

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAK THE TRUTH IN LOVE."

TERMS CASH: \$1.00 A YEAR.

VOL. 21

MONTGOMERY, ALA., THURSDAY, JANUARY 18, 1894.

NUMBER 3.

The Power of Little.

There is a savings bank in New York which has on deposit \$1,100,000.00 belonging to children, and of this great sum the largest amount offered for deposit at any one time was \$1.15. Thus we see the power of little, where there are plenty of them. If all our church-members would only give to support and to spread the Gospel, the result would astonish everybody. What is the matter? Well, that is the question. We think that the matter is that they are unwilling to give their money to God's cause. The pain of giving is greater than they can bear.—*Western Recorder.*

But when the Secretary of the Board urges the brethren to use the envelopes and take regular collections, trying to get something from everyone, if it is only one copper, many of the brethren think it is too small a business.

God has a sympathy with anybody that is in any kind of toil. He knows how heavy is the load of bricks that the workman carries up the ladder of the wall. He hears the pickaxe of the miner down in the coal-shaft. He knows how strong the tempest strikes the sailor at the masthead; He sees the factory girl among the spindles, and knows her arms ache; He sees the sewing woman in the fourth-story, and knows how few pennies she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord, and he shall sustain thee."—*Dr. Talmage.*

Rev. Mr. B. Fay Mills, the great evangelist, who has been so much blessed in the Northern cities, says of the big conventions of the Christian Endeavor and similar societies: "I have attended the great conventions and have heard men say: 'If we only had such enthusiasm as this in all the churches.' But I believe them the greatest deceptions on earth. Of what use is it for eight thousand people to get together and spend four days in the effervescence of enthusiasm?"

The young people's movement is all right in the churches. But the national federation idea is all bosh. If there was no other objection, the size of the thing would be against it.

At the recent session, in New York, of the Congress of the Protestant Episcopal church, several of the speakers, discussing "the duty of the churches of the Anglican communion towards Roman Catholic countries," stoutly maintained that it was schismatic to send missionaries to Roman Catholic countries. "We are nearer to the Roman church than to any Protestant body," they declared. Bishops Coxe and Doane vigorously opposed this view. But, after all, is it not true that the ritualistic, or High church wing, is nearer to the Romanists than the Presbyterians, the Congregationalists, the Methodists, or the Baptists?

They will all go back home presently. Mr. Walter Besant, the English novelist, says the *Review of Reviews*, is of the opinion that while "The Pilgrim's Progress" remains and is read by our boys and girls two or three truths will remain deeply burned into the English soul. The first is the personal responsibility of each man; the next is that Christianity does not wait and cannot have a priest. "I confess," he says, "that the discovery, by later reading, that the so-called Christian priest is a personage borrowed from surrounding superstition, and that the great ecclesiastical structure is entirely built by human hands, filled me with only a deeper gratitude to John Bunyan."

Every parent should present this book to his child. It is a book that will never die. It is said that after the Bible is translated into a heathen tongue, the next book to be translated is Bunyan's *Pilgrim's Progress*.

To hear, to understand, and to bring forth fruit, are the grand evidences of a genuine believer.

The Model Sermon.

Read at Opelika Baptist Ministers Conference by Rev. A. S. Smith, and requested by the Conference to be published.

It is much easier to write about a model sermon than to preach one. However, the former, if wisely done, is no easy task. The sermon worthy to be taken as a model is a great thing, and this little preacher would not discuss so great a theme, I assure you, if it had not been assigned him by his brethren. Great preachers are scarce and great sermons are scarcer. As the world sees it, there are great preachers and little sermons, and great sermons and little preachers. The economy of grace lets them have their places and all do good.

One may not use the same model in the making of the bullet for different kinds and sizes of rifles. The bullet must be suited to the bore of the gun. Upon general principles, however, the different guns are similar. It is thus with sermons. They cannot all be cast into the same mold. They should not all be made after the same fashion. They may not all be cut by the same pattern. The character of the sermon must be suited to the mind of the preacher. The bullet must be suited to the bore of the gun. I am of the opinion, therefore, that "The Model Sermon" must be a model only as to general principles. Let us note some of the characteristics of the Model Sermon.

1. As to subject matter, the model sermon contains only truth. It is one in which the truth of Scripture text discussed is discovered and unfolded, whether the text be long or short, a chapter, paragraph, verse, or clause. The subject matter of the model sermon is born in prayer and study. The mind of the Spirit is sought after, and the Gospel of Jesus Christ is preached. The arts and sciences, fads and fashions, the doubts of the higher critics and of philosophy so called are not the things discussed in the Model Sermon. But the injunction of Paul to Timothy: "Preach the Word," is strictly heeded. The truth, the plain truth, the whole truth, and nothing but the truth, forms the subject matter of such a sermon. The living, burning, unqualified truths of God's word are the things elaborated. The gospel in its simplicity, purity and power is preached. So that the subject matter of the model sermon becomes at once edifying to the saint, a warning to the sinner, and quick and powerful as a two edged sword in moving men to right thinking, believing and acting. The subject matter, for material for this sermon is collected with a view not to make a great show, but to make a good sermon; not so much to amuse, or please, as to instruct and edify, and "convict" in respect of sin, and of righteousness and of judgment.

2. As to composition, the model sermon is clear and simple in style, profound and vigorous in thought, elevated and chaste in diction, natural, harmonious and co-ordinate in arrangement, logical and convincing in its conclusions, and strong and pathetic in its appeals. If embellishments are used, they serve as a means to an end. The imagery is lively and not overdrawn. The ideas are so classified as to be readily grasped and easily remembered. The model sermon is plain in statement, apt in illustration, powerful in argument, aggressive in emotional power, and permanent in effect. It makes war on head and heart of the hearer that results in victory.

3. As to adaptability, the model sermon is suited to the spiritual condition of the hearers. It is prepared with a view to time, place, circumstances, and the needs of the people for whom it is intended. The model sermon has an object in view and is adapted to its purpose. I have learned somewhere that a sermon which is good for all occasions is not good for any occasion. The sermons of Christ and his apostles, as recorded in the Bible, are pre-eminently adapted in every respect to the condition of those to whom they were addressed. They uncovered the sins, and false religions, and false philosophy of the age in which they lived, and brought living truth vividly to bear upon the minds and hearts and consciences of the people to whom they were preached. Their discourses were not intended to amuse, but to instruct. They were calculated not so much to please as to convict for sin. They were not designed to draw, but to revolutionize. Adaptability is one of the chief excellencies of the model sermon. In its preparation the preacher asks himself the questions: "What is the spiritual condition of my people? Into what errors have they fallen? Of what sins are they guilty? What is the chief need of

my congregation? How best can I supply it? The answers to these questions affect very materially the subject matter, composition, and delivery of the sermon.

4. The delivery of the model sermon brings into play the very best energies and powers of the body, mind and heart of the preacher. He is to make impressive what he says by voice and look, by features and gestures. He is to control his mind and direct his thought as to say the right thing. The delivery is earnest, but not frantic. It is stern, but not harsh. It is calm but not careless. It is pleasing but not yielding. It is forcible but not forced. In the model sermon the preacher speaks as if he had something to say. His stern, calm, pleasing and forcible manner demands and wins immediate, constant and close attention. In the delivery of the model sermon the voice is not strained. The speaker is not unnecessarily boisterous. He does not speak of falling down, or of thunder tones, nor of canonading in a whisper. The articulation and enunciation of words and syllables are clear and distinct, and the pronunciation of them correct. The gestulation is natural, and used only to enforce what is being said. A sermon may be a model one in many respects, but it cannot be called "The Model Sermon" if it is not well delivered. The delivery of a sermon is of very great importance. A real sermon is the truth preached.

5. We note, finally, that the great object of the model sermon is to build up Christian character and win souls to Christ. It is therefore accompanied by the Holy Spirit from its very inception. The presence and help of the Spirit is sought and obtained both in preparation and delivery. For the accomplishment of so great an object there must not only be put forth the best and highest and holiest human endeavor, but the divine Spirit must earnestly sought, and his presence and power must be implicitly relied upon. In the preparation and delivery of a model sermon the preacher studies as though he could do it all, and prays and trusts God as though he could do nothing. It is all of Christ and his Spirit. The model sermon is God's truth, attended by God's Spirit, preached by one of God's chosen servants, who knows when to quit, and is always attended by divine results, immediate, or distant, seen or unseen.

These are some of the things I have thought to say about the Model Sermon. If I should ever be enabled to preach one I would be a very happy man.

For the Alabama Baptist.

The Bonded Debt on the Judson.

The State Convention, at its last session, authorized the Trustees of the Judson to appeal to the people of the state in its name for the sum of nine thousand dollars, or as much thereof as could be raised. The trustees, I am informed, have decided to do this at once. The bonds become due next October, and must be met. It has been very wisely decided to pay a part of them when due, and secure an extension, or an issue of bonds at a lower rate of interest, to meet the rest. If at this time the nine thousand dollars is raised, and this amount of the bonds taken up, it is thought the rate of interest on the remaining fifteen thousand can be reduced at least two per cent.

The Judson has proven that it is a paying institution, and does such work as to make it merit the hearty support of those of our people interested in education. Money could not be more wisely expended, and it merits and expects a hearty and liberal response to this appeal.

The plan proposed especially commends itself as efficient and economical. There will be no paid agent in the field whose expenses will consume a good portion of the money given, but an effort will be made to get the matter before those likely to respond through the gratuitous services of the friends of the institution. So contributors may know that every dollar they give will go to the purpose they propose to help. Several of the busiest pastors of the state have offered their services to present the matter to those in their community, and receive and forward the gifts of the people without cost to the Judson. If any others desire to take part in this good work, write to that effect to Dr. S. W. Averett, who has the matter in charge. Let us now show our loyalty and devotion to this institution, which we have so frequently and loudly professed before the people, by earnest, practical help in this effort to help it out of debt. The reader is asked to help in this good work by contributing of his substance and

time. Please write to Dr. S. W. Averett, Marion, Ala., and your interest, and the most efficient and practical way, in your judgment, to help this movement.

For the Alabama Baptist.

Dots by the Way.

We are to have another Baptist church at Greensboro. I expect to organize there in February, March. We have twenty-five thirty Baptists who will go to the organization. Our services will be held in the old church, which is at present the court house. How cold some of our counting houses are, and no good reason for it, either. Just after service in one of these cold houses I said to the brethren, "It is a bad habit your counting houses such a place to worship on a winter day. Why not have a house?" And I ventured to suggest that the money spent on Christmas liquor would have made the house comfortable. A brother said to me a few days afterward, "You hit the nail on the head about our church and the judges. I actually counted enough money to put in a new stove, and light in all the windows." If the whole money for the last ten years had been spent on our houses of worship, there would not be a house of worship in the land without all the comforts necessary.

There is a town in this state where the pastor was asked, "Well," said the preacher, "I am against them." "Well," said the brother to him, "you are brought by the dove of peace. His pupils had the intelligence to discover that he had no other goal than their own good, so they of the ball of contention got in his favor. Since then there has been perfect order in his classes, just the same, but it is the voluntary obedience of interested pupils. There has also been a marked improvement, I hear, in the preparation and recitation of lessons. In the way, I know some towns in this part of the state that make the same plea for the schools, declaring that if the saloons are removed, the schools will die. Mississippi, which has the largest number of saloons from the state; not only in the country and small towns, but from the cities and largest towns. No decent town ought to make such a plea.

S. O. Y. RAY.

For the Alabama Baptist.

A Busy Day.

Dear Baptist: December 24th was certainly a busy day with me. Early that morning I left Pinckard, Ala., to carry some medicine to a brother preacher who was very sick. I preached to one of his churches between ten and eleven. Then traveled several miles and united Dr. W. D. Ramsey and Miss Ada Miller in holy bonds of matrimony. Returned to Pinckard, and about seven p. m. Mr. R. W. Swinford and Miss Minnie Pearl Harris were joined together in marriage. This last ceremony took place at the residence of Mr. W. N. Harris, the bride's father. Mr. Swinford is a railroad man, and he and his "better half" have gone to live in Montgomery. Long may their lives be spared. May their rugged pathway be strewn with flowers of happiness, and an eternal day of sunshine, with the Lord Jesus, follow the clouds of life.

Dr. Ramsey is a young man of good talent and bright prospects. He is a member of a Baptist church. May he and his bride live many years of usefulness in the service of the Lord, and be a powerful voice across the state.

After the marriage of my sister (Pearl Harris), the writer preached to a large congregation in the Baptist church at Pinckard. Thus closed a busy day. Hope to write something about Pine Level and Orion churches soon. They have called me to preach to them.

Success to you.

A. E. PINCKARD.

When one has enough light to perceive that one is mistaken, and too much vanity to own it, and instead of turning back one goes still deeper into one's errors, it is the progress and consolation of one's pride.

The New York saloons have complained to the boss of Tammany that they are paying \$600,000 a year in bribes to the police force to prevent the police from making arrests, and that the black mail levied on them is too heavy. They ask for a reduction. The \$600,000 a year explains, in part, how the New York officials grow rich.

For the Alabama Baptist.

Dr. Riley at Athens.

The impression has grown upon me that many Alabama friends were looking to me for a report of the success of Dr. B. F. Riley in his new field. As his pastor, and one who has taught the same branches, I have been closely watching his movements. He came to the University of Georgia under peculiar disadvantages. He was a stranger, and worse than that, not a Georgian. As a Baptist he was further handicapped by our denomination having lapsed into the smallest minority among faculty and trustees. These adverse influences were intensified by his election over the heads of several prominent Georgian. So soon as his appointment was made public, a report of his success was circulated among the students. Nothing could place a new professor in a more unpopular light in this institution. Many here were seriously apprehensive of instant failure—a result not without precedent.

Added to these threatening, and to most men disheartening obstacles, he found it necessary to reconstruct the entire course of English, making it far more onerous upon all students. What has been his experience? At first he did meet what was threatened. His known fearless persistence in conflict with such widespread opposition promised a sure failure. Just when defeat seemed imminent, and his many admirers here were holding their breath at the calamity, the conflict ceased, the clouds vanished and the palm of victory was brought by the dove of peace.

His pupils had the intelligence to discover that he had no other goal than their own good, so they of the ball of contention got in his favor. Since then there has been perfect order in his classes, just the same, but it is the voluntary obedience of interested pupils. There has also been a marked improvement, I hear, in the preparation and recitation of lessons. In the way, I know some towns in this part of the state that make the same plea for the schools, declaring that if the saloons are removed, the schools will die. Mississippi, which has the largest number of saloons from the state; not only in the country and small towns, but from the cities and largest towns. No decent town ought to make such a plea.

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The True Attitude of the South Towards the North.

This was the subject of Dr. Gamprell's third lecture delivered in Georgetown Saturday evening, November 25th.

Two young people of good family, of good intelligence, raised apart, did the orthodox and order-ly thing of falling in love. But parents opposed the match, but the marriage occurred. In an evil hour they were young lady's home. They began their married life proper in the home of the bride. Although they resided in her home, her relatives and connections were still not reconciled, they found fault with her husband, put the worst construction on all his actions, and finally wedged themselves in between the wife and husband; angry words ensued, and their separation was reported. Her relatives carried back to her all his angry remarks, everything they could hear. She sued for a divorce. The chancellor of the district granted it. Her husband took an appeal. She was told by all her friends that there was no doubt but that the decree of the chancellor would be affirmed. She began to think that way. The separation had been published and young men began to show her some attention. Once at a country church a young man rode up by her side as if to accompany her home. Her husband then created a sensation; he opened fire on the young man, and the latter emigrated at once without passports. After that the case was argued in the Superior Court; the decision of the chancellor was not affirmed. A great calm came over the community and over her. Soon after she sent clandestinely by a servant a note to her husband, requesting

him to meet her at a certain place for a conference. They met. The young woman said: "I see now the source of all our trouble. We have allowed people to interfere who were not equally friendly to both of us. I will return and live with you on one condition: that you take me where I shall not be under the influence of relations and others who are not equally friendly to both of us." They went off to an adjoining county. They are now living most happily together.

If people understood that divorces could not be obtained, that that was the end of it (as is the case in South Carolina), there would be no need of divorce laws. Now let us make an application of this to the case in hand. These are the circumstances that made the Southern soldier the admiration of the world.—*Western Recorder.*

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Rev. R. T. Bryan will attend the Florida Convention, which meets January 10th. By his loving heart and strong presentation of the truth, he wins wherever he goes.

Miss Lottie Moon and Mr. M. M. Years sailed for China in November, and on this side we pray for them, and pray God to use them in the future, as in the past; yea, even more abundantly.

Rev. W. T. Lumley is probably by this time in England, where he goes to join his sick wife. She preceded him several months; he remained, disliking to give up the work.

Rev. E. Z. Simmons, in China, writes very encouragingly of their academy, out of which they have baptized five.

On account of the war in Brazil, Brother Solomon Ginsburg and wife had to leave Niteroy, and have removed to Campos. Their warm hearts find plenty of work there. This is the field left vacant by the return of Brother J. L. Downing and wife.

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God's people and not angels are to preach the Gospel. Twenty-five are applying to go as missionaries. What do you say? Shall they go? The Chinese class, at Clay Street (Calvary) Baptist Church, Richmond, Va., gave a cash contribution of \$25 to the new church building.

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light up there. But processes are working to diffuse the light all over the North. More and more the Northern people are coming to the South; they are sending word home that "tisn't like they thought it was."

It is easier for a man to quit persecuting, to stop stamping a man in the dirt, than for the other man to lie there and take it. It is easier for the victor to be generous than the conquered. I do not believe it will be vain to ask the Southern people to transfer their fidelity and their courage in its entirety, in its fullness to the general government of this country. I want my children to feel that way.

I want my fellow-citizens of the South, the Southern people, to stand for this government with all the force of their hearts, and make the Southern soldier the admiration of the world.—*Western Recorder.*

Central Committee.

PRAYER CARD—JANUARY.

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The society of Sylacauga church sent their box by express to the frontier; an excellent plan, as it insures prompt and certain delivery.

The Evergreen Society has sent a very valuable box. Mrs. Farnham and her excellent society are always forward in every good word and work.

Henry George is said to have an income of \$200,000 a year. Early investments in California laid the foundation of his fortune.

The parents of Abraham Lincoln were Baptists of Kentucky, and though he was never a church member himself, he attributed all that he was to his Baptist mother. It is interesting to note in that connection that the parent of Jefferson Davis was also Baptist of Kentucky.

meeting we attended at pastor Brown's church.

"Pastor Archibald G. Brown, writing in reference to the death of Sir S. A. Blackwood, gives the following interesting personal incident:

Thirty-two years ago I went to the Monday meeting at Wood Lodge, -treatham. I was a careless young fellow, and had little faith in the reality of Christians. Before Mr. Blackwood had been speaking ten minutes I felt that I was listening to one who believed every word he spoke. Great was my surprise when, at the close of the meeting, he came straight up to me, put his hand on my shoulder, and, looking me in the face with those loving eyes of his, said, "Young man, you are a stranger here. Are you a Christian?" I confessed at once that I was not, and had no great desire to be. I think I can now hear his question hooked itself into my heart. For two days I had no rest. Then I found peace in Jesus. I went at once to Wood Lodge and told Mr. Blackwood I could now say "Yes." To the question, "Are you a Christian?" he took me into his private room, knelt down with me and poured out his soul in thanksgiving. The next week he asked me to breakfast, and took me down to Footing Common, where a railroad was being made. He introduced me to the natives, and told them I would come every morning during their breakfast time and read the Word of God to them, which I did. He thus not only won my heart to Christ, but gently led me into his service.

"In the same letter Mr. Brown mentions the fact that he has baptized over five thousand who have been converted by the same Gospel that won me."

An estimable Baptist lady in Kentucky has been patiently gathering accounts of conversions, with a view to publishing them in a volume. What an interesting book it will be. Christians of this day do not "tell their experience" as did those of the past generation, and the more the pity.—*Western Recorder.*

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Thirty-two years ago I went to the Monday meeting at Wood Lodge, -treatham. I was a careless young fellow, and had little faith in the reality of Christians. Before Mr. Blackwood had been speaking ten minutes I felt that I was listening to one who believed every word he spoke. Great was my surprise when, at the close of the meeting, he came straight up to me, put his hand on my shoulder, and, looking me in the face with those loving eyes of his, said, "Young man, you are a stranger here. Are you a Christian?" I confessed at once that I was not, and had no great desire to be. I think I can now hear his question hooked itself into my heart. For two days I had no rest. Then I found peace in Jesus. I went at once to Wood Lodge and told Mr. Blackwood I could now say "Yes." To the question, "Are you a Christian?" he took me into his private room, knelt down with me and poured out his soul in thanksgiving. The next week he asked me to breakfast, and took me down to Footing Common, where a railroad was being made. He introduced me to the natives, and told them I would come every morning during their breakfast time and read the Word of God to them, which I did. He thus not only won my heart to Christ, but gently led me into his service.

"In the same letter Mr. Brown mentions the fact that he has baptized over five thousand who have been converted by the same Gospel that won me."

An estimable Baptist lady in Kentucky has been patiently gathering accounts of conversions, with a view to publishing them in a volume. What an interesting book it will be. Christians of this day do not "tell their experience" as did those of the past generation, and the more the pity.—*Western Recorder.*

The parents of Abraham Lincoln were Baptists of Kentucky, and though he was never a church member himself, he attributed all that he was to his Baptist mother. It is interesting to note in that connection that the parent of Jefferson Davis was also Baptist of Kentucky.

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Thirty

Alabama Baptist

Montgomery, Ala., Jan. 10, 1904.

Committees of the Northern and Southern assemblies of the Presbyterian church are in session now in Birmingham, considering the question of co-operation in work among the colored people of the South.

Let every farmer and wife turn to the fourth page and read the letter to the Memphis Commercial which we reprint. There is no doubt about its being along the right line. We need to cheer up and to cheer one another.

Bro. Whittle called to see us in passing. Glad to see him entering upon his great work with hopefulness. He reports the current session of the college prosperous. He will locate at East Lake, where he requests correspondents to address him.

The earnest appeal of Brother Black in the Central Baptist for the ministerial students attending William Jewell College is so tender and impressive, and so well suited to the case in Alabama, we print it in another column. Don't fail to read it, and after you have read it do what your good heart dictates.

We were glad to have Bro. A. E. Gooding visit us. He is a lawyer of prominence in his section, and superintendent of the Sunday-school. He spoke of the good sermons of pastor Williams. They hope to have the beautiful house of worship on which they are working finished after awhile. It is refreshing to hear from his section. Bro. Williams, give us a note occasionally. We like you.

The fruit-bearing Christian is always cheerful, diligent, watchful. He that bringeth forth no fruit, need not expect any reward. The barren fig tree was cursed and it withered; and so with that member of the church who brings no fruit to the Master's feet. "Bear ye one another's burdens, and so fulfill the law of Christ," is the genuine fruit of the genuine Christian. Love thy neighbor, visit the sick, help the needy is fulfilling the law of Christ.

The Texas Baptist Standard, in its initial number for 1894, appears as a seven column, eight page paper, with new head, and printed on its new two revolution press. On the first page we note special contributions from Robert J. Bardette, the great Baptist humorist; Dr. B. H. Carroll of Waco, Texas, the distinguished Baptist preacher; and Dr. J. B. Gambrell, of Mercer University, known far and wide for his bright and instructive writings. Success to the Standard.

On last Sunday Rev. Geo. B. Eager, D. D., pastor of the First Baptist church, Montgomery, preached one of the most powerful and timely sermons it has been our good fortune to listen to. Text, James 1: 26. He analyzed and discussed the following subjects: Calumny, scandal, slander, gossip, and their results. Hoping to secure a copy for publication in the ALABAMA BAPTIST, we will not attempt an outline. Sufficient to say, it was practical, wise and forcible. Never did a congregation pay more strict attention to a sermon.

We know nothing of the practical workings of the Baptist Boys' Brigade, which is becoming popular at the North, but this is what the Indiana Baptist says about it: Baptist Boys' Brigade is a new thing under the sun. It is also a good thing for boys and those interested in them. It is good for the former in that it opens an avenue whereby pastors and others can reach and hold them for God and humanity. Too long have we heard discussed in Sunday-school conventions, "how to hold the boys." It can be done by this method. It gives them something to do and an interest in church affairs. Pastors who have been perplexed in regard to how they might hold the boys regard the Brigade with delight. There ought to be one in every church. The movement is bound to spread.

We fancy the advocates of the Parliament of Religions at the World's Fair will be somewhat chagrined when they read the letters which are appearing from leading missionaries of the East. These letters tell of the incalculable harm wrought by the parliament in the fields of missionary labor. Representatives of Buddhism and other brother faiths have returned with highly colored accounts of the parliament of America and of Christianity. They represent that Americans are tired of Christianity, and are seeking a better faith, and that now is the time for advocates of Oriental religions to propagate their faith here. The Journal and Messenger says, "The devil never executed a more brilliant stratagem than when he put it into the head of the Chicago managers to call a Parliament of Religions."—The Baptist, Baltimore.

We are not surprised to learn of the unfavorable result of that Parliament of Religions. We were rather surprised to learn from the first mention

CHINA will have four saloons and probably six for 1894, against three in 1893. The city reaps \$1,000 revenue from each.—Opelika News. That is one side of the case, neighbor. The city reaps \$1,000 revenue from each." That is, that amount is paid into the city treasury. Now, please give us the other side of the story. Possibly the pastors, and the physicians and the officers of the law could assist you in doing so, if you are busy. The city is not alone in the reaping from the presence of those saloons.

We clip the following from the Montgomery Advertiser's Evergreen correspondent: Rev. J. H. Skinner, who moved here from Bar Corn last fall, with his excellent family, and who is one of the strongest Baptist preachers in this section of the state, has accepted a call to the Baptist churches at Bremond and Reagan, Tex., and left for his new field of labor yesterday, where he will take his family in a few weeks. Mr. Skinner has a host of friends here and in Monroe county, who realize keenly that in his move to Texas the Baptists of Alabama have lost an able and conscientious minister, and that South Alabama has lost a most useful and exemplary citizen. Mr. Skinner will prove a strong acquisition to the Baptist pulpits of the "Lone Star State."

GERONIMO, the once powerful and cruel Indian chieftain of the west, is now a quiet and peaceful prisoner at Mount Vernon Barracks, an army post upon the Alabama river, a short distance above Mobile.—Advertiser. Passengers on the M. & B. railroad can see old Geronimo Indian bows and arrows and other Indian curiosities. We believe they say he has joined the Episcopal church. It might have been wise to bring this band of Indians away from the far west; but we do not believe it is wise to huddle them together to do nothing. Idle Indians, guarded by idle soldiers. How can any good come out of it? The better way is to give the Indians the gospel, settle them on their own land in families, and let them be taught to earn a livelihood.

We call attention to the circular letter printed in another column from Bro. Eager, president, and Bro. Crumpton, secretary, of the State Board of Missions. These appeals are being sent out by the thousands to the pastors and clerks of the churches. We would not call the case desperate, but it is one that should awaken a deep concern in the minds of all who have the interests of the denomination at heart. The trouble may be safely passed if all the pastors will adopt the plan of taking regular collections.

The sufferer in that because of the cry of hard times, which has now become contagious, they will abandon even the irregular collections which they have been taking heretofore. Will these earnest appeals be heeded? These brethren have been put in charge of our interests, and we should not fail to heed their call.

A METHODIST paper tells of an Episcopal clergyman who, by order of the bishop of Delaware, declined to officiate at a marriage in a Methodist church unless the Methodist pastor withdrew from the precincts of the altar and took his seat in the congregation. Though it was his own church, the Methodist pastor, through courtesy, complied with the Episcopal brother's wishes. The paper then goes on to comment on the Episcopalian propositions for Christian union. The incident reminds us of a similar one which occurred in Baltimore. When a Christian Endeavor Convention was being held in an Episcopal church, the rector gave strict instructions to speakers that they were not to sit in the pulpit, nor in standing on it to speak were they to touch any of the furniture. Comment is unnecessary. If our Episcopalian brethren can stand that sort of thing, we can.—The Baptist, Baltimore.

A good many instances like those above given, but perhaps not quite so bad, might be given, showing that there is plenty of sectarian bigotry outside of the Baptist denomination, but yet it is fashionable in certain quarters to lay most of the blame for denominational division on the Baptists. The truth is, that with most of those who cry out loudest for the union of all Christians into one body, the meaning is, "Let us swallow you, and then we'll all be one." Baptists are not ready to be swallowed.

We cannot resist the temptation to publish a great part of the letter written by our venerable brother, Francis M. Allen, of Renfro's, Talladega county, which enclosed three dollars for his subscription to this paper. It indicates such a cheerful, happy old age for himself and wife. He writes: RENFRO, ALA., Jan. 10, '04. Dear Brothers: We sympathize with you in your losses by fire,

and hope you will soon get it all back, and more too. Enclosed I send you postoffice money order for three dollars, for which please give me credit, and I hope to be able to send you more soon. Six months from this date, if I live that long, I will be eighty years old. I have been acquainted with money matters and business more or less since 1836, and I think the past year has been the closest in money matters I ever knew. My old sweetheart is sitting close by me, smiling pleasantly. She is seventy-five years old, and we have been living together forty-nine years. We have our only daughter and nine grand children to keep us company, and we all try to make it as pleasant as it is possible to live in this world. May the Lord's blessing abide upon the camping-ground of his aged servants and their loved ones.

CHRISTIAN RESIGNATION. There are times in the history of all persons when they are called upon to pass through deep sorrows and afflictions. We sometimes wonder why it is that these sad bereavements and untold grief came upon us. We may not know now, but we will know hereafter. The afflictions which God in his providence permits to fall upon his people, are for their good. He doeth all things wisely and well and in love, though it comes with almost a crushing weight. During the past month we have numbered sad and fatal accidents by the score. A child burned to death, another drowned in a cistern, another killed by an accidental shot from a gun, some by sickness, and thus we might enumerate such sad and fatal casualties occurring all over the state. Some of those parents, perhaps the most of them, who have passed through the fiery trial are Christians; with Christian resignation they should bow to the workings of Providence, knowing that it is all well. That little boy who fell asleep in the arms of Jesus, telling his loved ones he was ready to go, and did not fear death, is beyond the sorrows of this life. That little girl that kissed her family good-bye and told them to meet her in Heaven, and then with a smile on her face and perfect peace in the countenance passed into the unknown, is to-day in the home of the blest, watching and waiting for loved ones from the other shore. Let us not weep for these jewels; they are God's jewels now.

Felon, gazing upon the remains of his victim, said: "I have seen the face of Burgundy, as he lay dead in his coffin, said, 'There is my beloved prince, for whom my affection was equal to the tenderest parent. Nor was my affection lost; he loved me in return with the ardor of a son. There he lies, and all my worldly happiness lies dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds be the turner of that straw in opposition to the will of God.'"

Christian resignation under physical suffering, with no murmuring or complaining, is one of the evidences that the sufferer has been and is now with Jesus. Job, perhaps the greatest sufferer the world has ever known, still maintained his integrity and sincerity. "Though he slay me, yet will I trust in him." "Not my will, but thine be done," were the words that rang out on the stillness in the garden of Gethsemane. Such agony was never borne by man, yet Jesus calmly resigned himself to the will of the Father. Faithful servants of the living God, whose lives are consecrated to His service, will not murmur at His dispensations and judgments, however severe they may be. Only trust him, and he will carry you safely through all earthly difficulties, disappointments and losses. What a sweet, cheering and consoling comfort is the love and mercy of God to the truly regenerate, whether in grief or in joy and prosperity.

Looking back over the year that has just closed, we can mark all along where the goodness and mercy of God has followed us as a church, as a people, as a nation; and while hardships and privations may seem to trouble, yet let us be resigned to the divine will, cultivate a deeper love for our brethren, re-consecrate our lives to the work of the Lord, and forsaking those things that hinder, push on toward the mark of the prize, with the blessed assurance that in the end a crown of peace awaits us.

Robert Louis Stevenson, the celebrated writer, says: "I had conceived a great prejudice against missions in the South Sea; but I had so soon come there that that prejudice was at first reduced and at last annihilated."

The secularization of Sunday does not, and never will, bring increased liberty to the working classes. From the very nature of things, it must have just the opposite effect.—Christian Advocate.

FIELD NOTES.

The Baptists of Seale will have service on the second Sunday in each month, instead of the third.

The Baptist ladies of Hartselle had a nice party on the night of the 13th, but we have not heard the result.

The last we heard of Rev. J. W. Dunaway, of Stanton, he was quite unwell. Hope you are well again, brother.

The Missionary Edition will come out February 8th. This paper will take the place of the State Mission Quarterly.

The supply of Life and Antedote of Spurgeon, which we offered to send to those who would pay postage, is exhausted.

The sad news comes from Shelbyville, Ky., that Rev. W. F. Kone died dead. He was once the much esteemed pastor of the Huntville church.

Abbeville Times: Rev. L. M. Bradley, a Baptist preacher of Brunswick, will preach at the Baptist church in this place on the night of the 23d inst.

We will send the ALABAMA BAPTIST and Home and Farm to any subscriber, new or old, on receipt of \$1.75. Home and Farm is one of the best farm journals in the South.

W. Wilkes: I resigned my place on the Board of Trustees of Howard College simply because my diminished means would not justify the expense of punctual attendance.

The Northport breeze says it is currently reported that the city marshal and chief of police of Tuskegee are engaged in the saloon business. Can these things be the seat of our University?

Bro. Blackwelder did not go into the colportage work after all, but instead has gone down to Furman, in Wilcox, and will preach to the church there and to some others. He has made a good impression thus far.

Greensboro Beacon: The ALABAMA BAPTIST comes out again on Jan. 4th half sheet, and that scorched around the edges, but full of determination to go ahead, as if such a thing as a burn out had never been heard of.

W. Wilkes: It is true, as some brother has wisely suggested, that sarcasm and irony can never harmonize our brethren, and I add: Trying to show up a brother as being very ignorant, will do no good.

W. Wilkes: I think I know the powers and functions of the Board of Trustees of Howard College, and Board of Directors and of the Alabama Baptist Convention, and I will understand why this field note.

J. G. Lowrey, Clinton, Ala.: Had splendid services at Mulberry Saturday and yesterday. It was indeed good to be there. We enjoyed refreshing from the presence of the Lord. God bless those dear people.

We must add Deacon Wm. Gamble to the honor roll. He came in early and handed in his five dollars so cordially that we almost wished it had been ten dollars. Bro. G. is a member of the First church, this city.

The Decatur News is quite forcible in the expression of its disgust with those who write Xmas for Christmas. We join hands with our brother on that. If there ever was any reason or good taste in that way of writing "Christmas" it was in the long past.

The ladies of the Central Baptist church at Decatur are to give a spelling bee to night for the benefit of their church. That is the money that may be received will be used for the church. We do not know that the members need instruction in spelling.

G. Bow, Enfauia: We have established a very prosperous mission on the South Side in our city. We are now establishing a free reading room in the midst of a population who work in our cotton mills, many of whom have little to read. Will you kindly help in this much needed work by sending us your paper? Direct to South Side Reading Rooms, Enfauia.

M. P. Reynolds, Midway: We have moved to our new field, and Midway is now our home. The good people gave us a cordial welcome. Preached in our church in this place on last Sunday to a large and attentive audience. My time, except 5th Sundays, will be employed. Will preach twice per month at Midway, once at Ramah, and one Sunday at Center Ridge. This is a very important field, and I pray that I may be enabled to labor diligently in the Master's cause.

We have settled in our new town Tallapoosa, Rev. J. A. Howard, of North Carolina, though he is native of our sister state, Alabama. Howard is a preacher of fine gifts, some of his sermons having distinguished leaders.

In a commencement sermon preached several years ago at Howard College, of which institution he is an alumnus, he equaled any one who had preceded him.—Index. Joe is coming towards home. He is just across the line in his new home.

A Baptist rally will be held at Abbeville on Feb. 20th, 21st and 22d. We hope South East Alabama will be well represented. Besides the preachers of the Judson association, it is hoped to have also present, brethren Cleveland, Burr, Calloway, Poyner, Jones, Moseley, Deal, Bradley, R. H. Harris, Underwood and Bow. Brethren who will attend should write to once to Bro. T. A. Trawick or Bro. J. B. Ward, Abbeville, and homes will be provided. The programme will be arranged in due time.

In addition to those already published, we must now put the name of Rev. J. G. Apsley, of Etowah, on the honor roll among those who have paid five dollars on their subscription to help us out of the smoke and ashes. And if our good sister, Mrs. M. A. Waller, of this city, will excuse the liberty, we will put her name on that same roll. She did something like what her lamented husband, Bro. W. W. Waller, would have done in the day of his active service for the Lord here.

A. E. B., Tuscumbia: I mail you today, according to request, my paper of the 21st inst. It contains two articles of unusual interest, discussing two sides of the Young People's Movement. I hope those interested will continue to discuss the subject till it is thoroughly ventilated. Naught but good can come of the discussion if it is conducted in the spirit of candor and fairness. That is the Baptist way, isn't it? We have organized a Baptist Young People's Union at Tuscumbia. More anon.

W. W. Garnett, Decatur: Pastor Preston preached at the First church Sunday, from Matt. 28:19, "Go." About which he asked and answered five questions: 1. Who should go? 2. How should they go? 3. Where should they go? 4. Why should they go? 5. With what should they go? Though the congregation was small, owing to the rain, yet a collection in cash and pledges was taken for missions, amounting to more than our pledge at the association. We do not intend to see how little we can do this year, but how much. Success to the Baptist.

Rev. L. M. Bradley, of Brundidge, called to see us the other day. He told us that pastor Dalby, of Union Springs, assisted him on Sunday, at Perote, in the ordination as deacons of brethren E. W. Starke and T. B. Miles. These brethren are men of influence and business capacity, who settled with the church last summer.

Bro. Dalby is reported as having preached two very able gospel sermons on Saturday. And we know that he had an appreciative audience. There are few more intelligent and pleasant communities than Perote.

Lawyer W. L. Hood, of LaFayette, got into a suit with his conscience, a few days ago, and lost the result of which was that he joined our five dollar roll of honor. He tells it in this way: "Referring to the date on my paper, I see I am not behind; but in a little consultation with my conscience I am roused, hard times brushed aside, and duty prompts me to send you my check for five dollars." Bro. Hood doesn't lose his cases in the courts as easily and as completely as he lost the case with conscience. But he is not the only one we have heard of who has recently lost in the contest with conscience. There was only a few hours difference between the receipt of his letter and the following from a lady in West Alabama: "I send you \$1.50, and me the BAPTIST. I got a little mad with you four years ago, and had my paper stopped, for sending you a den through mistake. My conscience will not let me rest; I must have the BAPTIST." Well, four years

is a long time to stay mad, and through a mistake at that, but when an enlightened conscience is allowed to sit on the case it will make us do something like what is right sooner or later. Brethren and sisters, the court of conscience is still open, and the deputy is ready to call the witnesses.

Mrs. R. M. Hunter, Jasper: Willie Armstrong, Floy Smith, Lizzie Vich and Clyde Lacy, eldest of whom is, I think, nine years, pieced a quilt for the Orphans' Home. I know they did the work, because they met at my house. They are always willing to work for the orphans. If Bro. Stewart gets too many quilts he can sell them and use the money for the Home.—Bro. J. A. Howard, of Tallapoosa, Ga., will lecture in our town January 23, on "The Life of Christ." I hope all who can will come, as we ladies are anxious to clear a debt of \$50 on the parsonage.—Sorry to hear of your loss, and hope you will soon be on foot. Success to the dear old ALABAMA BAPTIST.

We recently received a copy of the minutes of Pensacola Association, for which we return thanks to our friend, the clerk. The first thing that attracted attention is the fact that the second church on the list, and the first from which delegates are reported, was represented by two ladies—one married and the other unmarried. A little further, and we find another married lady among the delegates from a church; and further still we find three married ladies and two men composing the delegation from the first church of Pensacola. And yet another church has a Mrs. and a Miss among its representatives. Three young ladies represented the young ladies missionary society of one church.

W. J. D. Upshaw, Lineville, Ala.: My field of work for this year will be Rockford, Milltown, Ashland and Lineville. My work is in tolerable shape at present. I had a busy Christmas. On the 25th we met at Ashland in a general Christmas meeting, and on Wednesday following met with the Delta brethren and preached the dedicatory sermon for them in their new house of worship; helped them raise \$75 to finish paying off their church debt; and on Thursday preached a funeral sermon of our beloved sister S. A. Menta. On Saturday and Sunday we had quite an interesting fifth Sunday meeting at Lineville, with several visiting pastors present, and closed by getting 13 new subscribers to the BAPTIST, and collecting \$10.50 for missions.

Sidney Catts, Fort Deposit: As several of the brethren have told what they received as presents lately, I would like to tell what the good brethren of my field remembered me with. Twenty bushels of potatoes; one fine porker, ready dressed; two fine shoats, to kill next fall; three fine turkeys for Christmas; a good many Christmas toys for the children; and last, but not least, a fine phonograph record. These remembrances make the heart of a pastor and his wife light, and show them that their labors are appreciated.

The work immediately before us now is repairing the parsonage fence, building a belfry for our church here, (the work of the ladies), and building a church for the congregation at Kirskevill, Butler county.—May the Baptist come forth from the fire with brighter plumage and unscathed by its searing hurt.

Some of our subscribers do not receive very pleasantly the statements that we are sending out; others treat them with apparent indifference, and others still take the right view of the matter. It is noticeable that business men—men who know the importance of keeping one's affairs well in hand—are least likely to take offense at being reminded that their "time is out." For example, a merchant in West Alabama writes: "Enclosed find check for \$2. Glad you reminded me of it, but am sorry that you were put to the trouble of sending me a statement. * * * Although the date is printed on the margin of the paper, I never think to look at it." Another business man, this time in East Alabama, writes as follows: "Thank you for reminding me of the fact that I was neglecting a duty that I owe you. In fact I have been very busy," &c. It will be observed that this busy business man recognizes it as a "duty" to pay for his paper promptly on the expiration of the time paid for. He may be right about that, but everybody doesn't look at it as he does.

Directors of physical culture say that heavy dumbbells do more harm than good, as they strain the heart and lungs as well as the muscles they are supposed to benefit.

Babies and young children dressed in white are thought by medical men to be more susceptible to colds and infectious diseases than those clad in dark, warm colors.

For the Alabama Baptist.

Howard College Endowment.

L. O. DAWSON.

No good citizen, having the welfare of his country at heart, can afford to be indifferent to the fortunes of any one of our great educational forces. It too often happens that in a most commendable desire to build up our school, many good people lose sight of all others; or, worse still, it as frequently occurs that the partisan spirit natural to all deep feeling people tempts us to expose the faults of institutions similar to ours, forgetting the frailty of any school which has no surer foundation than the ruins of its rival. There are special reasons why some should render unusual service to particular institutions, but every broad-minded and far-seeing man must recognize the value of other schools than that of his dearest love, and must join hands to support all, build up all, strengthen, improve all, and do what he can to make each perform its part in reaching the youth of our land and educating the citizenship of our common country.

This is true of all schools, male and female, from the log house in the back woods to the greatest institution in our midst. Alas! that helpful rivalry so often shrivels into such fierce competition as to blind our eyes to this all-important duty. Shame on the institution whose only plea for patronage rests on the defects of its rival!

So, then, when any one of our schools succeeds or suffers, it ought to touch the heart of every good citizen, regardless of political or religious creeds. It is not simply as an alumnus of Howard College, but under a profound conviction of the truth of what I have written, that I feel impelled to say some things about that college which for years has been a blessing to the state at large, and a tower of strength to the Baptist churches in particular, being perhaps the most potential factor entering into their life.

FACING THE FACTS. It seems to me that our people ought not to be afraid to face the facts in the case. Indeed, my only hope for remedy is that everybody interested may be brought to thoroughly understand the situation. Fortunately, the denomination as represented at Greenville learned enough there to become thoroughly aroused, and perhaps it is not necessary to go over the matter again; if it is necessary, such a statement will come with better grace from a more authoritative source.

Suffice it to say, that a long chain of adverse circumstances (no matter what—let most of them be forgotten) has placed Howard College in a critical condition. I regard the situation as serious, and in this article shall treat it as such, though I have such an abiding confidence in the people behind whose affections the school is entrenched that I cannot be brought to believe that its life is in the slightest degree endangered. No, nor its efficiency either; though this latter depends upon the heroic self-sacrifice of a noble faculty, upon whom we cannot place too much honor. We will never know their worth, unless by some sad misfortune we should be brought to feel the darkness in places they once filled with such a benign and brilliant light.

A BRIGHTER VIEW. The college has a really splendid property, and every interest, both public and private, would lead its creditors to join hands with the denomination in an effort to place it upon a sure foundation. Perhaps the brethren do not feel like paying its debts, but a permanent endowment fund of \$25,000.00 (which could never be touched for any purpose) will yield a sufficient income to save its property, worth \$70,000.00, from a forced sale. Meanwhile, the country would have time to recover from its present distress, at which time the present assets of the college would not only pay it out of debt, but would add a handsome sum to the \$25,000.00 endowment. The man who gives one dollar now, really pays five into the treasury.

STRENGTH IN WEAKNESS. \$25,000.00 is really a trifling sum to a body of people so powerful as ours. But poverty stands at many of their doors, fiercer and more threatening than was ever known. Earnest efforts to endow the college in palmer days issued in dismal failure. Whence comes hope now, in this dark hour? It comes out of our very distress, without which success would never be attained. While the Howard prospered, we were divided. But we have at last seen the wreck of dissension. There is but one mind among us now. We have always been strong enough to richly endow all our institutions—we lacked only unity. Our sorrows have furnished us with that great sine qua non, for which let us thank God. "Not a dime to keep the school going," perhaps not. But to save its life. Ah! there are many who will bleed for that. I know of men who never saw inside a college, nor in pocket, but rich in heart, who, for the sake of Christ's king-

dom, will divide their living with the cold sufferer at East Lake; a giant in all save his financial arm.

WEAKNESS IN STRENGTH.

And there are so many specially interested in its welfare, 100,000 and more Baptists in the state, the most powerful religious body in her borders. Ah, there lies the danger. A responsibility divided among so many can't press very heavily upon any one. How many thousands out of that vast throng, feeling the pressure of individual wants, will say "there are 99,999 others to save the school if I fail," and so leave it to destruction! Men and brethren, think a moment of the future, and let each one act as if he alone must save the college; but with the strengthening assurance that hosts of others share your feeling and effort.

[Concluded next week.]

Bro. Appleton's Good Example

Dear Brethren: My time does not expire until the first of April, but it has been my custom to renew about the first of the year, and having found it to be a good one, I do not wish to depart from it. I was sorry to hear of the BAPTIST being burned out again, and hope that Phoenix like it may rise from its ashes with renewed strength to cheer and comfort its many readers. Money matters are so close I fear that my club will be lighter than usual. I am confined in the school room during the week, and Saturday am busy looking after home matters. I am free from the charge of any church for the first time in thirty-nine years, having served churches during that time at a pecuniary loss. I find that a resort to something else is necessary to make a scanty living. Below find names. Will send other names in the near future as I may get them. Next Saturday is our regular meeting, at which time Bro. C. S. Johnson will assume the pastoral care of the church at this place. Pray for us that it may be for our good and the glory of our blessed Master. JNO. B. APPLETON. Collinsville.

Secular Notes.

The grip is prevalent nearly all over the state. New cases of small pox have appeared at Nashville. War still goes on in Brazil, but it is difficult to get reliable news. There is a more cheerful outlook for the iron workers about Bessemer. There is less corn in Lowndes county than for many years past this time of year.

Mr. W. G. Goodwin, of West Greene, killed seven hogs which averaged 200 pounds. The Abbeville Times says a large crop of oats was sown in that section, and they now look well. Some farmers in Henry county have recently sold cotton which they had on hand two or three years. Congress is discussing the new tariff bill, with an occasional glance at Hawaii and some other matters. A man was arrested in Birmingham recently, against whom there are sixteen indictments in one county in Georgia.

L. H. Wayman, of Illinois, a cross-tie contractor for the Central railroad, died of heart disease in Pike county last week. Lewis Redwine, the cashier who wrecked the Gate City National Bank of Atlanta, has been sentenced to six years imprisonment. Eugene Byars has been found by the coroner's jury at Birmingham, guilty of the murder and robbery of his cousin, Eugene Walker.

W. D. Chestnut, a Montgomery negro, who killed another a year ago, and who has been roving about our West and elsewhere, returned and surrendered recently, and on trial was released. The joints and muscles are so lubricated by Hood's Serraparilla that all rheumatism and stiffness soon disappears. Get only Hood's.

Sir Benjamin Richardson, an eminent London physician, gives it as his opinion that bicycling long persisted in, will inevitably injure the spine, the lungs, and the circulation of the rider. Carrollton, Jan. 5.—The outlook in Pickens county for the present year is far from gloomy. Our farmers have plenty of corn and meat now, and with proper care will have to buy but little. Between 150,000 and 200,000 pounds of meat has been killed in this county this winter, and the weather for saving it has been splendid. There is no reason in crying hard times when we have plenty to eat.

A student said to the Rev. Dr. Wayland, President of Brown University: "Doctor, I don't believe I have any soul." "Possibly not, young man. You ought to know. I have one."

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For Over Fifty Years.
Ma. Watson's Sarsaparilla has been used for children's teething, for the same ailment all pain, fever, wind colic, and in the best remedy for Diarrhoea. Twenty-five cents a bottle.

Insects may be destroyed with hot alum. Put it in hot water and let it boil until the alum is dissolved. Apply hot with a brush, and all creeping things are instantly destroyed without danger to human life or injury to property.

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

Reports show that the hard times have diminished immigration. The poor of the foreign countries understand there is less work to be had in America. The stream will fill up again as soon as times are better, unless there is some further legislation.

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

Every day is a golden opportunity which the Father of mercies has put into our hands for moral and religious purposes.

F. H. Hickey, 1208 Main street, Lynchburg, Va., writes: "I was broke out over with sores, and my hair was falling out. After using a few bottles of Bismarck Blood Balm my hair quit falling out and all the sores got well."

Tenderness of affection toward the most abandoned sinners is the highest instance of a godlike soul.

A pronounced success for cure of cold and bronchitis. Mrs. Lizzie M. Meers, North Evansville, Ill., writes: "We have used Dr. Bull's Cough Syrup for every cold we have had; we are also subject to bronchitis in very cold weather, and it has been successful in all cases."

An Indianapolis court holds that money deposited just before a bank closed, when the officers knew the bank to be insolvent, must be returned.

Mr. Francis Treas, Northumberland, Pa., thinks it a good remedy for rheumatism. He writes: "I have been using your liniment called Sarsaparilla Oil for rheumatism and find it gives me great relief. It is a good remedy."

Trust him for a way when there is no way, for light when there is no light, for all things when there is nothing, for joy when there is only sorrow, for life when you are in the midst of death; thus you will find at last that faith is not only righteousness, but life and joy and peace.—T. T. Munger, D.D.

THE ADVERTISING
Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober common sense of thinking people because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. Hood's Pills cure liver ills, constipation, biliousness, headache, sick headache, indigestion.

Let youth, the morning of your days, be cheered with the light and joy of religion, and though life may be somewhat a cloudy day, its progress will be pleasant, and its close as delightful as a summer evening.

For Indigestion and Nervousness
Use Horsford's Acid Phosphate.
Dr. W. O. Horr, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

In cases of illness where the burning thirst of the patient can not be assuaged by water or cracked ice, it is said that a teaspoonful of glycerine will afford prompt and comparatively long relief.

"The most successful man is not the man who acquires the most money, power, place, honor, fame, but the man who gains the most manhood, and performs the greatest amount of useful work in the discharge of human duty, whose life is most replete with useful purpose and well directed effort."

Fledges for the Orphanage.
Where are the brethren who made pledges for the Orphanage at the Greenville Convention? The first payment was "promptly met," as was reported in the *Advertiser*, but there was about as much lacking as had been pledged by several of the best churches in the state. Will the pastors see to sending it at once.

J. W. B. STEWART.
Evergreen.

Whiskey Downed.
Each year the keepers of grog shops experience more and more difficulty in securing the required recommendations to get license to sell whiskey. It is getting so men of respectability are afraid to risk their reputation by signing these petitions. Each year the question is agitated in the towns, and license are put higher and higher and the whiskey seller gets further and further from his "picnic." This shows that public opinion is stamping the traffic out of existence, and are long enough a thing as a grog shop will be a thing of the past. So make it be—*Nation Standard*.

The State Board of Missions.

FROM PRESIDENT RAGEL.
To the Baptists of Alabama: The office of the Secretary has been removed from Marion and the Book Department from Opelika, and the two are now together in the city of Montgomery. Four large rooms have been secured, the ALABAMA BAPTIST occupying one of them. These rooms will be Baptist Headquarters for the state. Whenever you are in town, you will always be welcomed here. The rooms are at 23 Dexter avenue, over Stoelker's jewelry store.

The Board is trying to run the business committed to it in a way to glorify the Master and please the brethren. We want the brethren to remember that this is their work. We can accomplish nothing without their aid and co-operation.

You can help us by prayer. The tendency in all our planning is to leave God out of the account. This would be a fatal mistake. Your Board and its Secretary would adopt the language of that wonderfully successful Baptist missionary, who, in every letter to the churches, wrote, "Brethren, pray for us."

We need your support. We ask the pastors to inaugurate methods for collecting regularly. "Something from everyone," should be the motto. Our missionaries are unpaid for months of work performed. All of them are in great need, and doubtless some are really suffering. The amounts the board owe them would greatly relieve them.

At the last Convention the work of Ministerial Education was committed to our Board. It was understood that enough had been subscribed at the associations last fall to meet all the obligations of the old Board and to take care of the young brethren who had applied for aid this year. We shall be sadly disappointed if these pledges of the churches are not met. We will be compelled to let some who are now in the college go home February 1st, unless we have favorable responses from the churches before that date. We ask for your patronage. Buy your religious books and order your Sunday-school literature through your Board. With every purchase you make a small deposit which goes to swell our Colportage Fund.

Geo. B. EAGER, President.

FROM SECRETARY CRUMPTON.

Dear Brother: I send you a circular from the president of the Board, which I hope you will carefully read yourself, and then read it to the church. Because of the hard times, some are inclined to quit taking regular collections. This will never do. Too much is at stake for us to give up. We must not retreat now since our forces are on the field. Let us not begin to economize at the house of God. Rather let us deny ourselves as we have never done before, that the Master's cause be not allowed to suffer. Ten cents a month from each member of your church is a very small sum. The members would never miss it. It would do them good to give it, and it would greatly relieve the Board. If all the churches would take regular monthly collections, even if the amounts were small, we would soon have all the money we need for missionary purposes.

I enclose a Collection Calendar. I hope you will adopt it in your church. If you will use the envelope in your church and Sunday school, I will be glad to supply you, free of cost. Remember the Missionaries without their salaries. Remember those under appointment to go to the Foreign field, who cannot go because the Board has not the means to send them. Remember the work of the Home Board in the large cities, among the Indians of the West, and the Negroes of the South.

Remember the young preachers who long for an education, and your Board is unable to send them to school.

When you order Sunday school literature, don't fail to send your orders to your Board. It will cost you no more, and every order you give to us will put something in the Colportage Fund.

"Finally, brethren, pray for us." Please do not lightly regard this appeal. We are trying to do your work, which you appointed us to do. Your fellow-laborer,

W. B. CRUMPTON, Sec'y.

Put Your Hog in the Pen.

The people have begun to make arrangements for 1894. One thing for which the great majority will not want to skimp this year is meat. The great majority have plenty of corn, and the year 1894, while the money matters have not eased up as we want to see, yet the dire need that was common to many working people last year will be unknown this year. We rejoice in this, and in the spring of 1895 we hope to be able to announce that every man in Fike county will have plenty of meat for the ensuing year. Now is the time to begin in order to have it then. Put your hog in the pen or pasture now.—*Evangelist*.

"Landmark" Questions to "Landmark" Baptists' for "Landmark" Answers.

BY REV. W. B. WHEATLEY.
I stated in an article not long since, in reply to "A Baptist," that "baptism saves no one; but that when a person is saved, a desire for baptism follows as a necessary consequence," and "that a person who has not religion enough to join the church and be baptized, has not enough to be saved." "Landmark" called on me to "explain." I called on him for his name. He declined to give it. I submit a few questions, however, to him, or any body else disposed to answer, which will explain themselves.

1. Were there no baptized believers, would there be any church on earth in the Scriptural sense of the term?

2. If so, where, and of what composed; upon the principle that Christ never had but one, and never will have; and how can baptism operate as a condition precedent to membership in the one he now has, if he has another?

3. Were there no church composed of baptized believers, how and where could a people of God exist on earth, and meet together as "the body of Christ" (1 Cor. 12:27) to sing the songs of Zion, preach the gospel of His blessed Son, and administer the ordinances in the capacity and according to the directions prescribed in the New Testament Scriptures (Acts 2:42).

4. With such a condition of affairs, would not the "gates of hell" (Mat. 16:18) have "prevailed against it" and wiped it out from the face of the earth; and how, and why, for any other reason, than the need of people who had "religion enough to join the church and be baptized." (John 15:14.)

5. Would a child of God, regenerated by the Holy Spirit, and influenced by the "power and influence of the Holy Spirit, aid or abet with the cudgel of No baptism (Mark 16:16) in a proposition to take the life of the church, these things being spiritually discerned (1 Cor. 2:14), and it requiring baptism to constitute it, and thereby rob himself and all His people of the means of worship ordained of Him through the preaching or teaching of the prophets, John the Baptist, Christ and the apostles, and at the cost of their lives; or assault it with the intent to do so evidenced by the weapon used? (Luke 6:46).

6. If it is argued in opposition to the logical conclusions of the questions herein propounded, that Christ has an invisible church, within the definition of the term maintained to vindicate it, and escape the force and effect or demands of the visible, I want to know whether it was established by a visible ministry composed of baptized believers, or an invisible and composed of nothing, there being but one; and how or why it does not develop, or manifest itself visibly and tangibly, by or through a visible, tangible, baptized organism, according to the standard prescribed in the characteristics of the visible by the New Testament Scriptures (John 3:5) upon the principle "the like begets its like" in all the things we know anything about, natural or spiritual?

7. Is it not a fact that the visible church is the fruit, offspring, or growth of what is denominated the invisible, and that without the invisible, resulting from the regenerating power and influence of the Holy Spirit, manifested by or through a visible, tangible, baptized organism, there could be no visible institution or organization called "the church," composed of baptized believers, for the reason that it takes the two in their combined relation to each other to fit or qualify one to "enter into the kingdom (church) of God" (John 3:5—the membership, and not the house where they meet, constituting the church).

8. If a man has "religion enough to save him," will he use it to destroy "the church of God, which he hath purchased with his own blood" (Acts 20:28), and through which he was saved, and made a "good Christian," it being "the pillar and ground of the truth" (1 Tim. 3:15) upon the order that the "good, moral man" recommended as such by the citizenship of his community as a "suitable" or "fit" person to sell whisky, influence "nice, respectable people" to drink at his counter, because of his morality, fine bar fixtures and carpeted floor, it being a "decent place" for people to go? (Mark 8:15).

9. Lastly, what is the difference between regenerated baptism, and baptismal regeneration; and which upholds and sustains the church, and which destroys it, and which is the most startling, to say that a person who has not religion enough to join the church and be baptized, has not enough to be saved, or to occupy a position that wipes "the church of God from the face of the earth" (Mat. 11:12). Will some Landmark answer from the New Testament Scriptures, and not from what we "have heard," think, believe or practice, our "only rule of faith" being contained therein? (John 5:39).

It is not the man who works most constantly, but he who works most wisely that accomplishes the most.—*Methodist Protestant*.

Birmingham Conference.

Southside.—The Lord has been very near to us this week. Yet our faith has been tried by the weather. Still, fifty came through the rain to prayer-meeting, and 213 to Sunday-school. Large congregations yesterday. At night it was pouring down rain, and the congregation was large, many late comers having to stand. Nine accessions, 3 for baptism, 5 by letter, and one under watchcare. Twelve were baptized. Pastor preached on "Open Doors" at 11 o'clock, "The Thirsting Christ" at night, and a funeral sermon in the afternoon.

First Church.—Pastor Gray preached at both services. Good interest, but congregations smaller than usual on account of bad weather. Two additions to the church. The Young People's Union is prospering. The Sunday-school was larger than usual.

Pratt City.—One hundred and ten in Sunday-school. Lord's supper administered at 11 a. m. Collection for the poor about \$25. Church will order pews and pulpit furniture in a few days.

Elyton.—Pastor Harris preached to fine congregations at both morning and night. Sunday school larger than it has been for some time. Two additions by letter; one baptized.

Dr. B. D. Gray, pastor of the First church, read last Monday a very strong and able paper on "Pastoral Authority," which was discussed with much interest today. The paper was requested for publication in the ALABAMA BAPTIST.

Bro. W. R. Ivey gladdened the conference with his presence. Bro. M. M. Wood will read a paper next Monday on some subject which he may choose.

Second Church.—Bro. W. R. Ivey, of Scottsboro, preached at both services. His sermons were greatly enjoyed. The church is hopeful and at work.

A motion was made to organize a Baptist S. S. Union for Birmingham and suburbs. Carried. A committee consisting of Bros. Hale, Gray, Johnson, Wood and Whittle will formulate some plan to arrange for the first meeting.

For the Alabama Baptist.

The World in the Church.

There never was a time in the history of the Baptist Church when it contained more of the world than now. There seems to be an unholy spirit in a large portion of the members of the church, which is demoralizing to men, and dishonoring to God; and so long as this tendency goes on unregarded by the real members of the church, just so long will the progress of the church be marred. The Bible makes a broad distinction between the church and the world, the flesh and the Spirit. These are contrary the one to the other. They cannot be reconciled. Yet the vain, wicked, corrupting experiment of harmonizing the two goes on, perhaps in no age of the church more broadly and with less disguise than now. Men and women, for the sake of interest and pleasure, and in the spirit of a cowardly conformity, are adopting the methods of the world, and so obliterating the lines of demarcation as to confirm the world in its follies, and to demoralize the church in its principles and practice.

If it were possible, they would dissolve the very elect. The mild expressions of human depravity are not only defended, but advocated and highly commended; and to ensure them is well nigh a personal insult. Such is the condition of the church. The orchestra, the theater and the dancing-saloon find friends and advocates among the professed disciples of Jesus Christ.

There is hardly a sin so gross, or an evil so corrupting, but that it will be defended even by the members of the church. These enemies of ours ought to be dismissed from among us, and must be if our influence is maintained. Brethren, let us rise up in the spirit of our Master, and fight these things to the utmost of our abilities.

Of course if all men were untrue, the Bible would nevertheless be the same unshaken, unchangeable word of God; but worldliness and nonconformity to its teachings by men who are among us (but not of us) will and does have a tendency to make the world doubt the reality of our religion.

O church of the living God?

"Come out from among them; be ye separate," and singular—the children of God without rebuke, in the midst of a crooked and perverse generation.

L. H. HUFF.

Cottondale, Ala.

For the Alabama Baptist.

A Line from Bro. David.

You have my sympathy in this, your time of distress by the recent fire. I love the Baptists of Alabama and their denominational organ. I trust and believe the great brotherhood of subscribers will rally promptly to its support at this important juncture. It would be an easy matter for all its subscribers to send in their renewals for one or more years, and with little effort many of them might get new subscribers, and thus quickly relieve the present embarrassment and set the paper on foot again.

I was much pleased at the announcement of the accession of W. B. Crumpton to the paper.

The influence and power for good that will accrue to it by his coming, will be no small factor in its future usefulness. Hope he will not be discouraged by the sudden disaster which has befallen it so recently. I trust and believe there is a glorious future for the paper. With all the seeming dark prospects surrounding it just now, I pray that God may give it a joyous new year, and the most prosperous and useful one in all its past history.

I must congratulate the First church at Troy, and the whole Baptist fraternity of the State upon the splendid accession of the Rev. Robt. H. Harris, D. D. He is a noble brother, a staunch Baptist, a strong man and magnificent preacher.

That my old friends in the State may know what it means that I write from this place, I will say that I resigned my charge at Cleveland, Tenn., last August, and brought my wife here to this high, dry and healthful climate to look after our youngest daughter, who is suffering with lung trouble. She tried to live in Dallas, Tex., and then I had her come and remain with us in Tennessee, but in each place the climate was too damp and low. I hope she is improving here. When she is better I hope to return to old Alabama and work.

F. C. DAVID.

Colorado Springs, Col., Jan. 9, 1894.

Our De-parted Dead.

The old year is gone. The new year is come. Many tears bedewed the old. Many hopes hang on the new. The new is for the living what the old was for the dead. Partings and farewells came last. Vines are to put forth, soon now, and flowers are to bloom, getting ready to deck the graves this year, of many who outlived last, and start in the race with this.

Some such thoughts enter my mind as I happen to see D. B. Oden, of Childersburg, accompanied by his two daughters, and their cousin of our town, step off the train at our depot, with flowers and vines selected to place on "Laura's" grave. For so I always called the now lamented wife of our bereaved brother. Sister Laura Oden had equals among Christian women of course. But during my many years' acquaintance with her, whose mutual attachment with that of my own departed companion for each other, was unsurpassed. I never saw her exalted in the true merits of Christian womanhood.

Many other dear names are registered in eternity with the out-going year. LARKIN MATHEWS.—Died at his home near Fayetteville, January 4th, in the 76th year of his age. Among the oldest members of the church there, Bro. W. was punctual, faithful, and reliable. He was firm in the good old Baptist (gospel) doctrines of salvation by grace. He held the comforting faith of predestination and election, in such proper relationship with duty, though, as not to paralyze the latter by the former.

In the presence of a vast gathering of friends and relations, at the old Fort Williams cemetery, an oration was pronounced which the speaker thought the subject was worthy of. In all the relations of life, the memory of Bro. W. is cherished with highest regards. His excellent family, thus bereaved, shares our sympathies.

W. WILKES.

Photographer.—Your son ordered this likeness from me.

Father.—It is certainly very much like him. Has he paid for it?

Photographer.—Not yet.

Father.—That is still more like him.

For the Alabama Baptist.

From Bro. Lowrey.

I am again settled in my work. I thought sometime since that I was located for the year, but Providence seemed to order otherwise.

I now have a delightful field, viz., Clanton, Verbena, Mulberry and Winterboro. I have been very kindly and substantially received in Clanton, and am well pleased with my new home. We will have a beautiful house of worship when we get it finished, which we hope to do soon.

It was indeed a great trial to me to give up all my old churches, May God abundantly bless them. We had a Christmas tree for the benefit of the Sunday-school, which was a success, and was very much enjoyed by the large audience.

I want to say God bless little Edgar Phifer, who sent his birthday present (two dollars) to the Orphan Home. I had the pleasure of baptizing his father only a few months ago, and his mother is a noble Christian woman. They are training their children in the way they should go.

Hull is a very dear spot to me. God bless the good people of Big Sandy, and give them a pastor after his own heart.

I shall do all I can to assist you in getting on your feet again. May God abundantly bless and prosper you in the publication of the paper.

As I review the past I feel that we have great reason to thank God, and as we enter upon the new year it should be with renewed energy and consecration.

God bless and prosper His cause in the hands of his servants.

J. G. LOWREY.

Clanton, Ala.

Dr. P. S. Henson does not take stock in the new-fangled views of doctrine which are so popular in his section, and standing in the old paths, he is a valiant champion of the faith once delivered. He did not greatly relish the rank evolution of Professor Drummond, as evinced in his lectures recently in a Chicago Baptist church, under the auspices of the Rev. Robt. H. Harris, D. D. He is a noble brother, a staunch Baptist, a strong man and magnificent preacher.

There is one consolation in it, however. If the theory be true, this evolution, of course, is going right on, and in the course of time there will be a race as far superior to Professor Drummond as Professor Drummond is to a monkey now; and when that time comes the wise men of that future race will go out and capture such men as Professor Drummond and his advocates and put them in cages and poke them with sticks and feed them with peanuts and chestnuts. That is, they will do that if the present race does not prove to be the missing link of the future. That missing link, by the way, is something I never could understand.

Why should it be missing? Why should not evolution be going on now the same as ever? If it were, there could be no missing link, for we would of necessity have representations of every grade of advancement, from monkey to man.—*Religious Herald*.

The young German emperor is inclined to be arbitrary in many things. A late dispatch says: "Although he does not imitate his great grandfather in criticizing a sermon in the pulpit during the progress of its delivery, William nevertheless follows in his footsteps with regard to limiting its length, and shortly after his accession issued strict commands to the effect that none of the court chaplains should preach more than ten minute sermons. The Kaiser says by enforcing this rule he has contributed in no small degree to the extraordinary revival of religious sentiment throughout Prussia that has signaled his occupancy of the throne. Certain it is, he asserts, that a ten minute sermon is far more effective and beneficial than one of twenty, thirty, forty, or even sixty minutes." It forces the preacher to be concise and to concentrate all that is best and strongest of his argument into that brief span, instead of scattering it over a longer period of time—a process that naturally diminishes its vigor and its force."

Words are the seeds of deeds. They fall in hearts ready to receive them, and germinate in thoughts which grow up into life. Good or evil, they appear in kind in other lives.

Bro. Preston in Good Hands.

I have heard all my life that Friday is an unlucky day, but Webster says that Friday is just as lucky a day as any other. Well, I don't know how he found it out; but I am inclined to believe him. Last Friday a week ago quite a number of the good ladies of Decatur voluntarily met at our home, and rendered most valuable assistance to my wife in carpet making, etc. These good sisters know how to show kindness. Last Friday, late in the afternoon, a good sister called on my wife and gave her a hint that we might expect company that night. Well, sure enough we had the company, not a few, either, but a number of the very best people of Decatur. So we had a pleasant evening. But I must not forget to tell you that they pounded us so severely that it will require at least a month to get over it. If saying thank you to these good people would express our feeling and appreciation, I would say it a hundred times.

A. J. FRANKLIN.

Decatur.

Married.

At the residence of the bride's father, in Tusculum, on Wednesday evening, Dec. 27th, 1893, Mr. Stephen E. Bradley, Jr., and Miss Ida Douthitt, the writer officiating. May future realities be as happy and prosperous as the present outlook is bright and hopeful.

A. E. BURNS.

Obituary.

Sister Harriet N. Rodgers, wife of Rev. W. T. Rodgers, died Dec. 4, 1893. She was born Oct. 27, 1823, and was married fifty years and one day. She was the mother of ten children, seven of whom are still living. She has thirty grand children and one great grand child. She would often get full of the love of God and shout His praise, and talk to her children, telling them to live so as to meet her in heaven. She was ready, willing and waiting to be carried home at His will. She has all of her burial clothes made to her order, and was fully prepared for death when it came and took her from us. We weep not for her, as we fully believe she is at rest with Christ. But we weep because we have her with us no more on earth. Truly it may be said, a good woman is gone.

Though dead she is a comforter, and in another and higher sphere we shall meet her again.

May the Lord bless and comfort the aged husband and sorrowing relatives.

Dear sister, thy gentle voice is hushed, thy warm, true heart is still, and on thy pale and peaceful face is resting death's cold chill. Thy hands are clasped upon thy breast. We have tasted thy loving brow, and in our aching hearts we know, Thou art gone from us now.

A FRIEND.

Kimberl Ala.

"Disfigured For Life"

Is the despairing cry of thousands afflicted with Unsightly skin diseases. Do you realize that this disfiguration means to sensitive souls? It means isolation, seclusion. It is a bar to social and business success. Do you wonder that despair seizes upon these sufferers when Doctors fail, Standard remedies fail, and nostrums prove worse than useless? Skin diseases are most obstinate to cure or even relieve. It is an easy matter to claim to cure them, but quite another thing to do so.

CUTICURA Has earned the right to be called the Skin Specific. Because for years it has met with most remarkable success. There are cases that it cannot cure, but they are few indeed. It is no long-drawn-out expensive experiment.

25c. invested in a cake of CUTICURA SOAP Will prove more convincing than a page of advertisement. In short, CUTICURA WORKS WONDERS. And its cures are simply marvelous. Now is the time. To take CUTICURA. CURES made in WINTER. ARE permanent.

Sold everywhere. Price, CUTICURA, 25c. Soap, 50c. Boxes, 75c. At Foreign Dispensaries and Chemists. Copy, Side Page, 50c. "All about the Skin, Body, and Hair," mailed free.

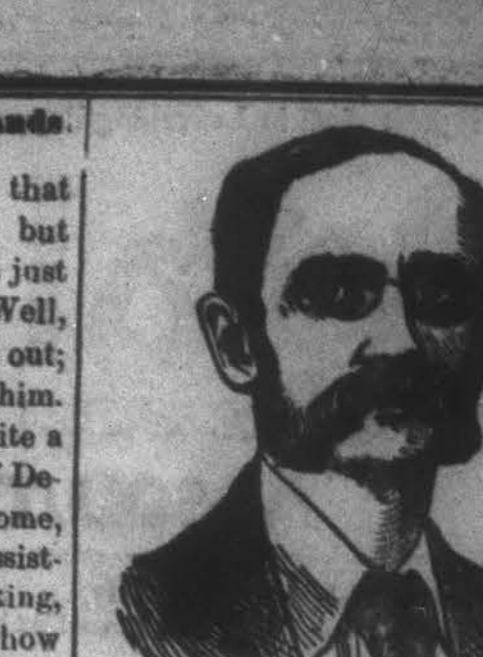
HARD-MOUTHED HORSES AND PULLERS CONTROLLED WITH ABSOLUTE EASE. RUNAWAYS IMPOSSIBLE.

This statement is now repeated by thousands who have purchased BRITT'S AUTOMATIC SAFETY BIT.

The Bit, by an automatic device, closes the horse's nostrils. HE CANNOT BREATHE, AND MUST STOP. SAFETY FROM RUNAWAYS ABSOLUTELY GUARANTEED WITH THIS BIT. Any horse is liable to run, and should be driven with it. By his nose being and children drive horses men could not hold with the old style bits. Send for illustrated pamphlet containing testimonials from all parts of the world, and cannot and could expressions about the BRITT AUTOMATIC SAFETY BIT and its usefulness and success in subduing the most vicious horses and controlling the most obstinate pullers and chronic runaways.

The only bit in the world that is used, advanced, and sold by the Society for the Prevention of Cruelty to Animals, 230, Strand, London, W.

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Mr. George Smith, Uvalde, Texas.

SHAKESPEARE

What Mr. Smith Thinks He Would Have

Said About Hood's Sarsaparilla
"Had Shakespeare lived here and cultured as I have, I think he would have said, 'There are all medicines except Hood's Sarsaparilla. As an Englishman, coming to the spring I felt that I had all the pure water of America on my mind. I got one bottle of Hood's Sarsaparilla and it has taken it all as if I could understand it.'"

The President's Duties.
Last month I had a volume of poetry sent me, it seemed impossible to stand up to the doors without almost tearing myself to pieces. I turned the book but I believe it put my blood in a better condition. I advise all to take Hood's Sarsaparilla in the spring and fall. GROCERS, UVALDE, TEXAS.

Hood's Sarsaparilla

is good for the blood, cures all skin diseases, indigestion, biliousness. Sold by all druggists.

Are You Unemployed?

Will you work for \$10 a week? Write to me at JOSEPH R. GAY, Box C. P. O. No. 35, Fort Ave., CHICAGO, ILL.

CANCER and TUMORS

Scientifically treated by a cure of the disease, and removal of the cancerous growth. Send for the book, "The Cancer Cure," by Dr. J. H. GARDNER, 201 Illinois Street, St. Louis, Mo.

HATCH CHICKENS BY STEAM

With the Improved Excelsior Incubator. Send for the book, "The Hatch Chickens by Steam," by Dr. J. H. GARDNER, 201 Illinois Street, St. Louis, Mo.

Becham's Pills

No mineral water will produce the beneficial results that follow taking one or more of Becham's Pills.

with a glass of water immediately upon arising in the morning.

Palatable, Effective, Covered with a Castles, Soluble Coating.

"Worth a Guinea a Box." Price only 25c. per box.

Other druggists' boxes will be mailed on receipt of 25c. in stamps.

Becham's Pills, 201 Illinois Street, St. Louis, Mo.

PATENTS

CAVEATS, TRADE MARKS, COPYRIGHTS.

CAN I OBTAIN A PATENT? For

Royal Baking Powder

ABSOLUTELY PURE

HOW TO SUCCEED And Make a Regular Hand at the Plow.

For two years I was so badly crippled with rheumatism in my legs, feet and ankles, and also troubled with kidney affection which produced constant pains in my back and groin, that I could not work at all. In November, 1892, I purchased an Electropoise from you. I have been so greatly relieved by its use that I have done a good year's work and have made a regular hand at the plow.

A DOUBLE REMEDY

Not worse, but better that disease, because Electropoise Cures Permanently. I have been using the Electropoise for about eight months, and I very willingly add my testimonial to that of the many others who have been benefited by its use. I have experienced good results in both chronic and acute diseases, and have the utmost confidence in it to cure all forms of disease much quicker than it can be done with medicine. I find it to be a double remedy, as it not only cures the disease, but at the same time it works out of the system all the bad effects of strong medicines previously taken. With best wishes for the Electropoise, yours truly,

Mrs. J. J. CHART,
Dothan, Ala., Nov. 24, 1892.

SUCH RESULTS

MONEY COULD NOT BUY—A WONDERFUL RELIEF.

On May 14th I purchased of you an Electropoise. At the time I was suffering with my right arm, caused by a fall. My arm was almost useless; could do nothing with it without great pain. I have also suffered from the stiffness of my gripes, which I had over two years ago. Felt weak after any small exertion. I now have but slight pain in my arm; gaining in strength all the time. I have also been afflicted with diarrhoea for over two years. The use of the "Poise" has also relieved me of that affliction. I have not taken any medicine since using the "Poise." Unless I could replace it, nothing could buy my Electropoise. Respectfully,

J. J. CHART,
LaBee St., Memphis, Tenn.,
April 8, 1893.

FROM M. P. MAURY,

EDUCATIONAL AND TRAINING SCHOOL,
MEMPHIS, TENN.

After having used the Electropoise about a year for the past year, I consider it the greatest discovery of the age. I first used it for a kidney trouble, and afterwards for a dislocated ankle. I think it has about cured my kidneys, and in the case of the dislocated ankle I believe I could not have gotten along without it. The use of the Electropoise induced a flow of secretion to the joint. As a consequence, the ankle has worked without friction. W. P. MAURY,
Gleason, Tenn., May 8, 1893.

For a fifty page book, just issued, and mailed free on application, giving full particulars as regards the Electropoise, write to
DeBous & Wenz,
Cole Building, Nashville, Tenn., or
119 1/2 First Ave., Birmingham, Ala.

SOUTHERN DAILY LINE OF PULLMAN

Palace Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, routes, etc., see agent of the company or write to R. F. Beasley, Pass. Agent, Montgomery, Ala.

THE CURVE, NO MOUNTAIN, NO RAY, HANDBUFF CAR, etc.

A Good Story

Is told by Dr. Howard Fielding in the *Globe-Democrat* of how a mother applied a mustard plaster which will doubtless interest our readers.

Bobby Dryenforth had a cold which threatened to settle on his chest. Mrs. Dryenforth knew that he ought to have a mustard plaster, but the question was how to get it into him. Bobby did not like medicine. Most boys don't. Their youthful instinct tells them what the investigations of their ripper years confirm, that medicine, on the average, benefits not more than two persons out of three. The doctor and the apothecary are two, and the patient is the third. Bobby had never heard of a mustard plaster, but if he had been told that it was good for him and that he would probably die without it, he would have sung "I want to be an angel," and run away to go in swimming.

Mrs. Dryenforth was far too shrewd to make such a mistake. She went quietly down to the store and bought a little box of English mustard. Then she had it wrapped in about a dozen sheets of papers of different colors, and brought it home. With great deliberation she unwrapped it in the presence of Bobby and his brother Phil, a year younger. They instantly stopped playing or fighting or whatever they happened to be doing at the time, and ran to their mother's side.

"What is it, mother?" they cried in chorus. "It is the real, genuine English mustard," said she impressively, as she removed the last wrapper and pointed to the lion and the unicorn on the cover of the box. "What's it good for?" asked Bobby.

"It's a great luxury, my son," she said. "It makes the finest mustard plaster in the world."

"What's that?" cried both boys in chorus. "Say, mother, make me one now and show us."

Mrs. Dryenforth slowly and carefully wrapped the box in the colored papers. The boys looked disappointed. They besought her to make a plaster even if she used it all herself and didn't give them a bit.

"I'll tell you what I'll do, boys," said she with a sudden burst of motherly feeling. "I'll make one tonight, and which one of you has been the best boy all day shall take it to bed with him."

Having made this offer she adjusted her spectacles and beheld two cherubim. Goodness began to shine out through the skins of those boys. They grew better and better all the forenoon. When she mentioned an errand they fell over each other in their efforts to do it. She sent Phil for a pail of water and Bobby went out and took it away from him, in order to have the credit of the task. They brought in wood enough to last through three winters; in short, if merit could win plasters they both deserved to be covered from head to foot.

It strikes me that the competition was a first-rate working model of Election and Free Will. The only difference is that they both didn't feel sure of it. Indeed, there was one stage of the proceedings when Bobby would have sold his chances at a very low figure. This was at supper time. The Rev. Mr. Kimmerly (related to the Admiral) was a guest. Something of that kind always happens when a boy is trying to be good. Bobby's virtue was wrecked on the old, fatal shoal, the last piece of cake in the plate. It was an aggravated case. The piece of cake sat on the plate and beckoned to Bobby. It seemed to him that he could hear it talk. But he thought of the mustard plaster and would not yield. Presently Satan suggested a compromise. That is the way the old serpent catches us in great things or small. "Pass the plate around," whispered the Accuser of the Brethren. "If nobody else takes that piece of cake you can have it."

standing in waiting on the table. They were working hard for that mustard plaster. So Bobby seized the plate with the single piece of cake upon it and made the circuit. Every adult member of the party refused. Only Phil remained. Bobby hesitated, but he couldn't risk the plaster.

"Brother Phil," said he in an affectionate tone, but with a look which meant, "if you dare to touch it I'll lick you tomorrow"—"Brother Phil, will you have a piece of cake?"

"Don't care if I do," said Phil, and he grabbed it.

That was where mustard plaster ceased to draw. Bobby raised the plate as high as he could reach, and waded it into the air.

"You pig, you!" he exclaimed, and brought the plate down with a crash on the floor. Then he ran out of the room.

At 9 o'clock the boys were put to bed. Mrs. Dryenforth then compounded the plaster. Phil watched her with a smile of conscious rectitude; Bobby through a mist of penitential tears.

"Bobby," said their mother, "you have been a naughty boy. You have broken a plate, and you have expressed anger in the presence of the minister."

Bobby groaned and Phil chuckled.

"But Phil," continued the just judge, "has been even worse. He knew you wanted that piece of cake and he should have left it for you. He tempted you to do what you did, and he was really to blame. The mustard plaster goes to Bobby."

Phil gasped, and Bobby nearly jumped out of bed.

"This will feel a little chilly at first," said the mother, as she put the plaster on Bobby's chest, and tied it securely with the knots where he couldn't reach them; "but it will get over that."

The vast and burning truth concealed in those last words was lost upon Bobby, for he knew nothing about mustard plasters.

He lay back on his pillow and sighed with the satisfaction which comes to all of us in this world when we get what we have worked for and still fondly imagine that it is good.

Phil tried to pretend that he was asleep, in order to conceal his curiosity.

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Each of the boys had been sitting in waiting on the table. They were working hard for that mustard plaster. So Bobby seized the plate with the single piece of cake upon it and made the circuit. Every adult member of the party refused. Only Phil remained. Bobby hesitated, but he couldn't risk the plaster.

"I can't untie the strings." "Turn around here, and I'll untie 'em," said the wicked Phil. No sooner said than done. Then Bobby adjusted the plaster in the manner which experience had taught him was the most grievous to be borne, and tied the strings so that it would have taken a surgical operation to get the burning mass off Phil's breast.

"Good-night, mother," said Bobby. "I think I can go to sleep now. The plaster is quite warm, but it doesn't burn me so much as it did."

There was another pause. Then Bobby felt a vigorous kick. "Bob, you pirate," whispered his brother, "take this thing off me or I'll commit murder."

"You asked for it, and you can keep it."

Another pause, during which Phil experimented unsuccessfully with the strings which fastened the plaster.

"I'll tell mother," he whispered. "You don't dare to," replied Bob, in a sleepy voice. "She'll want you worse than the plaster will."

Half an hour later, when Bobby lay on his back with the plaster on his chest, he was trickling over his face.

"Poor little Phil," said his mother, kissing him. "Don't feel so badly about it. I'll make you a mustard plaster some other day."

"No, mother, you needn't," said Phil heroically. "I can get along without it."

Sound Advice to Farmers.

THE GOOD TIME COMING AND HOW TO HASTEN IT.

To Editor of the Memphis Commercial: It is painful to hear and see the expressions of despondency now nearly universal, and I fondly hope, with the kind aid of *The Commercial*, to lift the gloom from the faces, the hearts and homes of some.

As far as the South is concerned, ills are exaggerated. Manufactures and commerce are suffering, but this means the North. There are the great financial centers; there most of our financial reports are formulated; there is nearly all of the actual suffering, and we are, almost without cause, echoing their groans and reflecting their doleful apprehensions. The South is, by an immense preponderance, agricultural; and if I wish to know how my friend Patton, for instance, a farmer twelve miles out in the country, is getting along, I don't turn to the financial page of a great daily, nor to the proceedings of congress; I go to his house.

Now, let us apply this test to the South. Let us forget for awhile that there is such a thing as congress, tariff, currency or financial reports, and go to the farms and homes of the Southern States. What do we find? Crops of cotton, tobacco, corn, rice, sugar, wheat, oats, hay, to the value of nearly \$1,000,000,000, have been secured!

"Yes, but we are in debt." True. But this year's crops pay off fully \$400,000,000 of our debts. My dear, doleful friend, would you ask more? You do. Well, we have it. The aggregate product for this year of vegetables of all kinds, fruits of all kinds, fowls and stock of all kinds, has never been surpassed. (Note—I say the aggregate of all.) And as a consequence \$200,000,000 less of credit will be required to carry over next year than was necessary last year. I will continue to say that there is not a country on earth today, of anything like equal extent, that is so happily situated as this.

Of course, everybody feels that there is a shortage, and some will feel it severely. But, fortunately, in the South it is a shortage of money rather than of the necessities of life. We are not like our brethren in the East—the Northeast—whose bread, if poor, whose business, if rich, depends on cash received from week to week. Our task is simply to "grin and bear it" awhile. But I humbly conceive that two things would hasten the return of still better times.

1. Help one another. If you can do that. Smile, if it gives you the lockjaw. Talk cheerfully. You can reinforce anyone you meet and any man can accomplish 50 per cent more in good heart than he can if he gives way to despondency. Think how many things you have to thank the Lord for, and if you want a blessing

don't act like a silly child who throws his buttered biscuit away because it has no sugar on it. Help one another. Don't crush the poor man for what little he owes you, when you can get along for awhile without it. Don't be a hog. Consult together, co-operate, cheer up. Say, "we are all stuck in the mud," if you will; but assure everybody that we shall soon be on solid ground. Tell everybody such things as these: "We shall get through next year with less expense for supplies;" "Next year's crop will cost less;" "We have had a nice fall, and more bottom land is bedded up than ever was known;" "Everything indicates a hard, short winter, an early spring and a good crop year;" "The country has had crashes in '37, in '57, in '73, out of them all the good Lord and the farmers have delivered us, with precious little aid from politicians, and will be so now." Let such thoughts be the burden of your song, and if I were all the Vanderbilts I would not fear to

Modern Baptist Heroes.

For substantial proof that the spirit of the martyrs is not dead, we may turn to the effects of extreme religious persecution as recently applied to Baptist brethren in the faith in despotic Russia. The poor Stundist is a Christian of modern make. His heroism for the truth has received the Hallmark, the Divine Royal Letters Patent, in the fiery furnace, whither the intolerance of a cruel State-recognized Church has thrust him. Note, for example, the following pathetically noble words of one who, for the only reason that he bears the name of Protestant, has just been forcibly separated from his own family, and is now alone, an exile in his own home land: "Take care of my wife and children; I have no more clothing, and I know not where I can find bread; but to-day I shall have the joy of baptizing seven converts." Did ever a more splendid exhibition of heroic faith in God, and of sense of duty to Him, adorn the annals of martyrdom than is presented in the spirit of this one broken sentence? Well has Pastor Saillans, of Paris, declared in regard to it: "I know no language in the history of the Christian church more simply sublime. How it consoles for the sorrows, for the eclipses of faith, for the sordid and mercenary interest of so many pretended servants of God! How it shows that the spirit of renunciation and of holy passion is still at work on the earth, and that the heroic times of the church are not finally closed!"

The history of Stundism is obviously the most remarkable religious movement since the Reformation. Originated only thirty-five years ago by a few godly German settlers in Southern Russia, this largely Baptist sect has continued to make such rapid progress that its adherents number no fewer than, at the latest computation, a quarter of a million souls. The movement gives promise, too, of revolutionizing the whole of the religious and social life of ninety millions of people; and this, notwithstanding the fact that the Stundist community has continued to be the subject of a most persistently tyrannical system of persecution, such as might bear melancholy comparison with the scourings and rackings of the Middle Ages; and even to-day thousands of faithful Stundists are living under banishment for life in remotest corners in the vast and barbaric Russian empire.

A certain peasant, Onishenko by name, was the first Stundist, who, upon his conversion at the age of thirty, at once returned from agricultural life in Southern Russia, and there commenced to evangelize his brethren. "His preaching caught on." Other lowly apostles, fired with love for New Testament teaching and relentlessly opposed to Priestism in all its insidious abominations, were raised up and went everywhere preaching the Word. The gathering communities of Stundists bubbled over with zeal and enthusiasm, and wherever a man was found amongst them who had any gift of speech, he would give all his spare time to telling the wonderful tidings that had brought peace to his own soul! Between 1873 and 1880 the growth of the movement was extraordinary, and of course then and since to the measure of their remarkable success have been their tortures by the ingenious activity of their tormentors. The chapter of persecutions is heart-rending. Says Dr. John Brown, of Bedford: "The brutal sufferings inflicted on the one side and the heroic constancy manifested on the other may well touch every heart amongst us."

Of Russian Baptists, as Stundists, we first learn in 1865. They were the spiritual children of German Baptists—Pritzkau, Wieler, Oncken, and others. The Baptist movement was, we are assured, a distinct advantage to Stundism; it seems to have freed them from "the taint of dissimulation," and to have been instrumental in putting the stronger and sterner elements into a thoroughly orderly position. At present Baptists are estimated at one-third of the entire community. Stundist views are soundly Evangelical. They swear by a literal and practical interpretation of the New Testament. The general effect upon the Russian nation is such as to alarm both rulers and priests, who have hitherto lived to oppress, while the voices of the Stundists from prisons and places of exile in Siberia and the Caucasus, and the patient heroism of their lives amidst the cruellest persecutions, have stirred other sects, "as a trumpet call stirs a soldier." The state is, we are assured, meanwhile getting tired of acting as the drill-sergeant of the church, and we are assured there is little fear for the future if Stundism be only true to itself and to its noble ideals. We may well pray and work for these suffering fellow-believers, and for the uplifting, through their ministry, of the tyrannized and spiritually darkened Russian people.—*London Baptist*.

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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.

Baptist Achievements.

Baptists have been conspicuous for their devotion to education. They have more money invested in schools than any other religious body. They have consecrated in America \$32,000,000, and have in the main given it unhampered by sectarian conditions.

They were prominent in the inauguration of modern missions, heroic leaders in that enterprise which means the salvation and unification of races in Christ.

In the domain of letters, they have given to the world a Bunyan and a Milton, a Foster and a William K. Williams; in the domain of heroism, a Havelock, a Carey, a Judson; in theology, a Gill, a Haldane, Abraham Lincoln was born of Baptist parents, and attributed all that he was to his Baptist mother.

In hymnology, they have taught us to sing, "Blest Be the Tie That Binds," "Did Christ O'er Sinners Weep?" "Majestic Sweetness Sits Enthroned Upon the Saviour's Brow," "How Firm a Foundation, Ye Saints of the Lord," "Mid Scenes of Confusion and Creature Complaints," "They Are Gathering Homeward From Every Land," "All Hail the Power of Jesus' Name," "Saviour, Thy Dying Love," "I Need Thee Every Hour," "Lo, the Day of God is Breaking," "My Country, 'Tis of Thee," and they have given us many other hymns by which faith has been strengthened, sorrow comforted, duty glorified, patriotism stimulated, and our Lord Jesus Christ rendered more precious and endeared to the souls of men.

Before the War and Now.

Before the war all the farmers in this section of Alabama raised all their meat, and they were the most independent and contented people on earth. Now a majority of them perhaps, do not, the baneful habit of excessive cotton culture being responsible for the change. As a result prosperity and contentment have fled from our farming districts, and the ideal independence that once characterized the farmers of North Alabama has given place to poverty, dependence and continuous grumbling among these blind idolaters of cotton. A long, hard winter is before us, and the farmer who mixed his muscle with brains during the past season so that not one dollar of his hard earned money will be spent for bread and meat, will go through it in comfort and plenty, with himself and family well clothed and fed, and more than enough money for all necessary expenses.

As for his unthinking neighbor who has worn out his land, stuck to cotton and looks to his merchant for meat, he is in no sense of the word an independent man, but with his poor nose to the grindstone, he will hang on by the skin of his teeth as best he can, with his family ill clad, his smoke-house in town and his heart in his boots. The vision of debt and poverty is always before his eyes; his muscles are mortgaged from Christmas to Christmas, and he can't see to save him why it is that he never can get ahead no matter how hard he works. And possibly he never will see, for his mind, like his farm, is sterilized by his want of systematic subsoiling and fertilizing, and he lets them both run down until their productive capacity is no longer equal to the necessities of the case. Some fine day he will pull up stakes and go either to his grave or to Texas, and the last we shall hear of him he will be abusing everybody and everything but himself and his own stupidity, as the cause of all his hard times.

Poor fellow, he is the result of a system after all, a woeful, woeful system; but no better one is volunteered for his relief, for it is written in the book of destiny that every man shall work out his own salvation in material as in religious things, and the pitiless law that permits only the survival of the fittest, will chop him down and cast him aside as a worthless weed, if he can't see the point and start in again, resolved by patient labor and intelligent methods, to build up his fortunes along different and better lines.

"Sam and Jane," said an Irishman, "resemble each other very much, particularly Sam."

Right, Brother.

Entirely too much talk and feeling and time were spent in Congress over the silver question. To those of us who stood apart from it all and confessed our ignorance, it begins to appear that the advocates and opponents of the proposed legislation were not much wiser than the rest of us. The trouble with this country is a moral trouble, not a financial one, and there is no exorcism by legislative juggling. Bad dollars—dollars won by gambling or received as license for crime will curse any people, whether they be gold or silver dollars.—*Central Baptist*.

As sure as we are alive God's curse is on the land—the whole land, for the wickedness of the people. Relief will come when we turn with repentance to God.

Loved Him Out of It.

A little group of mothers were talking one afternoon about their boys, who were children of about the same age, and of the habit of exaggeration into which the little fellows had been falling. Said one mother: "I have reasoned with my boy repeatedly, but so far without success." Another said: "I have been scolding Willy every day, but it seems impossible to break him of the habit." Still another said: "I have been compelled to punish my boy, and yet he does not seem cured of the bad habit." Another said: "I believe that my child has entirely broken himself of the habit." "How did you accomplish it?" asked a chorus of voices. "Well," said the mother quietly, "I just loved him out of it."—*United Presbyterian*.

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