

THE ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

VOL. 20.

MONTGOMERY, ALA., THURSDAY, DECEMBER 14, 1893.

NUMBER 50.

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Howard College.

Although, like many other institutions, it is feeling the financial depression now so prevalent in our entire country, yet when all the circumstances are taken into account, it seems to me that the college is doing remarkably well. There are many things in its present condition to rejoice in. It has a strong and united faculty, a president capable, industrious and wise, a body of alumni who love it very warmly; and in addition to all these supporters, it has a warm place in the hearts of many plain people throughout the entire state. Many men who have never spent a day in college, are willing to make sacrifices for the endowment of Howard, and there are many noble women who would rejoice to see this college placed upon a firm foundation.

During the present session the study of the English Bible as a text book has been introduced into the college, and the new move is being received with decided favor. The boys of the school are very much interested in the Old Testament history, and under the able leadership of President McGaha, the students of the college are getting a clear perception of the meaning of God's word. Parents who desire to keep their children under religious influence, will rejoice at the opportunity of sending their boys to a college where the Bible is taught in the class room, and where a fine body of young ministers are brought into intimate association with all the pupils.

Howard College has one large, commodious, and handsome building, containing recitation rooms, offices, and a chapel. There are also four small dormitories, each capable of accommodating sixteen students. In estimating the accommodations of the college, I do not include the frame structures which ought soon to give place to brick buildings. The institution also has a fine body of land lying around its buildings at East Lake, and though this land is not as valuable as it was some years ago, it is still a property well worth preserving for the Baptist denomination. Of course the most discouraging feature in the present condition of the college is the large bonded debt of \$40,000. There is also a deficit from former years, amounting to about \$7,000; so that the entire liabilities of the college may be set down as \$47,000. The assets of the college, on a conservative estimate, are at least \$30,000 greater than its liabilities. Even if it was possible to blot out all the past history of this noble institution and forget all the great work it has done for the education of Baptist young people of Alabama, it would still be greatly to the interest of our denomination to cancel this bonded debt and retain the buildings and land at East Lake. It would certainly not be a very wise thing to surrender more than \$77,000 worth of property in order to cancel a debt of \$47,000. Of course, if the creditors of the college were inclined to push their claims they might catch the institution in a position where it would be unable to liquidate its debt. But there is ample time to provide for the bonded debt before it falls due, and even if the denomination should be slow in contributing to the college, it is thought that its creditors would grant an extension of time in which to raise the money.

In the early part of the proceedings there was much more disorder than ever before in our convention. This may be attributed to several causes. 1st. A goodly number were dissatisfied with the Board of Trustees for the removal of Dr. C. L. Purce, as president of Selma University, and had come to the convention with the purpose to have a general change. 2d. There has been a growing feeling among some of the young brethren that they should and must take charge of, and run the general business of the denomination; and, this feeling seems to have ripened at this meeting, and the effort was made. 3d. A number of those who are attempting to change the administration, had been in politics, and brought into this meeting political measures to run the convention and no prophet is needed to tell the result. A power which had never been done before in the history of the convention. But after these brethren had made the effort and had given vent to their feelings, all quieted down, and order and decorum was resumed.

Those who have attended our annual meetings the longest and who are best acquainted with the spirit and disposition of the convention, say that the colored Baptists are more united and more determined to lay aside all differences and lay hold of the work before them with heart and soul, than they have ever been at any annual meeting.

Yours for the cause of our common Master.
W. H. McALPINE.

The 26th Annual Meeting

Of the Colored Baptist Convention of Alabama, held with the Second Baptist Church, Birmingham, Nov. 22-26.

This body represents 68 associations, 1,400 churches and 168,104 communicants. The meeting was not as largely attended as on former occasions, owing to the scarcity of money. The work of the body is mainly educational and missionary; and it is carried on by two boards.

The report of the State Mission Board showed that all the four missionaries appointed jointly by that board and the American Baptist Publication Society, and American Baptist Home Mission Society, had resigned to engage in other fields of labor, and only one brother had yet been appointed to fill any of the vacancies. The report further showed that there was great destitution in the state, and that there was great need of missionary labor among the large number of weak churches, who were unable to build houses of worship and supply themselves with the pure gospel.

The report of the Board of Trustees of Selma University, showed that the school was in good running condition, with a faculty of eight teachers and about 150 students in attendance. There is a floating debt of about \$2,000 on the school, but no encumbrance on the school property, which is worth not less than \$25,000.

Our paper, *The Baptist Leader*, is reported to be in good condition; better than ever before. No changes were made in its management, and a printing outfit. There was also the sum of \$3,400 subscribed for buildings and repairs of Selma University, to be paid in three installments in eight months.

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"Not Atheistic."

Under this caption I notice an article in the ALABAMA BAPTIST of Nov. 30th, from the pen of my much esteemed young friend, Mr. Lee Ashcraft, of Florence.

I had before noticed the remarks of Col. Garrett, reported to the ALABAMA BAPTIST by Rev. J. A. French, D. D., Baptist bishop of Talladega. I did not endorse the statement of Col. Garrett, nor did I suppose that Dr. French did; not yet the ALABAMA BAPTIST.

To me, it is very natural that Bro. Ashcraft and hundreds of others should resent what Col. Garrett said. For myself, I expect young men to esteem and defend the college they attended. Usually, I conclude that they think the school at which they were educated in the superior school, and that they there ore do their young friends a service when they induce them to attend the same institution of learning. I furthermore conclude that they feel under obligation to work for the honor and extension of their alma mater, while it is quite natural for us to discover the defects of other schools.

It is also very natural for us to make our school the standard by which we try all others, and in so far as any of them vary from our standard, they are to us just so far defective.

Here is the trouble. Our Methodist brethren see it, and are insisting that their boys attend their church schools. They want their young men in love with their own colleges, so that when they have finished their college life, and when they are strong men, they may work for and defend their Alma Mater, as my talented young friend, Mr. Lee Ashcraft, is doing.

Are they unwise? That is a question for all of us. Bro. Ashcraft included. As to the remarks of Col. Garrett, I do not agree that he did the A. & M. College justice; but if he should explain what he meant, his remarks would not be considered as in correct as they now appear to hundreds of readers, as well as to Mr. Ashcraft.

As to where our young men are to be educated, is a question of grave, very grave moment to Christianity;—to our churches. For myself, I very much prefer to see our Baptist boys in our own Baptist State college. I prefer it for many reasons, which I will not state in this paper.

How may we succeed in having our young men educated in our own college at East Lake, the loved Howard? That is the question for us to struggle with.

We make the Howard equal to the best in meeting the wants of our sons, it will be very natural for them to be willing to attend school there, and we can afford to insist upon it; but if we shall neglect our school, and be stingy in supplying it with needed appliances for study and for comfort, in so much that we make it greatly inferior to our state institutions, can we expect our sons to prefer it? and can we afford to insist upon their attending a school that puts them at decided disadvantage with other young men of this age?

Can we? Will we do so? I am in sympathy with my Methodist brethren in the desire to see our boys attend our own colleges. As a Baptist, and as a trustee of the Howard, I am specially anxious to see it succeed, conclude by saying to my own people, that if we want to keep our sons in the Howard we must endow it with our money and our prayers until it is able to command the attention and respect of our sons; then, and not till then, can it hold them. I think the Methodist brethren have to establish their schools in the same way. If we are ready and able to make our church schools meet the wants of our sons, we shall succeed, and if not, we shall fail. There is no use consulting our prejudices one way or another. In this age of the world we must have a school, and not a name, to command patronage.

We had as well adjust ourselves to the situation; to living demands.

If we can and do meet them, our church schools will live, and the life will be a mighty life, and if they can not, or do not meet the demand, then they must die.

In this event all of us will be free to look to state schools for the education of our sons.

I will conclude my criticisms will not hinder this undesirable finale. Nothing but the power and influence of our church schools can successfully resist this end. Let us make them able for the fight, or surrender altogether.

Respectfully and fraternally,
JNO P SHAFFER.

Dadeville, Ala.

Census Figures which Suggest a

Care for Hard Times.

Persons who fear that prohibition would injure business and oppress the working man, by throwing out of employment the thousands now engaged in the liquor business, should study the tables on page 5 of this week's *Voice*. They are made up from the reports of the last census investigation, the facts being furnished the *Voice* directly by the census bureau. The tables cover nine leading industries of the United States, including the manufacture of malt and distilled liquors, and are made up from special reports from several thousand establishments in leading cities. They show, first, that for every man employed in the brewing business \$5,232 of capital must first be invested; in distilling, \$12,000 of capital. That the same \$5,232 of invested capital which employs one man in the brewing business would, if invested in the manufacture

of bread and bakery products, employ over seven men; in the manufacture of boots and shoes, nearly ten men; in the manufacture of cotton goods, nearly four men; silk goods more than six men; woolen goods, nearly five men; lumber and milling products, over three men; iron and steel products, over three men. The tables further show that for every \$100 spent for beer \$4.90 goes to labor in wages. But if this \$100 be spent for bread and bakery products \$32.27 of it goes to labor as wages; if for boots and shoes, \$23.13 goes to labor; for cotton goods, \$19.48 goes to labor; silk, \$16.89 to labor; woolen goods, \$16.10 to labor; lumber and milling products, \$25.43 to labor, and for iron and steel products, \$16.01 to labor as wages.

Thus, according these census figures, wiping out the brewing and distilling business by prohibition, and investing the millions now spent in them in the seven other leading useful industries reported, would give employment at once to from 3 to 28 times as many men as are now employed in brewing and distilling, and would pay out in wages to labor from three to twenty times as much as this capital now pays out when invested in the liquor business. It is rather than these census figures show that a very much greater demand would be made upon the producers of raw materials—the farmer, the miner, the lumberman, the cattleman, etc.—if the money now invested in and spent for liquor were invested in and spent in these other useful industries.

The conclusion is irresistible. If manufacturers and farmers want to start a tremendous and perpetual boom in every line of legitimate production let them unite to down the liquor traffic. If workmen want steady jobs at good wages they can bring about this condition no quicker than by casting a united ballot against the gamblers and the beer-barons.—*The Voice*

The Baptist Ministers' Conference.

The Baptist Ministers' Conference of East Alabama met in Opelika on Tuesday, Nov. 21, at 11 a. m. There were present Brethren Roby, Shaffer, Anderson, Hunter, Smith and Hamner.

Dr. Shaffer presented a timely paper on "How can we best develop our young church members."

Following are collings from the speeches of the brethren:
Bro. Smith: I like the trend of the paper. I think it timely. This matter is second only to the salvation of souls. The methods of the paper are Scriptural. It is a question of mind whether it is best to have special meetings of the young people in the church for this work. The strongest argument in favor of it is that it would be an additional opportunity for work and development. This should be under the direction and supervision of the church, if it is. Knoxville is about to organize a Sunbeam society. It is not Scriptural, I don't want them to do it. I want the counsel of the brethren present.

Bro. Anderson: I have had some experience in training the young. Dr. Shaffer's position is the true position. This is a very broad question, and like Barquo's ghost, it will not down. We must settle this question according to the Scriptures, and meet the demands of the situation. The church is a world's church, but is not of the world. The truth is being unfolded in our experiences. That the young should be growing, is the central thought of Dr. Shaffer's paper. Give them a fair showing to grow. As to the how of the growth of the new man, it is the feeding, the efforts, the teaching of the church. The Sunday school is one of the plans or departments of this work, as I understand the Sunday school. It is the breaking of the bread of life to the young. The relief of the family, the turning of the children over to the Sunday school for training, is one of the objections and difficulties. Home religion and training are dying out, and the Sunday school is the occasion of the departure. I don't know that it is the cause. The word preached inspires the spirit of investigation—inquiry if this thing is so. Men go home and prove the word by the Scriptures. Another difficulty is that our children are studying the Bible in such a way that the Bible is being eliminated. They don't have the Bible, and the teaching of the arrangement of the Bible. I don't know how to improve on it, for it is the best plan we have had. Training from the pulpit simply if it is good and effective with the child. It is wonderful how the mind of the child lays hold on that which is simple. Societies of the young Christians is the topic and the test of war North, East, South and West, with our churches. With our city pastors it is a matter of choice of the least of evils. How to keep the young people out of the maelstrom of vice? is the great question with them. What is it that Scripture says? that the church be organized and controlled by the church? That is the thing. If this movement is such, I am in sympathy with it. The B. Y. P. U. is national—big as all out doors and has no fence around it—admits women and knows no race; holds up woman in a sense not Scriptural. The South has the elements to lead the world, and anything that tends to destroy them is diabolical.

Bro. Hunter: We are all agreed that it is essential to develop the people in the church. I used to preach to outsiders and stir up a revival; but now for two years my efforts have been to develop and edify the saints. But I can't get my members to come to Sunday school and prayer meeting, as they ought to do. Just how to in-

crease and develop my people is the question with me. Sunbeam societies are good, and do great good.

Dr. Roby: I am glad this subject was suggested for this conference. I was anxious for a full conference to discuss this question in vital, and decided, free, and candid discussion. I am in line with our easy-going home and the church are the divine institutions for the instruction of the people. "I wouldn't give one good mother for a dozen teachers," and a great man, and I adopt his sentiment as mine. All great men had good mothers—good mothers—some exceptions, perhaps, but that is the rule. I don't know a better place to put boys and girls than under a pious Sunday-school teacher. Those people you can't get to church or to Sunday school and prayer meeting are those who neglect their home obligations. Young Christians will follow their parents, their pastors and their churches; hence, I have no sympathy with your city churches that choose to ignore evil. I never had any use for the Epworth League or any other organization out of the church of Christ, and hence, have got no money for them, and never had. I am nothing but a Baptist—that is just all of me. But on record, I am against societies, both in and out of the church.

Dr. Shaffer: God's word is broad enough for the education of our people, young or old; and if you lean on something else for it, you are getting something wrong. Your societies are not big enough to get me nor my folks into them. Underlying all our side issues is this: That our preaching and church work are undervalued and are losing their dignity and power with the people—all that tendency is bad, very bad.

Dr. Shaffer's paper was requested for publication in the ALABAMA BAPTIST.

Bro. A. S. Smith will present to next conference a paper on the "Model Sermon."

We meet again on Tuesday after next Sunday in December.

Z D ROBY, Pres't.

J W HAMNER, Sec'y.

A Traveler's Conversion.

Mrs. Isabella Bird Bishop, the somewhat celebrated English traveler, and, while traveling through Japan, a Japanese guide who gave her a bad opinion of missions and missionaries. Here is the conclusion of the story:

After traveling in Japan she passed through China, the Straits Settlements, and India. Then she returned to England, and while in the northwestern India. She has seen all sides of mission work, at first with a prejudiced view. Not only the literary character of her books, but their testimony to the weakness of her powers of observation give great weight to her recent utterance. She says: "I am a convert to missions through seeing missions and the need of them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unwholesome spirit. But the missionaries," (mark this, all ye critics of missionaries), "by their lives and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change and such enthusiasm, as I might a most express it, in favor of Christian missions, that I can not go anywhere without speaking about them, and trying to influence others in their favor who may be as indifferent as I was before I went of heathen countries."

A Visit to Cherry Hill Church.

I had the pleasure, last Sabbath, of visiting old Cherry Hill church, of which I was formerly pastor. I resigned the pastoral care of the church about five years ago. Since that time the church went down—some of the members moving away and others dying, so that but few of the old membership were left. Last August Bro. A. Preston went out there and held a meeting of days by which the church was greatly revived, and nineteen added to the membership. They called Rev. W. H. Austin to the pastoral care of the church; and at their regular meeting in October they elected brethren James Richardson and Joe Glass as deacons. Last Sabbath Bro. Preston and your scribe were called upon to assist Bro. Austin in their ordination. We found that the brethren had repaired their church house, so that it did not look like the same house. Bro. Preston preached at 11 a. m., and we then proceeded to the ordination. Bro. Austin acting as moderator. The qualifications of the deacons were inquired into by the writer, and prayer offered by the same, after which Bro. Preston delivered the charge to the deacons and the writer to the church. I was truly glad to meet with my old friends and the work again prospering at Cherry Hill church.

Russellville.

J O A PACK.

The man that gets his religion for nothing pays for all he gets.

The Old Testament saints spent much time in devout meditation, as did the Lord Jesus Christ, and his apostles. This was a characteristic of the early Christians, as it has been of the most earnest and loving children of the Most High in every age.—*Presbyterian Banner*.

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Sam Jones' Sayings.

You say you've a good wife; well, what kind of a husband has your wife got?

I a man's wife is afraid of him, he is a brute. At my house, when my wife stamps her foot, the children and I strike a trot.

Y. S. says, just I not have a little whisky 'or 'camphire? Well, you'll want a little in 'hell-fire' after awhile.

I told 'em in Boston, you Yankees will go into the snivels over the negroes down South, and they are cheap better off than your poor white women.

Some of you say, "A little more sleep." A lady took a large amount of morphine, by mistake, and while her husband and the physicians were walking her back and forth, she begged to sleep for five minutes, but her husband said, "If you go to sleep now you will never awake." If you sleep now in your sins you may never awake.

If I haven't gone from Maine to California kicking the stuffing out of the devil's crowd, it's because I've been lame.

This brewery crowd don't know what to do with me—I'm a mule that paws in front and bites all round and kicks behind.

I'm as strong as the thing I commit myself to. If I start across the ocean in a paper boat, I go down when my boat gets wet. But if I'm in a Cunard or, I'm as safe as the ship.

I'm not tired of being a Christian. You'll never find me with my tongue lolling out, fanning myself.

The deacons and members will rack ice all around the preacher until he icicles stand out on him, and then cuss him for not sweating.

An old sermon is like cold potatoes without water.

You sing, "I'm a soldier of the cross," and if a man were to bust a cap at you, you'd break your neck a runnin'.

A railroad is the "way" for an engine to run on. It was not built for an ox cart. Christ is the way for the soul to reach heaven.

I used to think my pulpit was a prison, and I got in and preached through the bars. But the hour came when every bolt and bar changed to pinions and I have flown all over this country.

The recreant man in the world is the man who has no lies to look after. D. G. don't bark at a train on the side track.

Don't you young preachers be dominated by these old, dignified, doctors of divinity. The most dignified animal I ever saw is a dead man. If I had fished as long as they have in one hole, and caught nothing, I'd change my bait; or I'd hunt another hole.

There isn't a first class church in America that would have me as a pastor. Dr. Morris' church would as soon have the devil in their pulpit as me. Hale has a splendid church, but if I'd let him dip me they wouldn't let me preach for them, and I am not hunting the job. I won't leave my engine to roll a wheel barrow.

I have been in the fire. I have preached for \$65 a year, and I did not know where the next meal was to come from.

I used to think the Lord gave us all our appointments at conference. He does—the little ones. But the bishop and presiding elders make the big ones before conference meets.

And that so, Morris?

G. M. gave you negroes a separate race, and marked you in your skin, and lips and foot. There is nothing in color. A black horse, or dress, is as good as a white one. But it is in your character and literature, and where you are superior, white women will put on lamp black! One of the best things God ever gave you was slavery.

The only difference between a bad black man and white man is the one is black and the other is blacker.

I don't use capsules and sugar coated pills. I put the dose in a spoon, and say, open your mouth.

Had He the Abstract Right?

Ed. Ala. Baptist: In your issue of Oct. 19th, you answer, "Another question" asked by a brother in Florida. To my mind, your answer needs an answer. It may be my misfortune in not being able to understand you in the first sentence: "He had the abstract right to do what he did, if he was in good standing in a regular Baptist church." Now, I wish to inquire as to what gave validity to such baptism, his good standing in a regular Baptist church, or his authority as an ordained minister? It seems to me that either horn of the dilemma would be liable to give the sovereignty of the church of Jesus Christ. If good standing in a regular Baptist church qualifies one to administer the sacred ordinance of baptism, it follows that many of our church members, both male and female, are duly qualified for the work of baptizing. We are inclined to the opinion that such is not your position. What, then, of his abstract right by virtue of his office as an ordained minister? Do our churches ordain men to baptize independent of the sanction of the church, and thus to shame the church of God? We are persuaded better things of them, though we thus speak.

As Baptists we do not presume to transmit delegated rights or authority from the church of Christ to individual men. If ordination vests one with the right to baptize separate from the church (such is the sense of the word "abstract" in this connection) then it follows that any ordained minister may baptize, whether he is pastor of any church or not. I will not argue

this further, lest this article find rest in the waste basket.

Let us now examine the proof texts given to justify such a course as that of the brother in question. God bless him, for he will learn better some day. Philip, Paul and others are referred to as baptizing without aid or advice of other preachers or churches. Did Philip act independent of divine guidance? Turn to Acts 8:29: "Then the Spirit said unto Philip, go near and join thyself to this chariot." Mark the words, the Spirit said go; go for what? For to do the specific work which he did, and that by the authority of the Great Head of the church. The case of Paul baptizing the jailer does not argue that he did so without the advice of at least a quorum of church members; just how many of those prisoners were members of the church we are not informed. The Lord looked on their souls as well as those of Paul, yes, and Silas were there, too. In short, in those days God endowed men with power and authority direct from the Head of the church to baptize, as he did Ananias to baptize Paul. But even at Paul's baptism there were disciples present, and he continued with them certain days, Acts 9:19.

Now, if any brother claims that he has a special revelation from God, as did John the Baptist, Philip, Ananias, and others, then we are willing to turn him over to his kin people, the modern day saints, as they style them, selves. But seeing that those days are past, we feel safe in saying that no one can justly claim such authority. If as an ordained minister I have the abstract right to baptize, then I have a like right to administer the Lord's Supper to that individual so soon as I have baptized him. Why not? both are ordinances of the church.

In conclusion, one may ask, what rights then has an ordained minister? Those that God has given him, such as preaching the gospel and doing, when called upon, those things that the church may desire an ordained minister to do: baptize those whom she has approved, and administer the Lord's Supper, call sinners to repentance, talk up the mission work, and visit her sick and bury her dead, etc. Finally, as to gospel work in isolated places and in heathen lands, as the church cannot go, she sends a representative, thus approving in advance those whom he may deem fit subjects. So we conclude that no minister has any right to baptize except the church has in some form approved of such.

A BAPTIST.

Trinity Station, Ala.

[Want of space forbids extended reply, even if it might be profitable to make it. We would say, however, that an ordained minister does not need to be a pastor in order to be qualified to administer the ordinances. The right of an ordained preacher, in good standing, to perform that duty, when requested by a church to do so, has never been questioned, so far as we know. Many of our domestic missionaries are examples. The act or certificate of ordination authorizes the person ordained to administer the ordinances, and he receives no additional authority from any other than the ordaining church. When he administers the ordinances for any church he simply exercises, by request, the right conferred by ordination. The act of receiving an applicant for baptism does not add one jot to ministerial authority; it simply indicates the person on whom that authority is to be exercised. The ordaining church conferred the authority, possibly thirty years before. That was an act of church sovereignty. Philip unquestionably acted under divine guidance, as all preachers hope they act, even if it is less apparent, and there was no church or company of believers present to endorse his act. It will surely make the reader smile when he reads that there was even probably a quorum of church members present to authorize the baptism of the jailer and his household. Not one word in the record even intimates such a thing. With all respect to our brother, we must say that his inference is fully equal to the inference of our Methodist friends that there were infants in the jailer's house hold.

But we are forced to leave our highly respected correspondent in the hands of his readers. They will do him justice. But let it be remembered that we said at first that no person ought to be baptized, even by a thoroughly qualified administrator, without the approval of baptized believers, and preferably of a regular church, if it is at all practicable to obtain such approval.

A Chinaman came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered that he had never heard the gospel, but had seen it. He then told of a poor man at Ningpo, who had once been a confirmed opium smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered—he gave up the opium and became loving and amiable. "Oh," said the candidate for baptism, "I have not heard the gospel, but I have seen it."

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Literary Notices.

Mrs. Marshall's Experiment. By Mrs. R. M. Wilbur. 12mo, 252 pp. Price, \$1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

We have in this book what is really a sequel to "Turtleback Rock," although it is not so stated. We have the same characters, and really a record of activity and training in the Christian life. There is an advance, however, on the previous book. "Ella" becomes a teacher in a mission Sunday-school, and ultimately—but we will not tell more of her, lest we tell too much. "Miss Margaret" becomes a missionary in foreign lands, and "Myrtle," a younger sister of Ella, an inmate of the Marshall home.

Mrs. Marshall's experiment consisted in taking these two young girls, ostensibly as servants, and really as members of her household as the ultimate possible result. She thoroughly educated them, while at the same time they maintained their true place in her domestic arrangements. How she accomplished this by her tact and firmness and Christian spirit, and what was the beneficent result of it, it is the purpose of this book to tell. The tone of the book is admirable. Many lessons of Christian fidelity are contained in its pages, and it reveals a spirit toward servants which it would advantage many other households to imitate.

The multiplicity and excellence of other magazines, far from lessening the usefulness of the *Review of Reviews*, makes this unique periodical more and more a necessity. Its indexes, condensations of leading articles, classified lists of new books, and general survey of things written, things said, and things done during the month preceding, its issue, would suffice to keep the busy reader in touch with the current of life and thought, even if he were able to read nothing else. The December number is as full of variety and freshness as its predecessors have regularly been; and to those who know the *Review of Reviews* this is a sufficient commendation. Instead of the usual extended character sketch of some one person, the December *Review of Reviews* publishes six shorter character sketches, covering in the group a wide range of international interest.

The Preacher's Magazine for December, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, completes the third volume. This most excellent magazine is a thoroughly homiletical one, and does not take up the more intricate questions of the day, leaving that department for the reviews. It is a most helpful magazine for the working clergyman or Bible student. Among the articles of this number we notice an excellent sermon entitled "A Gospel that is no Gospel" by Rev. Robert F. Horton. The Rev. Robert A. Watson continues his able articles on "The Apostolic Churches: Their Doctrine and fellowship," as does the senior editor his "Life of Moses," treating in this number "The Angel and the Way." There are many other papers of interest to the seeker after truth. Send 15 cents for sample copy to Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

Worthington's Magazine for December comes to hand filled, as usual, from cover to cover with good things. If one dips into this charming magazine on any one page he will not willingly lay it aside until the last page has been read. No greater compliment could be paid to its 'highly entertaining quality. It is a pleasure to review it, an inspiration to read it. Its publishers aim to give that which is best in literature, and that they have succeeded in pleasing the public is evidenced by the very large circulation it has obtained during the first year of its existence. It is brilliant, clean, instructive, eminently

Alabama Baptist

MONTGOMERY, ALA., DEC. 14, 1899.

RATES AND INFORMATION.
Subscription Price—\$1.00 per year, in advance. To ministers, regularly in the service, \$1.00.
The date on the label of your paper shows to what time you have paid. It serves as a receipt. If your paper has not been given within two or three months from time of payment, notify us at once.
Circulation—Over 100,000 in length. are charged for at the rate of 10 cents a word. Remember this when you send one for publication. Count the words and send the money with the notice.
Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

We promise our brethren of the Mission Board that when they return to the meeting in March, we will visit them into better quarters.

Some brethren complain that their communications do not appear promptly. Sometimes it is for the want of room, often it is because they did not reach the office in time. Let everybody understand that we do not delay intentionally, or because of carelessness on our part.

BRETHREN sometimes write us, "Don't draw me when my time is out." If we send a statement of your account to you, that will be business-like. We must remind our subscribers of indebtedness. This will not be necessary if you will look at the label on your paper and remit.

Our columns are open to the brethren to discuss the young people's movement. We insist upon short articles. It is hardly necessary to say, there must be no personalities in the discussion of this or any other topic. We shall claim the right to call a halt when we think enough has been said.

If your article is not published, you may know it was because the editor did not think it best to publish it. Don't become offended at it, but write again on something else. There is no use for an editor if he doesn't edit. The waste basket is useful in a news paper office, and it is certain to be used in this office.

The State Board of missions had one of the best attended meetings in its history. The new members were nearly all present, and took hold of the work with energy. Appropriations were made with the hope that times would improve, and that the pastors would introduce systematic methods in their churches.

"RENDER TO CÆsar the things which are Cæsar's, and unto God the things which are God's," is a divinely inspired rule. You can compel Cæsar to serve God, but in no wise must you endeavor to compel God to serve Cæsar. Record.

Bro. Record, aren't you a little off on that? If Cæsar means the state, how will you go about compelling it to serve God? We suppose this slip was made while the editor was sick.

The Examiner, in "Notes from New Jersey," says: "One of our village churches, which pays a salary of \$600 a year, had seven applicants for the vacant pulpit within twenty-four hours of the pastor's departure."

That is an ugly story to be printed, but doubtless it is true. Some Alabama churches could make a similar report. That is one extreme. The other is quite as harmful—for a man to sit down where he is satisfied he is accomplishing next to nothing, waiting for somebody to find out that he would be willing to change fields. He doesn't go to his association nor to the convention. He never writes a line for the paper—in fact, nobody knows him outside a very small territory. Brother, do the duty that lies next to you, faithfully and well; put your whole heart and life into your work; follow the leadings of God's Spirit, and you will be directed to the field of his choice.

SAM SMALL says all you have to do is to label anything "Politics," and the preacher won't touch it. They will go for the Mormons, who are a thousand miles away, but they won't say a word about the corrupt thing on earth if it is labeled "politics."

Wonder if he is not almost right. Some come to think about it, things are getting very much mixed up. If you talk about money, that is one of the biggest questions now in politics. If you attack liquor, you are heels over head in politics. If you speak of education, before you know it you are in politics. If you talk of honesty or dishonesty, or the unlawful use of money, somebody will accuse you of dabbling in politics. If you speak of labor or capital, you are into politics. Speak of the Chinese or the Catholics, or the Jews, or the Hawaiians, or the people of Oklahoma, the Cherokee strip, or Utah—well, it looks as though it is all going to be politics after awhile. Perhaps we will have to speak our mind without fear or favor, hoping only to please God and save our fellow man.

MANIPULATED REVIVALS

Under this head the Journal and Messenger discusses a very important question. It cites the efforts of Moody and Mills in meetings in Cincinnati at different times. They were not successful. The editorial closes with this very sensible warning:

"We are saying these things, not

to criticize either Mr. Moody or Mr. Mills, but because we are persuaded that there is coming to be a very general reliance upon human appliances in the matter of revivals and the conversion of souls. It is coming to be more and more, as it seems to us, a matter of manipulation. The question how it was done, who managed it, what methods were put in operation, etc., etc., is much more prominent than is that other and vastly more important question as to how God wrought and what were the evidences of the Spirit's presence and power. Humiliation and prayer; conviction of sin; repentance; trust in Christ; a turning from sin to righteousness—these are things apparently little thought of in a modern revival. If there is any difference between the present methods and those of the past it is not along this line? Would it not be well to ask whether, after all, the present method is an improvement on the old?"

A WISE SUGGESTION.

At the late Board meeting the Secretary was instructed to correspond with our strongest churches and request them each to adopt a beneficiary at the college.

Pratt City has done so. Selma has adopted one, and will probably take another.

Would this not be a good work for our young people to engage in?

If one church cannot support a student alone, why not two or more unite? Are there not pastors who have several churches that could undertake to care for one student?

CONSOLIDATED AND CENTRATED.

The Executive Committee of the Board of State Missions, to whom was referred the question of the Book Department, have determined on consolidating the work. The office of the Corresponding Secretary will be moved from Marion, and the book department from Opelika to Montgomery, January 1st.

We are sure this action is wise, and will be approved by the denomination.

Montgomery is accessible from every part of the state. Orders for books and Sunday-school literature can be promptly filled, and the office visited from all sections of the state.

By an arrangement with the ALABAMA BAPTIST, the offices will be jointly occupied by the paper and the Mission Board.

The offices will be on Dexter avenue, in the rooms over Stoelker's jewelry store.

A more central and convenient location would be hard to find in the city. Now let everybody take notice—after January first, let all communications about missions and ministerial education, and all orders for books or Sunday-school literature be addressed to the State Board of Missions, Montgomery, Alabama. All personal letters to Bro. Crumpton should be sent to him at Marion.

At the dedication of a Presbyterian church in Illinois recently, among the subscribers to pay off its debts was a liquor firm which gave \$50. Dr. Willis G. Craig, of McCormick University, Chicago, commended the firm for its liberality, but noticing a smile in the congregation he learned the cause, and merely said: "That's all right."

This incident is recorded in some of the secular papers, and they proceed to argue that the preacher did right in accepting the money, on the ground that the money itself was just as good, and would be just as useful, coming from a liquor seller as from any one else. Certainly the purchasing power of that money would be just as great, and it would pay the salaries of missionaries and other church debts equally as well as money fresh from the mint. But many Christians doubt whether the blessings of God will attend the use of money that was accumulated by questionable methods on the part of the giver; and they also doubt if it is right to accept such money for religious purposes, because the acceptance may be regarded as an encouragement and quasi endorsement of the means by which the money was made. On the other hand, some Christians argue that as all the money belongs to the Lord, its application to religious uses by even a bad man is only turning it into the proper channel, giving it to its rightful owner. Who is right?

A Question.

Dear Baptist: Will you please tell me, through the BAPTIST, whether or not Baptist Sunday schools should elect their officers or should the church, in conference, appoint them, and not allow the scholars to have any voice in it?

M. A. MALCOMB

Castleberry. We think there is no room for question that the church has the right to organize the Sunday-school and appoint its officers and teachers. The church is responsible for the school—it is a department of the work of the church. But it is equally clear to us that the school ought to be allowed to select its own officers and teachers, provided they are of such character and capacity that the church can approve them. Some schools, unfortunately, would select men and women on their personal popularity, without regard to fitness. Children and young people, like their elders, are fond of selecting their own leaders. Let them do it, if they can be trusted to make the right choice. If not, it is unquestionably the right and duty of the church to do the choosing.

FIELD NOTES.

The Baptist ladies of Florence have supplied the church with a stove.

We have a letter for Rev. W. D. Gay, sent in care of this office. Where are you, brother Gay?

It is expected that the work of building a Baptist church at Brantley, Pike county, will soon begin.

We give in another column some of the sayings from the Baptist Congress recently in session in Augusta, Ga.

The ladies of the Baptist church at Sylacauga are preparing to give a concert in behalf of the missionary cause.

Rev. J. H. Glazier returns to his old field in Chattooga county, Ga. He requests correspondents to address him at Chattooga.

Rev. J. C. Hudson has removed from Florence to Huntsville. He will engage in evangelistic work and act as agent for a publishing house.

The Woodstock Baptists expect to have an entertainment Christmas with the purpose of raising money to pay off the indebtedness of the church.

Send the Columbian stamps which you collect for the benefit of the Orphan's Home at Evergreen to Miss Georgia Pope, Wilcoxville, Shelby county.

We are indebted to brethren French, Taylor and Hale for interesting news items. Brethren, won't you all give us bits of religious news from your sections?

Bro. Red, the Andalusia pastor, at last accounts we had, expected to hold a protracted meeting, with Bro. Knight, of Mississippi, to assist. Tell us about the meeting, brother.

The Carrollton Alabamian announces the death of Mrs. Lavinia Taylor at the age of 85. She was the relict of the late Elder John H. Taylor, a distinguished Baptist preacher in his day.

Since the Baptist Sunday school at St. Stephens elected a lady whom we know as superintendent, they are not surprised to read in the papers that the school is now one of the flourishing institutions of the place.

Stanton correspondent Blocton Courier: Bro. Danaway has been holding a great meeting at Eocene, which lasted eighteen nights. Twenty-six have joined all together—ten by letter and sixteen by experience.

Seale Register: Rev. J. W. Hamner, of Five Points, preached very interesting and entertaining sermons at the Baptist church here last Sunday and Sunday night. His congregations were very much pleased with his discourses.

Rev. J. I. McCollum has been called to the pastorate of the Baptist church at Fayette Court House.

The Sentinel speaks highly of the new pastor, and with good reason. Write us a note about Baptist affairs in your territory, Bro. McCollum.

The meeting of the grand lodge of masons and of the State Board of Missions brought quite a number of Baptist preachers and active laymen to the city last week. Many of them came in to see us. We enjoyed their visits both socially and financially. Call again, brethren.

Mrs. Harrison, the kind and accomplished editor of the Warrior Index, advises her quarreling editorial brethren of this state to "Kiss and make up." The advice is womanly and good. But we have had no part in the quarrels, and will be happily exempt from the kissing exercises.

Pastor Stodghill has appointed a committee on religious literature in Union Grove church, Lee county, with Bro. W. L. Smith in the lead. That means, among other things, that a strong effort is to be made to put the people to reading the ALABAMA BAPTIST. Go thou and do likewise.

Rev. J. R. Stodghill, of Five Points, and Rev. Geo. M. Parker, now of Plantersville, are showing their kind feeling for this paper, and their interest in the people among whom they preach, by persuading the people to read the paper.

In the professional card of editor Hare, as it appears in his paper, the Chilton View, it was announced last week that he is, among other things, "Notary Public." If the young lawyer continues to spread at the gait he has been going, it will not be long before he laps over into Canada on the North and Mexico on the South.

Rev. W. R. Whitley writes a note in response to Landmarker, which we must abbreviate, in which he tells that inquiring brother that he will give the explanation asked for if Landmarker will come out of his bushes and tell his name. Bro. W. wishes to know who it is that proposes to set up the landmarks which he surveys and indicates the lines.

Bro. W. D. Sartor, of Clanton, thought the sermon by Bro. Lowery, "The Oat Gores," which we recently published, was worth two years' subscription to this paper, and he stepped into our office a few days since and shook out three dollars. If any one else has the same opinion about that sermon, or about anything else in the paper, the way is open for him to show his faith by his works.

Columbia Breest: We are informed that the Baptist church at this place has just forwarded a contribution of \$100 to aid in the purchase of a commodious and comfortable Orphan's Home in Evergreen. Our Baptist friends are now speaking of calling Doctor Cleveland for all of his time. The church is growing stronger all the while, and we don't see why they should not have preaching every Sunday, as they did several years ago.

The installment of Sam Jones' sayings which we print on the first page was sent us by Rev. P. T. Hale. More will be published hereafter. We thank Dr. Hale for his attention. It is in order for us to say here that the letter which Dr. Hale wrote for last week's paper was put in type at once, but was unintentionally passed by in preparing the forms for the press.

We regret the fact, especially as it was important for the letter to appear last week.

The work of discipline in the First Baptist church of this city goes bravely on, and is being felt for good throughout our entire city. At the annual meeting last Wednesday night a large number were placed upon the suspended list, and several were "excluded for cause." Scores of cases are yet to be investigated and acted upon. In the mean time a general revival seems to be setting in, and wide-spread blessing may be expected as a result. May the good work be guided of God to the best of issues!

In sending programme of Sabbath school convention of Tuscaloosa association, Bro. Robinson Brown writes us some facts about it that are interesting. Among other things he says the convention has been in existence about two years, and meets every fifth Sunday, thus holding four or five meetings a year. The churches are expected to report to each session the condition of their Sabbath schools. Every phase of Sunday-school work is discussed. We have no doubt that great good is accomplished. Why may not every association have a regular Sabbath-school convention?

We did not have space to give to the account of the tender farewell services in connection with the departure of Dr. Harris from the First Baptist church of Columbus, nor can we reprint all that is said in the Enquirer about the elegant and hearty reception tendered by the same church to the new pastor, Rev. W. H. Smith, and his wife. The welcome was given at the home of one of the members and was largely attended, and most pleasant and successful in every way. The new pastor and his wife made a most favorable impression. We learn that they are delighted with the place and the people.

Woman's Central Committee: Most gracious greeting comes from the president of the society at Gallion to the Central Committee. We are certainly glad to have the cooperation of such zealous Christians. Added interest attends the name and place, when we learn that it is the girlhood home of our missionary, Mrs. McCollum, and that her father, brothers and sisters abide there.—Let us make the Christmas offering especially pleasing in his sight, by sacrificing some comfort, or even necessity, that it may be liberal. Remember how "He became poor, that we through his poverty might be rich."

C. H. Morgan, Sylacauga: I have entered upon my first pastoral duties. The responsibilities weigh heavily upon inexperienced shoulders; however, the promise, "Lo, I am with you always," stimulates me, and I feel that I can "do all things through Christ which strengtheneth me." I have appointed myself an agent for the ALABAMA BAPTIST in my field of labor.—Thank you for your interest, brother. But it might also be well to appoint a good sister in each church to help you. The pastor must not undertake to do everything. You know people are inclined to lay the whip on the horse that is already pulling most of the load.

A preacher who lives somewhere about Riverside, in St. Clair county, was not a subscriber to the ALABAMA BAPTIST, and he was not satisfied with himself, so he enclosed the money for a year's subscription in a letter from which others may get a hint. Here it is: When you read this you may ask why I did not send this money sooner. Well, I have no excuse but a guilty conscience and a borrowed BAPTIST, from a kind friend who made me believe that I was too poor to pay for my own food; but this dollar is competent evidence that I am tired of borrowing, so please send me the paper. Our church is in very fair condition. We have a good Sunday school and prayer meeting once a week. Preaching and 2 and 4 Sabbaths.

Subscriber, Sylacauga: The sun often rises enveloped in clouds, but sets in brightness and glory. Thus it is with the Baptist cause here. Under the faithful leadership of our beloved pastor, Rev. C. S. Johnson, we have been led through clouds and mists, and as the sun of 1899 is setting, clouds are gone, the mist changed into balmy breezes, and the old ship of Zion is moving out upon the sea of day-school, with superintendent G. S. Ham in the lead, will compare favorably with any in the country.—An entertainment was given Saturday night under the auspices of the ladies' aid society, the success of which reflects great credit upon them. The Lord has done great things for us, whereof we are glad.

Capt. Coleman B. Ferrell, for many years a well known citizen of Montgomery, died of pneumonia, at his home on Sayre street, on last Sunday afternoon. He was surrounded by his family, to whom, and to Dr. Rager, his pastor, he gave most assuring and comforting evidence that he was dying without fear, but with bright hope of eternal life with God. A large congregation assembled on Monday afternoon at the First Baptist church, of which he had long been a member, to show their esteem for him and sympathy for the bereaved family. Dr. Rager's discourse was not only beautiful, but instructive and strengthening as well, and the music was tender and appropriate. It was indeed a solemn occasion, and there were many tear-dimmed eyes in the congregation. Capt. Ferrell was a man of strong character, open, generous and brave. He made reputation during the war as a commander of a battery of artillery, which was attached to Fort's command, if we mistake not, but since that time he has quietly pursued the peaceful paths of commerce and agriculture.

That Japan Chapel.

There seems to be a kind of freemasonry among the Marion girls, even though they may not all be educated at the Judson. The wife of Rev. W. H. Smith, who has recently removed to Columbus, Ga., was not reared a Baptist, but it has fallen to her lot to take charge of a Baptist preacher, and she is not only doing her duty well in that respect, but is also concerned about other matters of special Baptist interest. We are gratified to print the following letter from her, dated at her new home at Columbus:

Ad Alab Baptist: A suggestion that the graduates of the Judson buy a church for Mr. McCollum in Japan, has had several notices in your paper recently. It seems to me the movement needs a leader. I would suggest that Mrs. McCollum's school friend, Mrs. L. O. Dawson, of Tuscaloosa, take charge of the matter. I am not a Judson girl, but was born and reared at Marion, and have all ways felt a deep interest in the work of Mr. and Mrs. McCollum. If there is no objection to receiving a mite from one not a Judson girl, I should be glad to contribute ten dollars, and will forward it to any one appointed to receive subscriptions.

Respectfully,

MINNIE GREGORY SMITH

We think it safe to announce that Mrs. Smith's mission is carried, and that Mrs. Dawson is authorized to proceed as leader of the movement. The handsome contribution will be gratefully received and receipted for by Rev. W. B. Crumpton, Marion, our mission secretary.

Ordination of a Minister.

At the request of L. R. church, Bullock county, a presbytery, consisting of Elds. Geo. W. Harrison and T. H. Stout, assembled at the above named church, on Sunday, Dec. 31, and set apart Bro. Bartow Broome to the full work of the gospel ministry, by prayer and the laying on of hands.

Bro. Broome has been called as pastor by Fairview church, Bullock county. He is a young man of good gifts, and bids fair to make a useful minister. I commend him to all Christians and churches as worthy of their Christian confidence.

T. H. STOUT,

Pastor Midway Bapt. Church.

At Anniston.

I have watched long to see something in the paper about our meeting at the First Baptist church in July, or the one held in November. But no one has written. It is but right that the brethren should know what what untiring interest and zeal our pastor, Rev. J. N. Belton, labored both night and day. Twenty-eight sermons were preached during the July meeting, with apparently little effect. But at the November meeting the church was prepared for a better work. At this time we held a meeting which ripened into a warm and activity which was extremely gratifying, and finally resulted in a most glorious revival. There were 23 accessions to the church; 10 by baptism and 13 by letter. The success of the meeting seemed to have given new life to the members and we now boast of a live church and good workers. Our Sunday-school has increased wonderfully. Our sisters have organized a Ladies' Aid society, and it is doing fairly well considering these hard times.

I must not forget to mention our indebtedness to Bro. W. F. McCain for his valuable assistance. May God bless the ALABAMA BAPTIST.

CHAS. B. RAGSDALE

The Western Reader has the following, which is valuable enough to be passed in one's hat: That was good advice. B. H. Hale gave his friend: "Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they ever expect to have." To day's strength was not intended for yesterday's and tomorrow's burdens, and it is not sufficient for them. It is only enough for today's burdens, but it is enough for them.

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The issue between the board and brethren Crawford, Bostick and Hering, is not new. It was thoroughly ventilated away back in the fifties; brethren Graves, N. M. Crawford and others, presenting, as only such men could do, the independent church policy as against the board policy. I heard and read it all; and concluded then, as I do now, that the independent church policy is impracticable. Missionaries present at the convention at Richmond, 1859—Yates, Tobey, and others—were thoroughly and exhaustively questioned, and the policy of the board, as I thought, triumphantly vindicated.

I fear, whatever may be the readiness of Dr. Crawford and his coadjutors to "endure hardness," they will come to grief, as Bro. Powell did in North Africa. This would sorely distress thousands of their friends all over the country.

May Heaven afford wisdom to all concerned, and shelter the old age of the Crawfords so long tried and trusted and beloved by the whole host of Baptists and all others!

In acutest sorrow,

COLUMBIA, E. B. TEAGUE

P. S. If this note is blotted and buried, you can account for it.

Wrapped in Flames.

How fast they gather on the other shore! In last week's issue we were pained to hear of the death of Miss Maggie Moseley and Mrs. Blackwell, and now comes the sad story of the burning of the Southern University, in which Miss Minnie Dean, of Warrior, was burned to death. I have known Miss Minnie from her childhood. She was four years her pastor, and much of the time boarded with the family. I have never known a more lovable character. No one knew her who did not love her. Beauty of person and of spirit and a queenly grace adorned her noble young life. She was sunshine in that home where shadows, like sable curtains, have fallen. How crushing is this affliction to her devoted parents, whose pride and fondest earthly hopes centered in their accomplished Christian daughter. Her many friends share their grief and disappointment.

May God, who alone can give real comfort in times of deepest sorrow, send the angel of mercy to the garden of sorrow to strengthen their fainting hearts. "Many are the afflictions of the righteous," but the Lord delivereth him out of them all."

W. A. HOBSON.

Louisville, Dec. 8

Life is a great school. God is the teacher. We are all his pupils. The lessons are difficult; but we must learn them.

If we are loved by any for God's sake, we are debtors to God for the honor thus conferred; if hated by men for his sake, he becomes debtor to us.—St. Chrysostom.

The Baptist Congress.

Augusta, Ga., Dec. 6—"Emotionalism in Religion," was the theme for discussion at the morning session of the National Baptist Congress, and able papers were read by Rev. J. A. Lipscomb Johnson, D. D., of Columbus, Miss., and Rev. Theo. A. K. Gesler, D. D., of Grace church, New York.

The discussion was joined in by Rev. Geo. E. Horr, of Massachusetts, Rev. R. G. Berille, of Ontario, and others. The preponderance of argument was in favor of appeal to heart rather than solely to intellect.

Dr. Johnson said: "I had far rather have all the machinery and ministry of modern revivalism, with all the people clapping their hands and shouting unto God, than the decorous silence that must reign while cold, untrusting hands put a death's head seal upon the stone of unbelief stationed as guard at the door of the sepulcher of our Lord."

Rev. Walter Rauchenbusch, of New York, said: "If we have to choose between intellect and emotion in religious work, I would rather have genuine emotion with little intellect than great intellect without emotion."

Dr. Horr, of Massachusetts, favored appeal to the emotions through an intelligent and earnest presentation of the Word, rather than the magnetic influence of a speaker of fame.

At the afternoon session the theme of discussion was, "Shall our Young People be Organized for Christian Work?"

Henry C. Vedder, of The Examiner, New York, said: The question seemed to him to have but one side, and that was, "Should the young people be organized for Christian work. The young people needed the discipline and the church needed their enthusiasm. Any church that has a Sunday-school is stopped from objecting on principle to young people's societies."

Dr. Hawthorne, of Atlanta, who was the next speaker on the program, was detained at home on account of sickness, and President Gambrell, of Mercer University, Macon, continued the discussion.

Dr. Gambrell is a humorous speaker and keeps his audience in smiles, but presents his thoughts in a way that makes a lasting impression. A Baptist on generalities is running in very shallow water, and will soon be on the ground. Organization means support. It means opportunities for wise direction. Our Northern brethren urge us on in organization. We are not an army of a gang. No man can handle a body of men singly, they must be organized. This young people's movement puts the young people to work in the church, for the church and under the direction of the church. We must study this question of organizing. Many girls dance because they have nothing to do in the church; many a boy goes wrong because he is not kept busy in the church. This young people's movement will educate workers for the church. Of course we ought to foster this movement.

Dr. C. S. Gardner, of Nashville, said he believed heartily in the young people's society. The only way to hold Baptist young people is to educate them in the Baptist doctrine. Our doctrines are not popular doctrines, and the reason is they are not understood. It is our duty to make them so. I rejoice in the organization of our young people. They are made conscious of the fact that they are factors in Christian work God speed to the movement.

Rev. David L. Ramsey, of Charleston, said he was deeply interested in the movement. It is objected that our girls may be called on to do something they ought not to do. We are not consistent on this. Why should a woman stand up and teach the Bible in class at Sunday-school in the morning, and not be at liberty to speak in the young people's meeting in the afternoon?

The Baptist Congress continued its session during the evening with discussions of the topic, "Ethical vs. Forensic Concepts of Salvation." The topic is interesting only to theologians, and is not out some highly metaphysical papers.

Dr. Gesler, of New York, made the hit of the evening when he declared that the thought which has impressed him most during the discussion was that it was not necessary to understand any of the papers which had been read in order to be saved.

WHAT IS VALID BAPTISM?

Dec. 7—The morning session of the Baptist Congress was devoted to a discussion of "What Constitutes Valid Baptism?" and developed differences of opinion among the members. As to the form, immersion in water, there was unanimity; equally so as to the design and the proper subject for baptism, but upon the administration of the ordinance there exists divergent views.

The two opinions were best set out in the paper of Rev. E. B. Pollard, of Virginia, and Rev. J. B. Moody, of Kentucky.

From Dr. Teague.

Brethren Editors: Mrs. Crawford's letter has affected, touched me. I was once an inmate of her father's family, and her preceptor. I had my first pastorate among her people, "Foster's Settlement," old Grant's Creek church.

If sister Crawford alleges "subsidizing" in our Chinese missionary work, everybody will believe it, for her means of observation have been unlimited, her understanding is of the highest order, and her conscientiousness above all question.

I do not see, however, why the Foreign Board itself may not correct this error, if it have fallen into it. Its motives are above all suspicion; it is, and always has been, made up of our wisest and best men.

The issue between the board and brethren Crawford, Bostick and Hering, is not new. It was thoroughly ventilated away back in the fifties; brethren Graves, N. M. Crawford and others, presenting, as only such men could do, the independent church policy as against the board policy. I heard and read it all; and concluded then, as I do now, that the independent church policy is impracticable. Missionaries present at the convention at Richmond, 1859—Yates, Tobey, and others—were thoroughly and exhaustively questioned, and the policy of the board, as I thought, triumphantly vindicated.

I fear, whatever may be the readiness of Dr. Crawford and his coadjutors to "endure hardness," they will come to grief, as Bro. Powell did in North Africa. This would sorely distress thousands of their friends all over the country.

May Heaven

Alabama Baptist

MONTEGOMERY, ALA., DEC. 14, 1893.

For Over Fifty Years
 Mrs. Winslow's Sooty-Skin-Saver has been used for children's teething, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The man who is doing all for God that he can do, will soon be able to do more than he does do.

LADIES
 Needing a tonic, or children who want build-up, take **BROWN'S IRON BITTERS.** It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaint and Neuritis. There is no better place for us to serve God than the one in which he has put us. The devil has always been afraid of the man who could praise God in the dark.

AT OBIT A. KLAGER, 810 St. Charles St., Baltimore, Md., writes: "From my youth I suffered from a poisonous taint in my blood. My face and body were constantly affected with eruptions and sores. I am now 42 years of age and have been treated both in Germany and America, but no remedy cured the trouble until I used Bismarck Balm. I have used about twenty bottles, and now my skin is clear, smooth and healthy, and I consider the poison permanently driven from my blood. I endorse it as the best blood remedy."

The man who is not willing to be good is an enemy of God, no matter how much he goes to church.

FOR DYSPEPSIA, Indigestion and stomach disorders, take **BROWN'S IRON BITTERS.** All dealers keep it. 25¢ per bottle. Genuine has trade mark and crossed red lines on wrapper.

Angels never get very far away from the man who is willing to do his duty. If you get under the right end of the yoke of Christ you will never find it heavy.

Cataract in the Head
 Is undoubtedly a disease of the blood, and such only a relief of blood-purification can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many severe cases of cataract. Hood's Sarsaparilla leads to consumption. Take Hood's Sarsaparilla before it is too late. Hood's Pills do not purge, pain or give, but act promptly, easily and efficiently. 25¢.

There is no better place in this world for a Christian than the one God picks out. The man who has no business of his own to attend to generally goes to bed tired.

"The Average American Girl."
 What She Is: What She Is Not: What She May Be. These interesting questions, especially important to girls and their mothers, will be discussed in the new volume of "The Youth's Companion" by those friends of all girlhood, Mary A. Livermore and Marion Starr.

If you are a Daniel, God will give you a chance to prove it by going in to the lion's den.

For Wakefulness & Nervousness
 Use **Hood's Acid Phosphate.** Dr. J. F. Nixley, Washington, D. C., says: "I have used it with complete success in treating wakefulness and extreme nervousness caused from mental excitement; also indigestion, and find it a very pleasant remedy."

Birmingham Conference.

Second Church—Dr. M. H. Lane preached at 11 a. m. and 3 p. m. two splendid sermons. He remains, and will preach this week every day and night. Dr. T. DeWitt Talmage was the guest of pastor Whittle, and upon his invitation, well nigh all the other pastors gave way and united in a great union service at the Wigwam, at which pastor Wattle presided, and the distinguished divine preached one of the most powerful sermons ever delivered in the city to about 10,000 people; subject, "Saul of Tarsus Unhinged." The spirit of the Lord possessed the preacher, and the sermon was a message from God, and naturally enough produced a profound impression on the vast audience.

Elton—Pastor preached at both services. Morning subject, "The Christian's pilgrimage;" subject at night, "Watchfulness." Congregations good and prospects encouraging. Will have a Christmas entertainment.

First Church—Pastor Gray preached in the morning. Six additions to the church, which makes 21 since last report, and 36 during the last month. No service at night, the congregation worshipping at the great Wigwam, where Mr. Talmage preached. The outlook of the church work is very hopeful.

Avondale—Pastor Lee preached in the morning; received two additions. Pastor attended service at the Wigwam, where Dr. Talmage preached.

Pratt City—Ninety-two in Sunday school. Pastor Wood preached at both services. Church and Sunday-school gave a nice box of valuables and \$50.73 in cash to the Orphan's Home. Thirty-nine at young people's meeting.

Bessemer—Pastor preached at both services; 58 have been received into the church within the 11 months the pastor has been with the church. Pastor preached at Dolomite in the afternoon. Average in Sunday school last month, 80. Collection taken yesterday for ministerial education.

Southside—Pastor Hale preached, although suffering greatly from gripe, being now confined to his bed, 18 received for baptism since last report, and several by letter, pastor preaching nightly during the week. Seven received for baptism this morning. More to follow.

The School Agency, Montgomery, Ala., is conducted by honest, faithful men of large school experience. If you need a teacher for any department of school work it will be their pleasure to select from their list of efficient teachers just the one or ones that are suited to the position you wish filled. They charge you nothing. Write them.

MARRIED.

At the Baptist church, Nov. 23, Mr. Geo. A. Pierson and Miss Nettie Logan.
 Also, at the residence of the bride's mother, Dec. 3, Mr. W. S. Copeland and Miss Carrie E. Carroll.
 L. M. BRADLEY.

At the Orphanage.

We are glad when you send us supplies, but here is a box of supplies on which there is \$1.05 freight. The freight is worth more to us right now than the sundries.

When you send packages to the Home, mark them so that we can tell where they are from. You write us you have sent it, and several coming at once, cause confusion.
 Don't address Mrs. Stewart as president of the Orphanage Aid Society. She is president of the Orphanage Aid Society.

Thanks for the many remembrances on Thanksgiving day. Some of the big boxes were a week late.

Now let every one in the state send us a contribution to aid in making first payment on the new home for our orphans. We are obliged to have two thousand dollars by Jan. 1st.

JNO W. STEWART.

The Young Preachers.

Pratt City church has adopted Bro. Moseley as its beneficiary at the college. He works in a mission school every Sunday, and the church will sustain him at college. Why cannot three or four other churches about Birmingham do something of the kind? There are strong churches all over the state that can do this.

It will take about \$135 at the convention, Bro. A. J. Dickinson, the Selma pastor, agreed to support a young man at the college. Are there not other brethren who will do like wise? Let us hear from you, brethren. While we are on this; why can't the churches and the associations provide work for all our young preachers next summer? Those at the Seminary desire to spend the summer in Alabama, and those at the college ought to be provided fields of labor. I hope the churches and associations will begin to correspond with me now on the subject.
 W. B. CRUMPTON.

For the Orphanage—Two Good Suggestions.

Bro. M. Y. Swindall, of Batson, Coosa county, writes that his Sunday school has decided to present the Orphanage at Evergreen a good new quilt by the first of January, or as soon thereafter as practicable; and he thoughtfully suggests that every Baptist Sunday-school in the state shall agree to do as much, or more. If so many quilts are not needed now, or may not be soon, then give blankets, or something else that Bro. Stewart may indicate. Our brother's heart is warm toward the Orphanage, and he regards it as one of our most important institutions. He suggests that Bro. Stewart report through these columns, by January 15th, the names of all Sunday-schools that accept his proposition, together with what they contribute. Bro. Swindall further writes:

"Bro. Stewart might suggest about the number of quilts and blankets needed at present, or will be needed soon. I am satisfied that God's people will not allow these dependent ones to need long at a time, if their attention is called to the matter through the ALABAMA BAPTIST. And now that the price of the paper has been reduced to \$1.50, let's all subscribe for it, then all will know how the Orphan's Home is getting along. I will agree to send in the name of one new subscriber by the first day of January, 1894. Who will send another? Brethren, let's quit reading and talking politics so much, and you will see that we will succeed in our Christian work better."

Fifth Sunday Meeting,

To convene at Lineville, Dec. 29, 30 and 31, 1893.

PROGRAMME.

1. How may we know that we are Christians? Opened by Eld W. T. Davis.
2. The best method of conducting a Sunday school? Opened by Eld W. J. D. Uphaw.
3. What should a church do with members who refuse to bear their part of its expenses? Opened by W. D. Haynes.
4. Do we need an evangelist and cooper? Opened by Eld Wm. Garrett.
5. The necessity of Baptist churches in the world. Opened by Eld W. J. D. Uphaw.
6. How can we best enlist our members in mission work? Opened by Eld Preston.

All are invited to take part in the discussion.
 W. D. HAYNES, for the Committee.

Congratulate yourself upon living in a time when occasions for giving profitably are increasing. Blessed is he who can at the same time respond to the appeal of the age, to the appeal of mankind, to the appeal of the Lord, and to the appeal of his own heart, but of a heart animated by charity.—Adolphus Monod.

Sunday-School Convention.

Of the Tuscaloosa Association, at Stockton, Ala., Dec. 20th and 21st.

Friday, Dec. 29th—
 7 p. m.: Our Convention's motto—A Sunday-school in every church.
 Rev. L. O. Dawson.
 Saturday, Dec. 30th—
 9:30 a. m.: Devotional exercises.
 Rev. J. E. Wilson.
 10 a. m.: Needs of Schools just organized. J. T. Hayes.
 11 a. m.: How Deacons can help a Sunday-school. Prof. T. W. Palmer.
 1:30 p. m.: Sunday-school literature. J. W. Darden.
 2:30: What mothers can do for the Sunday-school. N. N. Browne.
 3:30 to 4: Business meeting.
 Sunday, Dec. 31st.
 9:30 a. m.: Devotional Exercises. S. M. Black.
 10 a. m.: Winter Sunday school in Country churches. C. F. Wheelock.
 11 a. m.: The need of mission and colportage work in our association. Rev. Jno T. Beale.
 1:30 p. m.: Converts from the Sunday-school. Rev. M. M. Woods.
 2:30: Closing Remarks.

Fifth Sunday Meeting.

The following is the programme of the fifth Sunday meeting of the Central association, to be held with Shiloh church, beginning on Friday before the fifth Sunday in December, 1893:
 Introductory sermon at 11 o'clock a. m., by Eld. W. T. Stewart.
 1. Is the lack of prosperity of some of our churches a fault of theirs? L. H. Hastie.
 2. What does it take to constitute a successful pastor? J. M. Johnson.
 3. What are the results of church members failing to attend their church meetings? C. H. Morgan.
 4. Exposition of Baptist doctrine. W. R. Whately.
 5. Why ought a Christian to be a missionary? And how can we best develop the missionary spirit in our churches? Geo. E. Brewer.
 6. What are the rights and duties of an ordaining council. J. D. Hughes and A. C. Swindall.
 7. At workers in the cause of Christ, what efficacy is in fifth Sunday meetings?

Sunday, at 11 o'clock, a sermon by Eld Geo. E. Brewer.

Both ministers and laymen are earnestly requested to attend and take part in the discussions. We hope to have a full attendance. Some steps will be taken to arrange for suitable memorial services to be held at the next session of the association as the semi-centennial session.

Come, brethren, one and all.

D. S. MARTIN, Committee.

C. J. PENTLEY, Committee.

Honor Roll of Howard College

For six weeks, ending Dec. 1, 1893:

Altman, Lee,
 Beason, Longier,
 Berry, Meadows,
 Britt, Mosley,
 Bobbitt, Montgomery,
 Cahall, Moss,
 Carrington, Mynatt,
 Dobbins, Owens,
 Donaldson, Payne,
 Elliott, Prude,
 Fenn, H. Rice,
 Fulk, G. W. Wadsworth,
 Hagaman, Weatherly,
 Hagan, F. Williams,
 Ivey, Smith, J. C.
 Ingram, Hutto,
 Jones, McAdory.

A. W. McGAHA, President.
 W. W. Lee, Adjutant.
 *Second highest average, 97.3
 †Highest average, 98.6

Miss Minnie L. Dean

Was the only fated one in the recent burning of the Southern Female University at Lakeview, near Birmingham. Miss Dean lost her life in her faithless attempt to rescue a diamond ring which had been placed on her finger by a very much loved and loving young married lady friend, as a sort of daily reminder, while in school of the affection and confidence of one who remained with her young husband at home. While delaying to secure this ring, and other trinkets of special value, having returned to her room the third time, her dress was found on fire. When reaching the ground hall, this time and attempting to rush through the flames the dear girl was literally baptized in the devouring elements, and a few hours afterward told the mournful story, at Dr. Davis' Infirmary.—Minnie Dean is dead!

Among the numbers of worthy young ladies at Warrior, a more noble one was not in my acquaintance there—or elsewhere. A model of piety, an example in duty—in church, Sunday-school, and elsewhere, she was loved by all. This superb Christian young woman was a little past nineteen years of age, and was engaged to be married to a most estimable young man, a member, as she was, of the Warrior Baptist church.

Minnie was the eldest daughter and first born child of Bro. and sister W. R. Dean, Warrior. The extraordinary number of attendants on the funeral occasion of the deceased gave testimony to the esteem in which the subject of this notice was held by the entire community.

How little we know of our near coming future. When meeting each other or bidding good-by! And while we are sharing a kind friend's attention, how distant the thought, soon that dear friend must die!
 W. WILKES.

In Memoriam.

On Nov. 26, 1893, Miss Gien O. O. spirit was translated from earth to heaven, by One who dieth all things right. She was a consistent member of the Danville Baptist church, Sunday school, Ladies' Aid society and Missionary society. In each she lived an earnest, devoted life, working, giving and submitting to her heavenly Father's will; therefore be it resolved, that the church has lost one of her brightest lights and most consecrated members; the Sunday-school a model teacher; the Aid and Missionary societies one who will be greatly missed.
 2 That we all feel a deep sense of our loss.
 3 That these resolutions be spread upon the minutes of the above named organizations.
 4 That we all try to imitate her life so that we may fall asleep in the arms of Jesus, as she has done. Then we'll
 'Remember, though our hearts may miss,
 Though sad affliction weeps,
 In thinking of our absent one,
 She is not dead, but asleep!"

Gone to the sweet home above,
 There to look in thy Savior's love,
 Dear friend, we bid you a last adieu,
 Hoping some day to do as you.

W. T. COBB,
 P. ULINE ORR,
 ANNA SHACKLEFORD,
 J. M. KITCHENS,
 Committee.

Every morning before we cross our threshold, before we make a single plan or appointment for the day, we must give ourselves unto our Father's business. We are not, as we sometimes do, to determine what we will do, and then devote ourselves to God, and ask him what we shall do.—D. C. T. M. K. 12

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Weak and Dyspeptic
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Dr. J. R. White, Birmingham, Alabama.

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working demon. All who have taken Hood's Sarsaparilla with my advice, report good results. I gladly recommend it to all sufferers. J. R. WHITE, M. D., Birmingham, Ala.
 N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other brand. Insist upon HOOD'S.

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THE WORKER.	12 "	12 "	12 "
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 And there is no good reason why these numbers should not be reached. The Society meets the schools half way. We believe the schools will appreciate this helping hand and do their part.

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