





# Alabama Baptist

MONTGOMERY, ALA., FEB. 10, 1912.

## RATES AND INFORMATION.

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

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

When Carey was bidding farewell to his friends in 1793, to go to a missionary to India, he said, "I'll go down into the pit, if you'll hold the rope." Brethren, are we still holding the rope? If not, now is the time to grasp it, and hold with a renewed vigor.

The saying of Cecil, "Duties are ours, events are God's," speaks a volume of truth. It removes an infinite burden from our shoulders, and leaves us free to do our duty. But for the fact that God comes to our rescue when we call for help, the future would be dark and gloomy. He is our refuge and strength, a very present help in trouble. Only trust him, and all will be well.

ADONIRAM JUDSON, that beloved missionary, when speaking of death, said, "I am not tired of my work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise; do not be afraid of that, I feel so strong in Christ." What faith, what hope, what resignation. "Be ye also ready."

A railroad train was making unusually quick speed. A curve was just ahead, and the train was late, very late; still the conductor hoped to pass the curve safely. Suddenly a locomotive dashed into sight. In an instant there was a collision, a shriek, a shock, and fifty persons were killed, and all because an engineer had been behind time. Brother, come to Christ before it is forever too late. Defers not, delay not. Now, now, is the divine call.

In that memorable conversation which Jesus had with Peter, James, John and Andrew, as they sat upon the Mount of Olives, over against the temple, he impressed upon them, as he had, perhaps, never done before, the duty of watchfulness, vigilance; and 1911 1/2 First Ave., Birmingham.

Watch ye, for the price of the soul. Concluding this interview, as recorded by Mark, 13th chap., and as the crowning sentence in that remarkable chapter, the Master, in most impressive words, says, "And what I say unto you, I say unto all, Watch." Hence we learn that the word all includes every child of God, if not every human being. Then watch.

It was once a custom in Rome, that when the emperor went out upon some grand day in all his imperial pomp, there was an officer appointed to burn flax before him, crying out, "Thus passeth away the glory of the world,"—which was done to put him in mind that all his honor and grandeur should soon pass away, like the smoke from the burning flax. So should we always keep in mind that this is not our perpetual home; that soon we must go hence, and take our places in the realm where the righteous Judge shall assign us. As the tree falleth so shall it lie. We must give an account of the deeds done in the body. Then come to the Savior, make no delay, for this is the accepted time. The present is ours, the future is God's.

This issue will contain the first of a number of sermons to be published under our "Alabama Pulpit." We give the place of honor to our venerable and beloved brother, Dr. E. B. Teague, in publishing the first sermon from his pen. It is our purpose to publish a series of sermons, and the plan meets with general favor, and our brethren will furnish us with material. It occurs to us that we have as good sermon writers in Alabama, among our preachers, as other states; and so believing, we intend to give the plan a trial. In this way our preachers can preach to large congregations of the denomination over the state, through the state organ; and our people become acquainted with the style and manner of the different pastors in the state, whom they have never heard preach.

With each sermon, we purpose giving a short biographical sketch of the author. Nothing will be said except to give facts and figures. We may continue the plan, or we may not; that depends upon circumstances. Several of our preachers whom we have casually met, have promised a sermon. We will write to others as we need material. We sincerely hope our readers will examine the plan, read the sermons, and when the text is sufficient, let us know whether they endorse the plan or not.

A wealthy drunkard, for his amusement, kept two monkeys. One day he had some invited guests to dine with him. Of course they had wine for dinner. After retiring from the dining room, the two monkeys leaped into the chairs and began to eat and drink, and jabber and gesture as they had seen their master and his guests do. Soon they were merry, and began to cut all sorts of capers; finally they began to fight, and scratch, and tear out each other's hair. The rich drunkard stood in amazement, "What," said he, "is this a picture of myself? Do the brutes rebuke me?" This object lesson made a sober man of him. Of all disgusting sights it is to watch a drunken man. Our prayer is that the day may soon come when men will rise to the position of true manhood, and learn drunkenness no more.

WHAT a beautiful type of Christ was the ancient city of refuge. It was easy of access—the way was kept clear, the stumbling blocks were removed, the guide posts were plainly marked with large letters, the way to the city. It was not dark in the mountain or hid in a valley, or concealed among the trees. It was open, so that it might be seen afar off. So Christ is exalted to be a Prince and a Savior, and exalted to show mercy. So the way to Christ is plain, and it is the duty of ministers of the gospel to keep it clear. Let us flee to the Savior as our refuge and our hiding place. To the young is the promise, "He that seeketh me early shall find me;" "Come unto me all ye that are weary and heavy laden and I will give you rest." All that is required is to come. God does not require of us that which we cannot do; nor will he do for us that which we can do for ourselves. Flee, then, to the Rock of Ages, and you are safe.

THE barren fig tree is a striking representative of the do-nothing Christian. It takes up space in the vineyard or orchard, it is the beneficiary of the sunshine and the rain; it draws its nourishment from the soil; it receives all the blessings and benefits bestowed by a beneficent hand upon all other trees, and yet it bears no fruit. Such is the case with some members of the church. They occupy their seats in the church regularly, listen to the gospel earnestly preached by the man of God; they participate in all the blessings and benefits of the church relation, but they give little or nothing to the cause of Christ. They turn a deaf ear to the call for missions, the cause of education, the pastor's salary, or the incidental expenses of the church. Would you be astonished to see the wrath of the Master turned the sitting room, A. Y., with its all cleared away said, "Say, mima, you must be a better member of the church."

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By invitation of the First Baptist church in Troy, we worshipped with them last Sabbath, and delivered two lectures. This is a noble band of Christians. They are in full harmony with all the enterprises of our denomination, and a working church. Not only so, but they are a cultured, appreciative, and progressive people. They were much devoted to their late pastor, Rev. John F. Porter, and he deserved their affection and attachment. In his first sermon in New Orleans, he said he had just left the best church in Alabama. Well, we won't argue this question—but it is an excellent church, no doubt about that. They have extended a unanimous call to that eminent brother, Rev. A. B. Campbell, D. D., of America, Ga. They are very hopeful of getting him. He preached two sermons for them, and he completely captured the church and outsiders, also. If Dr. Campbell comes to Troy, and we trust he will, he and his family will receive a most cordial welcome, and Alabama will be delighted.

Troy has excellent school facilities, equal, perhaps, to any town in the state, and is a pleasant place in which to live. With Dr. Campbell in their pulpit, and the ALABAMA BAPTIST in every home, we think all will be completely equipped for successful work for the cause of Christ.

A secular paper talks about the decay of religion, because fewer infants are baptized (7) than formerly, which shows how little writers for secular papers know about religious matters. The decrease in infant sprinkling is usually an indication that more enlightened views on Scriptural baptism are prevailing. The Baptists have increased over fifty per cent. in the United States during the last ten years, and the "Disciples" more than eighty per cent. No denomination which professes to baptize infants is increasing at anything like this rate; while it is claimed that infant sprinkling is decreasing among those who profess to believe in it. Its decrease only shows that we are coming to more Biblical views of Christianity.—*Journal and Messenger.*

## REV. E. B. TEAGUE, D. D.

Bro. Teague was born Jan. 20, 1850, in Newberry district, South Carolina. Removed with his parents to Greene county, Alabama, thence to Shelby county in 1852. He graduated at the University of Alabama in 1870, with the Latin salutatory. He taught school in Montgomery, Tuscaloosa, and Greene counties, 1871 to 1876. His first pastorate was Grant's Creek church, Tuscaloosa county. In 1874 he was ordained to the ministry by a presbytery composed of B. Manly, D. D., Rev. John A. Hodge, and William Hood. From 1875 to 1884 he was pastor of churches at Etowah, Clinton, Providence and Gainesville. From 1885 to 1895, at LaGrange, Ga., and a part of that time a professor in the Southern Female College. From 1896 to 1899 he held the position of president and professor in the East Alabama Female College at Tuskegee, and during the time pastor of churches at Cross Keys, Opelika and Tuskegee. From 1899 to 1876 he was pastor of the church at Selma, and from 1876 to the present time he has been pastor of the church at Troy.

Montevallo, Wilsonville, Fayetteville, East Lake, and Alpine. The title of Doctor of Divinity was conferred on him by Howard College in 1872. For many years he has been trustee of Mercer University, Ga., Southern Female College and Howard College. In 1884 he preached the commencement sermon at the State University, Tuscaloosa. During his long ministerial career he has preached several commencement sermons, before Howard College and the Judson Institute, and delivered a number of baccalaureate addresses. He was the first to introduce a resolution in the Baptist State Convention, looking to the moving of Howard College to East Lake. It will be seen that he has had to do with nothing but figures and facts. He has lived a busy life; eternity alone can sum up the result of his great labors.

The Baptist Encyclopedia, by Cathart, says of Dr. Teague, "Superior in scholarship, profound in theological research, eloquent in the presentation of thought, he stands second to no man in the state as an instructive preacher. Gifted in conversation, thoroughly read in classic and historical literature, and possessed of a devout Christian spirit, combined with a rich flow of agreeable anecdote, he is one of the most companionable men."

At this time brother Teague is living at his home in Columbiana, Shelby county, this state, in the full enjoyment of all his faculties. He bids fair to live many years, and will do well to be a blessing to the church and the world.

## JESUS AT THE JORDAN.

The entire life of Christ is full of beauty, humility and love. Every event and scene recorded in his history exemplifies an important lesson. Not one single act is without its teaching. His whole career is matchless and inimitable. There seems to be one scene, however, above all others, the most impressive and sublime—the scene at the Jordan, the hour of his consecration, the day of his baptism. For thirty years he had spent his time in the little village of Nazareth, an obscure young man. His birth, his circumcision, and his discussion in the temple of great questions with the most learned of the time, at the age of twelve years, are the only sketches of him until we find him, on foot, coming from his home to be baptized by the wilderness preacher in the Jordan. At first John declines, but Christ insists, and in obedience to his desire he is plunged beneath the waves of that sacred river. Now occurs the most sublime and impressive incident in the whole life, save that of Calvary. The Trinity is audibly present: Christ the baptized, the Holy Spirit in the form of a dove, and the voice of God: "This is my beloved son in whom I am well pleased." The seal was given, the example set, and God the Father was well pleased. All these occurrences, taken as a whole, constitute one of the most important object lessons ever taught by the Savior of man. And not only eventual and important object lesson ever taught by the Savior of man. And not only eventual and important, but establishing one of the ordinances of the Christian religion. It was the beginning of his ministry, without which he would not have been prepared and equipped for the great work before him. All subsequent acts were the fulfillment of his mission.

It was an eventful day in the history of John the Baptist. Crowds thronged the banks of the Jordan to hear the wonderful words that fell from the lips of the "forerunner." We can imagine the Messiah, after the baptism, listening intently at the preaching of the great preacher, and the throng listening near, anxiously catching every word, but still not comprehending. While the infant Christ was beautiful and wonderful to look upon, as he nestled in innocent loveliness in his mother's arms in a cattle stall, or stood, at twelve years

of age, in the temple confounding the doctors and lawyers, and learned many when, on foot, he comes to the place of baptism, goes down into that ancient river, and is buried beneath its silvery wave, and comes forth the baptized, he presents to the world one of the most beautiful, impressive and sublime lessons ever given to man to follow. His divinity now begins, and his ministry receives confirmation. It is the birth-hour of Christianity. And we, as Baptists, impressed with the truths as taught by this example of the Son of God, follow his teachings, and hence are buried with Christ in baptism. But for this example of our Lord and Master, we might resort to some other mode.

## FIELD NOTES.

Selma Baptist church has received its new organ.

Dr. A. B. Campbell, of America, Ga., has been called by the First Baptist church at Troy. We have heard the rumor.

Bro. C. B. Hammett, of East Gaden, has accepted pastoral charge of our church at Attalla. They had preaching every Sabbath, both morning and night.

G. S. A. Auburn: The Sem. Builder has been sold in twenty-five states of the Union. The correspondence class is working nicely and increasing constantly.

Give earnest attention to brother Crompton's martial call, "Stand by your Guns." He doesn't mean that you must really shoot somebody, but that you must do your duty in spite of difficulties.

If the Baptist congress, about which Bro. McGaha writes in another column, should do nothing more than get the Historical Society on a good basis, it will amply repay the expense and time of going there.

Bro. Crompton is in his real earnest about that matter, as his words and spirit show. We are all as much involved in the success of the undertaking as he is, but we may not feel as much concerned about it.

Russellville Idea: The members of the Baptist church are well pleased with their new pastor. Mr. Preston, a young man of fine intellect and most pleasant talker. His sermon last Sunday were above the average.

N. W. Ayer & Son, Advertising Agents, Philadelphia, have sent handsome calendar, which extends into next year. We have a good one of business with the Messrs. Ayer & Son.

J. R. Larkin, Coatsop: Married in the Baptist church in Belmont, Feb. 8th, 1893, Prof. G. R. McKel and Miss Annie Laura Rogers. A kind Providence protect and guide them through a useful life and home in heaven.

Those East Lake and Birmingham brethren—some of them—are quite complaisant. Last week Bro. D. L. Inman made and carried a motion picture by himself in regard to the Baptist congress, and now you see what McGaha has to say about it in another column.

Blountsville Chronicle, 9th: Dr. M. Cole preached an excellent sermon to a large congregation at the Baptist church here last Sunday. After services a collection was taken for the organ fund, and about \$90 received. Mr. Musgrove preached in the evening.

New Decatur Advertiser: The Ladies' Aid Society of the ladies of the Baptist church here last Sunday met Tuesday afternoon at Mrs. Lins'. The desirability of securing some one to officiate while Dr. Selmon was ill was discussed, but problem was not solved by the ladies as far as we could learn.

Rev. C. W. Hays has been by the church at Seale, and at accounts it was probable that some churches over there would do wise. So it looks as though Bro. Hays is about to get back into the pastorate, and to conduct a printing establishment. We do not sell the book, "What Baptists Believe"—the price of 50 cents—but simply offer it as a document to subscribe for the ALABAMA BAPTIST, and also because a good book. We want new subscribers on our list, and we want to circulate a book that will instruct the people.

We regret to learn that the death of Rev. A. T. Sims' nervous system has forced him to give up the churches. This is a serious loss to the churches and to the cause of Christ. We hope it will not be before our brother shall be again to the work which he does so well. W. J. Elliott, Montgomery: congregations at Lowndesboro are increasing and our membership united and hopeful. The brethren are very thoughtful of temporal wants, and are contemplating us under obligations to by remembering us in a substantial way. The Elliott Seminars are doing well. They have contributed \$200.00 since January for missions.

Attalla church—E. B. Hammett, pastor, Feb. 12, on account of the rain morning and night congregations small; forty-three in Sunday-school. Morning subject: The path of the righteous. Evening subject: Christ's Sermon on the Mount. Pastor preached at both services; one received by letter at night.

The question as to whether churches, as such, should ask the legislature to pass laws, is now attracting attention among the Baptists of Georgia. It has been ably discussed in our columns, but it is one of those questions that will never be settled until every body gets upon the Baptist platform on that subject.

From what we gather, we think Rev. L. O. Dawson must be doing very well at Tuscaloosa. His congregations are large, and since he began there eighteen members have been added to the church, five of them for baptism. It is said that brother Dawson's work keeps him stepping around among the people at a lively pace.

New Decatur Advertiser: The Central Baptist church has changed its place of worship to the Gruber building, across the Tavern, Services Sunday at 11 a. m. Sunday school at 3 p. m. Church will worship at Congregational church at night. Rev. W. J. Couch, of Trenton, Ky., is expected to aid the pastor in a meeting beginning Sunday the 19th inst.

J. J. Cloud, Shorter's Station: "Enclosed find renewal for ALABAMA BAPTIST. I have neglected you. Forgive and be charming." We accept the bank check, brother, as it has a good name signed to it; but on account of your evident intimation that we are not always charming, forgiveness is withheld for the present. You might, however, soften matters a little by sending us some news notes, or a good article on some timely topic. But we accept the check.

Bro. A. S. Smith, pastor at Roanoke, sends a gratifying list of new subscribers, but tells us it was gotten up by sister J. A. Higgins. So she gets the paper for one year free. We return thanks to the good sister for the work done, and to brother Smith for the interest manifested in behalf of the paper. If the preachers all decide to help the paper along, we shall feel quite hopeful, and if the ladies are added to the preachers, then we know it's coming.

S. O. Y. Ray, Livingston: I start out next Saturday in the interest of our centennial movement. We begin at Cuba on the 19th and continue until the 12th of March. These meetings have been published in the county papers, and otherwise, so that all interested persons should know where to go to have a full attendance every where. We have arranged to have the work fully represented. Let everybody attend.

Bro. S. O. Y. Ray sent us some money, the other day, but did not say for whom it was sent. The accompanying note consisted entirely of a little pleasantry about the value and power of money. So we concluded that our brother was himself so amused at the little joke that he neglected to say anything definite about the money. Well, he laughed at the joke, and we laughed at him, so there was fun at each end of the line. The money was placed in his credit.

Will pastor Dawson, or Professor Palmer, or some other good citizen of Tuscaloosa, be kind enough to tell us (in confidence, if desired,) how to spell the name of their city? One day a letter comes to us in which the name is spelled with a k; pretty soon another is received in which c is used.

What are we to do? We had thought the people of that grand old city were too exact in their literary attainments to allow a word with an alternative orthography to go out from them. W. T. Cobbs, Danville, Feb. 10: "On last Wednesday evening, 8 inst., at 3 p. m., the pastor of the Danville Baptist church assisted in organizing a Ladies' Aid Society of the ladies of the Baptist church. This is a band of noble workers; may God bless their efforts in forwarding the Master's cause." Bro. Cobbs writes us, also, that he intends to try to raise a club for the ALABAMA BAPTIST in each of his churches. So the indications are that he will soon have some of the best churches in that territory.

One fact has attracted our attention, namely, that when a list of new subscribers arrives, it is not unusual to find some of the names already on the book, but with a pencil mark over them. This shows that the owner of the name had once been a subscriber to the paper, and had quit. But he was not satisfied without it, and so when he was asked to subscribe again it didn't take him long to say yes. Because of the fact here stated, we have sent the names of former subscribers to some of our agents.

The Opelika News of last week has an article telling what town needs. Among the things needed are a calaboose, and a half dozen saloons. Yes, neighbors, when you have the saloons, as you doubtless have by this time, the calaboose comes in as a natural result. And you need not be surprised if you have to increase the facilities of the jail and the poor house. But you will probably not need any

more banks and provision stores. Policemen and criminal lawyers will take the business out of the hands of bankers and merchants.

A letter from brother C. B. Hammett, which did not reach us in time for last week's paper, contained the following note: "Attalla church, Feb. 5th. Sunday-school good, brother Buckley, superintendent. Preaching 11:30 a. m. by pastor. Subject: 'The stone with seven eyes.' Zech. 3:9. Preaching at night by brother Siz, who is one of our able young men. Although a heartless boy he preaches with a zeal and love which cause his hearers to lose sight of the boy who was reared in their midst and look upon the pure life of Christ and the glory to come."

Here is a note dated at Prattville, and signed by Robert Anderson. It is written in a very neat hand, but the handwriting is no better than the sentiment expressed: "Enclosed you will find money order for two dollars, to renew my subscription to the ALABAMA BAPTIST. The paper has been a regular visitor to our home for several years, and its visits have been pleasant indeed. I do not see how any Baptist who is interested in the work of the denomination can afford to be without the ALABAMA BAPTIST. Times are hard and money is scarce, but I think you may put me down as a life time subscriber."

Rev. A. J. Waldrop passed the 78th milestone on the 7th inst. He has good health for one of his age, and his faith is bright and comforting. He works for the ALABAMA BAPTIST, and instead of charging commission for himself, he has the paper sent to some one who is not able to subscribe for himself. We may be violating a little private confidence in telling that, but it is a hundred miles from Montgomery to his house; and besides the Scriptures say something about "others seeing your good works." If others never see or hear of our good works, how are they to be influenced by them?

Bro. A. T. Sims, of Georgiana, had not seen our account, in last week's paper, of the organization of the Baptist church at Chapman, when he wrote us about the matter. We publish the concluding part of his note: "Chapman is the nice new town of the W. T. Smith Lumber Co., located on the L. & N. R. R., about three miles north of Georgiana. The brethren generally know the liberal and large hearted W. T. Smith. He is doing all he can for the moral and spiritual improvement of his people. He is the faithful superintendent of the Sunday-school of the new church, and manages his work well. He has over with rejoicing at the success of the meeting and the conversion of his people."

G. D. Benton, Phenix City, Feb. 6: I have resigned the church at Philadelphia, and I believe brother Watley, of Alexander City, succeeds me there. I have also resigned at Goodhope, in Chattahoochee county, Ga., and brother W. B. Carter will probably follow me there. Bro. H. R. Schramm seems much encouraged in his new field at Phenix City. He gave us a map lecture at Ladonia recently. I am now occupied in the service of the following churches: Ladonia, Hatcheechubbee and Mt. Lebanon, all in Russell county, and in the Harris association. I am also preaching for Bethel church in Muscogee county, Ga. I serve at this church, however, as assistant pastor. Bro. Willis, who has held the pastorate here fifty-two years, being too feeble to preach.

Dr. John A. Broadus spent last Sunday in Montgomery. He came in on Saturday night unannounced, and stopped at the hotel. Sunday morning he surprised Dr. Eager and the congregation at the First church by appearing in their midst. He refused to preach on the plea that he was tired, and was resting. He took a seat in the pulpit, however, and offered prayer. He was there again at night. He is on his way to DeLand, Florida, to meet an engagement, and further indulge in resting. Dr. B. has just completed the "Life of the Saviour" and placed the manuscript in the hands of the printers. Of course his old students will see to it that those memoirs have such a sale that he will not only be amply repaid for all his labor, but will also have further evidence of the esteem in which he and his work are held.

We are gratified to be able to say that new subscribers are being entered on our books, but we want them to come a little faster; so we say to every one who is not now a subscriber, if you want a good book send us \$2 for the ALABAMA BAPTIST, and you will receive also a copy of "What Baptists Believe." The book was written by the late Dr. Burrows, and is just what is needed by those who wish to know the belief of the Baptists, and the Scriptural reasons therefor. It has a chapter on each of the following subjects: Church organization and government; The voluntariness of membership a Baptist peculiarity; Why Baptists do not baptize infants; The place of baptism in the gospel system; Why do Baptists immerse? The symbols of baptism; The Lord's Supper.

There is a very interesting prefatory note by Hon. H. G. Jones, of Philadelphia. Send \$2 and get this book and the ALABAMA BAPTIST. Z. D. Roby, Opelika, Feb. 9: "In today's issue I see you are asking for special agents in cities and towns. We are ahead of you in this work. A committee of fourteen was appointed by our church last Sunday on Religious Literature, with special instruction to put the ALABAMA BAPTIST in the homes of all our members. Bro. J. B. Collier is chairman of the committee. Send him specimen copies and any other helpful information. You will hear from him." Well, we must admit that Dr. Roby and his church were a little ahead of us in that matter, and we submit the more easily because we feel confident that others before us have been left behind through Dr. Roby's foresight. And when the names of subscribers come in, we will submit to that with such grace as the facts in the case may appear to demand—if we can. Assuredly we thank our brethren at Opelika for their act, and hope their example will have a good effect on others.

Howard College. Comparisons are always odious to the party who suffers by the comparison, and herein I find an argument for the frequent use of comparisons.

I was reading, just this morning, the papers from Tennessee and Kentucky, and was struck by the reports of the unprecedented prosperity of the denominational colleges in those two states. In Tennessee, Carson and Newman College has larger attendance, larger endowment, larger enthusiasm, and larger hopes than ever in its history; Knoxville is to have a magnificent female university, the Vassar in truth and in fact, of the South; Boscobel College, of East Nashville, is a marvel of success, and the pride of the city; the Southwestern University at Jackson is moving along grandly—all in Tennessee, and all enjoying the highest degree of prosperity. In Kentucky, they have almost as many flourishing Baptist colleges as they have associations. There are Clinton, Bethel, Georgetown, and many others, all handsomely housed, splendidly equipped and overflowing patronage. And now the news comes that our generous-hearted brother Atherton gives \$40,000 to endow the professorship of science in Georgetown College, and \$10,000 to start an endowment for a Dudley memorial chair. How inspiring it all is, and how it makes our Baptist hearts glow with joy and pride when we hear of this magnificent success of our great cause of denominational education! But how quickly do our spirits fall to zero when we look at Howard, in our own state; poorly patronized; scarcely known by name to many Baptists in the state; rarely talked about; never preached about; a confirmed denominational invalid of more than fifty years, patiently waiting at the pool for the troubling of the waters, and when the angel comes there is never a man to lift it into self-support.

The cause of Howard College is the most important one appealing to Alabama Baptists to-day—equal, if not paramount, to the great interest of denominational missions; for, when you educate thoroughly a preacher, or layman, you are educating generals who train the ranks in our great denominational army.

Let me endorse, with all my heart, the stirring and timely appeal of Miss Lida Robertson, in the last issue of the ALABAMA BAPTIST, to "Our Women of Alabama," by passing the appeal on to "Our men of Alabama." Where are the hundreds of men, young and old, who have been connected with Howard in times past? Why don't you say something, do something for your alma mater? You may not have money, but you have influence, you have tongues; use both to arouse an interest in, and secure students for, Howard College, and, as some one said at the Convention, "the money will follow the boys much more readily than the boys will follow the money." Where is the enterprise of our board of trustees, that they don't expend a thousand dollars every year in judiciously advertising the interests of the college, especially in communities not yet awakened to such interests?

I know of a consecrated, useful Baptist preacher, in this state, who never had any sort of an education, except experience, who has a son to educate, and being unable to send him to Howard in any other way, took a thousand dollars worth of stock in a building and loan association, which will mature about the time that son is ready to enter college. Hundreds of others could and would do this if a sufficient interest could be aroused in their minds in behalf of Howard College.

Why cannot one hundred churches be prevailed upon to take a thousand dollars of stock in some reliable building and loan association for the benefit of the college, which, maturing in about seven years, would give one hundred thousand dollars in endowment to the institution? The payment of monthly assessments would be an insignificant matter to most churches. Great good in this line can be accomplished by every preach-

er in the state giving at least one Sunday in each year to setting before his congregation the interests of our beloved institution.

I gave the last fifth Sunday to this cause, and while the collection was not great, though liberal for a congregation both small and very poor, yet the interest awakened will live a long time. I was amazed to see just how little many people right here in middle Alabama knew of the college and its history; but now I am being questioned every day about it, and henceforth everything that transpires at Howard will have a peculiar interest to Auburn Baptists.

Auburn. J. W. Willis.

## News Items.

Dothan talks about having waterworks.

A number of new buildings are going up at Day's Gap.

Our government appears to be inclined to annex Hawaii.

It is said that Gen. Beauregard is quite ill with heart disease.

Judge Allen, Populist, has been elected U. S. senator from Nebraska.

It is probable that the territory of Arizona will soon be admitted as a state.

Judge Z. S. Cook, an old and prominent citizen of Wilcox, died last week.

It is now said to be definitely settled that the next A. S. senate will be Democratic.

By act of the legislature the Southside has become a part of the city of Birmingham.

An attempt was made to murder Mr. and Mrs. Hill, at Mt. Meigs, on Saturday night.

The \$10,000 residence of J. N. Hudson, at Bridgeport was recently consumed by fire.

On Monday the bar of Montgomery adopted resolutions of respect for the late Gov. Watts.

A cordage company, for the manufacture of all kinds of small rope, has been organized at Anniston.

There is strong probability that the legislature will increase the number of judicial circuits in the state.

There seems to be disposition on the part of the city authorities to stop the sale of whisky in Russellville.

Columbia has two ladies who ride bicycles. The local editor hopes soon to see many more riding them.

W. D. Webb, who killed James Harrison at Fort Payne, two years ago, has been recruited and brought back.

Ex-tax collector John B. McLendon committed suicide at Brewton a few days since. The cause is unknown.

A mob hung two negro boys in Amite county, Miss., last week, for burning the store of Lee Robinson, at Dickey.

A young man named Grimmer killed himself in Madison county on Monday, because he was balked in a love affair.

Both houses of the Alabama legislature have passed resolutions recommending Gen. Wheeler for secretary of agriculture.

Two little boys of Robert Waddell, eight miles from Florence, played with a loaded gun, and the younger, three years old, was killed.

The information comes from St. Louis that Mr. Cleveland has decided to appoint our Col. H. A. Herbert secretary of the navy.

The legislature has passed a bill raising the rate of taxation to five mills, the rate heretofore being too low to raise sufficient money.

It is now said that the railroad from Gadsden to Huntsville will be running through trains by April 1. It was begun before the war.

Our State House of Representatives has passed a resolution declaring its sentiment that the golden rod should be adopted as the national flower.

A negro named William Hawkins was arrested in Birmingham and brought to Montgomery, under a charge of murder committed two years ago.

Judge Walter Q. Gresham, of Indiana, who has been a Republican until the last election, is now said to be Mr. Cleveland's choice for secretary of state.

The U. S. agricultural department has issued a circular which positively asserts that experiments prove that the timber of a pine tree is not injured by tapping for turpentine.

A negro named Mattew's Station has been lodged in jail at Montgomery, charged with the murder of a negro woman named Mary Ann Malone, near Mathew's Station.

The circuit clerk of Winston county, Miss., issued a license last week to Thomas Tobby, an Indian, to marry a Miss Rickles, a beautiful white girl living in that county.

The farmers about Columbia are very busy preparing for another crop—hauling fertilizer and ploughing their lands thoroughly. But they complain of the scarcity of labor.

The legislature has passed a law which makes some important changes in the management of convicts, and among others provides for the gradual removal of convicts from the mines.

The legislature has at last recognized the fact that our girls are well deserving as the boys, by providing an industrial school for them. The women are coming to the front, and duds and baronies will have to take back seats.

Gov. Jones has appointed R. T. Simpson, of Lauderdale, and H. M. Somerville and Alonzo Hill, of Tuscaloosa, as trustees of the Alabama Insane Hospital, and re-appointed Maj. Henry R. Shorter president of the railroad commission.

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## REV. W. C. HEARN, D. D.

Of North Alabama Conference  
Writes a Personal Letter.

TALLADEGA, ALA., Apr. 3, '92  
Mr. J. E. DuBois,

Nashville, Tenn.  
Dear Sir: At our last interview I was suffering from sciatica, but on my return home I began the use of the Electropole, which you so confidently recommended to me, and I am happy to report that there has been no recurrence of that torturing pain to date, although I began the use of that wonderful remedy more than two years ago. My general health is better than for six or seven years past. For producing tranquility or relief from insomnia, I have tried nothing equal to it. My wife and myself use it with good results. With gratitude and assurance of high esteem, I am sincerely yours, etc.,  
W. C. HEARN.

## A Prosperous Man

Of Pike County and Some of His Opinions.

Mr. Thomas Haisten, of Buckhorn, Pike county, is one of the most prosperous and well-to-do citizens of the county, and all his neighbors consider that he is a man of exceptional good sense and judgment.

In January, 1891, he was entirely crippled up with rheumatism, and could not walk without the aid of two sticks, and fearing of the Electropole he procured one, and he expresses it, "he has been up and going about ever since, without any sticks." He has also used the Electropole in his family for the grippe, constipation, female complaints, chills and fever, typhoid fever and kidney complaints.

He says he would not be without his instrument for any amount of money, and to show that he is not a man who says he is well-to-do, he has recently bought one of the Electropoles from DuBois & Webb, one of the six pocket instruments to which he intends to add, as he knows of his children, as will do them as of nothing what amount of money much good for.

In all and he says they have all been satisfied.

His page book just issued, will be free on application; gives full particulars and testimonials.

DUBOIS & WEBB,  
56 Cole Block, Nashville, Tenn.,  
and 191 1/2 First Ave.,  
Birmingham, Ala.

## KNABE PIANOS

The Recognized Standard of Modern Piano Manufacture.

BALTIMORE, Md.  
22 & 24 E. Baltimore St. 148 Fifth Ave.  
WASHINGTON, 817 Pennsylvania Ave.

## FAVORITE SINGER

Every Machine has a high \$25 Arm and a low \$20 Arm.

Two large drawers, with nickel ring, and full set of attachments, equal to any Singer Machine sold from \$40 to \$60 by Catvanses.

The High Arm Machine has a self-setting needle and self-threading shuttle. A trial in your home before payment is asked. By direct sale to the Manufacturer and save agents' profits by getting certificates of guarantee for five years. Send for machine with name of a business man who will ship one at once.

Write to J. H. C. Taylor, Piquette, Mich.

THE ONLY MACHINE THAT GOES THROUGH CAR PORTS.

THE ONLY MACHINE THAT GOES THROUGH CAR PORTS.

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## Church Sickness.

A True Story.

When Minnie and Annie were younger, perhaps eight years old, they began to weary of church going. The sermon was so long, and they used to get so tired.

They were cousins; Annie was visiting at Minnie's home. And they loved each other dearly.

One Saturday, Minnie determined to get out of church. So, in the middle of the sermon, Sunday, she found that she had a headache, and, telling her aunt that she was sick, she went home. There she lay around and enjoyed herself till dinner time.

During the week, Annie and Minnie agreed that both of them would spend the next Sunday morning at home. So, during the Bible-reading at church, Minnie said she was sick, and went home. And, soon after the text was announced, Annie said she was sick, and she, too, went home. And when the family returned after service, there were the two children, both in bed.

There was a favorite dessert for dinner that day—fruit cake; and after the others had taken off their cloaks, these two girls listened for the dinner bell. A long time they waited and listened.

Then they heard the clatter of plates, as if the table was being cleared. Up they jumped, and started down to the dining-room.

But on the staircase there was an auntie, with a plate of cold bread and two glasses of milk. "Oh, auntie, we fruit wait that we want dinner."

"Dinner! fruit cake, or girls who were so sick they couldn't stay too long at church? Oh, yes. You could've waited to eat such anything but bread and milk."

"Oh, auntie, please," cried both at once.

"No, dears, it wouldn't be well to feed sick children with fruit cake; nothing but bread and milk till you get well again."

Back to their room did milk. But tried to eat the bread, and the milk did not taste like the fruit cake thinking all the day they did not get the next—Christian Observer.

Binding and Loosing.

A writer in the *Examiner* in speaking of the history of the local churches makes this argument which is worthy of consideration. In Matthew 18: 17 to 20 we have the passage concerning the duty of reporting the unrepentant brother to the church, and then follows the passage, "Whatever ye shall bind on earth shall be bound in heaven," and, again the passage, "If two of you shall agree, etc." "For where there are two or three gathered together in my name there am I in the midst of them." From this passage deduced the following thoughts. The word "ye" in verse 17, refers to a church (church) in verse 17, that a church may consist of two or three gathered together in Christ's name, that in order to be of legal efficiency

and authority two things are necessary, first there must be harmony of action "where two of you shall agree, etc." "where two of you shall agree, etc." "where two of you shall agree, etc."

He proceeds to say that the Savior is speaking about discipline in the local church. He is giving directions about the conduct of those who belong to the local body, and he justifies the church's exclusion of the persistent offender by saying, "whatever ye bind on earth shall be bound in heaven" and ratified in the court of heaven.

This wonderful prerogative of binding or loosing belongs therefore to the local body of believers. The thought we want to impress just here is that harmony and the conscious presence of Christ in the church is essential to church decision and action. We may have the organization but we must have the life as well as the form.

Dishonest Men Value Honesty.

A young man came one day with a case of conscience. He was corresponding clerk in a flourishing house of business. His employers had begun to direct him to write letters to customers containing statements which he knew to be false. He had objected and they said:

"We are responsible for these statements. It is nothing to you whether they are true or false."

I said to him, "Do they sign the letters, or ask you to write in your own name?"

As soon as the question had left my lips I saw that, if there was a difference, both would be wrong, and I hastened to tell him so. He said: "I have to sign them with my name, for Blank."

I said, "Your case is perfectly clear; you must decline to do it."

He said, "Then I shall be dismissed, and after a pause—"I have a wife and family."

I told him some days after.

"Well, Mr. Blank," I said, "how are you getting on now?"

He replied, "I am still in my situation. I had an interview with the partners, and I told them I would not write letters I knew to be untrue; they were very angry, and I expected to receive notice, but I have not received it yet."

Months passed, and he remained in his situation. After a while he called on me, and I saw by his face something had happened.

"Well, Mr. Blank," I said, "have you had your dismissal?"

"No," he said, "I have not," and smiled.

"What then?"

"A very confidential post in their service, with a higher salary, has fallen vacant, and they have put me in it."

On second thought, these unprincipled men had come to the conclusion that a clerk who would not deceive a customer would not deceive them, and was too valuable to be lost.

Everything is "well doing" which is done from a sense of duty, with dependence upon God and faith in His Word; out of love to Christ in good will to other workers, with prayer for direction, acceptance, and blessing.

## DR. PRICE'S Cream Baking Powder

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

Used in Millions of Homes—40 Years the Standard.

A Punctuation Puzzle.

The following article forcibly illustrates the necessity of punctuation. It can be read in two ways, making a very bad man or a very good man, the result depending on the manner in which it is punctuated:

He is an old and experienced man, vice and wickedness he is never found in opposing the walks of iniquity he takes delight in the downfall of his neighbors he never rejoices in the prosperity of any of his fellow creatures he is always ready to assist in destroying the peace of society, he takes no pleasure in serving the Lord he is uncommonly diligent in sowing disorder among his friends and acquaintances.

Monteville, Wis., Jan. 1, 1892. The following article forcibly illustrates the necessity of punctuation. It can be read in two ways, making a very bad man or a very good man, the result depending on the manner in which it is punctuated:

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## The Original Woman's Circle.

BY WILLIAM ASHMORE, D. D.

The first society that ever existed to provide means for the spread of the gospel was a society of women. Read Matt. 27:55, 56; Mark 15:40, 41; Luke 8:3; Luke 23:49, 55.

Who composed the society? There was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of Zebedee's children, and Salome, and Joanna, the wife of Chusa, Herod's steward, and Susanna. These were the leaders and the prominent members of the society, but they were not all by any means. There were "many others" who attended and helped to do the work, for so says the record.

Who were the missionaries they helped? Primarily and conspicuously it was the great missionary himself, who came down from heaven, direct from the bosom of the Father, with the message of salvation for all nations, but inferentially and secondarily, the twelve special missionaries whom Christ chose to be with himself. Christ was the head of the house, and stood in the place of the provider, so that while he was with them they lacked nothing, purse or scrip, or shoes. The disciples had a little treasury of themselves, but it had to have a source of supply. Christ was their source of supply. Christ was their source of supply. Christ was their source of supply.

How the society carried on its operation. It is all told in one short sentence, "they ministered unto him of their substance." This was not their simple, but was the rule. Matthew, Mark, and Luke all notice it, it was a notable thing. Three persons tell us in one form or another, that they ministered unto him. Some of them had means no doubt. Certainly the wife of Herod's steward would have something at her command. What kind of an organization they had we do not know, but we do know that they were in existence for more than two years, and that some of them were continually, off and on, following Jesus and furnishing supplies. No report has come down to us, but the Holy Spirit prompted three men to make one for them. A mighty history is compressed into these short words, "Who also followed him and ministered unto him." It was a real, genuine woman's circle, managed without noise, and the first one that existed under the gospel dispensation. Great was their reward afterward—Zion's Advocate.

ORANGE CAKE.—One cupful of powdered sugar, one-half cupful of sweet milk, one and a half cupfuls of cream, two eggs, one teaspoonful of flour, one-half teaspoonful of soda, and the grated rind of an orange. Beat the eggs, whites and yolks separately, to a stiff froth, and to the beat in the yolks add the sugar, then the milk, in which the soda is dissolved, and the flour, with the cream tartar twice beaten together; lastly stir briskly into this mixture the stiffly beaten eggs and the grated orange rind. Filling for this cake: The white of one egg, cream, and sugar, and sufficient powdered sugar to make like soft frosting. Frost while the cake is hot.

Millet in Place of Corn.

One advantage with millet is that it makes a quick growth and occupies the ground but a short time, says a *Farmer* correspondent. The method of cultivation he describes as follows: It can be sown at a greater part of the spring planting has been finished and yet be ready to harvest so that if needed the land can be plowed and sown to growth. Like buckwheat, and sowing it late it makes its growth during the summer, and is one of the best crops to grow to kill out weeds.

From different causes it is not always possible to get all the corn planted in good season, and rather than plant late it will often be advisable to sow millet rather than risk late planted corn. Millet makes a good growth and yield in a dry season, standing a drought much better than corn, while if cut in good season and properly cured it makes one of the best feeds that can be secured. But it requires a fairly rich soil, well prepared in good till before seeding. The seed requires only a light covering, so that after plowing or cultivating, a good harrowing should be given before sowing the seed. Use plenty of seed.

SKINS ON FIRE

With scalding sores and other troubles, Burning, Bleeding, Itchy, and Eczema, and all the troubles of the skin, the only cure is CUTICURA.

CUTICURA

It is a most pleasing feature, being free from the dust and heat, with ample room on board for exercise in the bracing air.

THE OCEAN TRIP

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## Save Paying Doctors' Bills

B.B.B. BOTANIC BLOOD BALM

THE GREAT REMEDY FOR ALL BLOOD AND SKIN DISEASES. Has been thoroughly tested by the most prominent physicians and found to be a most reliable and permanent cure for all blood and skin diseases.

SCROFULA, ULCERS, ECZEMA, RHEUMATISM, PRIPLES, Eruptions, and all manner of Eruptions, Scalds, and Burns. B.B.B. BOTANIC BLOOD BALM is a most reliable and permanent cure for all blood and skin diseases.

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