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## The Young Christian and Social Purity.

BY JAMES BRAND, D. D.

Do I run some risk in touching publicly this theme? Be it so. The importance of the subject will justify the risk. Polite licentiousness is one of the greatest hindrances to the kingdom of God to day, as it was in an ancient Ephesus. It is seldom touched by the press and hardly can be by the pulpit, for fear of offending the refined taste. But refined taste, itself sometimes the offspring of this evil, must not be allowed to get up a "conspiracy of silence" which leaves inexperienced youth unwarmed, and casts a veil over social vices which are sapping the foundations of society. Can this subject be discussed with such delicacy and care as to do good and not harm? I believe it can, because I believe in the Word of God. There is no other way. A religion which the Bible speaks with such fullness and explicitness of language as that of licentiousness. One reason is because there is no other vice in which human life, in the church and out of it, is so subtly and constantly tempted, or which is so destructive to moral character. Jesus Christ spoke out on this subject to Christians, not only with infinite wisdom, but with terrible plainness. The obvious reason for this is that Christian character does not consist in a fair exterior. There may be licentiousness of the mind, which is fatal to all morals, while clean thoughts, pure imaginations, are always fundamental to Christian life. The supreme beatitude is "Blessed are the pure in heart, for they shall see God." A religion which only restrains from overt acts of vice, and does not purify the imagination, and sanctify the secret thoughts, is false. Salvation itself is moral cleanness. Hence Christ in his sublime fidelity to his disciples, uttered that statement which in every generation blanch the face of man: "I say unto you, Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The sin that damns men lies in the secret thoughts of the mind. The mind of man is the man himself—the whole of him. The mind is the immortal part which is to share God's immortality. A fair outside and a corrupt mind is a whited sepulcher. No wonder God desires truth in the inward parts." No wonder the man of God cried, "Cleanse me from hidden faults."

But the principal reason for speaking to young Christians on this subject is not that they intentionally give way to the temptation to social vice, but that so many, unwittingly, fall into the blunder of exposing themselves to certain forms of social peril in order, as they claim, to broaden their experience, and give them a larger knowledge of the world. They persuade themselves that it is important even for Christians to see more of the world; that they ought to witness for themselves some of the forms of depravity which they hear, and which they are to fight. Thus, sometimes, with a good motive, perhaps, but more often from a mere prurient curiosity, and always with an utterly false judgment, they venture, as mere eye-witnesses, into places of dissipation and infamy where no Christian ought to go. And because they are only well-meaning spectators, seeking a knowledge of the world, and escape without overt act of sin themselves, they think they receive no harm. This is a fatal mistake. And it is not so with a thing even among very respectable young men, as many good people hope and believe.

The writer had his eye open to this fact not long ago, by a conversation with a young man who had spent the summer in Europe. He belonged to a church-going family in one of the Atlantic states. I think he was not a church member, but an upright, young man. He stated with an air of superior experience that while in Paris he "determined to see the very worst as well as the best of that city," and he did. He sought out three or four other young men, and they visited together the most fashionable and the most debased places of infamy. He stoutly affirmed that he went simply to gain a knowledge of the world, with no foul intention, and committed no criminal act, and I believe he told the truth. After describing in cold blood the unreportable things he saw and heard among degraded women, his closing reflection was that his experience made him almost "lose faith in womankind." At this my soul was on fire with indignation. And I said to him:

"Did it ever occur to you to lose faith in yourself? You go to that most licentious city on the globe, you choose certain companions, you make a prurient curiosity for a better motive, you smell out those hells of nastiness, where poor women, by slow degrees, and through the aggressive sin of man, have sunk to the lowest pit; you visit them, see and learn all there is, and come away very virtuous, to tell your superior experience to other men, young and old, who are thus contaminated and tempted by your knowledge; and the result is that most of them will 'lose faith in women,' as you did. You have possessed yourself of secrets which you can never reveal to your sisters or mother, and which, if publicly known, would make you distinguished by honorable women, in that 'best society' in which you move. The truth is, the one person you should have faith in first of all, is yourself. You

think it has been no damage to you. You are wrong. You will carry a wound in your soul in the form of a tainted imagination to your grave, and every companion to whom you retail your experience, unless especially forewarned by Christ, will suffer a similar wound."

This conversation leads me to say to Christian young men, with all the energy of my being, that personal experience in vice is not necessary to the most effective warfare upon it. The motive which leads one to acquaint himself personally with social vice as a means of becoming more useful as a Christian, is not of God, but of the devil. It is contrary to both Christ's precepts and examples. It will give you experience at the expense of spirituality. The clean soul is the soul that God can use. "Blessed are the pure in heart, for they shall see God." The "heart" in the Bible means generally the mind. What I plead for here is a picture. It must be pure if we are to be Christians. The terrible effect of familiarity with the social vice is that it taints the imagination. The imagination is one of the noblest powers of the mind. By it we rise above the things of sight, and even of reason, and hold converse with the infinite. It is extremely influential in the formation of character. But from its very nature it is more easily corrupted, and more terrible in its effects when degraded, than any other faculty. It is not through reason or judgment, but through the imagination, that the tempter generally comes. Seduce the imagination and the light of the soul goes out. Many persons with fair exterior indulge in forming imaginary pictures, the reality of which would be crime. The very passing of a base imagination through the mind leaves a stain which cannot be effaced on earth. For memory always co-operates with imagination and reproduces and dwells on the debasing thought, or disgusting sight, or licentious phrase, till its pollution is perpetuated in the soul. Then, no time, no place, nor occupation, is too sacred to be intruded upon by such infernal fancies. The very sanctuary of God is not exempt. Hence the gospel too often falls on listless ears and a torpid moral nature. The very temple of the immortal mind becomes tainted.

No wonder God desires truth in the inward parts. No wonder he inculcates in his redemptive work upon "temperance," chastity, self-control, the dominion of reason and conscience over the passions and affections. Think what a value God sets upon the mind. He made it in his own image, for high and holy uses. But see what it becomes when corrupted imagination takes the throne. See how the moral sensibilities shrivel and die. See how fine mental powers become crippled and the spiritual life blasted in the bud. See how many a man simply by opening "eye gate" and "ear gate," as that young man did in Paris, to the allurements of the flesh, changes a noble intellectual endowment into a kennel of unclean thoughts which are not fit to be uttered anywhere but in hell.

Nothing clouds and deadens the moral sense, and therefore nothing defeats the gospel of life in the unconverted, and nothing will sooner kill all spiritual energy in a church member, than the habitual licentious thought. We sometimes wonder what ails certain outwardly moral young men that they do not lay hold of the gospel. Ah! the worst thing possible is the matter. A worm is at the root of character. They have exposed their sensitive souls through "eye gate" and "ear gate" to polluting sights and sounds, and have become the victims of a tainted imagination. That is not all. The pollution of the mind is contagious. The minds of young men in the church and out of it, are constantly coming in contact with each other. One corrupted imagination in a community of young people is a menace to the whole.

While returning from England last summer, when we were about in the middle of the Atlantic, the attention of all on board was arrested by some great black object on the sea. As we drew nearer, it proved to be an old hulk of a vessel; apparently capsized and utterly wrecked; no rudder, no sail, no anchor, no sign of life. Where or when was it wrecked, or who once owned it, or what was its cargo, or what became of its crew, no one could tell. There it was alone, and desolate, and eloquently suggestive, in mid-ocean. No shore within reach to be drifted to, no haven to enter, no rest from the eternal agitation of the deep. Once a thing of beauty, almost a thing of life, now a black, helpless thing, swinging and heaving, and tossing, and dashing, and drifting, night and day, day and night, through the weeks and months, and years, at the mercy of the merciless waves. I am told that there are very many of such floating in the sea, never getting very far from the place where they were wrecked, but always in the line of human life, and increasingly dangerous to other unsuspecting souls. In the sphere of moral influence there is nothing more to be dreaded by young people than a polluted soul, moving about in society, boasting of superior knowledge of the world and communicating the contagion of its tainted imagination to young men or maidens who are, as yet, only beginners in the Christian life. We need to shun them as we would shun the pestilence, to flee from them as we would flee from the avenger of blood. Let the divine prayer, "Lead us not into temptation, but deliver us from evil," be daily on our lips. Let us have done with that Satanic argument that young Chris-

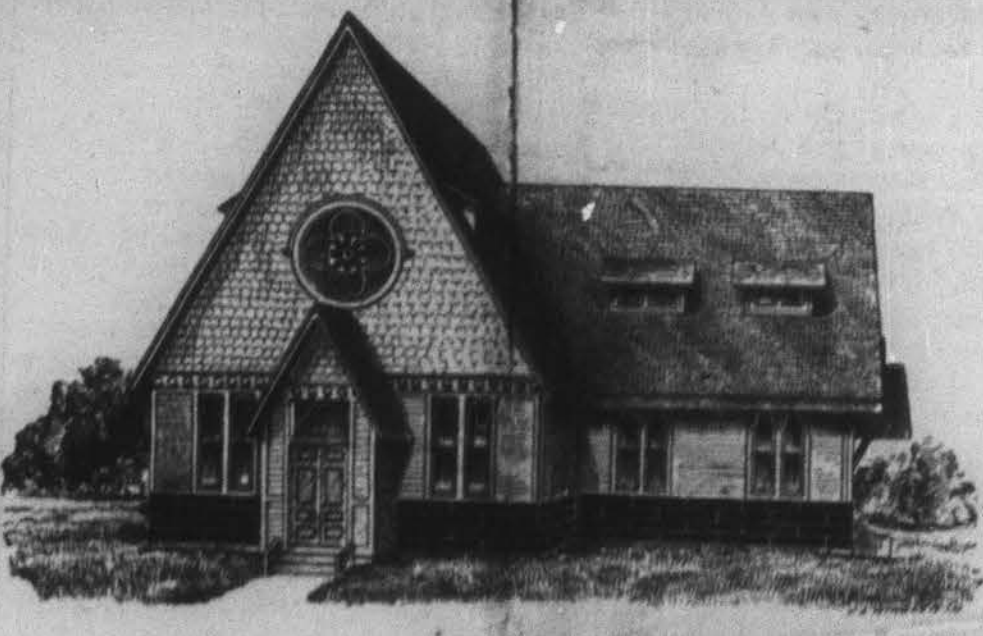
tians should expose themselves to the contagion of social impurity for the purpose of enlarging their experience of the world. No person has a right to tempt himself and God in that way. Let us keep the immortal mind morally clean, and God will use the experience we have.

The dangerous tendency to which I have referred, is greatly enhanced by the fearful low standard of public opinion, especially as to masculine virtue. It would seem as if the powers of darkness had formed an infernal conspiracy to corrupt the bodies and souls of the race. I refer to the double standard of morals by which public opinion estimates men and women in this matter. It seems to be everywhere taken for granted in society and even in courts of law, that social impurity is but a trifling offense in men, but an unpardonable crime in women. Equally guilty before God, society forgives and condones the crime of the man, and condemns the woman to infamy. This has two terrible results, on the one hand, it encourages men in guilty self-indulgence, setting a premium on aggressive masculine solicitation; on the other, it throws the whole responsibility of the defense of social virtue on the woman, and yet it is equally fraught with moral death to both. It makes the one an outcast, the other a whited sepulcher. No more accused sentiment ever prevailed on earth. God speed the Christianization of public opinion "till both in theory and in practice it shall recognize the fundamental truth that the essence of right and wrong is in no way dependent on sex, and shall demand of men the same chastity as it demands of women."

The great want in both young and old Christians is a living conscience. When God made the mountains of New Hampshire, he made them largely of granite. He made them very beautiful. They are cut and crossed by ravines which contain soil enough to support trees and plants that give picturesqueness to the outline. They are covered with patches of green in spring, and reaches of scarlet flame in autumn, and even the little mountain flower finds its place on their sides in summer. But that which sustains all this wealth of beauty and grandeur is the granite that lies below. So with Christian character. That which sustains and makes all sorts of moral beauty possible, is the granite of the soul; an enlightened, developed, true, Christ smitten conscience. Without that the whole fabric will collapse. What is the matter with public sentiment, nay, with our church life, on this question of masculine social purity? It is the want of the granite of character, a holy conscience, which makes men even more loyal to secret honor than to public reputation; conscience that will make a man realize that his thoughts must be as pure as the thoughts of Christ; if he is to be a Christian at all; that he stands day and night in the presence of God; that his body is the temple of the Holy Ghost; and that will make society brand the sinning man with the same stigma that it puts upon the sinning woman. To realize such a conscience and to emphasize the belief in duty and capacity of every man to think pure thoughts as to reflect the divine image in which he was made, Christian souls must feed, not on the popular novel, not on the Sunday newspaper, but on the Word of God.

It is wonderful how a little Bible truth clears the moral atmosphere, blows away the sophistries of public sentiment, and girds up the "joins of the mind." Let all the tempted young men commit to memory and daily repeat to themselves such words as these: "Remove thy way far from the strange woman and come not nigh the door of her house, for her house inclineth unto death. She has cast down many wounded, yea many strong men have been slain by her. Her house is the way to hell. Her house is the chamber of death; none that go unto her return again, neither take they hold of the paths of life. Let not thy heart incline to her ways, lest thou mourn at last when thy flesh and thy body are consumed, and then say, How have I hated instruction and my heart despised reproval." The man of no understanding "goeth after her as an ox goeth to the slaughter, or as a fool to the correction of the stocks. As a bird hasteth to a snare and knoweth not that it is for his life." "For this ye know, that no whore-monger or unclean person hath any inheritance in the kingdom of Christ and of God." "For without are dogs and sorcerers and whoremongers and murderers and idolaters, and whosoever loveth and maketh a lie." "The fearful, the unbelieving, and the abominable and murderers and whoremongers and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." "Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." "Let no corrupt communication proceed out of your mouth." "Let no man say when he is tempted, 'I am tempted of God.' But every man is tempted when he is drawn away of his own lusts and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." "Ye have heard that I said, 'Ye shall not commit adultery,' but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." "If thine eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell."

"Blessed are the pure in heart, for they shall see God."—The Advance.



Centennial Chapel Building Fund.

## Need for Chapels in Brazil.

As a wise, loving parent looks after the discipline and training of his children, so should a wise and Christian administration provide for its new missions and converts.

Some one might ask, why the apostles did not see to the building of churches, etc. Christianity was new and fiercely opposed them, and all temporal monuments would only have provoked more hostility. To-day, Christianity is an accepted institution in nearly all the world; the preaching of the word is everywhere attended, its schools patronized, and its humanitarian centers preferred to all others.

When a man is converted he desires a sacred place of worship for himself and family, a Christian school for his children, an orphanage where he may have to leave his own children some day, a Christian hospital where he may find mercy and kindness bestowed, should he need them. Or in case the children should never need them, he wishes them for those who have them not. While sin reigns, these institutions are a necessity. If on a journey one finds a wounded or sick man without home and friends, he ought to take him to the nearest house and provide for him; but in cities, where such cases appear many times in a year, month or day, a standing, ready institution is a necessity—an evidence of the loving care of Christians.

A house of worship is the first public necessity of the new convert who is nearly always poor. If he is rich, the missionary hesitates and often will not ask him to give largely for such an object, for fear the new convert should think that he was seeking money; and perhaps the missionary or his board will be obliged to provide an ill-situated rented room for years; many people will not attend such a place of worship.

But some one will say: To build the people chapels, will spoil them, but these facts do not prove the statement true. On the same reasoning it will spoil a child to educate and provide him while young.

The Presbyterians, who have been in Brazil over thirty years, have built several churches and helped to build many more; but the natives are taking it up and are now building many good works going on. What is needed is a good missionary who will teach the native Christians their duty. Those who are truly Christians are not going to be lost by a little good will and good works. Evil men will abuse the best and purest blessings.

Though we preach the gospel everywhere, without price, hardly the most enthusiastic would favor building in every town, but in places, and in proportion as God raised up pastors and congregations. Neither would we favor building fine structures, but plain ones, and even in these cases, requiring that few native Christians in that place give a half or fourth of the cost. These first buildings should be in the larger cities, and as God raised up congregations around the cities, those who had their house given them should be taught to aid other present weaker churches.

In Brazil the Baptists have only one building; that is in Bahia. The board gave \$4,000 and the natives gave \$1,000. The board has no more expenses with this church, i. e., it pays no more rent, lights, etc. During the eight years preceding the purchase, the board paid some \$4,000 for rent. That expense has been cut off. The native Christians could not have accumulated so much, perhaps, in ten or fifteen years, impeding them in their work of evangelization. Rio, Juiz de Fora, Macaco, Pernambuco, Valencia and some other places in Brazil are sadly in need of buildings. In all the places mentioned the churches are contributing regularly for a building. In Rio de Janeiro a good sum will be needed; in Juiz de Fora \$2,000 perhaps would enable the brethren to buy. In Macaco and Valencia, \$500 each would enable them to secure a convenient building. In all these cases, correspondence would be necessary, so I can only speak approximately. Our house is a large old building which we have repaired and prepared to our desire. In it we have our press, a school-room, pastor's and editor's office, apartments for printer and colporteur, and still other rooms for rent. We are no longer renters. When the church becomes able, she can build as occasion needs. The Baptists, I think will never regret purchasing this one and so may be encouraged to aid more.

Z. C. TAYLOR.

Bahia, Brazil.

## Burmah Mission.

Dear Baptist: I have in my possession a bound volume of the *Christian Index*, published in 1831 and 1832, from which I copy the following letter, hoping that it will be interesting to your many readers.

Renfroe, Ala.

E. G. MULLIN.

Letter from A. Judson.

Rangoon, March, 4th, 1831.

Rev. and Dear Bro. Grew: Your letter of the 17th July, 1830, is before me, and your fifty dollars are in the hands of Mr. Jones, at Maulmein, who writes me that he is ready to pay it to my order. The sentiments expressed in your letter are cheering and encouraging to my heart. I wish that all Baptist ministers felt so, and would all make such presents, though I should prefer their being made directly to the board. My gratitude, however, in both cases is sincere.

I cannot spare time to write a few lines only, having a constant press of mission work on hand; add to which that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it and Mr. Wade is nearly dead. Bro. Wade and myself are now the only men in the mission, that can speak and write the language, and we have a population of about ten millions of perishing souls before us. I am persuaded that the only reason why all the dear friends of Jesus in America do not come forward in support of missions is mere want of information (such information as they would obtain by taking any of the periodical publications). If they could see and know half what I do, they would give all their property and

the great annual feast is just past, during which multitudes come from the remotest parts of the country to worship at the great Shway Dagon Pagoda in this place, where it is believed that several real hairs of Gawdama are enshrined. During the festival, I have given away nearly 10,000 tracts, given to none but those who ask. I presume there have been some thousand applications at the house! Some come two or three months journey, from the borders of Siam and China, saying: "Sir, we hear that there is an eternal hell. We are afraid of it. Do, please, give us a writing that will tell us how to escape it." Others come from the pastures of Cassay, a hundred miles north of Ava: "Sir, we have seen a writing that tells us about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others come from the interior of the country, where the name of Jesus Christ is a little known: "Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Dr. Bennett works day and night at the press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here, and his types are very poor, and he has no efficient help.

We are very weak and have to complain that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking one after another into the grave, that many of our brethren in Christ at home are just as hard and unmovable as rocks. Just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot still and see the dear Burmans, flesh and blood like ourselves, and like our own possessed of immortal souls, and will shine forever in heaven or forever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. And thanks be to God that our labors are not in vain. We have three lovely churches, and about two hundred baptized converts, and some are in glory. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great revolution of Burmah is drawing near. O, if we had about twenty more, versed in the language, and means to spread schools and tracts, and Bibles to any extent, how happy I should be. But those rocks and those icy mountains have crushed us down for many years. However, I must not leave my journal to write letters. It is seldom that I write a letter home, except my journal, and that I am obliged to do. I took up my pen merely to acknowledge your kindness, and behold, I have scratched out a long letter, which I hope you will excuse, and believe me, in haste,

Your affectionate brother in Christ,

A. JUDSON.

Christians have derived their name from Jesus Christ; it is a name which binds us. Being inheritors then of this name, let us imitate the virtue of him from whom we derive it.—St. Bernard.

## Partnership With God.

Partnership is the outgrowth of the sense of weakness of human effort confined to the single individual. Again, it may be regarded as evidence of the social instinct as it applies to business relations. Further, it is expressive of selfishness.

Partnership involves labor and profit, responsibility and privilege, duty and pleasure. In this relationship there is implied the agreement, on the part of those concerned, mutually to share the obligations as well as benefits.

It is the end of true religion to enable the duties of life and thus glorify our God and Savior. In this way religion controls our lives, giving us Master's service. "Without me ye can do nothing." "It is God who worketh in you both to will and to work for his good pleasure." God and man are thus brought into partnership for the execution of the divine purposes—the former supplying the means and making them effective, and the latter working as directed, assured of success in so doing.

Every redeemed soul becomes a worker for God, or rather a worker with God—having left the service of Satan. "We are God's fellow-workers." A thorough appreciation of our position would doubtless increase our zeal and extend our usefulness in the Master's service.

God confers a high honor on us by making us partners with him in the world's redemption. Men who form partnerships for the pursuit of life are frequently related by ties of kinship. This relationship, we believe, serves to strengthen the obligation for honesty and faithfulness. "The Spirit himself beareth witness with our spirit that we are children of God."

Our partnership with God is the result of a mutual agreement—each party acting intelligently, under terms satisfactory to both. The moment a soul is born anew there comes the voluntary offer of service. "What shall I do, Lord?" The direction to every renewed heart is given—"Go ye into all the world." etc.

While in one sense our partnership may be regarded as a secret compact, full publicity is soon made of the fact. "A city set on a hill cannot be hid." "Let your light shine before men, that they may see your good works, and glorify your father who is in heaven." "Seeing we are compassed about with so great a cloud of witnesses," etc.

The certainty of success in the partnership with God should be a strong incentive to zeal and fidelity. Apparently the child of God labors and struggles alone, but this is not so. Christ has promised his presence to the complexity of the work. "I am with you always, even unto the end of the world."

"Will a man rob God?" is a serious question. We have heard of dishonest partners who have enriched themselves from property that rightly belonged to others. Can those who are partners of God rob him of his share of the profits? Are there not many to whom God has entrusted priceless talents, and yet no returns have been made? Consider these questions personally, and, asking the direction of the Divine Spirit, act accordingly. In conclusion, let these words of Dr. Starr be impressed on your mind: "Is it not the grandest testimony to the magnificence of human nature that God made us co-workers, not in the primary work of creation, but in the far grander work of redeeming the world? In this work we can make our lives luminous in this world, and bright forever with a celestial glory in the next."

J. M. K.

## The Mistakes of the Critics.

"All reverent investigation of scholars as to the claims and contents of the Bible is welcome. Light from any source should be gratefully accepted. We deprecate the rationalistic attacks upon the Bible. 'Higher criticism' does not fall under the head of reverent investigation. These critics have found out things about the Old Testament that would make the most learned Jews open their eyes with amazement. We do not object to critical, literary and historical tests, to which all other ancient documents are subjected. But this investigation should be done reverently and in a teachable spirit. This Book claims to be a revelation from God. The critic who denies this claim is bound to reach certain false conclusions. Reverent Biblical criticism is ready to regard the miraculous as possible. There have been three methods of eliminating the supernatural from the Bible. First was rationalism applied to the New Testament by Paulus and Eichhorn, which reduced by a peculiar exaggeration all the miraculous to the merely natural. The second was to deny the trustworthiness of the authors. Another form of unbelief appears masquerading in the role of Biblical science. Its method is to call in question the genuineness of the sacred writings. This form of error is deadliest, because most insinuating of all. In it we catch the devil in the very act of putting on the garments of an angel of light. Man in a spirit imprisoned in mechanism. He is an immortal being, in the image of God. Scientists teach that he has all the material elements of the universe in his frame. So in his soul is he the complete representative of the spiritual universe. Physical science gives him knowledge of the material, the intellect grasps thought, but the soul cries out for spiritual knowledge. Human science cannot teach religion; the soul cries out for the living God, and neither can great intellectual endowments and brilliant attainments ever be a substitute for the childlike and teachable spirit. The higher critic is impatient of any interference of God in his own affairs. They feel with Emerson, that 'the man of genius must occupy the whole space between God and the multitude.' They will not accept a theory deduced from all the facts, but they start with a theory and force the facts to it. If an unfortunate fact is too tall for their profane bid, up goes the scientific axe and the excess is lopped off. Woe to the statement that does not suit the theory. They flatly contradict each other. One is certain the Gospel of John was not written by John, but by some one about one hundred and sixty or seventy, A. D., and one argument is, the writer was familiar with Montanism. But another shows that it was written about one hundred and twenty years before the rise of Montanism. Cuvier could not accept the Bible, because his studies in anthropology showed him that the human race could not have sprung from so small a source as Adam and Eve. There must have been at least four distinct types. Now, Darwin overthrows this theory by making the origin too great. No one need be uneasy about these attacks. The flag still floats, the fortress is still unsundered. Agitation is not an unmixed evil. These Canaanites are left in the land to teach Israel war. Thunder storms alarm the timid and leave a few trees blasted and some fallen, but they are conducive to health. From every oppression the church comes forth laden with the jewels of the Egyptians. The dynamiter who attempted to kill Russell Sage came to second best. Some one had to find his head. So it will be with these higher critics. I am not broad when it comes to questions concerning inspiration. To be broad about the truth is to be a liar; to be broad about another's property is to be a thief; to be broad about loyalty is to be a traitor. But the Bible is not going to be materially injured by such attacks. He whom John beheld seated upon the white horse, with garments blood-splattered, with many crowns upon his head, with his name written, 'The Word of God,' shall ride on in unchecked triumph until he shall fill his banner with a conquered world in his feet. Voltaire said that in one hundred years the Bible would be a forgotten book. Eighteen hundred years ago a fisherman of Galilee made the reasonable assertion that 'The Word of God' abideth forever. To where seems likely to prove true? To where there was one Bible in Voltaire's day there are now one thousand. Its circulation is to-day greater by countless millions than all the infidel books ever written. It is entering in triumph into every known language and dialect of earth.

"O, may these heavenly pages be my dear delight, And still new beauties may I see, And still increasing light."

"My soul rejoices to pursue The steps of Him I love, Till glory breaks upon my view In brighter worlds above."

"The foundation of God standeth sure."—Baptist and Reflector.

liant attainments ever be a substitute for the childlike and teachable spirit. The higher critic is impatient of any interference of God in his own affairs. They feel with Emerson, that 'the man of genius must occupy the whole space between God and the multitude.' They will not accept a theory deduced from all the facts, but they start with a theory and force the facts to it. If an unfortunate fact is too tall for their profane bid, up goes the scientific axe and the excess is lopped off. Woe to the statement that does not suit the theory. They flatly contradict each other. One is certain the Gospel of John was not written by John, but by some one about one hundred and sixty or seventy, A. D., and one argument is, the writer was familiar with Montanism. But another shows that it was written about one hundred and twenty years before the rise of Montanism. Cuvier could not accept the Bible, because his studies in anthropology showed him that the human race could not have sprung from so small a source as Adam and Eve. There must have been at least four distinct types. Now, Darwin overthrows this theory by making the origin too great. No one need be uneasy about these attacks. The flag still floats, the fortress is still unsundered. Agitation is not an unmixed evil. These Canaanites are left in the land to teach Israel war. Thunder storms alarm the timid and leave a few trees blasted and some fallen, but they are conducive to health. From every oppression the church comes forth laden with the jewels of the Egyptians. The dynamiter who attempted to kill Russell Sage came to second best. Some one had to find his head. So it will be with these higher critics. I am not broad when it comes to questions concerning inspiration. To be broad about the truth is to be a liar; to be broad about another's property is to be a thief; to be broad about loyalty is to be a traitor. But the Bible is not going to be materially injured by such attacks. He whom John beheld seated upon the white horse, with garments blood-splattered, with many crowns upon his head, with his name written, 'The Word of God,' shall ride on in unchecked triumph until he shall fill his banner with a conquered world in his feet. Voltaire said that in one hundred years the Bible would be a forgotten book. Eighteen hundred years ago a fisherman of Galilee made the reasonable assertion that 'The Word of God' abideth forever. To where seems likely to prove true? To where there was one Bible in Voltaire's day there are now one thousand. Its circulation is to-day greater by countless millions than all the infidel books ever written. It is entering in triumph into every known language and dialect of earth.

"O, may these heavenly pages be my dear delight, And still new beauties may I see, And still increasing light."

"My soul rejoices to pursue The steps of Him I love, Till glory breaks upon my view In brighter worlds above."

"The foundation of God standeth sure."—Baptist and Reflector.

## Central Committee

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

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

PRAYER CARD.—March.

Bread—"The light shall shine upon thy ways." Missionaries, 11; native assistants, 4; students, 23; churches, 7; members, 282; baptisms, 53. Contributions from Brazil, \$72.00.

Study Topics.—History of S. B. C. Missions in Brazil. Pledge-baptism Missions. Church building in Rio. The outlook, Brazilian government.

Brazil.

After discovery by the Spanish, Brazil was struggled for by the French, Dutch, English and Portuguese. The latter finally obtained possession of the country. When Napoleon was parcelling out Europe among the Bonapartes, the royal family of Portugal fled to Brazil. After Napoleon's downfall, they found Brazil a so much safer place of residence that they remained—wearing for many years the only crown this side the water.

About two years ago Brazil underwent the most extraordinary revolution the world has ever witnessed—a revolution from an empire to a republic without the spilling of one drop of blood!

Great was the rejoicing among the friends of liberty everywhere. Unhappily, Brazilians do not seem to be made of the stern stuff that goes to form republicans. Their government is unstable, and the gravest apprehensions are felt for the fate of their country.

They have abolished the rule of the Roman Catholic church, and all religions are free. Now is certainly the favored moment for pressing our missionary enterprises. Our missionaries there are eminent for zeal and ability, and their efforts have been very successful.

Rev. Z. C. Taylor, of Bahia, is now in Philadelphia with his afflicted wife. She is in a hospital; one of her lower limbs has been taken off, and the physicians give assurance of her recovery. Christian friends are bestowing on her, and her husband and children, every attention. Yet how sad is their situation! Surely the sympathy and prayers of Christians will not be wanting in this sore time of trouble.

The question asked in this column Feb. 25th can now be answered. Pura Cova, the young daughter of Rev. J. V. Cova, native missionary in Cuba, will come over with her father to attend the convention at Atlanta in May. Arrangements have been made for educating her at the Judson. The women of Alabama will receive her as a sacred trust, and their care for her will prove a labor of love.

The ladies of the Newton church are entitled to the banner in the Centennial procession. They make the first application for "Chapel Brick Cards," and Centennial literature.

The Central Committee have the pleasure of reporting two new young people's societies—one at Danville, Miss. Glenn Orr, president, Muscle Shoals association; the other at Providence, "Carey Sunbeams." Mrs. Edward Day, president, Master James Day, secretary, Selma association.

Mrs. Osborne, of the Baptist Basket furnishes very pretty Centennial medals. She is extremely liberal. For every five medals sold she gives one free, and allows you to keep one dollar for the Centennial fund and send her \$1.50. This is a very agreeable way of helping the Centennial fund.

with a rod of iron. And the kingdom and dominion shall be given to the people of the saints of the Most High."

These scriptures are given to comfort and encourage all Christians, and especially those under great trials and persecutions. These passages are not to be taken literally. The saints are in no sense rulers and sub-kingdoms under Christ; they are the loyal and loving subjects of the great King. These passages express the idea of reward, the saints shall be exalted to high positions and intimate relations, as though they occupied positions, as kings and priests unto God—and were rulers over many things. "O when shall I see Jesus and reign with him above." Reign with him above, never, nor below either, only in the sense that Christ on earth reigns by and through his saints, as humble instruments, nothing more, and that is enough.

SAINT'S JUDGMENT.—"Ye shall sit upon the twelve thrones, judging the twelve tribes of Israel. Know ye not that the saints shall judge the world? Know ye not that we shall judge angels?"

The saints judge the world, how judge the world? The saints judge the angels, what angels, good or evil? The saints are a party to be judged, and not associate judges with Christ. These passages express the same idea as those above on saint's reign. Their great reward is expressed in the terms, kings, priests, reign and judge as though they were priests, judges and rulers, and occupied thrones and judgment seats, and ruled and rendered judgment.

"I would rather be one of the least of these, and called thine Oves, or sit upon a throne."



# Alabama Baptist.

MONTGOMERY, ALA., MARCH 10, 1928.

Address all correspondence to  
HARR, POPE & NEWBERRY,  
Montgomery, Ala.

## RATES AND INFORMATION.

Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Circulars—Over 100 numbers in length, are charged for at the rate of 2 cents a word. Remember this when you send one for publication. Count the words and send the money with the notice.

Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

For First Class Postage—Send to the Alabama Publishing Company, Montgomery, Ala. (C. W. Hare, J. G. Pope and J. M. Dewberry.) Everything printed, from an envelope to a first-class book, newspaper or magazine. Price list sent on demand.

The DeLand Baptist church (Fla.) will support a missionary on the foreign field. This is good news, and we trust to be able to chronicle many similar instances.

DRS. CRANFILL and M. V. Smith have bought the *Western Baptist*, Bro. Hank's paper, and will publish it at Waco. Dr. Gambrell will probably be the editor.

The Foreign Mission Board has borrowed more than \$30,000 with which to pay our missionaries. Brother, sister, friend, are you to blame for this indebtedness? If you have not contributed liberally to that cause, you are partly to blame.

Is all rich men would use their money as Mr. Rockefeller does, the gospel could soon be sent around the world. He has pledged \$25,000 to the Telugu College, India, on condition that others raise \$50,000 by August 1st. Such men leave monuments that will last through the centuries.

The Second Baptist church of Little Rock, Ark., are opposed to retaining members who dance, drink whisky, or play cards. The sooner all our churches array themselves against worldliness the better it will be. These popular sins will sap the life of the churches unless they are fought earnestly.

The *Baltimore Sun* is reported to have said that Spurgeon "dispensed with all arguments on religious questions. He believed that unless you are baptized you will be damned." This statement is on a par with most of the flimsy made by the enemies of the Baptists, especially those ignorant of what he really believed.

CONGRATULATIONS are in order, and the Alabama Baptist hereby extends same to Col. W. W. Quarles and Miss Ida Smith, who were married in Selma on Feb. 24th, 1928, by Rev. A. J. Dickinson. For years the writer has known both groom and bride, and highly esteems their friendship. In their new relations may Heaven's richest benedictions rest upon them.

In some of our counties saloon keepers are asking that the citizens elect them to office. One wants to be sheriff, another representative, another tax collector, and so on. The people of Alabama should see to it that no saloonist is put in official position. They are, as a class, violators of the law, and of all men, least fitted to fill such positions.

FOR TEN YEARS Texas has been kept in a boiling condition on account of "the paper" question. There has been one fight after another. Everybody in Texas, who has any prominence, thinks he is a born editor, and that the fellows running the papers are without ability. With some people, even among preachers, it matters little how the cause of Christ suffers, what divisions are effected, so their ambitions are gratified.

THERE are scores of Baptists in Alabama who pay five cents every day for a political paper, and yet when asked to subscribe for the ALABAMA BAPTIST, or some other religious paper, complain of being too poor. Surely the man or woman who is not willing to pay five cents a week to keep posted concerning the movements in Christ's vineyard is a poor member. Such individuals know more of politics than they do of religion.

DR. BASIL MANLY left many valuable evidences of his worth as a minister and Christian. His impress is on the lives of hundreds of young preachers, who were made sweeter in temper and better in their lives by knowing him. The last work of this good man was to prepare a hymn book for use in Baptist churches and Sunday-schools. The work is worthy a large circulation. Words, by mail, 15 cents; music, post paid, 40 cents.

In Virginia a colporteur was speaking before an association when some one asked him how many subscribers he had obtained for religious papers. He replied, "Not one." The editor, writing of this incident, very properly says such a colporteur has missed his calling. The work of such men ought to be to circulate that which is to be the people informed and comforted, and the religious paper is a valuable factor in this direction.

STRANGE that our city, county and state officials have never seen that saloon keepers are abettors of criminals. They invite men to their bars to drink, and the more noisy and quarrelsome the crowd, the more money is spent. Then let a difficulty occur, a man be stabbed or shot, and they rarely ever give out the truth to the courts. They are nearly always absolutely ignorant of what was done.

SEVERAL of our centennial missionary speakers are given to repeating the story that, when Wm. Carey was making his great speech, Dr. Ryland said, "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine." Eustace, in his "Life of Carey," says Dr. Ryland called Carey an enthusiast, but did not use the language so much quoted of late years.

We are pained to announce that Rev. T. C. Bailey, editor of the *Biblical Recorder*, of North Carolina, was stricken with paralysis on Sunday, March 6th. He had just preached a sermon at the First Baptist church, Raleigh, when he was stricken speechless. His condition was worse on Monday. He can neither take food, speak or write. The Lord comfort him and bless him in his affliction.

THE FOREIGN MISSION JOURNAL is urging Southern Baptists to raise not only a sufficiency to carry on the present work, and the one hundred new missionaries, but to give enough to establish a permanent fund of \$500,000. The following plan by which this money can be gotten is a good one:

1. 500 persons give \$100 each \$50,000
2. 100 persons give \$500 each 50,000
3. 50 persons give \$1,000 each 50,000
4. 10 persons give \$5,000 each 50,000
5. Women and children raise 50,000

This can be accomplished if the leadings of God's Spirit are followed.

In one sense Senator Hill, of New York, and Gov. Boies, of Iowa, are alike. It seems that each has a dislike for reforms. Hill vetoed all temperance measures that came to him in the form of "high license" bills. Boies' platform was in opposition to prohibition and reforms in the public schools. Each pandered largely to the saloon element, and now in due time each hopes to be rewarded for services in the past. Truthfully does Mr. McClure say, that by endorsing the first mentioned above, this country begins the work of "nationalizing the saloon." It is just so.

THE conventional year is rapidly passing away. Those of us who were at Birmingham determined that we would do greater things for God in this centennial year. But the year is nearly gone, only two more months yet remain, and what have we accomplished? Will it do to say the times are hard and we can't give as we expected? This plea will not do, for scarcely one of our readers has for the same cause curtailed a single luxury. Times are hard, but the multitude of dying men and women grows larger day by day, and louder comes the Macedonian cry.

THE missionaries all write hopefully of the outlook in their several fields. Some have had sickness, persecutions and trials of different kinds, yet they see the smiles of God resting upon their labors. They are not discouraged. But here at home, in many fields, pastors and members are demoralized, and are doing nothing to develop themselves as workers, or to stir up a deeper missionary spirit. If the men and women on foreign shores were no more deeply concerned about the salvation of the lost than we seem to be, they would surely give up and come home. We are not praying and studying God's word as we should.

CHARLES HADDOX SPURGEON AND BASIL MANLY

A Poem.

Zion mourns, and furls her banners,  
In her courts the mourners tread;  
England wails—"We've lost our Spurgeon!"

We reply—"Our Manly's dead!"  
London, weeping, sends condolence!  
Louisville sends back a sigh!

Hark! the old Atlantic ocean,  
Seems to join the plaintive cry:  
Not like Bonaparte and Caesar,

Having garments rolled in blood!  
Ours were heroes of salvation,  
Friends of man and friends of God.

Two great lights have sunk in darkness!  
Like two suns at once gone down!  
Nations pause to weep and wonder,

When men die—of such renown!  
Simple as the morning dew-drop,  
Clear as morning's cloudless sun,

High as heaven their thoughts ascended,  
Round the world their knowledge ran.  
In the school, the church, the pulpit—

Each, in place, lifts up his voice;  
Lashing millions leave their thraldom,  
Rise in triumph and rejoice!

—ALABAMA.

For many years we have trusted many of our brethren, sending the paper to them even after their time had expired. They were among our very best people, and why should we doubt that they would pay for that which they were receiving and reading? The tightness in money matters compelled us to adopt the cash in advance system for the new year, and we find that those whom we indulged now owe us, not simply several hundred dollars, but several thousand dollars, and when we send them statements of their accounts, setting before them our necessities, they give no heed to the call. It is just such treatment which forces one to put claims into the hands of lawyers for collection.

Mr. Pratt stated that the Roman Catholics get more money for their Indian schools from the United States treasury than all the other denominations combined, and that the Catholic church maintains a powerful lobby at Washington. For this statement the members of congress passed a bill cutting off \$1,000 which he annually receives for the superintendence of Indian affairs. This, said they, was the only way they could rebuke him for such expressions. No act of theirs could more conclusively prove the very statements Mr. Pratt made. We reiterate what we have frequently said: Americans must open their eyes and assert themselves or these representatives of Rome will go to any lengths to bring to pass their plans.

This brutal fight which took place in New Orleans last week between two sports, Maher and Fitzsimmons, was a disgrace to our country. And it is to be regretted that Mayor Shakespeare considered it "necessary" that a permit be granted "two men to pommel each other into a pulp." The *Times-Democrat* seems to gloat over the event, and devotes two pages to a description of the fight. It tells how one of the brutes thrust the other "in the mouth and nose, causing the blood to gush afresh and rendering him a most pitiable looking object. From his face it could not have been told whether he was white or black, so darkly purple was his skin, which was bruised and battered." And one of the brutes that commends this display of brute force to the *Times-Democrat* is, that "two hundred thousand dollars remain in New Orleans!" There should be a law in every state against such inhuman and disgusting fights.

It was the writer's privilege to worship last Sabbath evening with Bro. G. W. Townsend and the West Montgomery church. Bro. T. has been serving them one year, and his energy and devotion have been blessed of God to the building up of a strong and harmonious church.

Bro. Frank Allen, who leads the Sunday-school and the music, is thoroughly devoted to the cause, and, with others, strengthens the pastor's hands.

There was a most delightful surprise in store for the church and congregation at the evening service. Several months ago Bro. Townsend purchased the lot where they have been worshipping. He paid one thousand dollars cash for it. Before beginning his sermon he made a few statements regarding church work, and then stated that he would make a thank-offering to Almighty God for the salvation of his soul. He then read the paper which gave, free from all encumbrance, this lot to the West Montgomery Baptist church. So surprised and overjoyed were his members that it was all that Bro. Barksdale could do to accept in behalf of the church this valuable gift.

Speaking for the Baptists of Montgomery, the writer thanked Bro. Townsend, and suggested that the entire congregation might express their appreciation, if they so desired, by rising to their feet, whereupon the audience arose.

After this impromptu exercise we all enjoyed the sermon on the subject, "Waiting for Jesus." The Baptists of this city and the whole state should rally to the help of these brethren and aid them to complete their church. A splendid foundation has been laid and the walls are going up, and soon a \$5,000 brick church, forty by seventy feet, with basement for Sunday-school and lecture room, will adorn the city, and bless that community, if the proper encouragement is given.

CHARLES HADDOX SPURGEON AND BASIL MANLY

A Poem.

There were no services at the First Baptist church of this city Sunday, except in the Sabbath school. While the church has had no notice from Dr. Eager that he will accept, yet all are in hope that he will begin work the first of May.

"The Mistakes of the Critics," as the first page, is a sketch of Dr. Hale's address before the Workers' Convention in Nashville.

The *Baptist and Reflector*, as credited, and was in type before we published the address in full.

Pastor Harris preached two excellent sermons at the Adams Street church last Sabbath. The morning congregation was not so large as the one at night, on account of the rainy weather. The Lord's Supper was celebrated at the morning service.

Rev. J. M. Green, on account of failing health, has given up his position with the Scotsboro College, and has become associate editor of the *Protestant Age*, of that town. The first stroke he made on the paper was to bring it out on the side of democracy, clear and strong.

We need ministers, to be sure, but there is great need for care in their selection. It will not hurt a young man to wait a year or two until he has been "proved," but it may injure Christ's cause if with unseeing haste the "novice" be thrust into the ministry.—*Central Baptist*.

The third annual session of the Southern Educational Association will be held in Atlanta, Ga., July 6-8 next. The uniform rate of one fare for the round trip has been given by the railroads. Membership coupon for \$4 will be attached to each ticket and the amount added to the fare.

## FIELD NOTES.

"Need for Chapels in Brazil." Read it. See first page.

Dr. Wright gives some good thoughts under "Exegesis Miscellaneous."

Our Baptist cause in Mexico still prospers, despite priestly opposition.

Bro. J. K. Milner, of Columbia, has our thanks for a list of renewals.

Madero Institute, Mexico, has enrolled one hundred and twenty-five pupils.

"Partnership with God," by Rev. J. M. Kallin, is a gem of a production. Read it.

The Central Committee column is always new and interesting. See what the sisters propose.

W. Wilkes: The type-setter made me say, lately, "visits might be recorded," for "viridit" etc.

Forest Home church adopted suitable resolutions on the departure of Bro. M. Wright and family to another state.

Our good women are making glad the hearts and homes of many of the frontier preachers, by sending boxes of clothing.

The Georgia Baptist Convention will hold its annual meeting at LaGrange, beginning Thursday before the first Sunday in April.

A. J. Preston, Perryville: Oculist church agreed at our last meeting to pay their pastor \$25 more than they have been paying.

Ingersoll has instituted suit against Rev. A. C. Dixon for libel, in charging that Ingersoll favored the circulation of impure literature.

"The Young Christian and Social Purity," is the subject of a splendid article on the first page. Every one should read it, especially the young men.

Bro. Townsend urges his members to take the ALABAMA BAPTIST. If this were done by every pastor in Alabama, much greater good would be accomplished.

The *Religious Herald* has long been one of our very best religious papers, and it is steadily improving with age. The last few numbers have been indeed rich.

There were some fifty professions of conversion during the meeting held in the Central church, Nashville, Tenn. Bro. Simmons is spoken of as a sound gospel preacher.

Wm. A. Davis, Anniston: The Parker Memorial church accepted on Sunday, 6th inst., the resignation of Dr. Geo. B. Eager, as pastor, to take effect on May 1st.

Among the recent books received is one from Wharton & Barron on "The God-Man." This is by Rev. A. C. Dixon, based on Rev. 1:5, "Jesus Christ who is the faithful witness."

The "white ribbon women of Michigan," twelve thousand strong, petitioned the World's Fair committee to close the fair on the Sabbath. A grand, glorious work they are engaged in.

The situation of the family of Rev. Z. C. Taylor, missionary at Bahia, Brazil, as reported in the Central Committee column, is peculiarly strange. That good people should suffer so much!

See in Central Committee column the arrangement made for the education of Miss Cova, daughter of Rev. J. V. Cova, of Cuba. She will be the peculiar care of the young ladies of our churches.

Sister Z. C. Taylor, who has been a sufferer for months past, has undergone a successful surgical operation in Philadelphia. She and her noble missionary husband have the deepest sympathies of all Christians.

J. G. L.: The March number of "Ford's Christian Repository" is worth the subscription price for the entire year. No minister can well afford to be without it. Dr. Ford, as all know, is an able writer.

There are three ways of dying: fearlessly and with stoical indifference—and wicked men may die thus; with fear and dread—and wicked men often die thus; with the rapture of home-going—and only the Christians can die thus.—*Ex.*

Rev. J. F. Purser has served the Troy church for seven years, and the blessings of God have followed him all the time. The splendid new church and parsonage and the strong working membership attest the hold he has on that people.

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A. W. McGaha, East Lake: We have decided to begin a meeting right now; fine interest in church, and especially among the college boys. About one hundred young men have signed a petition asking us to hold a meeting. I hope the brethren over the state will remember us in this meeting.

Rev. K. S. Steele, of Hoke's Bluff, sends a list of seven subscribers, for which he has our sincere thanks.

Bro. S. says: "We like the ALABAMA BAPTIST and feel that we can't do without it. We are pleased with your views on the prohibition question, the lottery, and the evils of the day. Let the good work go on."

J. A. French, Talladega: The Baptists of this community, with one consent, rejoice that we are not to lose the polished and lovable Eager from Alabama. While heartily sympathizing with our brethren of Parker Memorial church, Anniston, we congratulate the First church of Montgomery on securing so worthy a successor to the lamented Harris.

The Memphis, (Tenn.) branch of the Keeley Institute has been opened and "is ready for business." It is under the charge of Dr. Reeder, who has for many years been a specialist in the treatment of nervous diseases, and is well equipped in every way to administer the Keeley cure for the whisky, tobacco, chloral and cocaine habits and for neurasthenia.

There are to be no saloons on the grounds of the World's Exposition—that is settled so far as the local directors can do it. But with meals, bear at least will be sold, so say the same authorities. However, their power is not supreme. The National Commissioners meet before long and should be vigorously petitioned to rescind this action.—*Union Signal*.

A committee composed of N. V. Adams and J. M. Blackwell, members of the Baptist church at Lay, Ala., request us to state that Rev. R. A. Pinkerton "has been excluded from that church for keeping a disorderly house." He "left with his credentials," we are informed, "and is now preaching in Pickens county." A word to the wise is sufficient. Be on your guard, brethren and churches.

J. G. L.: Last Sunday was a good day at Brookwood. Congregations good; six received by letter and one by baptism; collected \$3.81 for state missions, and 81 cents for incidental expenses. If my churches do not give, it shall not be for want of an opportunity. Brookwood is a thriving little mining town of about 1,000 inhabitants. May God prosper his cause there. The Baptists and Methodists hold the fort.

J. Speer, Trinity Station: The Somerville people attend church notwithstanding the rain. Last fourth Sunday and Saturday before, we had good congregations. Mission collection, \$2; Sunday-school well attended. We are expecting some others to join the church soon. A sister presented her pastor with three volumes of excellent commentaries on the Old Bible. Long may she, and all such sisters, live, to help in the Lord's work.

We certainly appreciate the great kindness shown us last week by Dr. J. H. Dewberry, of Brundidge. The day before starting to this city he went to each of his fellow-merchants and told them he was coming to Montgomery, and if they needed any printing he would deliver their orders to the Alabama Printing Company. In response eight of his neighbors sent in their orders. Such practical evidences of friendship are highly appreciated.

J. G. L.: The religious interest in our town (Calera) is on the increase. The prayer meetings of all the churches are well attended, and also our church services on Sunday. The Baptist church here is weak numerically, but strong in faith and works, ready to co-operate with the pastor in trying to build up Christ's cause here. I feel encouraged to "go forward."

May God bless and prosper you in the publication of the ALABAMA BAPTIST.

Indeed so well understood is the character of Hill's New York following that the thing which his admirers say to you in telling of the elements of his strength is, that the "liquor vote is solid for him." By "liquor vote" is meant the low grog shops with gambling dive attachments. There is many an admirer of Hill who would dare say in print what he cheerfully tells you in conversation in behalf of his favorite statesman.—*Memphis Commercial*.

Those who have responded so far to the appeal for Pura Cova's support at the Judson are: The Ann Hasselbine Society, Judson Institute, \$45; Siloam church, Marion, \$50; Siloam W. M. S., \$5; Mrs. Farnham, for Conecuh Association, \$10; young ladies' society, First Baptist church, \$10; Mrs. Nuckie's Sunday-school class, \$5.00. Let these pledges be redeemed monthly or quarterly. Who shall be added to this roll of honor?

A political crisis is now upon Chili. It is the opinion throughout Chili of the intelligent men, nearly all of whom are Liberals, that the final solution of the question will be the total separation of church and state. The church relies in great measure upon its influence over its women devotees, but its interference in politics is regarded by Liberals as so obstructive to the progress of the country that they have resolved that this power must be curtailed or extinguished.

I have in my possession the Bethlehem Baptist church book, from the year 1824 to the close of the war, and expect to send you for publication such matter found therein as will be of importance to our denomination, among which will be found much of the proceedings during and about the time of the split in the Baptist church, which shows conclusively that the "antis" were the seceding party. I hope to be able to do a great deal of work for the paper in the near future.

R. Herring, Agent for the Alabama Baptist, Louisville, Ala.

J. F. Gable, Sec., Howard College, March 5: Missionary class assembled at 7 p. m. The chairman being absent, Bro. Roden was chosen president pro tem. After singing a song and asking

God's blessing on our meeting, the minutes of the previous meeting were read and approved. Election of officers being in order of the evening, Bro. Roden was elected chairman and Bro. Mosley secretary for the coming month. This being a night set apart for sermon analysis, and Bro. Mosley being in order of succession, he was requested to take the floor. He chose the first two clauses of Mark 6:43 as a text, and surprised a great many of us by preaching to us a sermon that we will remember. Genuine religion and the love of the Savior was manifest in him and his words, besides which he shows marked ability as a sermonizer. After making some arrangements for next meeting, the class adjourned with prayer by Bro. Roden.

## Program—Tuskegee Centennial Meeting.

Saturday, March 26th, 7 to 7:30: Prayer for the universal spread of the Gospel. Led by Rev. W. B. Crumpton.

7:30 to 8:30: The Centennial of Missions; why Celebrate it, and how? Rev. G. S. Anderson.

Sunday, 29th, 9:30 to 10:30: Mission Work in and by the Sunday-school. Rev. B. F. Riley, D. D.

10:30 to 11:30: Prayer for the outpouring of the Holy Spirit on the churches and on the mission fields. Led by Rev. G. S. Anderson.

11:30 to 12:30: Missionary Sermon. Rev. W. M. Harris.

Intermission to 3 p. m.

3 to 4: The Missionary Map, and what it Reveals as to the Opportunities and the Faithfulness of Christians. Rev. W. B. Crumpton.

4 to 5: The Needs of the Hour in Mission Work. Rev. Z. D. Roby, D. D.

5 to 7: Intermission.

7 to 8: Prayer and praise service.

8:30 to 9:30: Individual Responsibility for Mission Work. Rev. W. E. Lloyd, D. D.

## Honor Roll of Howard College

For six weeks, ending Feb. 26, '92:

Altman, W. H.,

Beason, A. L.,

Brown, B. A.,

Caine, D. S.,

Cass, C. H.,

Espy, J. B.,

Falkner, —,

Fink, H. L.,

Gant, D. J.,

Gray, J. M.,

Hagood, J. J.,

Herbert, G.,

Hogan, G. A.,

Hurley, H. C.,

Jones, E. A.,

Linder, M. T.,

Martin, J. B.,

Miles, A. P.,

Moseley, A. G.,

Moore, R. G.,

Pond, F. M.,

Riley, F. L.,

Sartin, J. A.,

Sims, C.,

Thompson, J. F.,

Williams, C.,

Willis, J. W.,

W. B. RILEY, Pres.

H. C. HURLEY, Adjutant.

## The Theological Institute.

My brethren in the ministry, are you making your calculations to attend the Institute to China, and among them, no unmarried woman. She advised with her father, whose deep concern for China she well understood. He prayed with her and counseled her. Her appointment appeared to him impracticable. Her former teacher had now become a preacher, and he—Rev. E. B. Teague—while pastor of Providence church, near which he lived, beyond the Tombigbee river, was also pastor of the village church at Clinton.

In one of his monthly visits to that church, she laid her case fully before him. He encouraged her, and wrote to the Foreign Mission Board, commending her, and asking if she could not be sent to some locality in China, where she could live and do mission work with a family under their appointment.

At about the same time, in the winter of 1850-51, another transaction was proceeding in Richmond, Va. A young man had appeared before the Board or Foreign Missions, with proper introductions and recommendations, asking to be sent to China. They had examined and appointed him; but urged him to take a wife along with him.

For several days they were earnestly working at the difficult problem, without finding any clue to its solution. At length Dr. J. B. Taylor called him into his office, and showed him the letter just received from Rev. E. B. Teague, and advised him to ascertain if the lady mentioned in it would not go with him to China. This gave him an opportunity, if successful, to solve two difficult problems by one process. Hastening to his Tennessee home, he mounted a horse and rode, and went through the heavy rains, and across or around swollen streams, from West Tennessee to Middle Alabama to find a woman he had never seen, and ask her to become his wife and make China their home.

To cut short the story by leaving out his visit to her at Clinton, and to her father's family, the many obstacles he had to surmount, etc., I may say that his patience and perseverance won the coveted prize, and in the month of February, 1851, Rev. T. P. Crawford and Miss Martha Foster were married at her father's home, Dr. B. Manly, Sr., officiating in the ceremony.

I never heard another man, through a period of so many years, so universally and so earnestly pray for the heathen, that labored more to carry them to the land of the living, than did deacon John L. S. Foster. Perhaps two months passed, after his daughter's marriage, before I saw him. He told me all about it. The big tears rolled down his cheeks in profusion while he said, "I have begged



# MR. SPURGEON'S DEATH.

It Was, Without Doubt, Untimely.

Unquestionable Evidence That He Might Be Alive and Well To-day Had He Followed His Own Wishes.

When we were in the north seas," said the whaling captain, "we frequently traded blubber for sealkins. 'That's nothing,' said Bond. 'Down in the North river my wife would get the same racket for me.'—N. Y. Herald.

CONSUMPTION CURED.

An old physician, retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a powerful and reliable cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful cures in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 800 Powers Building, Rochester, N. Y.

After the Grip Hood's Sarsaparilla will restore your strength and health, and expel every trace of poison from the blood.

For Probate Judge.

I announce myself a candidate for Probate Judge of Montgomery County, subject to the action of the Democratic party.

What is the quickest way of making a thin man fat? Throw him out of the window and he will come down plump.

FOR OVER FIFTY YEARS

Mrs. Winslow's Sore Throat Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

When an Irish baby is in the cradle, you can't compose it with a sham rock.—Boston Courier.

AGENTS WANTED for the Life of Chas. H. Spurgeon. Send 30 cents for outfit and territory. First come first served. Address P. O. Box 784, Montgomery, Ala.

It is true that philosophers are wise men, then Dr. Hall, of Cough Syrup fame, must have been one of the greatest of philosophers.

VIGOROUS HEALTH.

Can be had by using Dr. G. Jacobs' Nerve and Brain Treatment for mental, sexual and bodily weakness of every kind. Cures guaranteed. Address with stamp, Jacobs' Pharmacy Co., Atlanta, Ga. See advertisement elsewhere.

An exchange states that a male wasp does not sting. Before investigating the truth of this assertion, we would advise our readers, to secure a bottle of Salvation Oil.

CATARHUS CURED.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 35 Warren Street, New York City, will receive the recipe free of charge.

The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.—Ruskin.

As a Nerve Tonic

Use Hoffman's Acid Phosphate.

Dr. S. L. Williams, Clarence, Iowa, says: "I have used it to great effect in a case of neuritic fever, and in uterine difficulties. Also, in cases where a general tonic was needed. For a nerve tonic I think it is the best I have ever used, and can recommend it most confidently."

Every man should take time to deliberate; but when the hour for action comes, he should lay his hand to the work.

Rev. Wm. Hollinhead.

Pastor of the Presbyterian Church of Sparta, N. Y., voluntarily gave up in favor of Hood's Sarsaparilla. He says: "Nothing like this will cleanse the blood, stimulate the liver and clear the stomach like this remedy. I know of scores and scores who have been helped or cured by this Sarsaparilla."

The highest praise has been won by Hood's Pills for their easy, yet efficient, action.

Christ does not ask all of his servants to do great things for him, but he does require each one to do what he can.

Revels often make a better understanding among the churches.

How Ladies Can Make Money.

There are so very few ways a lady can make money and so few chances open to us, that I know all my lady readers will be interested in hearing of my success in placing white, tableware and jewelry. I make from \$10 to \$40 per week, and my customers are delighted at my work. It is surprising how easy a lady can take a plating. Silver and plate old knives, forks and spoons. This machine plates with either nickel, silver or gold, and will generally plate any of these articles in a few minutes. I hope my experience will be as profitable to your lady readers as Mrs. Wilson was to me. Anybody can get a plating machine by addressing H. F. Delno & Co., Columbus, Ohio. The plating sells for \$5, or you can get circulars by addressing this.

Mr. C. WYMER.

ROLEY STONE.

The subject of this notice was born in South Carolina, A. D. 1793; grew up in a Christian and united with a Baptist church when a young man; served as clerk and afterwards as deacon for many years. He died on the 2nd day of February, 1892, aged 97 years, in the full triumph of faith. His membership was at Mud Creek church, Jefferson county, Ala. His long life was that of a consistent Christian. Now he rests from his labors.

J. G. L.

THE PAPERS AND "HELPS"

published by the American Baptist Publication Society are in every way worthy of the truth and the churches in whose interest they are published, in the finish and perfection of their typographical appearance, in their spirit and scope, in the ability of the editing, in the analytic skill and spiritual insight of their Scriptural comment; in their comprehensive adaptation to all ages and every grade of mind; and last, but not least, in their loyalty to the truth which is our own as Baptists. In all these respects, these periodicals are all that could be asked. Our schools, therefore, will do well to get them, not merely, but a constant and lasting use.

# PREMIUMS! PREMIUMS!!

For New Subscribers and Renewals to THE ALABAMA BAPTIST.

- 2 New subscribers, Shakespeare's Complete Works.
- 11 New subscribers, A Teacher's Bible.
- 2 New subscribers, 10 copies Taylor's Book on Ordinances.
- 2 New subscribers, Wharton's Sermons.
- 2 New subscribers, The Infidel's Daughter.
- 2 New subscribers, The Word and Works of God.
- 2 New subscribers, Exposition of the Parables, J. R. Graves.
- 2 New subscribers, The Story of the Gospel.
- 2 New subscribers, The Apostle of Burma.
- 2 New subscribers, The Impregnable Rock of Holy Scripture, By Gladstone.
- 2 New subscribers, Life of Cleveland and Thurman.
- 2 New subscribers, Life and Work of John B. Finch.
- 2 New subscribers, Pulpit, Pew & Platform.
- 2 New subscribers, What Baptists For?
- 2 New subscribers, Immersion, By J. T. Christian.
- 2 New subscribers, A Short History of Baptists.
- 2 New subscribers, John's Baptism, Graves.
- 2 New subscribers, The Atonement of Christ.
- 2 New subscribers, Conversion for the Christian.
- 2 New subscribers, Life, By Wayland Hoyt.
- 2 New subscribers, Christianity a Challenge.
- 2 New subscribers, Origin and History of Baptists, By Dr. S. H. Ford.
- 2 New subscribers, Unimolitional Sermons, By J. R. Graves.
- 1 New subscriber, Modern Infidelity.
- 1 New subscriber, Standard Manual for Baptist Churches.
- 1 New subscriber, 10 copies Marriage certificates.
- 1 New subscriber, The Child of the Ganges.
- 1 Renewal, European Notes.
- 1 Renewal, Plain Theology for Plain People.
- 1 Renewal, Step by Step.
- 1 Renewal, Representative Men.
- 1 Renewal, Representative Women.
- 1 Renewal, Baptist Laymen's Book.
- 1 Renewal, The Baptists.
- 1 Renewal, Baptist Succession.
- 1 Renewal, First Baptist Church in Alabama.
- 1 Renewal, Small Boys in Boots.
- 1 Renewal, Open Way. Good book for boys and girls.
- 1 Renewal, Sermons and Addresses, By Dr. John A. Broadus.
- 1 Renewal, The Campbellite Church.
- 1 Renewal, Three Reasons Why I am a Baptist?
- 1 Renewal, Behind the Scenes.
- 1 Renewal, A Day in Capernaum.
- 1 Renewal, Distinctive Principles of Baptists.
- 1 Renewal, Pendleton's Sermons.
- 1 Renewal, Pendleton's Notes, 1892.
- 1 Renewal, Theologia, Earnest, 2 vols.
- 1 Renewal, The Black Forge Mill. Good book for boys and girls.
- 1 Renewal, Redemption, From Heaven or Men?
- 1 Renewal, Christian Doctrine.
- 1 Renewal, A Day in Capernaum.
- 1 Renewal, Famous Women of the Bible.
- 1 Renewal, The Path to Wealth.

which he had formerly been cured.

The cablegram is as follows:

COULD SPURGEON HAVE BEEN SAVED?

LONDON, Feb. 12.—Considerable excitement has been occasioned by the report that Rev. Charles H. Spurgeon before his death pleaded with his physicians to administer Warner's Safe Cure, which he had previously used with great benefit. The doctors refused and threatened to abandon the case. Friends of the family are said to be very indignant.

Here was a grand life, whose words have been read and whose influence has been felt by millions and yet permitted to go to the Great Hereafter when his teachings might have been prolonged; his life might have been saved.

It is refreshing to think that there are other noble preachers, both abroad and in America, who are alive to-day, but who might have been in their graves had it not been for the wonderful remedy which Mr. Spurgeon longed to take and which they did take and were saved.

The Rev. Francis MacCammon, of the Manse, Bainbridge, like the Rev. Mr. Spurgeon, was brought to the gates of death. He said: "I had been thinking for some time of using Warner's Safe Cure, but my medical man dissuaded me from so doing. However, I gradually got worse, and, being at last told by him that I could not recover, I resolved to try the great remedy. I am happy to say that the result of the use of three bottles is most remarkable, indeed incredible, and I realize that I shall be able to enjoy life for years to come."

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# To the Ministers and Brethren of Alabama.

Dear Brethren: I have been appointed by the State Mission Board of the white Baptist Convention of Alabama, and by the Home Mission Board of the Southern Baptist Convention, to give instructions to the ministers of the state of Alabama.

In order that the ministers and the churches may receive the most lasting good from my labor, I have decided, after consultation with Dr. Tichenor, corresponding secretary of the Home Mission Board, Dr. Eager and Dr. Purce, president of the Selma Union of work, to adopt the following plan of work:

1. To organize the pastors and other ministers into classes in all the associations.

2. To have these classes take a regular course of study, such as accompanies this circular.

3. To have these classes meet once a week or once a month to recite.

4. To secure the services of all the white pastors in the state to hear the lessons of these classes.

5. To make arrangements with the white Baptist Board and with the American Baptist Publication Society to secure the books needed in the course at the very lowest rates.

6. After I shall have passed over the state and organized the classes, I will then visit each class as often as I can, and hold with them institutes and secure upon the subjects they have been studying.

In order to succeed with this work I shall need the prayers of all the brethren and the cooperation and hearty support of all the pastors. I will pass around and form these classes just as I can. We will need to make the headquarters of a class at some central place and then reach out four or five miles from that place for those who will join the class.

Brethren, the great and grand object of this work is to help our ministers secure a more correct knowledge of God's word, that they may be able to better preach the gospel of our Lord and Savior, and that the people may be brought to the knowledge of the truth as it is in Jesus.

Paul said to Timothy, "All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto every good work."

And again he says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

And again, "If any man will do his will, he must know of the doctrine whether it be of God."

Brother ministers, listen for my appointments, and when you hear of them please arrange to attend the meetings.

Yours, for a pure and intelligent ministry, W. H. McALPINE.

We thank our friends all over the state for their patronage of the Alabama Printing Company. This firm does the best printing at the lowest prices. If you have never tried them, send an order.

Married.

At the residence of the bride's father, near Pine Grove, Bullock county, Ala., on Wednesday, Feb. 24th, at 11:15 a. m., by Rev. T. H. Stout, Mr. J. N. Cherry, of Opelika, to Miss Salie, daughter of Mr. Chas. T. Taver, of Bullock county. May a kind Providence watch over and bless them.

At the residence of the bride's mother, near Summerfield, Dallas county, Ala., on Feb. 25th, by Rev. A. J. Preston, Mr. Locke Brady and Miss Mattie Sample.

On Feb. 28th, 1892, at the residence of the bride's uncle, Capt. W. D. Whetstone, by W. Wilkes, Mr. Jas. Lamar Wilkes, of Sylacauga, and Miss Josie House, of Montgomery, Ala. After the enjoyment of the nice things prepared, the guests accompanied the happy pair to the depot, where they directly boarded the C. & W. passenger train for an excursion to Mobile, accompanied a part of the way by Miss Bessie Whetstone, Misses May and Sadie and Mr. Thos. Judson Wilkes, on his way to Howard College.

First Church—Delightful prayer service last Thursday night—conference; four deacons were elected; fine spiritual business men. Largely attended Sabbath-school. Very large congregations at both services. At the morning service the pastor preached on the second coming of Christ, and at night a sermon to "Bar-room Keepers." Deep spiritual interest at both services.

Pratt Mines—Large congregation morning and evening; pastor preached at 11 a. m.; Bro. Faggard at night; deep spiritual interest; 100 in Sunday-school.

Woodlawn—A splendid reception was given to the new pastor, Dr. C. K. Henderson, Friday night, at which Dr. W. L. Pickard, of the First Baptist church, and Rev. Mr. Crawford, of the Presbyterian church, made addresses of welcome. Capt. Johnson delivered the address on behalf of the church. Dr. Henderson's reply was masterly, and showed him to be a profound theologian, a splendid speaker and a sweet-tempered man.

Elyton—Prayer meeting was not so well attended as usual, but quite interesting. Fairly good attendance at Sunday-school. Good congregations on Sunday morning and night. Preaching at both services by the pastor.

Pastor Staton was with his people at Lincoln yesterday. Good services morning and evening.

Rev. W. B. Crumpton, corresponding secretary, was present, and made a report of the condition of the Mission Boards.

"For want of a nail the shoe may be lost, for want of a shoe the horse may be lost, and for want of a horse the rider may be lost; and by using overtake by an enemy." This is the way some old Benjamin Franklin described the mischief that may come from a little neglect.

Whether it be a horse or any other valuable animal there are diseases and injuries which are liable to neglect, if it be not fatal, is serious. How often would the life of some valuable animal have been saved if some good remedy had been at hand convenient for use? Such a remedy is found in Mansfield's Magic Amica Liniment. For inflammation, sprains, strains, stings and bites, lameness, founder, spavin, ringbone, striding halt and a great variety of complaints and injuries to which animals are subject, there is no application equal to it. Pain is relieved instantaneously, and often a single bottle will cure. No owner of animals should be without it. Give Express and Post Office.

H. G. ROOT, M. C., 193 Pearl St., N. Y.

Read our premium offer and send on the new subscribers and renewals.

# Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. Distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels, are some of the more common symptoms. Dyspepsia does not get well of itself. It requires careful, persistent attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and effectively. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus overcoming the local symptoms, it cures the system. It is a safe, reliable, and effective remedy for the cure of dyspepsia. It is a safe, reliable, and effective remedy for the cure of dyspepsia. It is a safe, reliable, and effective remedy for the cure of dyspepsia.

Headache, Sick, After Eating, Distress, Sour, Stomach, Heartburn, Loss of Appetite, Faint, "All Gone" Feeling, Bad Taste, Coated Tongue, and Irregularity of the Bowels, are some of the more common symptoms. Dyspepsia does not get well of itself. It requires careful, persistent attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and effectively. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus overcoming the local symptoms, it cures the system. It is a safe, reliable, and effective remedy for the cure of dyspepsia. It is a safe, reliable, and effective remedy for the cure of dyspepsia. It is a safe, reliable, and effective remedy for the cure of dyspepsia.

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