

THE ALABAMA BAPTIST.

HARE, POPE & DEWBERRY, Publishers.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOL. 19.

MONTGOMERY, ALA., THURSDAY, SEPTEMBER, 8 1892.

NUMBER 36.

The Baptist Position—Its Experimental Basis.

BY REV. LEIGHTON WILLIAMS.

II.

The principles stated in the last article need now to be elaborated by the help of the new scientific method. I am inclined to believe that the wide movement now taking place in religious thought is due to two main causes or influences. The first of these is, undoubtedly, the stirrings of the spiritual life which is everywhere awakening into self-consciousness. The frequent reference now made to the authority of Christian consciousness is an evidence of this awakening. The appeal is becoming less frequent to external authorities of scripture, church, or tradition, because the inward illumination is present more universally than in past ages. In this fulfillment of scripture prophecy as Christians we heartily rejoice, and as Baptists see in it an indication of our hereditary position in maintaining the experimental basis of Christianity. We reason thus. Life, as it develops, awakens into self-consciousness. That self-consciousness becomes the most reliable witness as to the nature of the life of which it is itself the development. Within the limits of its own sphere its authority is supreme. To be false to one's own conscience or consciousness is to be guilty of an infidelity which is necessarily fatal to the life processes, and hence in scripture phrase, damning.

Consciousness of spiritual life, and knowing by inward experience that "that life was the light of men," our early Baptist forefathers, men to be wondered at for profundity in simplicity, strength in weakness, foresight in humility, holding the widest future of thought in the narrowest present of poverty, obscurity and imprisonment, forged the irresistible weapons which, discarded for a season, are again to be wielded with more than their former success in these latter days against what has felicitously been termed, "an obscurantist army arrayed against the light." The authority of Christian consciousness is but a new name for that old inheritance, liberty of conscience and liberty of prophesying. Yet the liberty is worthless save to him who has a message—the man whose eyes are opened, and whose ears are unstopped; who believes in present inspiration because he has experienced it. The witness for Christ is such an one, who speaks of his personal knowledge. The authority of his testimony is evidently dependent on that of his consciousness, and liberty of conscience and prophesying is the opportunity demanded for the operations and manifestations of that free spirit.

It is not my purpose to do more than restate in these articles the old Baptist positions, as I conceive them, in modern phraseology, and point out their applications to the discussions of our time, and some of the tendencies among ourselves to drop away from them.

One of these latter, which must be noted at this point, is an exaltation of the letter of scripture as against the Spirit in it, in the individual believer and in the church. The two go together. Alone the letter kills. Watered by the Spirit it is the seed of eternal life. Infallibility no more belongs to the letter of scripture than to any other material symbol of the immaterial Spirit, which alone is divine and infallible. Hence a false emphasis on its supposed verbal sanctity is an obstacle to the Spirit's present workings in our day, and to the free investigation of its own essential character as the vehicle of the Spirit. Instead of decrying the "higher criticism" as necessarily rationalistic and sacrilegious, our proper attitude should be one of open-mindedness, ready, as Lincoln once said, to adopt "new views when shown to be true views."

So much for that old friend under a new name, the authority of Christian consciousness.

The second transforming agency now working in religious thought is the new scientific method. This method of investigation, often termed the inductive or Baconian, has been the chief agent in modern progress. It has transformed the old alchemy from a fruitless pursuit of the philosopher's stone and the elixir of life into the new chemistry, through which we are coming to know, and hence also to use the world as it is. It has turned astrology into astronomy, and dropping fanciful theories and groundless superstitions is pushing out its grand conquests of knowledge into the farthest confines of space.

But this method is still to show its power in theological discussion. Hitherto, the old deductive method, basing itself first on a supposed infallible church, and then in the overthrow of that theory, on an infallible book, has held almost undisputed sway. It has been prone to divine grace the actual facts of sin and divine grace in the interest of preconceived theories based on supposed logical deductions from isolated texts of scripture, and even to-day men trained under its influence find it difficult to emancipate themselves from its power. But it is to be gratefully remembered that a formal theology has never been fastened on our free Baptist churches. They have held to their experimental fourfold, and to those who have sought to foist upon them the elaborate systems of the reformed communions they have given the answer of the blind man cured, wise above others in his humility.

ity, "This one thing I know, that whereas I was blind, now I see."

The scientific method demands facts, and the experimental basis is one of the facts. A few of the most salient may be here cited.

1. Conversion is but the first experience. The Savior called it a new birth as the beginning of a new life in the soul; but that new life has a growth analogous to the growth and development of physical life. This truth we are apt to forget, and while maintaining that our Christian life must have a beginning in conscious experience of the new birth, we do not equally realize the necessity for a continued growth of conscious experience, but fall back on faith in a creed or past experience as sufficient. If we have begun in experience we must progress in experience. I know not if this is not the truth which the apostle has in mind when he writes to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ into another gospel which is not the gospel which had its beginning in conscious experience will evidently have its only normal growth in conscious experience.

2. It may be noted that Christian literature is most permanent when it is most distinctly of this experimental character. The books which have had the most abiding influence in the history of the Christian church have not been commentaries on scripture or theological systems, but rather those books which dealt with the actual experiences of Christian life. Among Augustine's writings, his "Confessions" are to-day the best known, and "The Imitation of Christ" is as generally read now as it ever has been after the lapse of nearly four hundred years. Other examples of the same class of writings will readily occur to the reader, as, for example, Bunyan's "Pilgrim's Progress," Baxter's "Saints Rest," and Doddridge's "Rise and Progress of Religion in the Human Soul."

3. Another evidence of the worth of Christian experience is its value in the presentation of the gospel through preaching. There is in our time considerable discussion as to the relative value of doctrinal and sensational sermons; some contending for one, and others for the other style, as the better of the two. There is an element of truth in each view. Sermons should contain a clear presentation of the great doctrines of Christianity, and yet, on the other hand, doctrinal sermons are apt to be lifeless. The so-called sensational preaching is a protest against dry theological disquisitions in the pulpit. These apparently opposite characteristics are united in experimental preaching, as President Wayland used to call it; that is to say, a preaching which presents the experiences of the Christian, in whose soul divine grace is operating. It is thus seen that the Christian life manifests itself in the conscious experience of those who receive it, and that this experience impresses itself both on the pulpit utterances and the written literature of the church, and alone gives value to them. There is, therefore, in every age a deposit, so to speak, of the experience of the Christian church, which builds up a mass of Christian literature.

4. When we come to consider the Bible itself, we find that it partakes of the same character as the literature just described. The Bible consists of a number of books of very various authorship both as to time and circumstance, but concerning which certain general statements may be made of universal truth. One of these is the statement of the Apostle Peter: "That holy men of God spake as they were moved by the Holy Ghost." The Scriptures may be considered as the record of the experiences of holy men. And the implications, so to speak, which they received from the Holy Spirit, or, to use a more common word, their inspiration, was not a mere intellectual stimulus, but was a divine energy, moving the affections and the will quite as much as the intellect, so that the whole man was moved by the Spirit of God. Under the influence of this inspiration these holy men spake and wrote, and the writings or the utterances thus given partook of that same experimental character. Prophecy may thus be considered as the utterance of the soul in moments of deep religious experience, and the whole Scripture may be considered as a continent of revelation building out of an ocean of religious experience. St. Paul regards the oracles thus received by the Jewish race as their peculiar blessing. We are very apt to insist strenuously on the Scriptures as coming from men of God, but we are apt to forget that the Apostle Paul tells us that their object is that men of God in all future times may receive strength and instruction and "be thoroughly furnished with all good works," or in other words, we insist on the spiritual inspiration of the human authors of Scripture as if it were a peculiar thing, whereas the Apostle tells us that the very reason for its being given was that the same spiritual inspiration might be perfected in those who read it. "The unlimited promises of the New Testament," said the late George Bowen, of Bombay, "are not to be treated as curiosities of literature, but as the appropriate means designated by God for perpetuating in the church Elijahs, Daniels and Pauls."

5. Our Lord himself appealed to the religious consciousness of those to whom he spoke and declared that that consciousness developed under obedience to the will of God. "If any man will to do his will he shall know of the doctrine." In the Savior's utterances also and

in other portions of Scripture as well, we are admonished to discern the signs of the times and warned of the danger of a failure to regard the works of God; manifestly on the assumption that we have the capacity to see those signs and regard the works of God if we only have the will to do so.—*The Standard.*

Things Here and There.

Eld. Ala. Baptist. It has been a long time since I wrote anything for our cherished organ, the ALABAMA BAPTIST. If you will give me a little space, I would like to write briefly on a few topics of interest to myself and to the denomination.

1. Camden and surrounding country. Two years and a half ago, I left Plantersville and came here to take charge of Camden and Rock West churches giving two Sundays a month to each. These are the churches to which the senior editor of the ALABAMA BAPTIST was ministering when his voice failed, and from which he went to take charge of the paper. These churches have been blessed with some of the best pastors in the state, such as Hawthorne, Crumpton, Fountain, Sturgis, etc. Here Dr. J. B. Hawthorne, of Atlanta was born and reared and these churches shared his early ministry. Sunshine and shadows, the common heritage of man have visited here, leaving their fruits behind them. Since I came to Camden we have raised about \$300 for repairs on the church here, and when completed we will have decided by the best arranged church in the county. The first of January last the churches at Buena Vista and Bell's Landing asked me to become their pastor, and I have been preaching for these good people for about six months. The outlook in all these churches is not gloomy. While every thing is not what I would wish, yet I have seen a more encouraging state of things. We are cured here with that thing commonly called The Agricultural and Mechanical Fair of Wilcox county. It is the verdict of the best element here that it is the greatest curse of our town. Instead of being what its purports to be, it is simply a horse-racing affair. And what is the strange thing connected with it, is that prominent church officials take part in it. The Book says, "Come out from among them, and touch not the unclean thing."

In addition to the churches mentioned I preach at an independent church on Sunday evening once a month. These brethren have decided to come into the association. May the Lord bless them in this move. REVIVALS.—Our town had quite a good meeting in June, held under the auspices of the Associate Reformers Presbyterian church. Mr. Orr, of North Carolina, did the preaching, and did it well, too. We will have several accessions to our church here by baptism on the second Sunday in September, when we will use our church for the first time in months, and will try the new baptistry.

3. CHILDREN'S DAY AT BELL'S.—The Sunday-school decided to observe Children's Day at Bell's on the 21st Sunday in July. Mrs. Davis, an Episcopal lady, and who is organist for our church there, took the matter in hand, aided by the ladies of the church, and made it a grand success.

4. THE REPORT OF THE SUNDAY-SCHOOL BOARD.—In looking over the reports of the various boards of the Southern Baptist Convention, I was struck with that of the Board at Nashville. This report shows Alabama to have 1,539 churches, with only 666 Sunday-schools. Is it possible that this is a correct showing for the Baptist Sunday-schools of Alabama? Can it be that there are 933 Baptist churches in Alabama without Sunday-schools? I can't believe this. Of course the Board in making its report only reported the schools taking and using its literature. Those schools using the American Baptist Publication Society's literature are not considered in this report, and hence the showing is small. I am inclined to believe that there are at least one thousand Sunday-schools in Alabama. Please excuse my letter has grown too long.

W. N. HUCKABEE.

The Sin of Drunkenness.

We regret a tendency manifested in some quarters to treat drunkenness as a disease merely. It is a sin. Undoubtedly it is both a disease and a sin. If any reasonable and successful remedy can be found, or has been found, for the disease, we should be glad to see it thoroughly tested. But the details of the treatment should invariably be made sufficiently public to prevent any appearance of trickery. And since it is a sin, men should be taught to seek divine forgiveness for the same, and to implore divine power to resist the temptation. We have seen numbers of drunkards hopelessly reformed. We have rejoiced in the continued stand of very many. Those who have lived the happiest lives since their bonds were loosed, are those who walked closely with their God, realizing the horrible nature of the pit from which they have been lifted, and that nothing but constant dependence on God can keep them from falling again therein. Such men have not only been kept themselves, but have been useful in leading others out of bondage into liberty, even the liberty of the children of God.—*New York Observer.*

Ah, they are these bits of struggles, in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.—Elizabeth Stuart Phelps.

Notes on Mexico.

The Republic of Mexico is divided into twenty-seven states, two territories and a federal district, with an estimated population in 1889, of 11,632,924.

The principal cities are Mexico, with a population of 329,535; Guadalajara, 95,000; Puebla, 78,530; San Luis Potosi, 62,573; Toluca, 52,127; Leon, 47,739; Monterrey, 41,000; Aguascalientes, 32,355; Merida, 32,000; Oaxaca, 18,827; Colima, 25,124; Pachuca, 25,000; Durango, 24,800; Celaya, 24,670; Morelia, 23,835; Queretaro, 23,520.

About one half of the people are Indians and the others are Spaniards or of mixed races.

Children of Spaniards and Indians are called Mestizos; children of Mestizos and Spaniards are called Castizos; children of Castizos and Spaniards are called Cholos; children of Spaniards and Negroes are called Mulattos; children of Mulattos and Spaniards are called Moriscos; children of Negroes and Indians are called Zambos.—*Gospel in all Lands.*

Elder Matthew Lyon

Departed this life, August 5, 1892, at the residence of his son-in-law, Judge W. T. Chitwood, Tusculum, Ala., aged 79 years 11 months and 10 days.

Eld. Lyon was born in Warren county, Tennessee, near McMinnville, in the year 1812. He was the son of Maj. James Lyon, and the grandson of Col. Mathew Lyon, a native of Ireland, and a member of congress from Vermont in 1799, 1798 and 1799. When Eld. Lyon was quite young his father removed to South Carolina. At an early age he entered his father's printing office in Cheraw, Chesterfield district, and learned the printer's trade which he followed off and on a great part of his life. He attended the town academy a few years, and was a schoolmate of Dr. James H. Thornwell, who became a distinguished Presbyterian minister, and Patrick Lynch, who became a bishop in the Roman Catholic church. After the death of his father, in 1834, Eld. Lyon worked at the printing business for a number of years. In 1839-30, he was in the office of the *Congressional Globe*, in Washington City, under the management of the celebrated Duff Green. In March, 1832, he was baptized by Eld. John M. Barnes, into the fellowship of Camden, S. C., Baptist church. In 1837 he, at the request of Dr. R. B. C. Howell, conducted *The Baptist*, a monthly publication in Nashville, Tenn. Soon after this, he drifted down to Alabama and was engaged in teaching school a part of the time and at his trade in Huntsville, Greene county and Pickens county. On June 25, 1843, he was married to Miss Susanah Muscogee, daughter of Eld. Lee Comper, of Mississippi. Her parents were from England, and were sent out as missionaries to Jamaica. Eld. Comper, after spending some time in Jamaica, moved to the United States, and had charge of the Baptist mission and school in the Creek Nation of Indians. After following the printing business a few years in Pickensville, Eld. Lyon practiced law and was appointed register in chancery, which position he held four years. Early in 1849 he was licensed to preach by the Carrollton Baptist church, and was ordained the same year to the gospel ministry by the following Presbytery: Elds. S. S. Latimore, Wm. Stansell, Charles Stewart, John H. Taylor, C. B. Sanders, T. S. Thomas and M. C. Curry.

After preaching two or three years Eld. Lyon gave up the law and taught school in connection with his ministerial duties. In 1854 he removed to Brooksville, Miss., and was engaged in preaching this, he drifted down to Alabama and was engaged in teaching school a part of the time and at his trade in Huntsville, Greene county and Pickens county. On June 25, 1843, he was married to Miss Susanah Muscogee, daughter of Eld. Lee Comper, of Mississippi. Her parents were from England, and were sent out as missionaries to Jamaica. Eld. Comper, after spending some time in Jamaica, moved to the United States, and had charge of the Baptist mission and school in the Creek Nation of Indians. After following the printing business a few years in Pickensville, Eld. Lyon practiced law and was appointed register in chancery, which position he held four years. Early in 1849 he was licensed to preach by the Carrollton Baptist church, and was ordained the same year to the gospel ministry by the following Presbytery: Elds. S. S. Latimore, Wm. Stansell, Charles Stewart, John H. Taylor, C. B. Sanders, T. S. Thomas and M. C. Curry.

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ject; at the same time he kept up with the affairs of state. He carefully preserved everything that he thought of value in his scrapbook, and I suppose most interesting book could be made out of his clippings, on almost any subject.

In the death of Bro. Lyon, the denomination has lost one of its ablest men. He was no common man. Our association will miss him. He was a welcome visitor to the homes of all our people. All enjoyed his quaint and dry humor, as well as his intelligent conversation.

He has left us, but his works do follow him, and they have been good and beautiful works. He has left his companion, our dear sister Lyon, with whom he lived near fifty years, and his daughter, his only living child, Mrs. George Chitwood, to mourn his loss. His grandsons to whom he was so kind and loving, and his son-in-law will miss him. He has gone before to reap his reward. May the bereaved ones so live as to meet him in heaven. He was tenderly cared for in his last days by loving hands. The writer of this notice will miss our dear brother, to whom he ever looked as a father in Israel.

JOS. SHACKELFORD.

Trinity, Ala.

Interest in Bible Study Increasing.

It is a most significant and promising fact in the religious world that individual interest in Bible study is increasing with every year. It is difficult to prove this by statistics, but in the department of the English American Institute of Sacred Literature bear strongly upon the question.

Since the organization of that institution, whose sole aim is to advance Bible study, thousands of students have been enrolled for individual instruction in the English Bible and the original tongues. This work has not been confined to the United States or even to America. Missionaries in foreign fields, and others who by circumstances are placed beyond the reach of good instruction, have availed themselves of this help. Students in appreciable numbers are enrolled from Great Britain, Italy, Japan, Korea, China, Hawaii, South Africa, Burma, Assam, Australia, Bermuda, besides Mexico, South America and the Canadian Provinces on this continent.

Since the organization of the Hebrew Schools in 1878, and the New Testament Greek department some years later, 3,000 persons have enrolled for thorough study of these languages, and a fair proportion have graduated after attaining ease and facility in reading the Scriptural tongues.

In the department of the English Bible, book and subject study is the basis of the plan. By the study by individuals or clubs, the emphasis is always laid upon individual personal study. It is true that the thorough character of the work requires more time than many busy people can spare, although excellent work can be done in one hour a day. The extreme flexibility of this organization however, enables it to meet the needs of the busiest people by offering each year a special course of study which can be pursued by the student alone, without assistance (except such as is furnished by the helps recommended), and an optional examination at the end of the course.

The subject of this simpler work is always that of the current International Sunday-school lessons. The cost is nominal. These examination courses have been pursued by a large number of people engaged in Sunday-school work, or wishing to keep in line with it.

The Institute correspondence courses now in progress are as follows: English New Testament, The Gospel of John, The Life of Christ, based on the four Gospels, The Gospel of Luke, The Founding of the Christian Church, based on Acts; English Old Testament, Samuel to Solomon; Hebrews, 1st, 2nd, 3rd and 4th courses; New Testament Greek, 1st and 2nd courses. Examination course, (examination to take place Jan. 10, 1893.) The Founding of the Christian Church, based on Acts. Only the first half of this subject will be covered this year (Acts 1-15:35).

The attitude of the Institute toward other religious organizations is not that of a rival to any of them, but it is a co-operator with them all. What the Bible study is a legitimate department of an organization, such as the Y. P. S. C. E. or the King's Daughters, the Institute adjusts a course of study at its needs, and offers the stimulus of an examination.

The financial support of all this work is secured by annual subscribing memberships and special endowments, the tuition fees being so low that they meet but a small part of the expense. More can be learned of the Institute and its work by addressing the Principal, Dr. W. R. Harper, Hyde Park, Chicago, Ill.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my lonely hours, and open them, that I may be refreshed and cheered by them while I need them.—*Becher.*

A Bull Fight in Birmingham.

We see from our city exchanges that there is some talk of a bull fight at the approaching State Fair, and that the managers have received propositions. We can hardly believe that gentlemen so refined and moral would entertain such a proposition for one moment. Indeed, it would be an insult to their dignity as gentlemen and to the high position they hold in society, for any man, or set of men, to make them such a proposition. We believe they would treat it with scorn.

If, however, we mismeasure them, and it is true that we really have a management that would entertain a proposition so barbarous, and so monstrous, and so revolting to every delicate feeling and sensibility, we respectfully assure them that it would be received as an insult by the people of this city and the best people of the entire state, and spurned with the contempt it merits.

We are surprised that our most excellent confreres, the *Evening News* and *Age Herald*, should speak of it with any degree of toleration or recognition, for we can only believe that they would conserve the public morals and the dignity of our civilization.

The *Age Herald* says, however, that "the moral feature of the bull fight was not raised its voice against it." No; for the decent customs and habits of our country have never allowed it to be necessary, and we hope never will. It is useless to preach to civilized people on the ethics of the bull fight. We send missionaries to the heathen for that purpose.

The *News* says that "it will be of high order." Who ever heard of a bull fight of high order? "Woe unto them that call evil good, and good evil." Again, "It will be conducted as a side show." May it be so far aside that those who would see it must needs go to Mexico.

Seriously, if the managers wish to defeat the State Fair, they could not fall on a more successful plan. If money is their object, they would not make enough to pay the freight on the accomplished bulls and matadors which are to perform in the thing of "high order." Rest assured, the good people of Alabama will not consent to be thus outraged.—*Christian Advocate.*

Organized Crime.

REV. THOMAS DIXON, JR.

It is conceded without discussion by 64,000,000 people in America that the rottenest city government in the English speaking world is in New York. So profound is the disgust and contempt in which this city's municipal authority is held by the people of the nation that it is now impossible to secure for the city any great assembly or exhibition of a national character. For this we have to thank Tammany Hall—an organization of "civilized brigands" banded together for the sole purpose of plundering the public treasury. It knows no principle save that of self interest. It wears the cloak of a national party beneath which to conceal the assassin's dagger. The only power recognized within its royal domain is the power of a "pull."

"THE BIG TROUGH."

It has transformed the government of the second city of the world, that holds the key of the New World, into a comedy of thieves. The name of the municipal government of New York is the joke of two continents. Our municipal record under this band of plunderers has formed the world's international burlesque of free government. We are the laughing stock of Europe and the recipients of the pity and contempt of our fellow Americans. With shame we recognize more truth than poetry in the withering scorn of Rudyard Kipling as he describes Manhattan island as a long pig between two sewers. This certainly is a moral if not a physical fact. For all of which we have to thank Tammany Hall.

You certainly pay enough to have the grandest, cleanest, most beautiful city in the world. Into your city treasury every year pours a Niagara of gold—more than the sum total required by the governments of twenty-four of the greatest states of the Union.

TAMMANY'S GIFTS.

And what do we get in return? In brief we get the meanest school houses of any great city in America, and not enough of them, turning annually thousands of children into the streets to become criminals; filthy ill paved streets; fire traps and death traps dotting the city in every direction that violate the laws, until the corner sits over the ruins and the insurance companies furnish the money for a new building; vermin infested station houses; dirty and cheerless, into which the shelterless wretch is kicked and left upon the floor; inadequate hospital service, with unrelieved disease and starvation among the poor; an inadequate or ill managed water service, poisoned by 2,000 catalogued nuisances in its water shed; thousands of betrayed trusts in the granting of city franchises to corporations that hold our highways and pay nothing for the privilege and give us inadequate facilities of travel; a police force declared by a grand jury to be the friends and protectors of crime and criminals, receiving by the estimate of the foreman at least \$7,000,000 annually has the price of official blackmail, and retaining on its payroll men charged in open court with the foulest crimes known to civilization; a judiciary that has been disgraced by the elevation to the bench of a saloon keeper who was a chronic violator of law, and of other political thugs of equally shady antecedents.

who had not the first qualification or attainment to redeem the infamy of their appointment; a police power that cannot see 5,000 open saloons on Sunday and hundreds of gambling hells and brothels until pointed out by Dr. Parkhurst, and yet who can easily get a warrant for the arrest of a grocer who sold a cake of soap on Sunday and of a preacher who dared in his pulpit to apply soap to a foul city government! Tammany will stand some things, but has evidently determined to draw the line once for all at soap!

As a fitting climax for all this we have a mayor presiding over the city, when not otherwise engaged in presiding over liquor dealers' conventions, who has branded himself as a self confessed criminal, and received a second term as mayor in vindication of this criminal confession that while in office he had appropriated \$20,000 in illegal fees. Back of him stand in the governing committee of Tammany Hall. Back of these men stretches any army of rumsouped, licentious violators of law whom Tammany has fostered and upon whose ill gotten gains the deep tribute of blackmail is regularly laid.

THE OLD GUARD.

I do not deny that there are many misguided men of honest life and purpose who are numbered among the adherents of this organization. But the strength of Tammany Hall is not found in these men of integrity. It is found in the old guard of 60,000 men who marched to the polls and voted for William M. Tweed's candidate for mayor, and who are now with the exposure of that notorious old regime. This trained army of thugs would vote for Judas Iscariot at the bidding of their boss. Therefore Tammany defies every pulpit that may thunder at her villainies. Her army asks no questions. With the experience of years as a heritage, and the audacity of the devil as a birthright, Tammany defies the moral sentiment of the world!

Shall men who believe in truth and right cringe before this beast? Or shall we challenge the brute to mortal combat, and lift up our prostrate and disgraced city?

A HARLOT ENTRONCHED.

Let us remember that might is not right. Paris once enthroned a harlot, carried her in triumph through the streets and proclaimed her goddess of reason, sovereign of a world! She had her day. Every dog has his mill; the gods may grind slow but they grind! And they grind to powder.

Let every man in New York who believes in purity and home and righteousness and God give now the weight of his manhood to the regeneration of the city! Let us separate this question from state and national issues and pledge ourselves to know no parties until this work is done. To that end let us organize! Organized crime can be met only by organized manhood!—*The Exponent.*

Faith and Sigh.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. "What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah, if I only knew what blessing there was in it, I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes; if I could only see that it would make me grow." In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lifting of the darkness so that the man may find the way himself. Mary is all faith when she says, "Do what he tells you, and all must come right, simply because he is he." Blessed the heart that has learned such a faith and can stand among men in all their doubts, and darkness, and just point to Jesus Christ, and say, "Do his will, and everything must come right with you. I do not know how, but I know him. God forbid that I should try to lead you, but I can put your hand in his hand and bid you go where he shall carry you!"—*Phillips Brooks.*

Moravian Missions.

By the rescue of 1,500 souls from heathenism in the course of the past year, the number of converts reaches nearly 90,000. The income was \$8,866 in 1890. There are 135 stations of the missions in Greenland, Labrador, among the North American Indians, in the West Indies, America, South Africa, Australia, North-west India, Thibet and Alaska; the congregations numbering 87,263, of whom 40,000 are British subjects; of European and native missionaries, 355 are employed in the several fields. In 113 Sunday-schools are some 15,000 scholars, and in the 235 day schools 20,629 children are under instruction. Four young Moravian missionaries are on their way to the newly established station on Lake Nyassa

Alabama Baptist

MONTGOMERY, ALA., SEPT. 8, 1904.

Address all correspondence to
HARRIS, POPE & DEWEY,
Montgomery, Ala.

RATES AND INFORMATION.

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

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We are thoroughly convinced that our State Convention should change its time of meeting back to July. November is in the very busiest season for everybody, and we can't reach our best laymen at that time.

Let every Christian man and woman stay away from the State Fair at Birmingham, if the demoralizing features are to be given such prominent place, or any place at all. The line must be drawn. "Thus far and no farther," must be the Christian's watch-word.

SUBSCRIBERS whose times have expired will please renew at once. Do not wait, we need the money to run the paper. If you will renew for three years, we will deduct \$1. from the regular price, making the price \$5 for three years. This is a fine percentage on your money, and yet by so doing you aid the paper. Let all who can, send \$5 for three years.

DR. RILEY'S suggestion in last week's BAPTIST strikes us as being a good one. Let the meeting of the Baptist State Convention be postponed only one day, the day of the election. Many of our brethren are going to be connected in various ways with the next legislature, and that will meet early after the election. Let the Board of Directors call the meeting for the day after the election.

THE Hayneville Examiner tells how Mr. R. E. Brinson was cured of the whisky habit. Like a sensible man he proposes never to subject himself to temptation. He was offered a good salary by two Montgomery whisky houses, but he refused, preferring to work at half price in some other business. Christian and temperance people ought to themselves to do their part in holding up these men who are trying so earnestly to be free from their old foe.

SOME one writes to know if the ALABAMA BAPTIST endorses the prohibition party movement as represented in this state by a committee at Birmingham, who are asking for contributions. We are in favor of doing everything possible to bring about prohibition and to increase the efficiency of what prohibition laws we have, but we have doubts that the prohibition party will accomplish as much for the cause as if each prohibitionist in his respective party will use every opportunity to put none but sober and temperance loving men in office. If the temperance people of Alabama will steadily hold to their purpose to keep what ground we have gained, and get more, we need not fear but that we will get all the laws we ask for.

It is a matter of not only great importance to the publishers of this paper, but also to our denomination, that there be an active agent for the ALABAMA BAPTIST in every Baptist church in this state. Where the pastor is such and will continue, we are glad to have him as that agent, but as we find so many pastors disinclined to do the work in connection with their pastoral duties, we have sent letters to the pastors of Baptist churches in the state, asking them either to accept the active agency themselves and push the work or recommend to us some responsible lady who can and will be active in putting this paper into every Baptist home. We would urge the pastors either receiving our letter or those reading this to answer at once. When you recommend some one we desire to make that one a proposition to work for the paper. Answer promptly, brethren.

It is near the time for the city churches to reorganize and resume active work after either a vacation or at best a great "letting down" during the summer months. It is also near the usual time for the country churches to make a change. They are unlike the city churches that rest and fan and make great allowances for the Devil and excuse themselves on account of the heat during the summer; they have their revivals and enjoy religion from May until October, or at least until they get very busy gathering the cotton and other crops and then they go into winter quarters, thereby making room for Satan. Between the cities and country together, Satan can always find easy work. He is always busy. No vacation or rest or even relaxation for him. The lethargy of Christians gives him golden opportunities which he will not lose. His servants are more eager for the destruction of a soul than Christians are for its salvation.

We are becoming more and more convinced that the ministers of the gospel by a proper course can do more to bring peace to the divided people of this country than all the politicians and secular newspapers. Those who have not traveled extensively can have but a faint conception of the real amount of bitterness among even fathers and sons, members of the same family, and of the same church. It will not do to keep up the old animosities and recriminations, we must recognize that differences exist and with the spirit of Christ seek to heal the breach. An eminent statesman said a few days ago, in discussing the troubles, that "the preachers of the gospel are the only ones who can possibly bring order out of chaos." Brethren, take the gospel of Christ and go to the people, plead with them for the sake of him who prayed for even his murderers, for the sake of our children and for the world's good, that they forgive and forget. Sad things are in store for this country unless there is a change in feeling, word and action very shortly. We need the Spirit of God to direct us in the wisest way.

BRO. CRUMPTON INTERVIEWED.

"Well, Brother C., what about things? How are you getting along?"

"Just as well as a man can without money. The mission books are all sadly behind and looking anxiously forward to the meetings of the associations for relief."

"How can the associations help you?"

"Well, you see some of our churches still hold to the old idea of keeping their mission money and sending it to the association. We expect something to come in from that. Then every association has its missionary sermon followed by a collection. The brother who manages the collection, if he acts wisely, can get up a nice sum."

"What do you mean when you say, 'If he acts wisely?' I don't understand the remark."

"I mean this: The old way used to be to send a hat around by a few brethren, who carelessly passed through the crowd and brought back a few dollars, but now the wise collector calls for pledges from five dollars down to one, to be paid in a few days, and then passes around the hat. By this method most any kind of a crowd will give from twenty-five to one hundred dollars. But I must get some dinner now and be off. Tell the brethren to remember us at once, and not fail for the associations."

"THRILLING ATTRACTIONS"

The State Fair at Birmingham will lose the patronage of thousands of the best citizens of Alabama by "aping the heathen" of Spain and Mexico. In deciding to have the bull fights, notwithstanding the protests of the intelligent citizens of Alabama against such a demoralizing feature, it seems that the management and directors declare, in deed if not in word, that they care more for the desires and tastes of the gambling and blood-thirsty element than for them.

There is no doubt but that the demand for the bull fight is very great, considering the foreign population in and around Birmingham, and that, too, so many are from Roman Catholic countries, where "the bull-fight is the chief amusement." If the bull-fight is permitted, the next thing in all probability, will be a movement looking to the putting of the sluggers, who this week disgrace New Orleans and the civilization of our country. Crime begets crime. Unbridled passions of men and they will land in perdition. The management of the fair declares that—

The skill and dexterity of the Spanish and some of the Mexican professionals have been so developed as to afford thrilling attractions without once using the once barbarous methods, and when the bull is slaughtered, it is done with such scientific skill and suddenness that all must admit it to be less barbarous than in the great slaughtering houses of Kansas City and Chicago.

Granting that what he says may be true, does he deny that such scenes blunt the sensibilities and harden men in crime? Is any benefit derived from such a scene save to the stockholders of the sale of a seat to men to debauch conscience and disregard the moral law? Shall the Christian people of Alabama take anything and everything handed them? Should we not use our efforts to stop such a procedure as will disgrace our state and our people? The price of a people's sins is moral bankruptcy, decay and death.

If the "thrilling attractions" are to be "less barbarous than in the great slaughtering houses of Kansas City and Chicago," does that give license to cruelty, gambling, cursing, swearing and a bedlam of "confusion and madness run riot"? It is but an antechamber of the infernal regions—with demons and drunkards and gamblers and bad women and youths—all hell ward bound.

Shall the respectable people of this state be thus insulted and not resent it, because a few men "only desire" to make money at the expense of morals and religion?

Nay, verily, they will do all they can to break down every institution that trains to vice, crime, cruelty, corruption and bloodshed.

OUR ASSOCIATIONS.

The season for our associational meetings is at hand and some have been held. Are these meetings held because of custom, or is there a well defined purpose in the minds of the people? With some, no doubt, custom prevails, with no other thought; some have a vague conception of what they should accomplish, while we note with pleasure that others have a definite purpose in view. All movements have a character and a purpose which must be understood to be of service. Certainly our denominational movements should be understood by Baptists.

A "BAPTIST ASSOCIATION"

is a community of churches met in council and religious service. It has no constituted authority. It may be considered an advisory board only, but it may demand of its members conformity to the doctrines and usages of Baptists on penalty of exclusion. They can only demand adherence to principle, having no right to even notice particulars not in conflict with that principle, so far as discipline and government are concerned. The idea of representation is the leading idea in the definition of a "Baptist association." Individuals are members of an association not as such, but as "messengers" or representatives of their churches which are the members. Not a few times is this forgotten and individual matters, rights, interests or prerogatives are allowed to enter and possibly disturb the body.

THE PURPOSE

of these meetings is for organized effort to do the master's work.

1. The missionary spirit is the parent of the movement as we have it, and missionary work the leading idea. "In union there is strength," and churches united can do more to send the gospel to earth's remotest bounds than by individual effort.

2. No small result is the enthusiasm created at these meetings and carried home to be used in every day church work—the grandest work of all, for he who works faithfully at home will send his money abroad.

3. Disseminate intelligence. There are a great many who never read our denominational literature and but for these gatherings would be ignorant of many of the important and inspiring facts of our denominational work.

4. To preserve a common brotherhood is another grand purpose. As independent and self governing churches, it would be very easy for us to lose our denominational caste, were it not for associations and conventions. There would soon be so little in common, and so little church sympathy that there would be no Baptist denomination recognizable, as we can be recognized only by the work we do.

5. Devotional exercises stand pre-eminent to all business and counsel. Nothing can bring Christians closer together and be of greater honor to God than for all to worship the same God at the same time, in the same manner at the same place. Preaching the Gospel of Christ—that for which all other work was instituted—is indeed a real and prominent purpose of our associational gatherings, and is not merely incidental thereto.

MEANS.

To accomplish these great purposes—this grand work—there must be life at home in the individual churches, stirred by the pastors, a feeling of interest on the part of every church member. For the transaction of the business, only a limited number of delegates are needed, but it would redound to the glory of God if all the members of every church composing the association could attend and hear the proceedings and discussions. It is the duty of every church member who can, to attend his association, and we venture the assertion that there are scores of members who never know when and where their association meets. Pastors, get your people to go. Have all the people present. The enterprises of the denomination are here to be reported and represented, and it is hopeless to depend upon the printed minutes to carry those reports to those at home. They may get the facts, but none of the spirit of the meeting.

Again, the greatest drawback to the business proceedings is the careless selection of delegates to attend and of committeemen to prepare their reports. It is not enough to scribble off a few lines hurriedly and call it a report. God does not want any such reports. Labor is needed to make a report accurate and of value. Brethren of the committees, study your work and do not go ahead carelessly and at the last moment copy the last year's report and offer that. It would be well—in fact should be done in every instance—for the clerk of the association to address a letter to the members of the standing committees in good time, urging them to have their reports ready and on hand.

May God bless our associations and may they, this year, do more than ever before.

Under date of Aug. 26, Dr. W. C. Bledsoe, of Lafayette, writes: Dr. Taylor preached for us ten days; 24 added to the church—21 by experience and baptism. Dr. T. is a great preacher.

ARE WE LAPSING INTO BARBARISM?

For several days preceding last Monday the southbound trains over the Louisville & Nashville system were crowded with visitors to New Orleans to witness the prize fights which occurred on Monday, Tuesday and Wednesday nights. It is but fair to presume that all other lines leading into the Crescent City were likewise well laden.

As several roads converged at Montgomery, an opportunity was afforded the writer to see the throngs that were borne in from the north and east. Vast crowds of sports, including both sexes, were received here by the road leading direct to New Orleans and conveyed thither.

The associated press dispatches tell us that as the notorious slagger, John L. Sullivan, passed through Cincinnati that ten thousand people gathered at the station to see him. It is also said that well nigh half that number evinced the same curiosity at Birmingham.

Up to Sunday night \$85,000 had been bet upon the prize fighters.

Considering the intense excitement and the tour of the great slagger and their beastly antics, considering the space accorded them by the leading secular papers and the expressions of applause elicited; considering the capital invested in these bloody exhibitions, where men stand before each other in order to be pounded into jelly, is the question at the head of this article not a timely one? Are we lapsing into barbarism? Has the public conscience become so imbruted that these semi-murderous proceedings are gazed upon by many thousands of our people with nothing but expressions of applause?

We confess that the outlook becomes ominous when we contemplate that this tendency seems to be on the increase.

These pugilistic combats would never be held but for the public sanction. These, and scenes like these, are a most sad commentary upon our times. They are but the reproduction of the scenes enacted in the arena of many centuries ago.

Where is our boasted civilization? What becomes of the power of the pulpit, of Christianity generally? What of the commonwealths in which such exhibitions are held? Is virtue at such a discount in our legislative halls that brutish men can win large brutish crowds to witness such sickening, demoralizing butchery? A state fair, in order to win the multitude, must needs introduce a Spanish bull fight. Do the signs of the times really indicate that we are turned backwards and are rapidly approaching an actual barbarism which becomes all the more barbarous because of our boasted refinement and intelligence?

No state in which such scenes as we have described are tolerated can prosper. If they are an index to popular sentiment, then nothing more clearly shows the demoralization of the public.

When a few years ago two beastly fighters met upon the soil of a sister state, set her laws at defiance and joined in bloody combat, it seemed that the public swung into line with the heroic governor of Mississippi in his effort to bring these miserable sluggers to justice. But the sensitiveness of that period seems to have been blunted. Indeed the demonstrations of that time in behalf of law and order seems to have popularized the prize fighting, and to have heroized the brutal fighters.

We confess that we contemplate the public relief of these bloody scenes with profound sadness. Our sister city beside the Gulf seems to have become the very cesspool of reeking corruption. Assassinations by a blood-thirsty mafia, inability to bring infamous murderers to justice, indignant outbursts of enraged public, which finds expression in wholesale butchery in the city prison and upon the streets, a debauching lottery system, and now a triple prize fight—how much more before the cup of iniquity of New Orleans shall be full?

We repeat that the drift of public sentiment seems to be toward a fearful demoralization.

IN TALLADEGA.

The editor who makes it his business to attend "Teachers' Institutes," when he can, was more successful in reaching the Congressional Institute in Talladeega than in reaching those at Demopolis and Oneonta, one of which he reached in time to see the adjournment, and the other he did not reach at all. These Institute conductors have a great way of adjourning on the editor, but he reached Talladeega in time. There he met about thirty teachers for a week's (closing Aug. 26) instruction on "Teaching."

The instructors were the same four as mentioned last week—Prof. J. B. Graham, conductor, assisted by Profs. J. A. Liner, H. C. Gilbert and J. W. Morgan. This Institute terminated this year's work of these gentlemen in this line. They have done their work well, and we would be glad to see the same team in the harness next summer.

State Superintendent J. G. Harris attended the Institute and delivered two lectures to the teachers and

friends of education who came out to hear him. Maj. Harris is emphatically in favor of morality and good government or discipline in the school room and speaks in no uncertain sound on this subject. The exercises of the Institute were held in the Sunday school room of the Baptist church. This room is nicely furnished with settees and chairs and blackboards, etc., making it just the place for the convenience of the Institute. Prof. Graham, no doubt, felt very natural presiding over the Institute in this room, as he is superintendent of the Sunday school of that church and stands there every Sabbath. The blackboard illustrations left on the board showed that he is a progressive superintendent and we understand that he has a good Sunday-school. He is indeed a school man, being not only superintendent of his Sunday-school, but superintendent of the schools of the city of Talladeega and of the schools of Talladeega county.

Rev. J. A. French, pastor of the Baptist church, was off taking his vacation, but from the way his people subscribe for the ALABAMA BAPTIST, from his beautiful church house, and from the man himself, we know that he has a good church. After the Institute, one afternoon, the instructors, ourselves and Mr. Armstrong, representing the publishers, Ginn & Co., walked to the beautiful eight-room, brick, public school building of which Prof. J. B. Graham is superintendent, and which is situated on an eminence overlooking this thriving little city of 4,000 souls. Ascending into the observatory, and with our eyes following the direction of the pointer in the hand of Prof. Graham, we viewed Talladeega. Prof. G. gave us a regular lecture as he pointed out the various objects, and we were reminded of a lecturer in Denver, Colorado, on the battle of Gettysburg, as we viewed it on a great canvas picture. To our left, some two or three miles, among the tall trees, stood the three story brick residence of the three times a millionaire, Mr. J. M. Lewis. Looking to the right of this we saw the Synodical College, the Orphans' Home, and the Isbell Female College, which stands in honor to its founder, Capt. R. H. Isbell, who was a wealthy old bachelor, and was buried the day before our arrival.

Still to the right stands the two story brick court house, around which is a square of two story nice brick business houses. Beyond these we could see first peeping through some large trees the front of the Blind, Deaf and Dumb Institute for the whites, while at a considerable distance still farther beyond stands a similar Institute for the negroes. These two are state institutions. Still to the right we viewed the cemetery, the water works, light plant, ice factory and furnace; also, "negro town," with its grand institution of learning, consisting of several large and imposing buildings. This school is supported by Northern societies.

Leaving this elevated point we proceeded to the big spring, from which the town is supplied with excellent water, and yet it seems not to interfere with the amount of the limpid fluid that flows away. We descended the stone steps to the water's edge and from a dipper, whose handle was elsewhere, furnished our crowd with water.

It was then time for supper and we dispersed, thinking of the beauties and possibilities of this city full in sight of a grand range of mountains.

FIELD NOTES.

Send in your renewal promptly.

Pastor Carter feels encouraged at Phenix City.

Brethren Bradley and Herring called in to see us on Tuesday last.

Bro. W. N. Huckabee sends the news from his field in and around Camden.

Our "farmer brethren" should not overlook the agricultural column on the fourth page.

Dr. Shackelford writes the obituary of Eld. Mat. Lyon, which is published elsewhere.

Bro. L. M. Bradley is on a visit to Selma and thereabouts He has a vacation of a month.

The Cedar Bluff association meets on Thursday before the 4th Sabbath instead of on Tuesday.

I have a good supply of mission tracts which I will send to anyone on application—W. B. Crumpton

Do not overlook the article on the first page, by Rev. Leighton Williams. It is the second of a series of articles on the Baptists.

Bro. R. Herring is a good pastor and we must keep him in Alabama. Now is the time for some good church or churches to capture him.

The friends of Mr. Chappell Cory and wife, of Birmingham, deeply sympathize with them in the death of their little daughter, Mattie Linn.

Bro. Lamar and wife have our sympathies in their bereavement. They buried their little child last week. May God comfort the afflicted.

Bro. Savell was taken sick during his stay at Geneva. He is now in Tennessee visiting with his family. He will go to the Seminary this fall.

Prof. H. H. Epps, president of the A. C. F. College, is recovering from a severe attack of sickness. He will be at his post when school opens, the latter part of this month.—S. B. F., Tuscaloosa.

"The Alabama Christian Advocate" condemns the bull fight at the fair at Birmingham. Well, don't all sensible people do the same? We think so.

Bro. Bradley has done a good work at Phenix City. He has had much to discourage him, but the church raised for missions during the past eight months \$80.

W. G. Curry, Livingston: Rev. W. D. Gay spent last week in Livingston, drinking the celebrated Livingston water. He occupied the pulpit of the Baptist church last Sunday.

Next Sunday week the new Southside Baptist church of Birmingham will be dedicated. Dr. P. S. Henson will preach the sermon. This will be a glad day for Birmingham and Alabama Baptists.

Last week we noted that Bro. Jno. D. Burke had buried one of his twins, and now we must chronicle the sad news that he has buried the other. A daughter and a son. May our loving Father comfort the broken-hearted.

Whisky has been run out of Mississippi by the new law. Let Alabama set about the same work and we will have no saloons in three years. See your legislator and tell him he must represent his people and not the politicians.

R. Herring, Louisville: The work at Loflin still goes on. I baptized two there yesterday. I have resigned the care of that church, to take effect the 1st of October. They are now a little over a year old. I shall leave them in a prosperous condition. It is a missionary church, who show their faith by their works.

All the pulpits about Birmingham were supplied Sunday by their pastors. As the summer wanes, all the church enterprises seem to be taking on renewed vigor. The brethren have a great work before them, and despite the continued money stringency are doing remarkably well.

C. B. Lloyd, Decatur, September 1st: The Muscle Shoals association meets with the Baptist church in Decatur on Friday before the first Sunday in October. All who expect to attend that association will please send their names to me at once that we may arrange for their entertainment.

W. J. Elliott, Montgomery, Ala., Sept. 5: We had two good congregations at Lowndesboro yesterday. Baptized one candidate at night. The church passed some resolutions recommending prohibition to the people of Lowndes county, and urging its members to do aggressive work in trying to retain and enforce the present prohibition laws.

Died, August 28th, at Jefferson, Ala., Bro. Joel Q. Lipscomb. He was one of the useful members of his church and community. His bereaved ones have our sympathies. The church had been bereaved sorely only a few days before in the death of Mrs. Westbrook, a godly woman. May the members of their families and church emulate their virtues.

The State Mission Board sent Dr. Staton to Coal City about a year ago. Under his leadership the brethren built a good church house. This was dedicated two weeks ago, Dr. Pusey preaching the sermon. It was a very sad occasion in some respects, by reason of the fact that Bro. Staton was not there, but he was worshipping in the temple not made with hands.

Outlines of Bible Study is the title of a neat little volume of 130 pp., by Rev. F. J. Tyler, of Birmingham, Ala. It is an index to the Bible by subjects or themes with references. Each book of the Bible is analyzed into its principal teaching. Twenty-eight Bible readings are given with references, which will make any prayer meeting, or other religious gathering instructive and profitable. Price to ministers and teachers 25 cents.

While at Seale the writer was the guest of Hon. J. V. Smith, who for the past four years has represented Russell county in the legislature. We could always count on Mr. Smith to help us in any moral or temperance legislation. He made a most intelligent and conscientious member of the house, and now he is a candidate for solicitor of his district. It is worth a great deal to the state to have such sober, intelligent and upright men as solicitors, and we trust the legislature will elect such men.

H. C. Hurley, Abbeville, Aug. 29: I recently held a meeting with Pleasant Grove, six miles from this place, the results of which were very encouraging. Seven were received by experience and baptism, and three by letter. Dr. Martin, the pastor, who had been taking a short vacation, arrived near the close of the meeting. He is greatly loved by all his people. This is a strong church, situated in a fine community. During the whole time a great many young people seemed to be interested in Christ.

The East Decatur Baptist Sunday-school resolved: 1. That this Sunday-school feels that they had to give up Mrs. C. Sherman, who moved to Chicago. 2. That by the leaving of Mrs. C. Sherman this school has lost an earnest and faithful teacher and worker for the Sunday-school, and we commend her to the workers, which she goes as a valuable worker. We hope that God will give us some one to fill her place in the Sunday-school and church. May heaven's choicest blessings attend her in her new home.—H. R. Schramm, pastor; J. C. Lance, Sup't.; A. Sherman, Sec.

The Lord was gracious to Bethel church in Fort Deposit. Bro. B. H. Crumpton came up and helped us in a meeting. Such a meeting as the brethren and sisters say as has not been held in "the Fort" for years. The church was built up and thirty-two members added to her. About twenty-five by experience. Brethren Burd, Goldsmith and Pipkin each preached some, and all the male members did splendid work in the prayer-meeting. God keep the people as harmonious there as they are now. I have been real sick since the meeting there, and my physician thinks it best for me to postpone my other meetings awhile.—Sidney Catlin.

It will no doubt be of interest to the many friends of Rev. J. W. Willis to learn that he has been unanimously called to the pastorate of the Auburn Baptist church. He is now at work in Auburn, and every one is delighted with him—he is the right man in the right place. Bro. Willis has just graduated at Howard College and stood at the head of his class, and he comes to us endowed with faculties that seem to peculiarly fit him for the work of the pastorate. Although he is young he has nevertheless the experience of several years' preaching among prominent churches of this state and in Georgia, and we have every reason to believe that our little church under his management will soon forge ahead into the front ranks of the Master's army. The church building we are now engaged in erecting is rapidly nearing completion, and when it is finished it will do credit to any large city of the state. The brethren of Auburn are doing this work out of their own means and but little help has been called for from the outside. This sacrifice has done the church good and I am sure the liberal donation to God's house will stimulate the members to more liberal contributions to the cause of missions than has been done in the past, although we feel we have not lagged much in this field of work. The building will be convenient in all respects and will present a beautiful appearance both inside and outside.—P. H. Moll.

J. B. A. Collinsville, Sept. 5: We commenced a series of meetings at Collinsville, Saturday before the 3rd Sunday in this month, closing on the morning of the 4th Sabbath. The services were much hindered by the daily rains, but the results were gratifying. Bro. J. H. Glazner, of Gadsden, did most of the preaching in his own peculiar style. The church was considerably revived, and at the close of the meeting five willing subjects were baptized. After baptizing at Collinsville, Bro. G. and the writer went to Gravel Hill church, about ten miles distant. Bro. A. B. Carlisle, a licentiate, had preceded us the day before. We arrived in time for the afternoon services. Bro. G. did most of the preaching here till Wednesday night, which was very effective. The interest in the meeting increased until the close. I never saw a church more thoroughly aroused; brethren and sisters alike eager for a revival. At times the whole congregation seemed to be deeply affected, and at the close of the services yesterday many were anxiously inquiring the way of life. The result of this meeting was seven additions by experience and baptism, four by letter, and a church alive to every good word and work. Help us to give God the glory. Bro. Carlisle and I reached Collinsville in time for prayer-meeting yesterday evening. Found all well when I got home.

W. M. Rabb, Brewton, Ala., Sept. 1: As for protracted meetings have closed for this season, will give you a sketch of the work. Our first meeting was held with Bluff Springs, Fla. church, commencing on Saturday night before the 2nd Sabbath in July, and lasting until the following Wednesday week. I never saw a church more fully aroused. After five days preaching they began to join, and old men seventy years old and younger began to pray in public, and God surely gave us a great blessing. On 3rd Sunday thirteen joined, and they continued to join during the meeting until, at the close, in all twenty-nine joined, and the next afternoon five more, making a total of thirty-four additions to the church. The next meeting was with Union Hill, Fla. church, near Pensacola, Fla., which lasted nine days, resulting in eight additions, all settled men and women. This little church has done nobly. We took charge of it thirteen months ago, and it paid for all purposes the year before about thirty dollars. They raised for past year three hundred and seventeen dollars, have painted their house, built a nice belfry, bought a good bell, drove a well, nice lights in and out of the church. We entered our second year with them on last Sunday, and will expect much to be done this year. God bless those faithful workers for Christ. Our next meeting was with Fomaton, Ala., which lasted from Saturday night before 1st Sunday in August till the next Friday night, resulting in fourteen additions. We raised money to build a belfry and to buy a bell during the meeting, and the material is all on the ground and will soon be finished. We now have seventy members and good Sunday-school and prayer meeting. We will join the Conecuh association this year and hope to be among the first churches of that body. We began with this little band nearly two years ago, and now it is self-sustaining and moving on for God's glory. Our last meeting was with Williams, Ala., where we had a very precious meeting, resulting in four additions and the church greatly revived. This church also joins the Conecuh association. They have a good Sunday-school, prayer-meeting and live ladies' aid and missionary societies. I have given up this charge, not from any cause, only I think God needs my services in another direction. This is a good field for some live working man to utilize. May the Lord send them a faithful pastor. The result of my protracted services for the past six weeks has been sixty-two additions. Have sent you about twenty new names for the paper and will send more as I can.

Dr. P. S. Henson.

The Rev. P. S. Henson, D. D., pastor of the First Baptist church, of Chicago, will be in Birmingham to preach the dedication sermon of the new Southside Baptist church, Sunday morning, September 18th. On Monday night, the 19th, he delivers one of his famous lectures. Many persons from a distance, it is expected, will come to hear this great man and thrilling orator.

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The Shelby Association

Was delighted to hold its annual session in the new church at Shelby. Those brethren and sisters have done most excellent work. This church is a credit to the community. A little more pulling and the house will be ceiled, and then painted.

Bro. C. W. O'Hara is a wise pastor, enlisting not only his church members but his Sabbath school pupils. The Sunbeams are at work trying to raise money with which to purchase a bell.

Dr. Cleveland was re-elected moderator and Rev. C. W. O'Hara, clerk and treasurer. Rev. J. W. Mitchell preached a good sermon on forgetting the past. He urged the brethren to forget the past bitterness and strive to let the spirit of bitterness cease and to look forward to greater spiritual peace and prosperity. This character of a sermon should be preached in every community in Alabama, and we believe it would do a vast deal of good.

A pretty fair delegation was present, but the letters reported only small amounts raised for benevolence. The cry of hard times sounded through most of the letters.

Our venerable brother, Jefferson Falkner, preached a good sermon Wednesday night.

Education, family religion and missions were well discussed during Thursday. Brother Crumpton's map lecture met with a hearty reception. The general opinion of the delegates was that there was an improvement in at least some of the churches. The citizens of Shelby took great delight in entertaining the visitors and felt more like work by the encouragement met received from the meeting.

THE HARRIS ASSOCIATION

May have had better sessions in some respects, but certainly none more pleasant than the one just held with the Seale church. The attendance, both of delegates and of citizens, was good from the first.

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Alabama Baptist

MONTGOMERY, ALA., SEPT. 5, 1892.

WORTH A GUINIA BOX.

STILL ROLLING.

BEECHAM'S PILLS

They are made there and are a specific for all the great ailments of the human system. They are covered with a tasteless and soluble coating.

OF ALL DRUGGISTS. Write for a free copy of the book "The Great Remedy." New York Depot, 40 Canal St.

Christ always gives the best of the wine at the last of the feast. Satan reverses this order. The man who serves Satan gets his sweetest pleasures at the beginning. With him things grow worse as he goes on, and when the end comes it is the blackness of darkness forever. It is only in Christ that the end is better than the beginning.

WOMAN'S BEST FRIEND.

LUXOMNI—The Gem of all female remedies for irregularities, pains and diseases peculiar to women. Used 50 years by an eminent physician. Never fails to cure. Address, with stamp, Luxomni Co., Atlanta, Ga. P. O. Box 357. See advertisement elsewhere.

Deeper than the love of home, deeper than the love of kindred, deeper than the love of rest and recreation, deeper than the love of life, is the love of Jesus.—Rev. J. Hamilton.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchases blessings, giving praise keeps quiet possession of them.—Thomas Fuller.

How to Make Money.

I read in your valuable paper how William Evans tried selling pictures and wingers and did not succeed, and how he tried selling players and made \$25 a week. This gave me the idea that I might succeed. I also sent for one of H. F. Delno & Co's Lightning Players, of Columbus, Ohio, for \$2, and received a machine that pleased several of my friends so much that I have sold four of them for \$10 apiece and cleared \$20, besides doing a large amount of plate work. I tested the machine by placing a brass ring in ten minutes. Any one can make money selling these plates, or they can get all the work they can do and make from \$20 to \$30 a week, in plate work, silver or nickel. Every family house I visited had spoons, knives and forks to plate. I hope others will profit by my experience, as I have profited by Mr. William Evans' experience. R. F. O'DELL.

Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned, indeed, but only washed, thrown into the furnace of trials, it comes out purer, and loses nothing but the dross.—Archbishop Leighton.

Many Persons are taken down from overwork or household cares. **BROWN'S IRON BITTERS** rebuilds the system, aids digestion, gives tone to the blood, and cures malaria. Get the genuine.

When a good man is afflicted, tempted, or troubled with evil thoughts, then he understands better the great need he has of God, without he perceiveth he can do nothing that is good.—Thomas à Kempis.

If out of order, use Beecham's Pills.

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever.—Psa. cxi. 10.

Hood's Sarsaparilla is an honest medicine, honestly advertised for those diseases which it honestly and absolutely cures.

Life is for action. We cannot wait for proof or we shall never begin to obey. To act we must assume faith, and assumption is faith.—John Henry Newman.

A Point for You.

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to suppose that it will be of benefit to you? For Scrofula, Salt Rheum, and all other diseases of the blood, for Dyspepsia, Indigestion, Sick Headache, Loss of Appetite, Flat Tired Feeling, Catarrh, Malaria, Rheumatism, Hood's Sarsaparilla is and is unequalled remedy.

Hood's Pills cure Sick Headache.

FOR SALE—Character Sketches, The Blackboard Mirror, Dr. Lofton's Great Book; 454 pages, 52 original engravings. Every home should possess this work, which so aptly explains Bible teachings, Fine Red Cloth, sprinkled edges, gold sides and back stamp, \$2.50; Presentation Edition, extra fine cloth, etc., \$3. Full Morocco, \$3.75. Agents wanted in every county.

ALABAMA PRINTING CO., Montgomery, Ala.

Cheap Tickets East.

G. A. R., Washington, D. C., and Naval Review, Baltimore.

On these occasions the Richmond and Danville R. R., including the Georgia Pacific Division, will sell from all its coupon ticket offices class fare for the Round Trip. On sale September 13th to 20th, inclusive, valid returning until October 10th, 1892. This great system has made extraordinary preparations to handle this immense business better this year than for any previous Encampment. Full information obtainable from any agent of the Richmond & Danville R. R.

Half Rates

To Arkansas, Texas and Indian Territory. The Louisville & Nashville railroad—the public rail highway of the South—will sell round trip tickets to all points in Arkansas, Texas and Indian Territory, September 27th and October 25th, at only half-rates. A rare chance to see the Great West and all its friends. For full and general information write H. C. Piper, Passenger Agent, or S. T. Suratt, Ticket Agent, Montgomery, Ala.

State Normal College, Florence, Alabama.

The 20th session will open Sept. 20th. Nearly every member of the class of this year had a good situation within a month of commencement. No wonder its halls are crowded from year to year.

MEETING OF ASSOCIATIONS—1892.

NAME.	TIME.	PLACE OF MEETING.
Tuscaloosa.	Sept. Tuesday before 1st Sunday.	Bethany.
Shelby.	Wednesday before 1st Sunday.	Shelby.
Harley.	Friday before 1st Sunday.	Seal.
Etowah.	Tuesday before 2nd Sunday.	Attalla.
Ridge.	Thursday before 2nd Sunday.	Cuba Station.
Troy.	Friday before 2nd Sunday.	Shiloh.
Calhoun.	Friday before 2nd Sunday.	Georgiana, Butler Co.
Cahaba Valley.	Saturday before 2nd Sunday.	Cool Springs, near Ashville.
Elim.	Saturday before 2nd Sunday.	Canoe, L. & N. R.
Cherokee.	Tuesday before 3rd Sunday.	Liberty Hill, Collinsville.
Fine River.	Tuesday before 3rd Sunday.	Camden.
Coosa River.	Wednesday before 3rd Sunday.	Sylacauga.
South Bethel.	Thursday before 3rd Sunday.	Forest Springs, Clark Co.
Liberty (North).	Friday before 3rd Sunday.	Union Grove.
Cedar Bluff.	Friday before 3rd Sunday.	Hickory Grove.
Liberty (East).	Tuesday before 4th Sunday.	LaFayette.
Centennial.	Thursday before 4th Sunday.	Union Springs.
Evergreen.	Friday before 4th Sunday.	Sardia, Barbour county.
North River.	Saturday before 4th Sunday.	Bethlehem, Tuscaloosa Co.
Birmingham.	Tuesday before 1st Sunday.	Warrior.
Salem.	Tuesday before 1st Sunday.	Bethel, Ala. Midland R. R.
Calhoun.	Wednesday before 1st Sunday.	Liberty, Tallapoosa Co.
Madison.	Wednesday before 1st Sunday.	Rehoboth, Bibb county.
Judson.	Friday before 1st Sunday.	Decatur.
Muscle Shoals.	Friday before 1st Sunday.	Union Grove.
Rock Mills.	Saturday before 1st Sunday.	Poplar Springs, Ga.
Hopewell (East).	Saturday before 1st Sunday.	Chapel Hill, Pickens Co.
Yellow Creek.	Saturday before 1st Sunday.	New Salem.
Simsby.	Tuesday before 2nd Sunday.	Nance's Creek, Calhoun Co.
Carey.	Tuesday before 2nd Sunday.	Georgiana, Butler Co.
Tallashatchee.	Tuesday before 2nd Sunday.	Chesnut Creek, Cooper's.
Valley.	Tuesday before 2nd Sunday.	Clopton.
Newton.	Wednesday before 2nd Sunday.	Cedar Grove.
Harmony.	Thursday before 2nd Sunday.	Pine Grove, 12 m. Callman.
Cullman.	Thursday before 2nd Sunday.	Elk Grove.
Wetzelka.	Thursday before 2nd Sunday.	Pleasant Plains, Columbia.
Unit.	Thursday before 2nd Sunday.	Hemphill, n. Choccolocco.
Calhoun.	Friday before 2nd Sunday.	Spring Creek, Butler Co.
Alabama.	Friday before 2nd Sunday.	Big Bear Creek, Calhoun Co.
Mt. Carmel.	Friday before 2nd Sunday.	Seaboard, Colbert county.
Big Bear Creek.	Saturday before 2nd Sunday.	Macedonia, Green Co. Miss.
South Eastern.	Saturday before 2nd Sunday.	Stewart Sta., A. G. S. R. R.
Cahaba.	Tuesday before 3rd Sunday.	Pilgrim's Rest.
New River.	Tuesday before 3rd Sunday.	Cross Key, Macon Co.
Warrior.	Tuesday before 3rd Sunday.	Blountville.
Clear Creek.	Tuesday before 3rd Sunday.	Macedonia n. Hayleyville.
Mad Creek.	Friday before 3rd Sunday.	Mad Creek, near Aigner.
Zion.	Saturday before 3rd Sunday.	Sardia, Butler county.
Arbacon.	Saturday before 3rd Sunday.	Corinth, Randolph county.
Haw Ridge.	Saturday before 3rd Sunday.	Bethany, Coffee county.
Boiling Springs.	Tuesday before 4th Sunday.	Mt. Moriah, Clay county.
Tallapoosa River.	Wednesday before 4th Sunday.	Elam.
Etowah.	Thursday before 4th Sunday.	Albany, Marshall Co.
Marshall.	Friday before 4th Sunday.	Bethel, Fackler M. & C. R. R.
Tennessee River.	Saturday before 4th Sunday.	Union Grove, Holmes Co. Miss.
Geneva.	Saturday before 4th Sunday.	Peasant's Home, Rutledge.
Pea River.	Nov. Friday before 1st Sunday.	Five Bluffs, Wayne Co. Miss.
UNKNOWN—Liberty, (Bibb).	Saturday before 1st Sunday.	Sardia, Geneva county.

If there is any mistake in the list I will be greatly obliged if the brethren will inform me of it at once.

W. B. C., Marion, Ala.

Rare Opportunities.

The Queen & Crescent Route will place excursion tickets on sale to Texas and Arkansas, also Indian Territory, at greatly reduced rates, on September 27th, and October 25th. Good for return 20 days from date of sale. For rates, maps and further information, call on agents of the Queen & Crescent Route, or agent at your station, or address D. G. Edwards, G. P. A., Cincinnati, Ohio.

If you desire to become an agent for "Character Sketches," write the Alabama Printing Company, Montgomery, Ala., for outfit and territory.

The School Agency will furnish principals and assistants for every class of schools, whether denominational or secular. All denominations represented on our lists. Address The School Agency, Hare, Pope & Dewberry, proprietors, Montgomery, Ala.

To Washington and Baltimore.

On account of the annual Encampment of the G. A. R., beginning September 20th, and the annual meeting of the Naval Veterans of Baltimore, from September 15th to 19th, the Louisville and Nashville will sell round trip tickets via Louisville and Cincinnati to Washington and return, for \$22.00, and to Baltimore and return for \$23.20. Tickets on sale from September 13th to 20th, with extreme limit October 10th. No signature required. Rate open for everybody. Stop overs allowed in Virginia. Side trips to points of interest at half rates from Washington and Baltimore. Ask for particulars of H. C. Piper, Passenger Agent, or S. T. Suratt, Ticket Agent, Montgomery, Ala.

Excursion to Chattanooga, Tenn.

On September 13th and 14th, the Louisville and Nashville Railroad will sell round trip tickets to Chattanooga and return at one fare for the round trip, good until September 19th.

H. C. PIPER, Pass. Agent.
S. T. SURATT, Ticket Agt.

Florence State Normal College.

The following partial list of the class of 1892 shows where each will labor next year or is at present:

Miss Julia Alexander, city schools, Decatur; E. B. Autry, county superintendent of Colbert county; Miss Mary F. Cooper, city schools, Tusculum; L. B. Corns, president of Hartsville College; Ben W. Cunningham, near Center Star; Miles W. Darby, in Franklin county; Miss Kate V. Ford, in Montgomery county; W. F. Fussell, Wallace Academy, Mt. Hope; Miss Cora F. Hall, Harris; Robt. W. Higgins, at Woodville; Phillip Holtsford, near Waterloo; Miss Nettie Kerby, in Lauderdale county; Miss Belle McCluskey, city schools, New Decatur; Miss Anna M. Norton, at Center Star; Charles B. Roberts, Mt. Hope; Miss Maggie Rogers, city schools, New Decatur.

This indicates the esteem in which the graduates of this famous institution are held. Its state certificate is a passport to a good situation, with such aid as its president delights to render.

President Powers informs us that the prospect for the following term are fine. Many of the very best people in Alabama have been educated at this institution.—*Florence Times.*

Montgomery Churches.

Adams Street—Sunday-school attendance very good. Superintendent Thomas was absent on account of sickness. Collection good; one of the primary classes gave \$1.50 for missions. Pastor Harris preached two excellent sermons to large congregations. Morning text, John 7:17, "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." The entire congregation seemed eager to catch every word that was uttered; surely every word must have been accompanied by the Spirit. A good sister said, "I wish the whole world could have heard it." One was received for baptism, and one made

Per Year.

The Georgia Teacher, Atlanta, Ga., \$1.00
The Florida Journal, Jacksonville, Fla., 1.00
Orr's U. S. and Outline Maps, 2.50
Orr's U. S. and Library Maps, 2.50
Orr's U. S. and Georgia Maps, 2.50
Thomas Kane & Co.

School Globes and Furniture

Grand Rapids Church Furniture, 10.00
Combination Globe and Telescope, 10.00
Ten Complete School Charts, 16.00
Reading and other Charts, \$2.50 to 12.50
Globes, Maps, etc., at all prices. Address

V. E. ORR,

ATLANTA, GA.

MALARIA GERMS

Fill the Air and Poison the Drinking Water.

Each season of the year has its special liability to disease. The months of August, September and October always bring with them more or less malaria, according to the locality. Malaria is due to a little organism which is generated in water, producing millions of spores, or eggs, with which the water is filled. People drinking such water have malaria.

Or, again, if such water dries up under ground, the spores are left, and they are carried from place to place by the wind, which are inhaled by the people, causing malaria. Every one is liable to have malaria at this season of the year. Malaria does not always produce a distinct chill and sweating, but far oftener manifests itself by the following symptoms: Slight chilliness and flashes of heat, hurried tongue and loss of appetite, continued dull headache and sleeplessness, biliousness and dyspepsia.

For malaria in all its forms there is no remedy the equal of *Peruna*. This remedy cleanses the system of the malarial poison and arouses each function of the body to a healthy action. No matter how many failures one may have had to get relief from other remedies, *Peruna* promptly restores the system to health. The official effects of this remedy are felt at once, although it may have to be continued some time to rid the system of the malarial poison.

For malaria in its most serious form, each bottle accompanied by complete directions for use. Any one desiring further particulars write The *Peruna* Drug Manufacturing Company, Columbus, Ohio, for the Family Physician No. 1. Sent free to any address.

At West.

In Pickens county, Ala., Janie, daughter of L. P. and S. H. Baker, was born Sept. 3, 1871. In her ninth year, she was baptized. Henceforward her life was an active, vital spirit of godliness. She could not tolerate the semblance of falsehood and she abhorred idleness. Her refined nature repelled at tawdry. Her bright mind planned to attain the goals and sorrows of youth. Her happy disposition left her one sickness in Jesus' hands. Why it pleased him to give her, for many years, a fellowship with himself in suffering is to us a mystery. Maybe, by it, even her beautiful character, with its healthful strong convictions of truth and duty, was made ready for the glorious release which came to her Aug. 12, 1892.

"Deep waters crossed life's pathway, The heart of thorns was sharp; Now, these lie all behind her, Who in triumph hand, She sings where glory dwelleth In Immortal's land."—S. A. M. P.

RESOLUTIONS.

Whereas, It has pleased God in his infinite wisdom to remove from us by death the beloved brother, Dr. D. D. Slator, who departed this life at his home in Woodlawn, Ala., on the 7th of August, 1892;

Resolved, 1. That in the death of our beloved brother, we have lost a faithful pastor, an earnest Christian worker, and one devoted to the good of the church, and the cause of the Master.

Resolved, 2. That in his death we do recognize God's overruling providence, and submit with patience to the will of him who is "wise to err and too good to be unkind."

Resolved, 3. That we extend to his afflicted family our sincere sympathy in this their great bereavement and point them to Jesus, who can heal all our sorrows.

Resolved, 4. That a copy of these resolutions be furnished the Alabama Baptist for publication, and a copy be furnished the family of our deceased brother, and that they also be recorded in the minutes of our church.

Done by order of the Broken Arrow Baptist church this 30th day of August, 1892.

G. W. DAVIDSON, Sec.
R. M. ALVENS, Pres.
D. B. MOORE, Committee.

Birmingham Churches.

Southside—Large audiences; one received for baptism and several requests for prayer. Dr. P. S. Henson, of Chicago, comes Sunday, September 13th, to dedicate the church, and lecture the next Monday night, September 19th. It is expected many persons from a distance will come.

Second Church—Large prayer meeting; interest good. Pastor Whitte preached morning and night. Outlook never more hopeful.

First Church—Good Sunday school; fine congregations. Pastor preached at both services. Both sermons were in the series on the Apocalyptic letters to the seven churches.

Pastor Lloyd reported services about as usual at the church at Elyton. They are desirous of having a protracted meeting there soon.

Services at Woodlawn are reported as being of increasing interest. Congregations are large and fine spiritual interest pervades the church. Pastor Henderson is one of the strongest men in the state, and is giving his people fine sermons.

The other churches of the conference not heard from.

Drum—In the 60th year of her age at Tallapoosa Springs, Ala., Aug. 28th, Mrs. Emily, wife of Mr. J. M. Lanning, of Sylacauga, Ala., in this death, our church bore and the community at large, have lost a true and true member. Sister Lanning was a Christian woman of a type of firmness and decision of character quite characteristic of her departed father and mother, and of the family connection, generally. Funerals at the Baptist Church in the presence of a large gathering of mourning relatives and friends.

The Son of Man came not to be ministered unto, but to minister. It is the great example; it is the law of the higher life. He who would be great must lift others.

THE Georgia Teachers' Agency.

FOR WOMEN

It holds up from the first and makes them regular, healthy and happy. Price by mail, 25 cents. Write for a free copy. LUXOMNI CO., P. O. Box 357, ATLANTA, GA.

Howard College,

Founded fifty years ago. Has just celebrated its diamond anniversary. Attendance has been doubled within five years. Buildings erected new, spacious and commanding. Located within five miles of Birmingham, with telephone and dummy line connection. Situated on the foot-hills of the mountains. Unsurpassed in climate, water, health and society. Discipline firm, but kind. Cultivation of character proceeds with cultivation of mind. Faculty of professors and tutors. Standard high, and course thorough. Expenses have been reduced. Apply for catalogue and information to RAY, B. F. KILLEY, D.D., President, East Lake, Ala.

JUDSON INSTITUTE,

FOR GIRLS AND YOUNG LADIES.

MARION, ALA.

Stands on high ground in a plot of five acres. Its lawn, affording ample space for exercise, is adorned with graceful walks, native and foreign shade trees and beautiful hedges. The school employs eight teachers in the literary department, four in music, one in art, and three officers in the home department. Send for the catalogue; it gives clear statements on many points of interest to parents and students.

The next session will open September 20th.

S. W. AVERETT, Pres.

AGENTS WANTED FOR CHARACTER SKETCHES!

BY REV. G. A. LOFTON, A. M., D. D.

Now Running In Its 48th Thousand.

THE GREATEST SELLER OF THE AGE.

WHAT IS DONE.

Colusa County, Cal., February 20th. I have worked two and a half days this week, and have sold seven "Character Sketches." W. H. COOPER.

Louisiana, February 20, 1892. I have worked two and a half days this week, and sold twelve "Character Sketches" and fifteen Bibles. J. D. FORD.

Jackson County, Mo., Feb. 10, '92. I have worked five days, and sold thirty-six "Character Sketches." I canvassed forty-two persons. J. T. OSBORN.

Livingston Co., Ky., Feb. 6, 1892. I have worked five days this week, and sold thirty-nine books. A. N. COUCH.

Kentucky, Feb. 20, 1892. I have worked a solid week, and sold forty-nine "Character Sketches." WALTER BAYAN.

Mercer County, W. Va. I have worked five days this week, and sold fifteen "Character Sketches." A. J. HUTCHISON.

Appling Co., Ga., Feb. 14, 1892. I have taken sixteen orders to-day. R. F. DYAL.

Green Co., Ark., Jan. 20, 1892. I have worked five days this week, and sold twelve "Character Sketches." MISS SUZY JOHNSON.

Address THE ALABAMA PRINTING COMPANY, MONTGOMERY, ALABAMA.

SUNDAY SCHOOL PERIODICALS.

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