dashing Taylor," of Mobile, on Home Missions. He is one of the best speakers in the denomination South, and his address will be none the less a pearl because it's about the middle of the program.

Dr. report on Sunday schools, by Rev. J. H. Foster, of Greenville, is sure to be a gem. He is a man of words and deeds, and he will be getting up a heap of minutes and "hot facts" for some purpose. We could guess, but the brethren will know about the 6th or 7th of November.

An address on the same subject by Rev. P. L. Moseley will be full of interest. These brethren will show some churches how sadly they have neglected their duty in regard to the children of the denomination.

Dr. Purser will have something important to say about Woman's Work. The report is sure to be a good one. While under "general discussion" Bro. Jno. W. Stewart will be heard from, we have no doubt. Like the true minister that he is, he believes in woman's work in church and out of church—the genuine Christian sort.

Bro. D. M. Ramsey will deliver an address upon this subject. The Tusculoo "bishop" never comes short of his part of the work. We are all assured of that.

Rev. Jno. F. Purser, of Troy, will present the report on Education. He is a weighed and found wanting. He is sure to give us a rare treat.

Rev. W. M. Burr, of Columbia, in his address will doubtless tell us that South Alabama is taking advance-ground upon education. We will have nothing else from him. He is all right.

The report on Temperance, by Rev. Jno. W. Stewart, will, we hope, insist upon the passage, by the legislature, of the bill framed last year by the Baptist State Convention, or something equally as good. Bro. S. has his ears open and we will hear a good report.

Rev. Geo. E. Brewer, of Opelika, who is said to have been as brave a soldier as ever followed the flag of the Confederacy, is resisted under the white flag of prohibition and temperance and will support the Temperance report with an able address. We are not uneasy about him.

The Orphans' Home—God bless the orphans and widows. They are out in the cold, it seems, and surely they're not saying no one cares for them. A report by that worthy man of God, Bro. F. C. Frazier, will bring the Orphans' Home to the Convention and something definite must take shape. We must have the Home.

The Convention sermon by Rev. A. J. Dickinson will be a strong, able and forcible one. He knows exactly what to say and how to say it. He is a young man, but we have heard it said that he has few equals in the Southern Baptist Convention.

Under "general discussion" we may class many others of the scores of first-class preachers in Alabama, who will deliver speeches and talk about the Master's kingdom.

A CLEAR newspaper is a blessing to every community into which it enters, but, oh! how few communities are blessed in this regard. It means a great deal to be absolutely clean.

Clean politically; standing firm upon principle, honest conviction and the welfare of the people.

Clean socially; attacking vice and crime without fear; expunging all matter that antagonizes high moral and religious sentiment, and holding up to public notice only those things and those sentiments that will ennoble as well as instruct.

Clean financially; having the backbone to refuse a bribe at all times and under all circumstances, refusing to create public sentiment to the detriment of society, and refusing to advertise whisky at any price.

Parents, what kind of papers are your children reading, and what kind of children are your children reading?

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Dr. TUPPER, of Richmond, Va., winds up a charming "hodge-podge" letter to the Junior Editor of the *Religious Herald* in this significant fashion: "But all that I have written has been skimming the surface of some vast ground on which I might feel myself safe in imploring the *Herald*, with all the emphasis of my being, that it will throw itself, mind and soul, into the Missionary Centennial movement and make it the grandest epoch of this grandest age of the centuries."

Now I would like to skrimish around enough to get some kindred "vantage ground," from which to implore the Alabama Baptist and all our pastors, "with all the emphasis of my being," and all the earnestness that the cause deserves to throw themselves, "mind and soul," into the same blessed "movement," as it is represented in and concerns our own great state, and thus contribute their part toward making it "the grandest epoch of this grandest age of the centuries." I know I can count on the editors, the urgent demand is to reach and enlist the pastors. Now will not the willing and the already awakened pastors co-operate with the committee in meeting this demand, even to the point of taxing their ingenuity, employing their tongues and pens, and making some outlay of time and strength to accomplish it? All expenses incurred will be borne jointly by our boards, and all literature needed to prepare for the work will be furnished on demand free of cost. Let our motto be, "Circulate! Agitate! Educate!"

For information and suggestion brethren may address Rev. W. C. Bledsoe, La Fayette, Ala., our secretary, or Geo. B. EAGER, Chair'n Com.

Now that the schools are opening throughout the state, it is well that their advantage should be considered. All during summer many parents have been preparing to send their children to school. The colleges, academies, high schools and common schools are all opening with flattering prospects. The educational sentiment is being awakened in the hearts of the people, and God is honored by energetic, earnest workers. The trouble is, that most of them are even denying themselves to send their children to school. God wants educated men and women, and aside from the duty to the children, it is every parent's duty to God to educate his children. But an education is not the result of a desire, nor a day's work, but the result of patient training on the part of the parent, wholesome and timely instruction from the teacher and close application on the part of the student.

What can parents do in this great work? They cannot do it all even though they may have unlimited means and college education. The trouble is, that most of them are even denying themselves to send their children to school. God wants educated men and women, and aside from the duty to the children, it is every parent's duty to God to educate his children. But an education is not the result of a desire, nor a day's work, but the result of patient training on the part of the parent, wholesome and timely instruction from the teacher and close application on the part of the student.

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## FIELD NOTES.

The Hatcherchabee Baptist church has called Rev. W. A. Whipple for the fourth year.

Bro. R. M. Hunter, of Canton, had a smiling face at the Unity Association. He believes in Sunbeam.

Bro. Bass writes: We shall doubtless have 125 readers the first term at the Southern Female University.

J. L. Jones, Brundidge, Oct. 2: I have accepted at Newton. Greatly encouraged with the outlook at both places.

Rev. L. M. Bradley, of Jasper, sends a handsome list of new subscribers and renewals. We thank him heartily.

W. F. Moseley, Clerk Lake Association, Brimley, Ala.: Would like to exchange brides with clerks of associations.

The *Baltimore Baptist* has been changed to *The Baptist*, and will be an eight page paper hereafter, instead of a four page one.

Bro. B. F. Watts, of Caledonia, sends \$5 for three years' subscription. Thanks, brother, we appreciate your kindness.

Sister W. J. Wrenn, of Mobile, is a three year subscriber to the ALABAMA BAPTIST. Thanks, sister, for \$5.00.

"A Baptist Abroad"—who has a copy? The book is interesting and full of history. Every Baptist library should contain a copy.

Hon. James Crook writes that a fine meeting has just closed at the Baptist church in Jacksonville. There were thirteen sessions.

Prof. W. D. Lovett has moved from Columbus and has a fine school at Verbea. He is succeeded at Columbus by Prof. John Savage.

Bro. I. W. Martin writes, under date of Oct. 6th, that about 180 students have been enrolled at the Southern Baptist Theological Seminary.

Three-year subscribers are coming in, and they cause us to feel easier and harder and love the brethren better—and the sisters, too.

Bro. A. Andrews, of the Unity Association, has attended every session of that body since 1852. May the Lord spare him for many years longer.

The meetings of associations occupy a goodly portion of our space. Read all the news, help us push all departments of denominational work.

Dr. Cleveland, at the Unity Association, was not willing to put his baggage on the train until he had secured a good collection for ministerial education.

Bro. J. M. Waller, assistant secretary, sends a nice list of subscribers. He is a good friend of the *Baptist* and we thank him for his kind words in behalf of the paper.

The East Lake Atheneum, near Birmingham, opened well this fall. The enrollment in the literary department alone, has reached 147, more than double the number one year ago.

Mr. Ashbury Holder, ex-marshal of the city of Roanoke, died at his residence on Rock Mills St., on the 1st day of October. Mr. Holder was born in Heard county, Ga., in March, 1840.

Gilbert, Carter & Co., of Birmingham, have moved their music store on First Avenue and will be better prepared than ever to sell pianos, organs and other musical instruments.

Messrs. Fowles & Myatt, the fancy grocery men of Birmingham, have now moved into a large store on First Avenue and will be pleased to have our readers call to see them. They are worthy men.

He is happy now, and has cause to be. Rev. John W. Stewart was married to Miss Mary Leigh Crook, in Evergreen, Ala., Oct. 1, 1891. Our heartiest congratulations are extended. May their lives be full of happiness.

Those who attend the Montgomery Association, near Elmore Station, to-morrow (Friday) will bear in mind that trains No. 6, 9 and 10, on Oct. 17 and 18, will stop at the road crossing one mile north of Elmore.

Bro. G. W. Mills, whom we always loved to meet at the Unity Association, was missed at the last session. Sister Mills was there, however, to meet with those who had known her husband in his life of usefulness.

In another column will be found notice of railroad rates for visitors and delegates to Eufaula convention. Try to arrange to go and to spend the entire time from Thursday morning until Monday at the convention.

L. M. Bradley, Jasper: Bro. W. T. Walton, one of our best and most liberal members, who is always doing good deeds, did one of his best last week in presenting our church with a pulpit, elegant in design and beautiful in finish.

C. A. Owen, Callman, Oct. 9: I have had good meetings this fall. The Lord gave me two of my children to join in the march to the better land. I go to the Callman association to-morrow. May the Lord bless you and the ALABAMA BAPTIST.

We had a pleasant visit from Rev. Geo. E. Brewer last week. Glad to see him up again and able to be at his work. He reminded us by bringing along with him several renewals, among which was a three-year subscriber. He has our thanks.

M. C. Reynolds, Birmingham, Oct. 10: I enclose you herewith check for sum of \$5, on account of subscription to your paper. I am pleased with it and think you are doing good. I am especially pleased with the article of Bro. A. J. Dickinson, in your last issue.

Every Sunday-school and church in our broad land should participate in "Bible Day" on the second Sunday in November. There is still time for full preparation, and programmes, etc. can be obtained by addressing Rev. C. C. Bitting, D. D., 1420 Chestnut Street, Philadelphia, Pa.

K: In my hurried report of the Bethel Association, I forgot to mention Bro. W. A. Parker, of the South Bethel Association, who gave us a good introductory sermon, and Bro. T. W. Hart, of the Cahaba Association, the pastor of Concord Church, who gave us an excellent address on missions.

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Prof. W. D. Lovett has moved from Columbus and has a fine school at Verbea. He is succeeded at Columbus by Prof. John Savage.

Bro. I. W. Martin writes, under date of Oct. 6th, that about 180 students have been enrolled at the Southern Baptist Theological Seminary.

Three-year subscribers are coming in, and they cause us to feel easier and harder and love the brethren better—and the sisters, too.

Bro. A. Andrews, of the Unity Association, has attended every session of that body since 1852. May the Lord spare him for many years longer.

The meetings of associations occupy a goodly portion of our space. Read all the news, help us push all departments of denominational work.

Dr. Cleveland, at the Unity Association, was not willing to put his baggage on the train until he had secured a good collection for ministerial education.

Bro. J. M. Waller, assistant secretary, sends a nice list of subscribers. He is a good friend of the *Baptist* and we thank him for his kind words in behalf of the paper.

The East Lake Atheneum, near Birmingham, opened well this fall. The enrollment in the literary department alone, has reached 147, more than double the number one year ago.

Mr. Ashbury Holder, ex-marshal of the city of Roanoke, died at his residence on Rock Mills St., on the 1st day of October. Mr. Holder was born in Heard county, Ga., in March, 1840.

Gilbert, Carter & Co., of Birmingham, have moved their music store on First Avenue and will be better prepared than ever to sell pianos, organs and other musical instruments.

Messrs. Fowles & Myatt, the fancy grocery men of Birmingham, have now moved into a large store on First Avenue and will be pleased to have our readers call to see them. They are worthy men.

He is happy now, and has cause to be. Rev. John W. Stewart was married to Miss Mary Leigh Crook, in Evergreen, Ala., Oct. 1, 1891. Our heartiest congratulations are extended. May their lives be full of happiness.

Those who attend the Montgomery Association, near Elmore Station, to-morrow (Friday) will bear in mind that trains No. 6, 9 and 10, on Oct. 17 and 18, will stop at the road crossing one mile north of Elmore.

Bro. G. W. Mills, whom we always loved to meet at the Unity Association, was missed at the last session. Sister Mills was there, however, to meet with those who had known her husband in his life of usefulness.

In another column will be found notice of railroad rates for visitors and delegates to Eufaula convention. Try to arrange to go and to spend the entire time from Thursday morning until Monday at the convention.

L. M. Bradley, Jasper: Bro. W. T. Walton, one of our best and most liberal members, who is always doing good deeds, did one of his best last week in presenting our church with a pulpit, elegant in design and beautiful in finish.

C. A. Owen, Callman, Oct. 9: I have had good meetings this fall. The Lord gave me two of my children to join in the march to the better land. I go to the Callman association to-morrow. May the Lord bless you and the ALABAMA BAPTIST.

We had a pleasant visit from Rev. Geo. E. Brewer last week. Glad to see him up again and able to be at his work. He reminded us by bringing along with him several renewals, among which was a three-year subscriber. He has our thanks.

M. C. Reynolds, Birmingham, Oct. 10: I enclose you herewith check for sum of \$5, on account of subscription to your paper. I am pleased with it and think you are doing good. I am especially pleased with the article of Bro. A. J. Dickinson, in your last issue.

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### An Interesting Letter from Maj. Penn, The Evangelist.

GENTLEMEN: I have given the Electropoise a thorough trial. I give it to you on my opinion that it ought to be in every family, and that every traveling man ought to have one. I have not missed having one or two bilious spells in the spring for the past twenty-five years, and I have now come to July without having any spell, and only one time a slight symptom, and I used the Electropoise and it all passed away. I have had the Electropoise six months. Yours truly, W. E. PENN.

EUREKA SPRINGS, ARK.—Mr. Du Bois—Dear Sir and Friend: You can use the above as you desire. You said to me, as I remember, "Take this and give it a thorough trial, and send it back when you get tired of it. I do not want to hear from you until you are perfectly satisfied." Well, I am not tired of it, and do not believe that I ever will be, and so I do not see any chance for you to get it back until I die, and if I die first my wife will not give it up until she dies, and so it seems to me that you are slightly "left" as the boys say. I think that you will sell several of them in this place. I find that some of the wealthy people are very much pleased with mine. Yours truly, W. E. PENN.

Major Penn is widely known all over the South as an evangelist. It was only recently that he was at Birmingham and other points in this state.

### THE Electropoise

(TRADE MARK)

The Life Work of an Educated Physician, IS AN INSTRUMENT FOR THE

### Cure of Disease Without Medicine

BASED on new theories of the cause and cure of disease, it deals with the electrical and magnetic conditions of the body and the gases surrounding it in the atmosphere, controlling these conditions at will. It is not electricity.

DISEASE is simply impaired vitality. The Electropoise constantly adds to the vitality and only assists nature, in nature's way, to throw off the trouble. Nothing is easier of proof than that, with this treatment, cures are made which by all other means are impossible.

ACUTE CASES of all kinds are cured in hours by its random use.

One-tenth the intelligence and perseverance devoted to ordinary methods of medication works miracles in all CHRONIC CASES.

This is an inexhaustible home treatment.

For testimonials from people YOU KNOW and all further information, call on or address T. M. VASS, Local Agent, Montgomery, Ala., or DuBois & Webb, GENERAL AGENTS, 107 1/2 1st Ave., BIRMINGHAM, ALA.

WELL: ENDORSED.

When such men as Dr. J. B. Hawthorne, Rev. Sam P. Jones, Dr. P. S. Henson, Rev. M. H. Wells, Gen. James Longstreet, Gov. R. B. Hubbard, Dr. D. I. Purser, Dr. M. B. Wharton, Rev. O. L. Haily, Col. L. F. Livingston, President Georgia State Alliance, and others too numerous to mention, of undoubted veracity, endorse a medicine in unqualified terms it means something.

These men give King's Royal Germetizer their endorsement, and hearty recommendation. Germetizer will cure all diseases that originate from poisonous germs in the blood. To the extent that the germ theory is correct, King's Royal Germetizer is the remedy. It is no accident. It is prepared as a germ destroyer, and is the result of 15 years study of a medical genius. Every family should keep a bottle on hand for burns or bites of poisonous insects. It is a specific for colds. It will arrest and cure fever quicker than quinine. Newspapers are endorsing this wonderful remedy, and many physicians use it in their practice. It is destined to be a standard remedy. Ask your druggist for it. If he cannot furnish you, send direct to King's Royal Germetizer Co., Atlanta, Ga. Price \$1.00 per bottle.

Write them for one of their little books, which tells wonders

of the wonders of the

\$20 Payable

Sewing Machine.

HIGH ARM \$25.00

Each Machine has a

new fancy cover, two large drawers with nickel rings, and a full set of Attachments, equal to any

Singer Machine sold for \$40.00

lowest for \$35.00; sent by mail prepaid on receipt of price. A written Guarantee positively given to each purchaser of six boxes, when purchased at one time, to refund the \$5.00 paid if not cured. Guarantee issued by G. F. FOWLER, Druggist, Sole Agent, Montgomery, Ala. Sample Packages Free.

And others CURED 200 patients.

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### The Rescue of a Nun.

To the Editor—Sir: As there are doubtless many English families who have some relation living as a nun in a convent abroad, we venture to send you the following facts in case our experience may be of use to them in a similar emergency and because we think that these facts ought to be made public.

We are fully aware that comment may be made upon the course of procedure adopted in rescuing the nun, and that the release might have been effected by application to the authorities through the British Diplomatic representative. The course adopted had, however, the merits of cheapness and promptness, and was justified in a measure by its success.

Last Monday we received a letter of which the following is a copy, names being omitted:—

"August 22, 1891.

"My dear Mr. —, I hasten to write to you these few lines because I begin to feel quite frightened and suspicious at things I hear the Superior here say.

"You said a few years ago that a convent was a goal. I now believe it, and therefore beg of you to be kind enough to come here to —, where I shall be, for I must see you, for I have something very particular to speak of, they won't let me go. I thought I should be obliged to wait till September 24, but I hope not, for there are others than me that leave, I hear. I hope you will come as soon as you can on receiving this, dear Mr. —. I shall be very anxious till I see you, they must not know of your coming, so please don't write unless I let me know if you can, for I am suspicious by them say. 'Ah! you don't know in what house we may put you.' Then, dear sir, relying on your speedy help, I remain with kindest regards, yours very sincerely,

"P. S.—The Superior General will not reply, it appears, but has her instructions given, I suppose, to the Superior here; therefore I am anxious to know their artifices and falseness. What can they do with me? I have no power, having no one. All the stamps and money are locked up, and I am with nothing.

"The train from Calais to —, from — straight to —, the convent a large brick building a step from the station."

On the following day, Mr. —, a member of our firm, left London by the 11 o'clock a. m. train, and traveled straight to the small town where the convent is situated. After leaving his luggage at the small inn, he was guided to the convent by a youth and rang the bell. On the door being opened by a nun, he entered the hall without hesitation, and told her that he wished to see Miss —, and that he had traveled some distance for that purpose. She showed him into a small room off the hall with two doors leading into it, one from the hall the other from the corridor, and asked him to wait till she inquired of the Mother Superior.

In about five minutes the Mother Superior appeared, and upon her saying that she had not the honor of knowing him he gave her his card and said that he had come a long way to see Miss —.

She then left him, and in about another five minutes returned with Miss —, who immediately advanced to him and, while shaking hands, said in a low voice in English that she was forbidden to speak to him in that language. He then said to the Mother Superior that Miss — was not happy where she was, and that he had come to make other arrangements for her comfort. The Mother Superior stated that could only be done with the permission of the Mother General at — (20 miles off). Miss — then said that they could go to — and see the Mother General. To this the Mother Superior objected.

Miss — then spoke to Mr. — very hurriedly in English, imploring him to help her leave the convent.

Mr. — turned to the Mother Superior and said that Miss — wanted to leave at once, to which she replied that she must first of all speak to Miss — outside in the corridor.

The moment they had left the room the Mother Superior locked the door.

Mr. — then heard a scuffle going on in the corridor, and feeling that he had been foiled, tried to force the lock, but without avail.

He then went out into the hall by the other door and tried to reach the corridor that way, but the door leading into the corridor was also locked. He managed, however, to wrench it open and got into the corridor. When he got there all was quiet, no one to be seen, and he did not know where to go.

Almost immediately he heard screams, which he followed up, and found they came from a room at the end of this long corridor. He threw open the door and found four nuns surrounding Miss —, trying to stop her screams. They had pulled off her cap, torn her dress, wrenched off the crosses of the order, and were apparently trying to wrestle her down to the ground. He ran forward, pushed all four away, and seized hold of Miss — by the arm, and helped her along the corridor into the hall.

By that time the four nuns had re-

### A Browning Anecdote.

While admiring, a Paris studio, a picture of the funeral barge that bore the body of Robert Browning through the streets of Venice to the steamer that transported it to England's Val halla, a woman, whose criticism had been solicited previous to the artist's shipment of the canvass to English etchers, related this personal incident of the great poet:

"I was travelling in Italy. There were few tourists in my compartment. All were absorbed in books or reverently toward the close of what had been a long, tiresome day. Then it was that the elderly gentleman who sat by my side, removing his eyes from the landscape, made a comment that invited conversation."

"You are fond of poetry?" he said at length, with something in the shifting splendor of the Italian skies evoked from me a Byron couplet.

"Oh, yes," I responded with my usual enthusiasm. "I love poets and poetry."

"The old gentleman rejuvenated. Together we browsed on Parnassus, and never will be forgotten the thought, the imagery, that flowed in a continuous stream from his lips.

"Who are your favorite poets?" he asked, abruptly.

"I named them, and without further comment quoted my favorite poem—a Portuguese Sonnet. When I had finished my companion resumed his post at the window, and did not deign to notice me again."

"I was much discomfited. Had I given offense?"

"Before reaching our destination I ventured to say: 'I suspect, sir, that you do not like Mrs. Browning's poetry?'"

"The dark, soulful eyes of the stranger turned pitifully to me, and, in a voice that was almost an echo, he said: 'Madam, that sonnet is the sweetest, and its singer the most precious, gift life has given me. She was my wife.'—Lida Rose McCabe

—London Times

When a minister strongly condemns Sunday trains in his sermon, he should not take one the same Sunday evening to go to the home of a friend.

When a speaker begins by saying he will take up only half his time, I feel quite sure he will exceed the limit, and have to be rung down.

When all the back seats are filled and the front ones empty at the prayer-meeting, I know it will take a large amount of grace and labor on somebody's part to make the meeting a benefit and blessing.

When a leader after a half hour lecture, declares the meeting "open," it is almost certain that he has effectually locked it up and pocketed the key.

When the church refuses to consider projects of practical philanthropy and reform as within her province, or to make right amusements, culture and sociability her handmaids, I am certain that the devil rejoices.

When a man tells me that he went to a certain church for eight months and was not spoken to by a single soul, I esteem him a remarkably unusual individual.

When a brother remarks that he is living all for heaven, and that the earth has nothing for him, I judge that he is missing the best chances of both worlds, and will bear watching, besides.

When a man is forever bragging about his bravery, I should not look for him in the front of battle.

When a physician prates much about his profession, I draw my own conclusions as to the probable extent of his practice. And the same thing applies to a Christian.

When a preacher preaches an hour and a quarter I know that he is captivated by his own eloquence. Also that his audience generally isn't.

When a preacher says, "To use an illustration I have often used before," I should advise his church to send him on a Palestine excursion to lay in a fresh stock.

When a non-church member of consistent piety and exemplary Christian character and conduct dies, I wonder what inconsistent member touched his life wrong at a tender moment and thus kept him away from the spiritual place he should have occupied.

When a man seeks to build up his cause by tearing down another, I conclude either that he has a very poor cause or the cause a very poor promoter.

When one is forever talking about his denomination, I look with some curiosity for his "evidences of Christianity."

When will men learn that heresy-hunting is generally truth stunting, while gospel preaching is soul reaching?

When church members talk about teaching the masses through a popular preacher, I feel like inquiring how much further personal piety in the membership would reach?

"When thou saidst, Seek ye my face; my heart said unto thee, Thy face Lord will I seek."

When discouraged because of repeated disappointments in human nature then is remedy to be found in closer communion with the divine nature. Man disappoints; God satisfies.

When next you hear the old saying, "Hell is paved with good intentions," give the revised version, "Hell is not paved with good intentions, but with bad performances."

When infidels declare that the church must go, I shall always recall the turn given to it by a Methodist brother: "Yes, the church must go into all the world and carry the gospel to every creature, and conquer the nations for Christ!"—Laurens, in The Standard.

Our mental nature is complex in its faculties. We can think—that is one form of action. We can feel—that is another form of action. We can will, or choose—that is still another form of action. Put all these three forms together, and we have all the facts of mind stated in their great classes.

Every tissue of the body, every nerve, bone and muscle is made stronger and more healthy by taking Hood's Sarsaparilla.

### ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, head-aches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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Caveats, and Trade-Marks obtained, and all Patent business conducted for Moderate Fees. Our Office is Opposite U. S. Patent Office, and we can secure patent in less than time than from remote local agents.

Send model, drawing or photo, with description. We advise, if patentable or not, free of charge. Our fee not due till patent is secured. A Pamphlet, "How to Obtain Patents," with names of actual clients in your State, county, or town, sent free. Address,

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D. PARKER, President. G. L. WALKER, Vice-President. I. R. ESKER, Sec'y & Treasurer. M. CANNING, Manager.

CANNING MANUFACTURING COMPANY, SELMA, ALA.

MANUFACTURERS OF THE CELEBRATED Canning Wagons, and General Dealers in Vehicles. Repairs Promptly and Skillfully Attended to.

Having purchased the plant and good will of Messrs. M. Canning & Son, we will continue the manufacture and sale of the justly celebrated Canning Wagons. Mr. Mark Canning continues with the new Company in the capacity of General Manager, and will devote his entire energies to the manufacturing department. His forty years' experience in this line gives ample guarantee that our productions will be first-class in every particular. With ample capital and increased facilities we are now prepared to fill all orders with dispatch. Solidifying your patronage, we are respectfully yours, CANNING MANUFACTURING COMPANY.

Fifty Dollars Given Away to Artists!

Being desirous of promoting the Art of Picture Painting and Crayon Work, we will make the following proposition: From November 24th to 26th we will hold an Art Exhibition in Selma. All artists (except teachers) are invited to participate. Any artist can place pictures on exhibition with a view to selling them. A commission will be allowed on pictures sold. No limit to number of entries from one person. All pictures must be delivered to us by noon of the 24th.

RULES.

1. No picture must bear the Artist's name.

2. All pictures entered for competition must be painted or drawn between June and November 24th, 1891.

3. All pictures must be framed.

4. All pictures not framed by us will be charged \$1.00 entrance fee. If framed by us, entrance fee.

List of Premiums.

Best Oil Painting by Artist taking more than one year, \$30.00

Best Oil Painting by Artist taking less than one year, 10.00

Best Crayon by Artist taking more than one year, 15.00

Best Crayon by Artist taking less than one year, 5.00

For further information write or call on

Butler & Gatchell, 1008 Broad St., Selma, Ala.

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We carry a large stock of PRATT COTTON GINS, FEEDERS and CONDENSERS, the Celebrated ACME DOUBLE SCREW POWER COTTON PRESS, NANCE PRESS, and Iron for ALABAMA PRESS, M. CORMICK MOWERS and THOMAS RAKES, CORN MILLS, CHATTAHOOGA CANE MILLS, EVAPORATORS and FURNACES, SWING CHURNS, Rubber and Leather BELTING, LUBRICATING OIL, Etc.

Harness and Saddlery in Great Variety.

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ALL KINDS OF SMALL MUSICAL MERCHANDISE.

Pianos and Organs

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100 Per Profit and Samples FREE to 100 Cent men canvassers for Dr. Scott's Genuine Electric Bells, Brushes, Etc. Lady agents wanted for Electric Corsets. Quick sales. Write for once for terms. Dr. Scott's Electric Bells, Brushes, Etc. Agents, 146 Broadway, N. Y.

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ENGINES - AND - SAW - MILLS, COTTON GINS, PRESSES, GRIST MILLS, AND ALL KINDS OF

Machinery and Mill Supplies.

Write for Circulars.

MONTGOMERY IRON WORKS, MONTGOMERY, ALA.

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Thomaspole Route to Florida.

Schedule in effect May 11th, 1891.

No. 6 N. 26.

Leave Sprague Junction 8:30 pm 4:00 pm

Arrive Selma 6:25 am 4:50 pm

Arrive Montgomery 11:05 am 6:17 pm

Arrive Jacksonville 11:45 am 8:00 pm

Arrive Tallahassee 1:57 pm 9:10 pm

Arrive Panama City 2:05 pm 9:30 pm

Arrive Pensacola 3:20 pm 10:12 pm

Arrive Mobile 3:30 pm 11:30 pm

Arrive New Orleans 6:00 pm

Arrive New York 9:25 pm

Arrive Boston 12:25 pm

Arrive New York 1:15 pm

Arrive Boston 1:45 pm

Arrive New York 2:15 pm

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Arrive New York 8:15 pm

Arrive Boston 8:45 pm

Arrive New York 9:15 pm

Arrive Boston 9:45 pm

Arrive New York 10:15 pm

Arrive Boston 10:45 pm

Arrive New York 11:15 pm

Arrive Boston 11:45 pm

Arrive New York 12:15 am

Arrive Boston 12:45 am

Arrive New York 1:15 am

Arrive Boston 1:45 am

Arrive New York 2:15 am

### Western R'y of Alabama

Atlanta & West Point Railroad Co. TIME TABLE No. 33, in Effect June 17, 90.

No. 51. No. 53.

Lv. Selma 5:40 am 4:30 pm

Arr. Montgomery 6:19 am 5:08 pm

Arr. Wetumpka 6:35 am 5:23 pm