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interest to write for terms. This paper has
a wide circulation in Alabama among the
100,000 white Baptists.

Entered at the Post Office at Montgom-
ery, Ala., as second class mail matter.

A good rule in other matters is
applicable to religion—it is not
quantity so much as quality that is
to be desired.

The Ram's Horn remarks:

"When a man is praying for a corn
crop, God expects him to do some-
thing toward it with a hoe." Which
reminds us of the Baptist preach-
er's reply when asked about the
doctrine of election. He said, "If
I plant corn and plow and hoe it,
God will make it grow, and I shall
gather corn. But if I do not plant
and plow, God will not make corn
for me." Whether you agree with
the preacher or not, it must be ad-
mitted that he stated his opinion
clearly.

Editorial mentioned in the
banns. On looking over one copy
of his paper we felt quite inclined
to say something like this from the
Baptist Standard of Waco, Texas:

"Rev. A. S. Worrell, who was
formerly a Baptist pastor, is now
professedly holy and edits a holiness
paper at Louisville, called the
Gospel Witness. We might be-
lieve a good deal more in our good
brother's complete holiness if he
would forbear writing bad poetry.
In the copy of his paper just to
hand, he tries to make 'dwindled'
rhyme with 'crucified,' and 'com-
panion' rhyme with 'father.'"
Such literary atrocities as these can-
not be reconciled with entire sanc-
tification."

The President of France, M.
Carnot, while riding in a carriage,
last week, was attacked by a young
Italian anarchist and stabbed with
a dagger. He died in a very short
time. The assassin was arrested
at once, and the police had diffi-
culty in saving his life. M. Cassi-
mir-Perier has been elected Presi-
dent in place of M. Carnot. It is
a striking fact that most, if not all,
anarchists were reared in the Cath-
olic faith, and from that they go
into infidelity and anarchy. Some
objection is made, now and then,
to the Baptists sending missionaries
to Catholic countries, but the fact
we have mentioned; besides many
others that our missionaries tell us,
appear to prove that Catholicism is
one of the isms which greatly need
correction.

The loneliest of all human ex-
periences is that of dying. We
cannot die in castles, not even two
and two; we must die alone. Hu-
man hands must unclasp ours as we
enter the valley of shadows. Hu-
man faces must fade from our vision
as we pass into the mists. "I
cannot see you," said one dying,
as the loved ones stood about his
bed. So it will be with each one
of us in turn. Human love cannot
go beyond the edge of the valley.
But we need not be alone even in
the deepest of all loneliness, for if
we are Christ's we can say, "Yet I
am not alone, for my Savior is with
me." When human hands un-
clasp, his will clasp ours the more
firmly. When human loved faces
fade out, his will shine above us in
all its glorious brightness. When
we must creep out of the bosom of
human affection, it will be only
into the clasp of the Everlasting
Arms, into the bosom of Christ.
Death's loneliness will thus be
filled with Divine companionship.
—J. R. Miller, D. D.

Debt of the Foreign Board.

Statement by Dr. H. H. Harris, Pres.

Our Foreign Mission Board be-
gan the past year, May 1st, 1893,
with a debt of about \$10,000. The
net receipts of twelve months were
\$106,000; expenditures for the same
period (including the sending for-
ward of ten new missionaries, and
the support of ninety-four with
nearly as many native helpers, and
the investment of several thousands
for a residence in China and a print-
ing press in Brazil) amounted to
\$126,000. The debt therefore on
the first of May, 1894, was, in round
numbers, \$30,000, and is increasing
by the excess of constant demands
over amount of receipts. (About
\$10,000 a month is required for cur-
rent expenses and receipts are usu-
ally small during the summer season.)

Of this \$30,000 debt, \$10,000 is in
loans bearing 6 per cent. interest,
and \$20,000 is due to the Fund for
Chapels and other permanent work;
of which last our brethren at the
front have been already authorized
to draw \$12,000 and will speedily
need the remaining \$8,000, for pur-
poses almost essential to efficient
work on their fields. Thus stands
the debt.

It is felt as a burden (1) Because
it requires the payment of interest,
enough now to support a missionary
in China, in a few months enough
to maintain two or three. (2) Be-
cause it tends to depress and par-
alyze the activity of the Board and
the liberality of the churches. (3) Be-
cause it bars the path of progress.
The Lord greatly blessed our
work during the past year,
granting an increase by baptism of
more than 20 per cent.; the outlook
is full of promise; the fields seem
white to the harvest; a score of
most excellent young men and wo-
men stand ready to carry the Gos-
pel to distant lands. But "how
shall they preach except they be
sent," and is it prudent, with this
debt already accumulated, to incur
the additional expense of sending
out more laborers?

We believe this is the Master's
work. We believe He has, in an-
swer to the prayers of His people,
called these laborers. We believe
that His stewards among us have
enough and more than enough of
their Lord's money to meet the
emergency, to pay off the debt, and
to contribute means both for sup-
porting the force already at the
front and for reinforcing them as
rapidly as suitable persons present
themselves.

The Southern Baptist Con-
vention, lately in session at Dallas,
Texas, voted with hearty unanimity
to make a concerted effort to wipe
out the debt of the Foreign Board.

Board send forward this fall some
much needed resolutions. The vote
was backed up with cash and
pledges amounting to about \$17,
500 and the Board was instructed
to press the collection of the whole
\$30,000. The Woman's Missionary
Union, at the earnest solicitation
of officers of the Board, agreed to try
to raise one sixth part, \$5,000. We
believe they can and will do this
and more, and we most heartily
bid them God-speed in the effort.

H. H. HARRIS.

**An Appeal to Woman's Mis-
sionary Union, S. B. C.**

A careful reading of the fore-
going statement of Dr. H. H. Harris,
President of the Foreign Board, will
place each one of us in intelli-
gent possession of all the facts—
how the debt has been incurred, the
present status, and its damaging ef-
fect on future work. We know it
all, and, with the knowledge comes
a responsibility which demands ac-
tion. What shall that action be?

The Woman's Missionary Union,
assembled in annual session at Dal-
las, Texas, confronted this question.
Looking to the motto, "Go For-
ward," which waves on the W. M. U.
standard, the question was an-
swered by the following resolution
unanimously adopted: "Having
heard that an effort will be made
in the Convention to remove the
debt now burdening our Foreign
Mission Board, Resolved, That we
heartily sympathize in the object,
and hereby agree that W. M. U.
will try to raise for this purpose,
by the first of August, 1894, the
sum of Five Thousand Dollars."

The action was at once conveyed
to the Convention, where the col-
lection was then taken, and it was
felt to be an impetus to the gifts of
the brethren. It will have this
further effect, viz: to make those
understand who have hitherto failed
to do so, that W. M. U.'s interest
and work are identical with those
of the Convention. This is no
small result.

How far does the action of W.
M. U. commit the societies, whose
representatives passed the resolu-
tion? Every Baptist knows and
rejoices in the thought that the local
church, God's own appointment, is
the only institution on earth that
has authority over the individual.
Conventions, Associations, etc., are
only conferences for planning and
suggesting; their plans and sugges-
tions come for final acceptance or
rejection to the local church. The
promise to try to raise \$5,000 was
made with this explicit understand-
ing. It was not a pledge; it was
a promise to try. In this same
spirit and with the purpose of
definiteness, and to bring the sum

down to a reachable distance, a di-
vision of the amount was made to
the states, basing the sums asked
for upon a proportion of gifts made
to missions during the past year.

The following is the division:

Alabama	100
Arkansas	100
Florida	150
Georgia	600
Kentucky	400
Louisiana	50
Maryland	300
Mississippi	250
Missouri	300
North Carolina	200
South Carolina	600
Tennessee	300
Texas	500
Virginia	700
Western North Carolina	50

\$5,000

Now for the suggested plan of
raising this money: It is a very
simple one and if pursued promptly,
persistently, practically (i. e., sys-
tematically) and prayerfully, we
feel sure it will result most success-
fully. It is to see every female
church member, whether connected
with the societies or not, and pre-
sented the subject as it has been
thoroughly placed before us, ask
for the gift of \$1.00. Probably in
some instances, less than this will
fully measure up to Christ's stand-
ard. "She hath done what she
could." In many cases, more than
this will only adequately express
the interest and ability of the
donor.

However, in giving, let us
guard this point: If the gift is
only a transfer of money from the
general work to the debt, it is con-
sidered a mistake to make it; only
as an additional gift will it aid the
cause.

And now the question has been
decided affirmatively by the Wo-
man's Missionary Union. It is
passed on to the societies and to
the individual, who is ever the court
of final appeal. "What shall I do
with this \$30,000 debt of the For-
eign Mission Board and with the
results attending it? I can leave it
alone." Yes, but is anyone willing
to be less than zero (our inaction
tells injuriously upon others) when
the cause of the Lord is suffering?
"I can think about it and wait,
and—" When the Parisian mob
came around the Tuilleries, the Na-
tional Guard was standing in de-
fence of the palace. The com-
mander said to Louis Philippe:
"Shall I fire now? Shall I order
the troops to fire? With one volley
we can clear the place." "No,"
said Louis Philippe, "not yet." A
few minutes passed on, and then
Louis Philippe, seeing the case
was hopeless, said to the general:

"aid the national, 'it is too late
now; do you not see the soldiers
exchanging arms with the citizens?'
It is too late."

Down went the throne of Louis
Philippe; away from the earth
went the House of Orleans, and all
because the king said: "Not yet,
not yet." Let none of us say
"Not yet," but let each one deter-
mine what he will do at once all
the while, and the kingdom of the Lord
will be advanced in the earth.

ANNIE W. ARMSTRONG,
Cor. Sec. W. M. U.

Georgia Colored Baptists.

Bro. Schramm sends us an ac-
count of the proceedings of the
Colored Baptist Convention of
Georgia, which was recently in ses-
sion at Columbus. We return
thanks, but our space is too limited
for us to print what the brother so
kindly sends. We make a few
notes:

The preaching was good, the ser-
mons giving satisfactory evidence
that the Negro can be educated.
The sermon of Rev. A. H. Borders
was especially good.

After the report on foreign mis-
sions, a collection of \$25 was made
for that object.

They had a Woman's Con-
vention. Three negro women—one
from Opelika, in this state, and
two from Georgia—made sensible
talks, showing intelligence and edu-
cation.

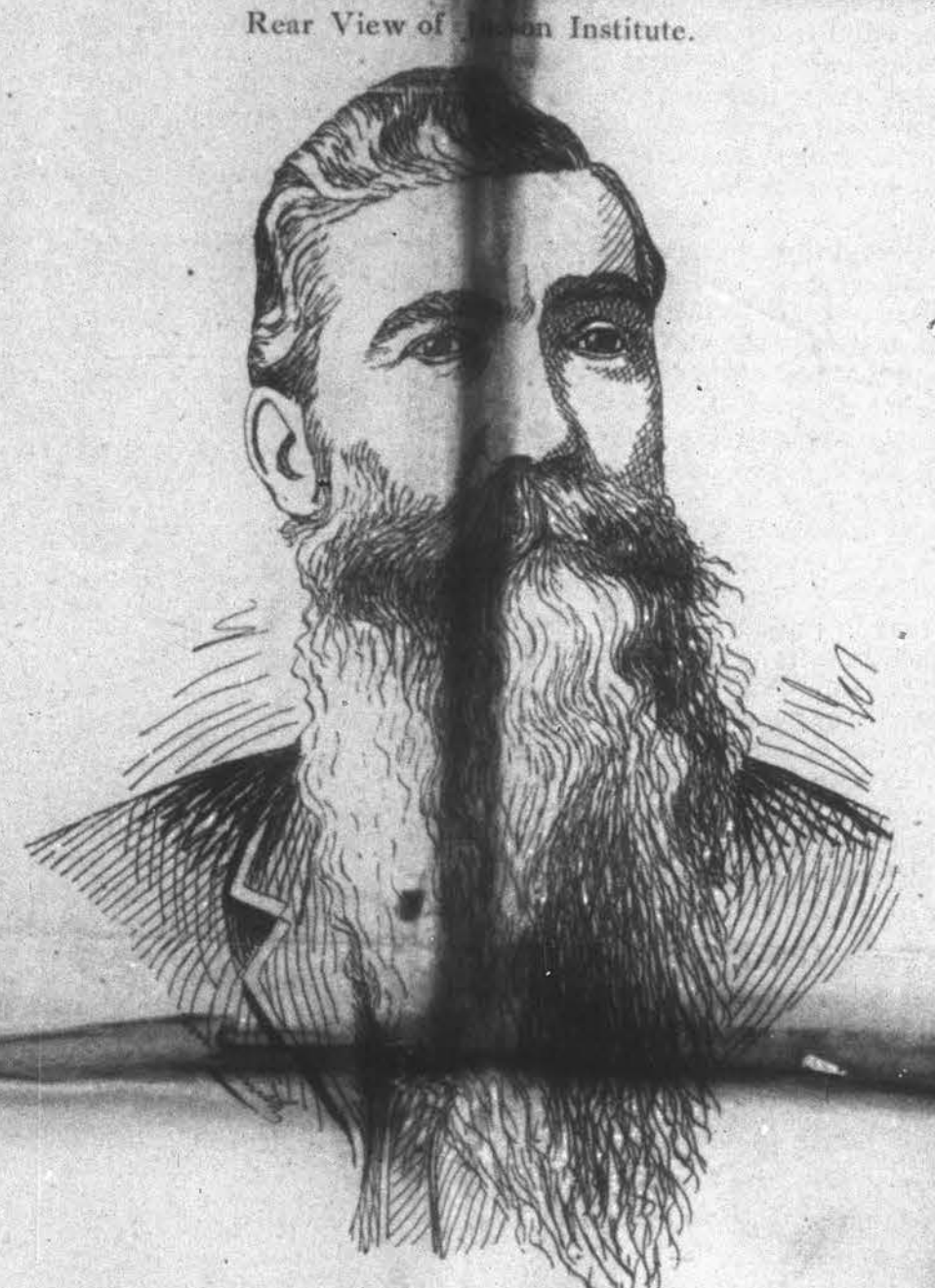
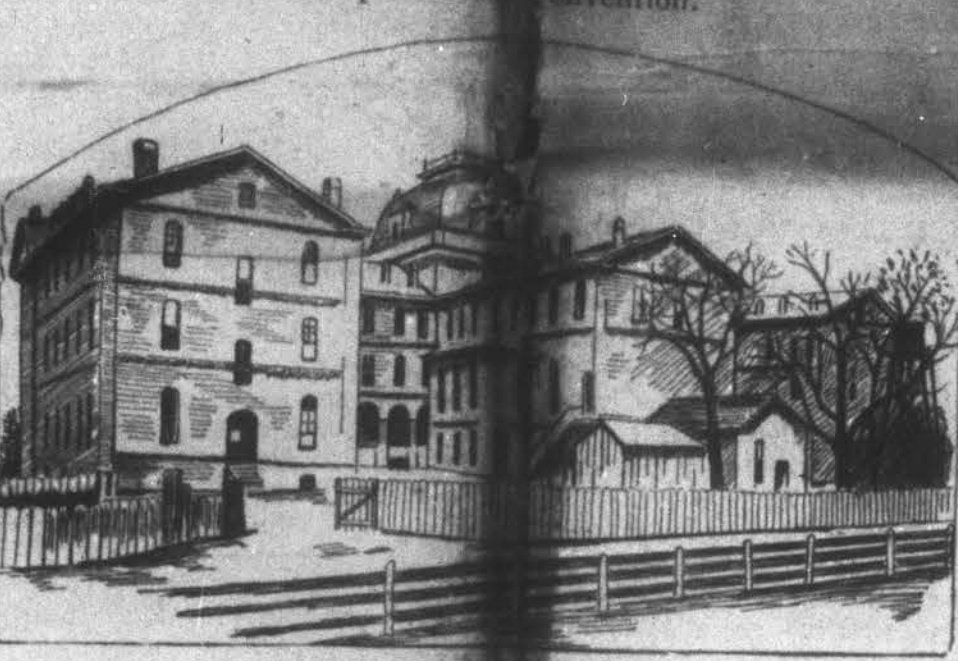
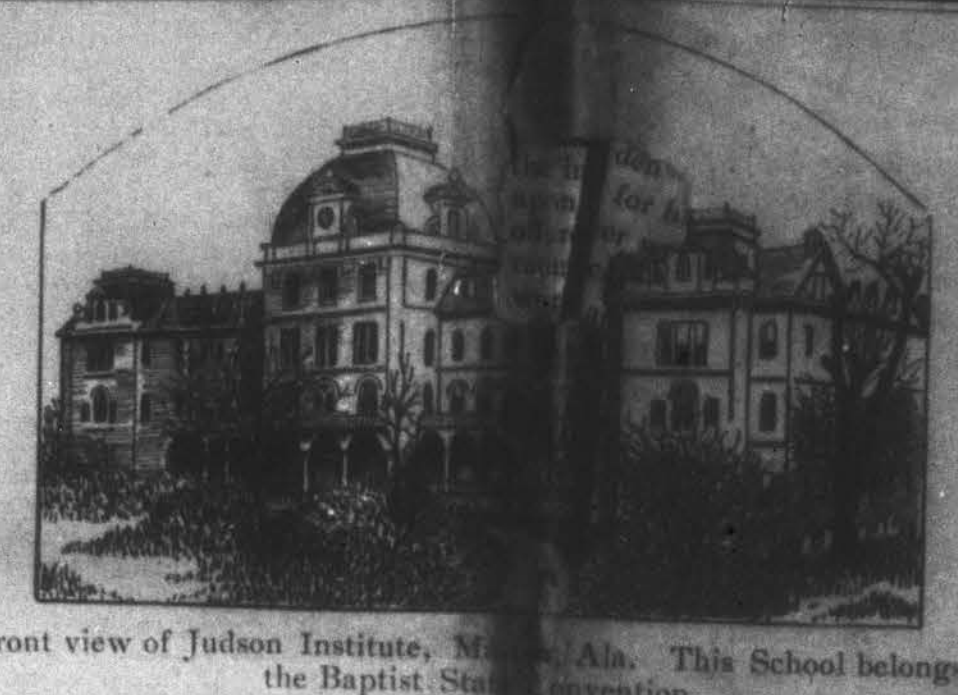
An able report was read on "How
to organize and systematize our
state work."

Rev. J. M. Brittan (white), who
is supported jointly by the white
and colored Baptists, in doing insti-
tute work among the colored preach-
ers and deacons, was cordially re-
ceived by the Convention, and his
assurance that the white brethren
and sisters are willing to help the
colored people was applauded.

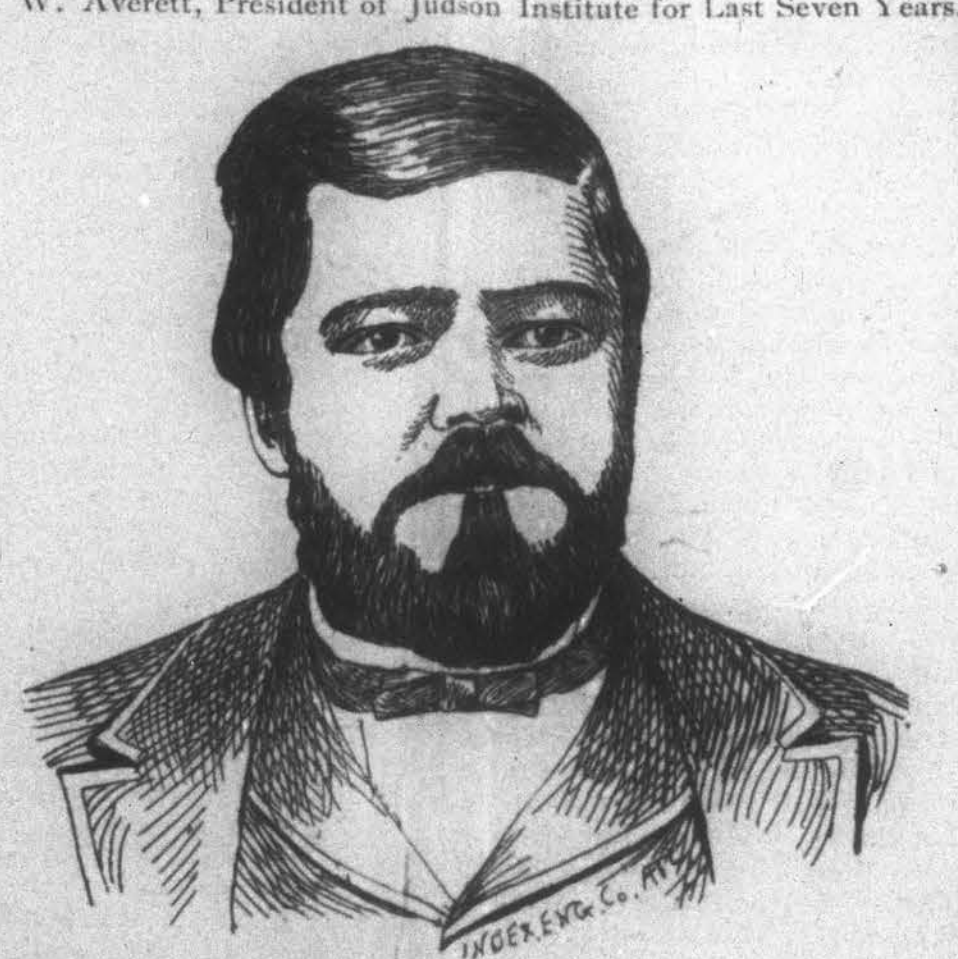
There was a disastrous split in
the Convention last year, caused by
the withdrawal of a faction whose
candidate for president of the Con-
vention was not elected. On ac-
count of this division the white
board withheld the promised \$20,000,
and the seceding faction would not
contribute, so the Convention is
greatly in debt.

The Convention has some fine
preachers in its bounds. Dr. E. K.
Love, of Savannah, has a church of
900 members, takes a collection at
prayer meeting as well as other
services, and the regular collection
runs from \$115 to \$135.

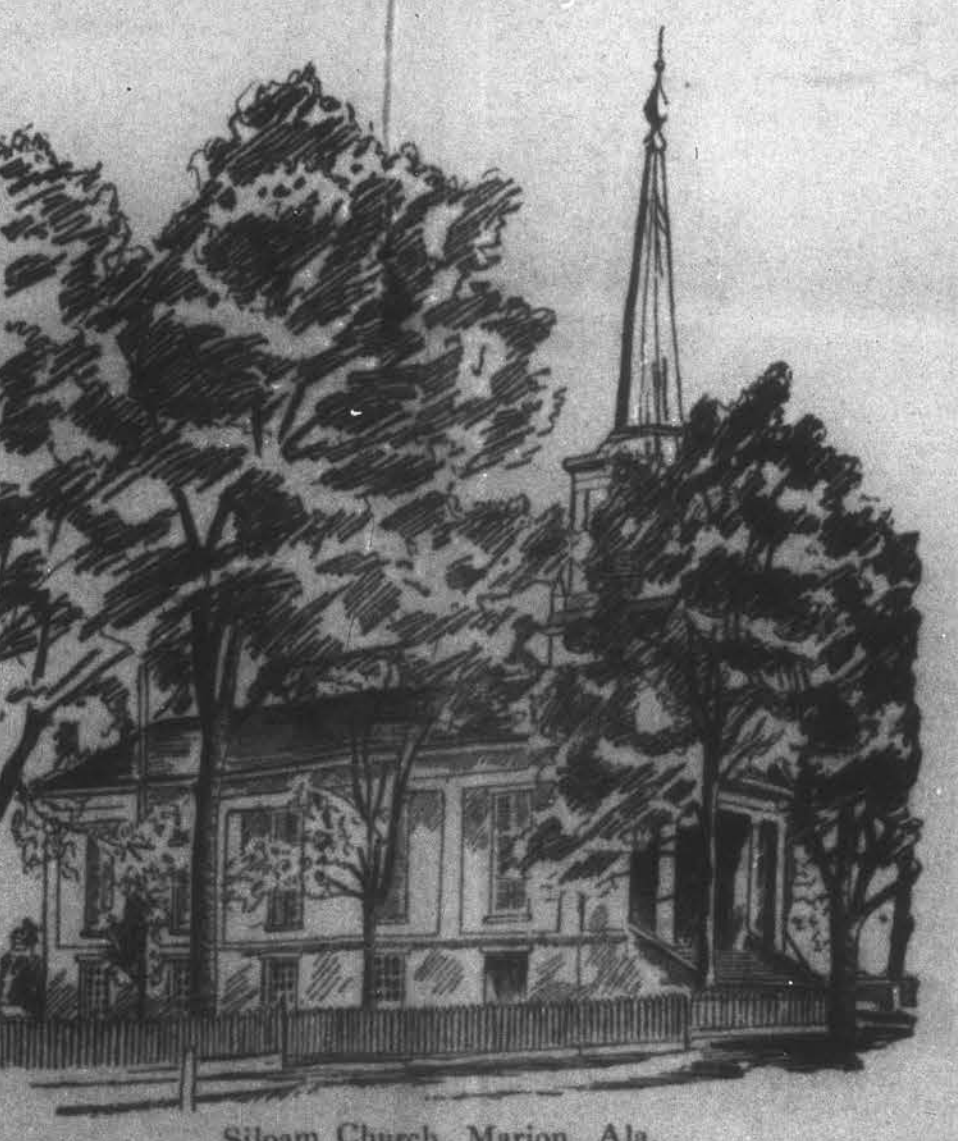
The saloons of Chicago took in
\$3000 for every \$1000 taken in by
the World's Fair.



S. W. Averett, President of Judson Institute for Last Seven Years.



Porter King, for 20 Years President Board of Trustees Judson Institute.



Siloam Church, Marion, Ala.

Your Proportion.

FOR MISS. BOARD ROOMS,
RICHMOND, VA., JUNE 15, 94.

Dear Brethren: In arranging for
the work of the year, it is our duty
to consider carefully just what we
have resting upon us. We have
thought it best to take you into this
calculation with us. Our indebted-
ness, at the beginning of the year,
was \$20,000; the monthly expendi-
ture with our present forces is
\$10,000, or \$120,000 for the year,
making a total of \$140,000 to be
raised this year. Shall we raise it,
or call some of our missionaries
home? We have already reduced,
with their consent, the salaries of
many of the missionaries. Now let
our people enlarge their gifts. Some
of the missionaries have consented
to take off \$100 or more from their
salaries. How many at home will
give that much? The corresponding
secretary has been consulting
over the states, and has made the
following apportionment of what
has been thought best to ask from
each state for this year:

Alabama	\$12,000
Arkansas	2,400
W. Arkansas and In. Ter.	600
District of Columbia	1,200
Florida	1,800
Georgia	18,000
Kentucky	18,000
Louisiana	2,400
Maryland	13,200
Mississippi	4,800
Missouri	9,000
North Carolina	9,000
South Carolina	15,000
Tennessee	6,000
Texas	15,000
Virginia	21,000
Other States	600
Total	\$150,000

This estimate is, of course, bind-
ing on none. It is hoped that in
many cases the brethren will be
dissatisfied, on the ground that they
have been rated too low. In each
state, we expect to show what has
been done each month, in the de-
nominational papers, so that you
can see what your state has given.
This is your work, which the Mas-
ter has entrusted to you, and it is
but meet that you should keep in-
formed, so that you can keep inter-
ested.

Would it not be well for two
hundred pastors in your state to
take a collection at once, and get
your state up into the front line,
and what is better, get our board
finances in better shape.

Fraternally,
R. J. WILLINGHAM,
Cor. Sec'y.

For the Alabama Baptist.
Our Paper.

"I don't read the ALABAMA BAP-
TIST," is what I heard sometime
ago from some members of a certain
congregation. One lady in the
same congregation said she knew
nothing about any of the Baptist
preachers in the state except those
who had visited their town. Now
I have never entered into the paper
quarrel in our state, for several
reasons.

1st. Because I don't know that I
am judge of what we ought to ex-
pect in our state paper.

2d. I believe the course pursued
by many is not calculated to im-
prove our paper; and

3d. Because I have had a suspi-
cion all the time that the ALABAMA
BAPTIST was quite worth paying
for and reading by those Baptists
who live in Alabama, and want
to be intelligent denominational
Christians.

Brethren we want a better paper;
but I submit that it will vastly help
your people to read the ALABAMA
BAPTIST, even if they never see
anything but the Field Notes and
Trip Notes. Dr. Taylor's last two
articles are pointed and appropriate.
Let's work for a more extended
circulation of and a stronger sup-
port to the paper, and for a season
do less fault finding.

JNO. W. STEWART.
Evergreen.

For the Alabama Baptist.
The Good it Does.

Baptists of Alabama: Did you
notice Bro. Hubbard's promise?
You may count on every minister
sent out from Howard College or
the Seminary being just as anxious
to help in all ways. When you edu-
cate a minister, you not only fit a
man for great usefulness, but he in
turn will help to educate many oth-
ers, so that the little you give will
be multiplied again and again.
And let me whisper this in your ear,
it will be such a joy to him to help
young ministers, that he will never
offend the personal dignity of the
recipient. For, brethren, God
chooses his ministers from the king-
liest hearts that he creates, those
whose feelings vibrate at the light-
est touch, for men with less sym-
pathetic mould would never have the
power to move the stubborn hearts
of men. I fear sometimes we for-
get this, and give so grudgingly,
that only the humility born of the
grace of God enables our students
to accept our gifts. SHELBY.

THE MARKS OF JESUS.

At the close of the postscript
which Paul added to his letter to
the Galatians, in those "large let-
ters" by his own hand which authen-
ticated the Epistle, he wrote, "I
bear in my body the marks of the
Lord Jesus"—or, as the Revised
Version renders it, "I bear branded
on my body the marks of Jesus."
The figure in the mind of the apos-
tle was that of a slave whose body
shows the wounds of his master's
branding iron. The thought is
clearly brought out in Conybeare
and Howson's paraphrase of the
passage—"I bear in my body the
scars which mark my bondage to
the Lord Jesus." The conception
of Christ's absolute ownership of
him was ever present to the mind
of the apostle. He was, indeed, a
free man in Christ, because freed
from the bondage of the law, but
because of that blessed deliverance,
he had voluntarily submitted to the
yoke of Christ as his "bond ser-
vant," his willing slave. And he
bore in his body the "marks" of
the Master whom he served—the
marks of the cruel "forty stripes
save one," five times repeated, of
perils by sea and land, of daily toil
and nights of weeping, of that mys-
terious "thorn in the flesh" which
perhaps so disfigured his counte-
nance that he needed all the "grace"
which he received to make it sup-
portable. In all these he gloried
as the brandings of his Master's
ownership, and wore them as tro-
phies of the favor which permitted
even him, who had been a per-
secutor of the saints, to become the
bearer of the glad tidings to the
Gentiles.

We cannot all be Pauls, nor are
we all required to bear in the out-
ward flesh the stigmata of Christ.

But for every one of us who is
called by the name of Christ there
must be marks of some sort which
reveal our changed relationship.
For we were once in bondage to sin.
"Whosoever commits sin," are the
solemn words of Jesus, "is the serv-
ant—the bond slave—of sin." If
then, through the grace of God, we
have transferred our allegiance from
the Prince of this world to the Lord
Christ, becoming a "new creature"
in him, it would be strange, indeed,
should there be no evidences in char-
acter and deportment of so radical
a transformation. In what way
these evidences are manifested will
naturally vary, more or less, in dif-
ferent cases; but their general char-
acteristics must be essentially the
same. We should not, for exam-
ple, look for the same spiritual ex-
periences in a child as in a mature
man, although indeed the mature
man must "become as a little child"
before he can enter the Kingdom.
But in all cases, young or old, there
are marks which cannot be mistaken
between the life and conduct of one
who is born of God and one who
has neglected or consciously refused
the great salvation. There is the
gravest reason to doubt the genui-
ness of a conversion which makes
no difference in the outward con-
duct—although we must be very
careful not to mistake the date of
conversion for that of conversion.
There are many beautiful examples
in our Christian homes of true dis-
cipleship where the consciousness
of faith in Christ comes slowly, and
conversion is thereby delayed, but
where the marks of discipleship are
constantly discernible in the daily
life.—*The Examiner.*

The breaking of one command-
ment leads to the breaking of an-
other.

Central Committee.

PRAYER CARD—JULY.

Foreign Board.—"He was re-
ceived up into heaven * * * and
they went forth and preached ev-
erywhere." Missionaries, 94; na-
tive assistants, 91; churches, 84;
memberships, 5,328; baptisms, 629;
schools, 15; scholars, 375. Sun-
day-school scholars, 2,471. Re-
ceipts of Foreign Board, \$106,
332.60. Contributions from native
churches, \$5,944.27.

Study Topics.—What is the re-
lation of the Board to the churches?
What progress has been made in
its work during the past twenty
years? What missions are under
its care? What is our personal
duty with respect to Foreign Mis-
sions?

Foreign Board.—What does it do?
It has to decide where missions
shall be established. From not a
few to many. It has to decide
Macedonian cry, "Come over and
help us;" not in imagination only,
but in reality, from some settler or
traveler who has seen the great and
crying need for the word of God
and sends the cry "across the
wave." It has to decide who is to
go, and also ways and means.
And now the fields are opened,
and the missionaries are on them
and at work. Is the Board at ease
now? Not at all. Numerous
questions arise, now and again, on
movements of missionaries, new
fields, policy to be pursued and a
score of other subjects.

How these questions do press in
upon Secretary and Committee and
Board, until of sheer necessity they
fall on their knees and say, "Lord,
we do not know; guide thou us by
thy Spirit."

REV. T. P. BELL.

Our Forefathers.
Our own forefathers not many
hundred years ago, were besotted
heathen, and practiced the most
horrible rites of superstition, and
heathen would be to-day, if for-
eign missionaries had not gone forth
from the South of Europe, first into
Germany and then into England,
to preach the Gospel to our pagan
ancestors. We have relics of our
barbarous origin in the most fa-
miliar words of our language, not-
ably in the days of the week. Sun-
day was the day in which anciently
the sun was adored; Monday that
on which the moon was wor-
shipped; Tuesday was consecrated
to Tuisco, the Saxon name for the
Roman god Mars; Wednesday was
Woden's day, another Saxon deity;
Thursday was the day on which
Thor, their bloody god of war, was
adored; Friday was the day on
which the Saxon Venus, Friga, was
honored; and Saturday was Sat-
urn's day.

Wherefore it is that we have
dom which cannot be moved, let
us have grace, whereby we may
serve God acceptably with rever-
ence and godly fear, for our God is a
consuming fire."—Heb. xiii:28, 29.

Surely, He is shaking the nations
to-day. Surely this terrible finan-
cial trouble that is distressing all
the world, making hundreds of
thousands of paupers, bringing dis-
tress of nations and perplexity,
surely this is one of the harbingers
of the coming of the Son of Man,
and the quaking earth is keeping
time to the tread of the heavenly
march.

Only a few days ago, tidings
reached us from across the ocean
and the continent, that the very
heart of Asia had been shaken by
the most significant earthquake of
modern times. Surely, if there is
one place on earth that is the seat
of heathenism and the very citadel
of its strength, it is Tibet, and
that great monastery, where thou-
sands of priests surround the Grand
Lama of Buddhism, the Pope of
five millions of Asiatic people; and
yet, a few weeks ago, that very
spot was shaken by the hand of
God, that great monastery crum-
bled into a heap of ruins, and the
Grand Lama himself has disappear-
ed, with hundreds of others, and
filled the minds of his followers
with consternation.

God help us to understand the
meaning of our times, and to hear
Him saying to us, "How knowest
thou but thou hast come to the
kingdom for such a time as this?"

REV. A. B. SIMPSON.

We have received from Dr. Geo.
C. Lorimer, pastor of Tremont
Temple Baptist church, Boston, a
lengthy appeal for help in rebuild-
ing the Temple. It was destroyed
by fire some time ago. Dr. Lor-
imer says the members of his church
are not rich, many of them being
clerks, book-keepers, etc., and on
account of the importance of Tre-
mont Temple church to the Baptist
denomination not only in Boston
but throughout the country, he feels
justified in hoping that Baptists
generally will feel inclined to ren-
der such assistance as they can in
rebuilding the Temple. Send check
or postal order to Edward B. Earle,
Treasurer, 63 Commercial street,
Boston, Mass., and not a receipt
only will be sent, but also a small
souvenir of the church's apprecia-
tion of your kindness in the form
of a handsome pamphlet contain-
ing a brief history of the Temple,
with pictures of the former building
and of the one now being reared.

Central Committee.

PRAYER CARD—JULY.

Foreign Board.—"He was re-
ceived up into heaven * * * and
they went forth and preached ev-
erywhere." Missionaries, 94; na-
tive assistants, 91; churches, 84;
memberships, 5,328; baptisms, 629;
schools, 15; scholars, 375. Sun-
day-school scholars, 2,471. Re-
ceipts of Foreign Board, \$106,
332.60. Contributions from native
churches, \$5,944.27.

Study Topics.—What is the re-
lation of the Board to the churches?
What progress has been made in
its work during

Alabama Baptist

MONTEGOMERY, JULY 5, 1894.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery. W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. Box Department—J. B. Collier, Secretary, Montgomery, Ala.

Geo. B. Eager, Pres., Montgomery, Ala. MEMBERS AND THEIR POSITIONS: Theo. Welch, T. L. Jones, G. W. Ellis, W. B. Davidson, Judge John Harrison, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; L. O. Dawson, Tuscaloosa; P. T. Hale, Birmingham; D. P. Restor, Mobile; J. A. French, Talladega; W. E. Hudson, Opelika; W. M. Bane, Dothan; W. G. Curry, Livingston; N. C. Underwood, Clayton; S. A. Adams, Jackson; M. F. Brooks, Brewton; J. P. Wood, Troy.

OWMAN'S HOME BOARD.—G. R. Farnham, Evergreen, President; P. T. Hale, Secretary, Birmingham; J. W. Stewart, Secretary and Treasurer, Evergreen; Matron of Home, Mrs. Clara W. Ansley, Evergreen.

WOMAN'S CENTRAL COMMITTEE.—Mrs. T. A. Hamilton, President, Birmingham; Mrs. J. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham.

OUR SCHOOLS.

Howard College, East Lake, Ala.—A. W. McGaha, President.

Judson Female Institute, Marion, Ala.—J. W. Averett, President.

OUR PAPERS.

The ALA. Baptist, Montgomery, Ala.

Show this copy of the ALABAMA BAPTIST to your neighbor, and ask him to subscribe for it. If he can't spare the money now, he will probably be able to do so after awhile.

Do not fail to read the Supplement carefully. It contains some of the best articles in this issue. Dr. Teague, Dr. French, and other of our "standard" contributors have articles on that sheet.

Of course we expect to print in the next issue a report of the Convention proceedings. We devoutly hope that the reports from all our enterprises and the acts of the Convention will be of such character that all our people may rejoice.

We desired to place the pictures in this issue so that any one could be cut out without taking another, but on account of the great number we found it impracticable to give all the right position for that purpose. If you must take two at one clipping, lay them in your scrap-book.

THE hardest time on newspapers has come. We hope our subscribers will help us to pull through the summer by promptly renewing their subscriptions. Please look at the figures on the margin of your paper and promptly remit the amount due. You love the visits of the paper; help us to make it better constantly.

THE Convention will be in session when this number of the paper reaches our readers. In some sections of the Convention for many years. We need the Spirit's presence. We can't go wrong if He is with us. We ask our readers to join with the brethren at the Convention in humbly imploring His presence.

THE PROGRAM.

Shall the program be continued? Personally we are in favor of it. But a great many of the brethren think we would get along better without it. They think the work is "cut and dried" with the program; that it puts the volunteer brethren at a disadvantage if they choose to speak after the brother who has made a prepared speech; that a certain set "are put on every time," etc., etc.

If it be true that a "certain set" are always put on, it is unfortunate; but we do not believe it is so. If any brother will take the pains to inquire, he will discover that we are right—but, for fear we are wrong, we are in favor of the secretary keeping the programme of each meeting and furnishing the whole of them to the committee, that it may be guided in the selection of speakers. We have no sympathy with the idea that the "volunteer brother is put at a disadvantage." We ought to go to the Convention to do and say the best things for the Master's cause. If that be the motive, personal interests and personal ambitions will sink out of sight. If a brother has an idea that he thinks will help the cause, he ought to try it, regardless of what others have said, unless they said it.

The "non and dated" objection is no objection to our mind. The Reports ought to have at least one matured speech to put them clearly before the Convention. The interests are too important to be hastily considered—they need mature thought. We can't afford to pass these Reports over lightly. Besides all this, the work of the Convention, as it is, takes every minute of the time; what would we do if we were turned loose without a programme? No one will claim that the programme prolongs the session. It outlines every moment of the time, and gives every

object a place for consideration. However, if the Convention thinks best to abolish the programme, well and good. We are not wedded to any plan.

"Do all to the glory of God" should be the motto.

WHAT?

What do we attend Conventions for? We have sometimes been afraid, judging from their actions, that some go merely to have a good time. They were not in the Convention half the time.

To get good or impart good, should be the desire of every delegate. Neither can be realized without constant attendance upon the session.

Any thoughtful, earnest man can gather, from attendance on the Convention, much that will help him in his Christian life and in his ministry. A brother who had no early advantages, said to us: "I would have been but little account in the ministry if it had not been for my attendance on our Conventions and reading our religious newspapers." He is now one of our most useful ministers, although he never made a speech in the Convention in his life. Said a brother: "I do not see what good I can do by going to the Convention." He needed the Convention himself, but had not considered that.

But some must "impart good" as well as get good. This can be done by filling the place in the audience every session, by faithful work on the committee, and by speaking when something needs to be said. Finally, all can help in both respects by earnestly praying the manifest presence of the Spirit.

THE PICTURE NUMBER.

Our readers will appreciate our effort to put before them the faces of some of our great and good men. Some have passed to their reward, others are growing old, and are not far from the brink; others still are now in the strength of young manhood, and in all probability will do service for the Master for many years. It will be a pleasure for our people who never saw these brethren, and the handsome college buildings owned by the Convention, to look upon these pictures. Doubtless the faces will become familiar, for they will be cut out and hung upon the walls of the family rooms or put into scrap-books.

The first paper that went into the picture business was the Texas Bonty and pictures and pasted on thick paper and hung them in our office. We have been careful to notice the pleasure these pictures have given our visitors. We like pictures, and so do other people.

HAVING ALL THINGS COMMON.

As elsewhere mentioned, Dr. Tichenor preached the sermon in connection with the ordination of deacons at Auburn church, on Sunday last. He read as a text the latter part of the second chapter of Acts, and we are sure our readers will be pleased if we give them from memory only the substance of the Dr's remarks on that passage.

He said we pass over some passages of Scripture hurriedly, because we are afraid they teach something which we do not wish to be true. The passage just read is one of them. We are afraid of that, because it appears to us to require that Christians shall not own property separately, but must make common stock of all we possess.

The necessity for the community of goods at the time mentioned is plain. Jews had come to Jerusalem from distant lands, north, south, east and west, to take part in the ceremonies of the day of Pentecost. Many of them were poor, and brought only sufficient money to defray expenses for a brief stay. Those who were rich were afraid to start with more money than they would need, because the difficulties of travel and the danger of robbers were so great that it was not prudent to carry a large sum of money about the person. There were no conveniences of banks on which checks might be drawn as we have now, nor fast mails and telegraphs for the speedy transaction of business. Of the large number converted to Christ on the Pentecostal occasion, a great majority were of these visiting strangers. After conversion and baptism they must be taught the new doctrine in its entirety, so that they might understand for their own good, and also teach it to others. There were no books from which they could learn—the New Testament itself had not been written, and there was no way in which the new converts could be taught but for them to re-

main at Jerusalem and receive oral instruction from the disciples and other believers there. And this was the first theological school.

But these hundreds and perhaps thousands of pupils must have food and shelter. The brethren at Jerusalem were poor, and it was deemed the better plan to combine all their possessions, and give to all as each had need.

Did they not do right? It was an extraordinary act, done under extraordinary circumstances. Would such a thing be done to-day? If it could possibly be now that two or three thousand Chinese should come to some community in this land and become converts to the religion of our Lord, and there were no other means of instructing them so that they might know and enjoy and teach the blessed gospel in their own land, I believe that enough Christians could be found who would sell what they had and put it into a common fund, so that the heathen might be taught the way to heaven.

Did not the martyrs, in the days of persecution, give up their goods and their lives as well for Christ's sake? And did they not do right? Do not men and women now leave home and loved ones and earthly goods and go and wear out their lives in distant parts of the earth in preaching the gospel to the dying millions in heathen lands? And do we not say it is right? Did not many a man give up his life in the late war for what he believed a just cause? And did they not do right?

Can we believe that Christians are less earnest, and less sincere, and less consecrated now than they were in the past?

The passage under consideration teaches not what Christians must do all the time, but what they did do, and must do, if necessity requires.

It was in the distribution of this common stock of goods that the necessity for deacons arose.

LIFE'S DISCIPLINE.

Life is a problem, the solution of which is never completed, until the last act is performed and the curtain falls. The discipline which is necessary to self abnegation comes with continued effort. If human nature is left to its own proclivities it will inevitably fall into channels of discord and self-indulgence. Our moral natures, as well as the mind, require discipline and culture.

Self control is one of the graces that adorn Christian character. Temptations visit us on all sides, and unless our moral and spiritual life is never completed, until the last act is performed and the curtain falls. The discipline which is necessary to self abnegation comes with continued effort. If human nature is left to its own proclivities it will inevitably fall into channels of discord and self-indulgence. Our moral natures, as well as the mind, require discipline and culture.

The paths of virtue may for a time be rugged, and the descent of pleasure easy and captivating, but as moral discipline and spiritual training become more and more perfect through the study of God's word, the ways of the Christian will become more pleasant and peaceful, and the ascent of a higher plane less difficult.

If we surrender our will power to self centered action, which always carries with it a low estimate of life, our better nature will be overcome by the fascinations and allurements of worldly pleasures, and the dominating idea will be to get as much out of the pleasures of the world as possible. When these conditions exist, the church member becomes a stumbling block in the way of sinners, is found in the council of the ungodly, and sitting in the seat of the scornful.

Watchfulness and continued self examination are essential elements in the make-up of Christian character, and without a strict observance of these principles we fall into diverse temptations and wrongs. What seafaring man will go to sea without a careful examination and inspection of his vessel? Who would dare enter a dense forest infested with ravenous beasts and poisonous reptiles without watching diligently and closely on every side? Man is on a life voyage, destined to that port from which no voyager ever returns, and if he acts wisely, he will examine his ways and means and set his compass by God's chart, if he hopes to arrive safely on the beautiful shore.

The faithful, working Christian carries all things to God in prayer.

Faithful Abraham "lived moved and had his being" in the promise. "He went out, not knowing whither he went," asking no question, having a conscious faith that Divine hand would guide him.

There is a general sense in which God overrules every life, making it fit to His plan and serve His purpose. But there is also a special sense in which God guides a life that is fully committed to Him. Such is the history of the "father of the faithful." His was a disciplined life. Every button cast on the Lord. He lived for one generation. His whole career was given to obedience. Hence the words of the Psalmist are applicable, "The steps of a good man are ordered by the Lord; and his delighteth in his way."

ARE CHRISTIANS IDLE?

It is the fashion with some people to berate Christians for doing so little for the mankind. It is true that they are not as active as they might be and ought to be, but they are idle—they are doing a great deal. Here is an example: Oklahoma City has only recently been opened to settlement; Christians began to come, and here is what Rev. C. W. Dobbs writes to the Index of Atlanta:

As to the religious outlook, I can say that all denominations are actively at work to conquer Oklahoma for Christ. There are probably 300 Protestant churches in the entire Territory, with about 7,500 members. The Roman Catholics claim to have twenty-five churches and a Catholic population of 10,000. You may safely cut the last number in two.

The Episcopalians report nine churches, the Methodists seventy-five, the Presbyterians twenty-five, the Congregationalists thirty-three. These organizations worship for the most part in small frame buildings, though in Guthrie, Oklahoma City, Norman and a few other places more substantial and pretentious edifices have been erected. Probably the finest church edifice in the territory is that of the Baptists at Oklahoma City, and that was erected at a cost of only about \$9,000. The various mission boards are spending annually \$30,000 in planting and sustaining churches.

The Baptist Home Boards (both New York and Atlanta) are working in the territory. The churches in the cities and towns are, without exception, I believe, aided in sustaining their pastors by the New York Board. The Southern Board is working mostly in the country. Here in the capital city the Catholics have built a \$20,000 stone convent on a fine hill to the west overlooking the city; they have also erected quite a handsome frame church, with a bishop's residence adjoining. The Episcopalians have also located a bishop here; and a fine residence has been completed for him.

We copy the following from the Atlanta Constitution, except to say that we are a little curious to know what will come next in connection with the University of Chicago:

A Divinity House is announced as a new accession to the University of Chicago. It is to be furnished and manned by the "Disciples," and is to be called "The Disciples' Divinity House of the University of Chicago." It is to be not simply an attachment, but is to be "an organic part of the University, with the right of self-government and the privilege of receiving instruction from the regular faculties of the University, or from a special faculty approved by the trustees of the University."

The students are to enjoy all the privileges of those connected with the Baptist theological school, including free tuition, and having completed the prescribed course of study, are to receive the degrees of the University. The Dean of the House is to be a member of the University Council, and the instruction given in the Divinity House is to be "in lieu of other similar instruction offered by the University." This promises to be a good thing for the "Disciples." They thus come to the enjoyment, without cost to themselves, of all that has been accumulated under what is generally known as a Baptist University. Of course, should the young men of the "Disciples" faith offer themselves as students in the University, they would not be rejected, and they could take the degrees to which they might become entitled on the same plane with Baptist or ungodly students. In this respect nothing is lost, since every other college or university does the same. And yet it does seem a little incongruous that a denomination which is generally antagonistic to Baptists and Baptist churches should thus enter into the very acumen of a Baptist institution. We can not wonder that they feel somewhat jubilant over it.

Opinions on Colportage.

Below will be found what some of our observing and thinking brethren have to say about the value of the colportage work:

If our colportage work could be pushed vigorously all over our state it would be one of the mightiest agencies in our hands by which to accomplish good. Good books ought to be put in our people's hands; denominational books and tracts ought to be scattered everywhere. We cannot afford to neglect it. I am not sure as to the best way to do this work, but it ought to be done.

S. O. Y. RAY.

The trouble is, we have not had colportage work enough. Without proper foundation no structure can be erected with safety.

W. R. WHITLEY, Alexander City.

The peculiar character of colportage work ought to bring it a contribution from every Baptist in our churches. These may be divided into two classes—those who have some of this personal, hand to hand work themselves and therefore know how to sympathize with those who are sent forth to do that which is generally difficult and often disagreeable—and those who have never done any work of the kind, because it is so distasteful to them that they never even thought of doing it. The first class ought to help out of sympathy. The second class ought to pay a penalty for neglected duty. And then both classes ought to go to work in earnest talking to people about the colportage and religion. No gifts, large or small, can absolve any one from his personal duty. The Master came again from heaven to earth to this obligation afresh upon his people's hearts, "And he that heareth, let him say, come."

S. C. CLOPTON, Anniston.

I consider the colportage work, when properly worked, second only to the pulpit. It is the right arm of the press, which is next to the voice in promulgating the truth. I consider it the very best way to reach the Romanists, to disseminate our denominational truths and teaching, and so put ourselves right before those who will not come to hear such sermons; and to educate our young people, and even older members in what we believe as Baptists, and what we are, and have done in the world's progress and redemption.—to reach sceptics and non-churchgoers. Colporters should be pastors' assistants.

W. S. BROWN, Florence.

The colportage work is a necessity. What our people want is information, and they can get instruction they need on doctrine and on Christian work from the colporter sent out by the board. Our children are going to read something, but what will it be? Is the question. We should help them select good books, and see that nothing injurious to sound morals is placed in their hands. I wish we had an active colporter in every association in the state.

J. M. MCCORD, East Lake.

It seems to me, from my observation in this part of the state, that there is no work that would pay better than that of the colporter. If we could get the people to read, it would be no trouble to make missionaries of them, and they will not read unless something is put in their reach. I know of no better plan to do this than the employment of colporters.

W. P. STEWART, Columbia.

The need of colportage work can hardly be over estimated. So many families have little or nothing good to read. It is our duty to place the Bible in every home, and to scatter Baptist literature broadcast all over the land. The necessity of this work is very apparent and must be met. We should go among the people and plant good books in every home, and there is no work of the missionaryary that is more productive of more good than that of visiting the people and preaching Christ by putting the Bible and tracts in their hands, &c.

J. H. CURRY, Northport.

I regard the colportage work in Alabama as very important. You cannot press it too earnestly. To under value it would be a great mistake, and I hope that the churches will most fully respect the call of the Board of State missions, to contribute for colportage work during July.

JNO. P. SHAFER, Dadeville.

The colportage department of our State Board of Missions is a work peculiar to itself. If properly sustained and carried forward, its high mission will result in the awakening of souls, and in the indoctrination of our people. It certainly fills an important niche in the machinery of our denominational work.

ARNOLD S. SMITH, Roanoke.

The importance of colportage work among our people cannot be over estimated. This is an age of button-holing. Drummers, politicians, and agents go directly to those whom they would influence. The most successful pastors are much with the people. We need a hand-to-hand conflict with sin and misery. We also need to disseminate New Testament principles throughout the state. Some of the noblest defenders of the faith were converted by tracts. All we can do in this direction will be amply in comparison with what we should do.

J. A. FRENCH, Talladega.

I desire to say, only those who have engaged in colporter work have any appreciation of its vast importance, and its need for a more liberal estimate from churches to further develop the beneficial results of the work of the Board. It is earnestly hoped this July collection will be sufficiently large to enable the worthy secretary of that Board to push his work to grander results than ever before. Let all do something.

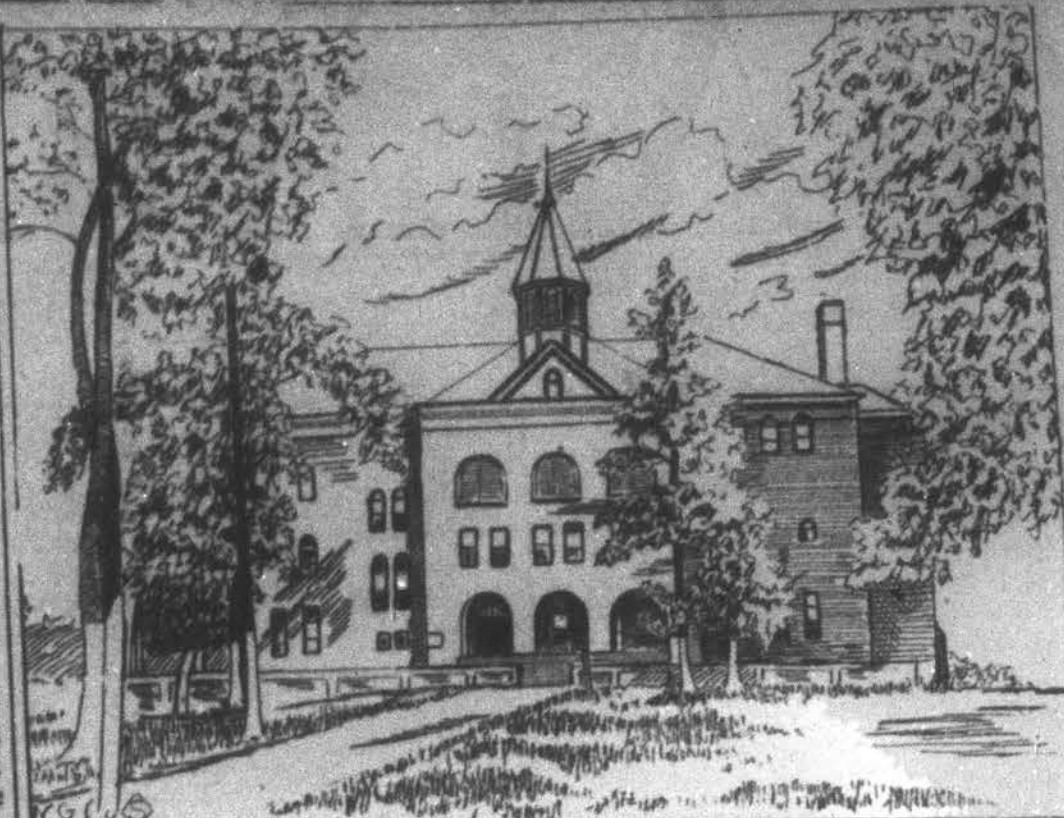
P. BROWN, Hollywood.

Next to our regular missionary work, colportage ranks in importance. Every one who can do so ought to contribute to this fund, for I know of no more effective means of distributing religious knowledge than through good books. Especially should our people be educated in the grace of giving.

JNO. B. APPLETON, Collinsville.

This subject is one of vital importance to the Baptists of Alabama, in connection with the work of evangelizing the state, and I expect to discuss it, briefly, in the "ministers conference," at Marion.

ROBT. H. HARRIS, Troy.



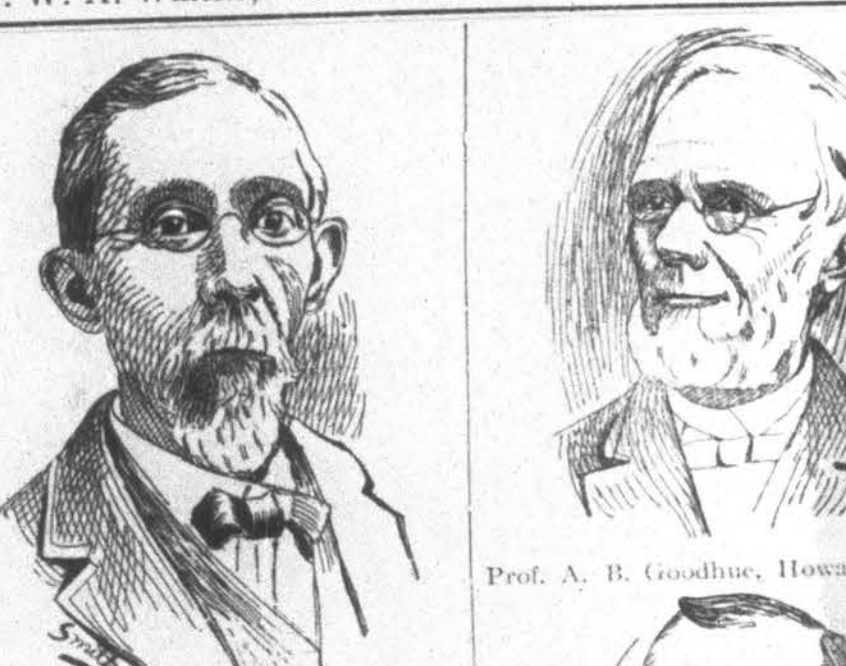
Howard College, East Lake, Ala.



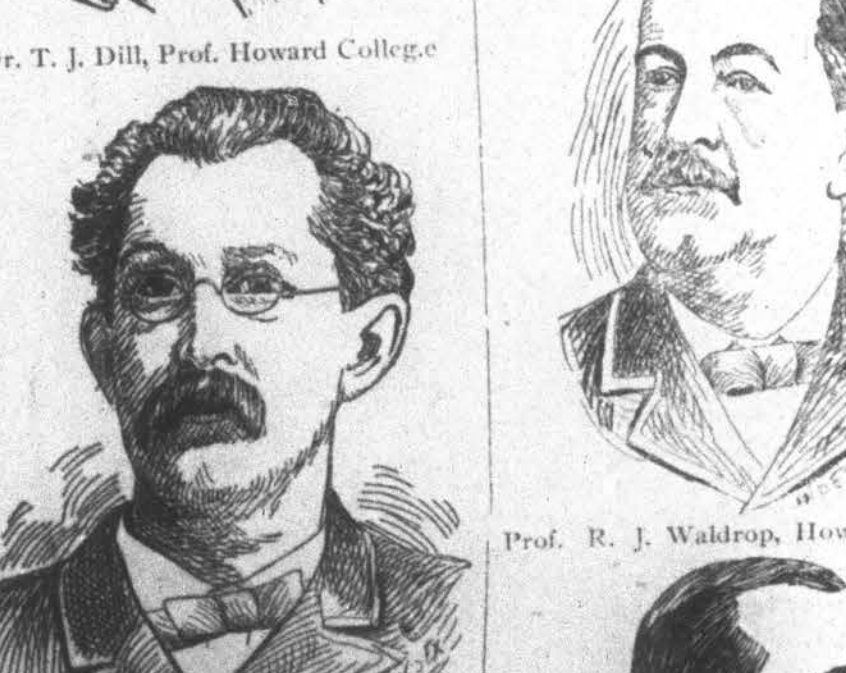
A. W. McGaha, D. D., President Howard College, Elected 1893.



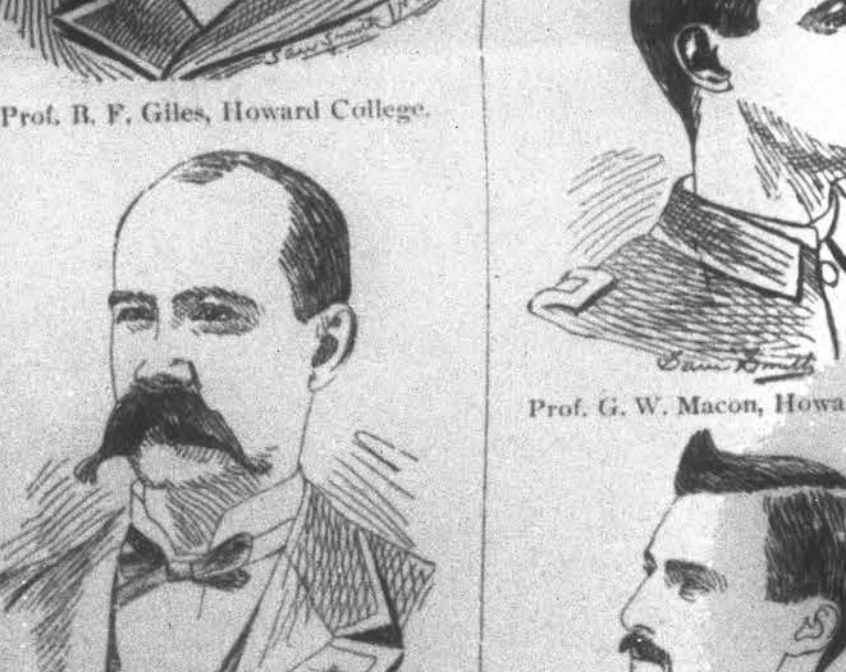
Rev. W. A. Whittle, Vice-President and Fin. Sec. Howard College.



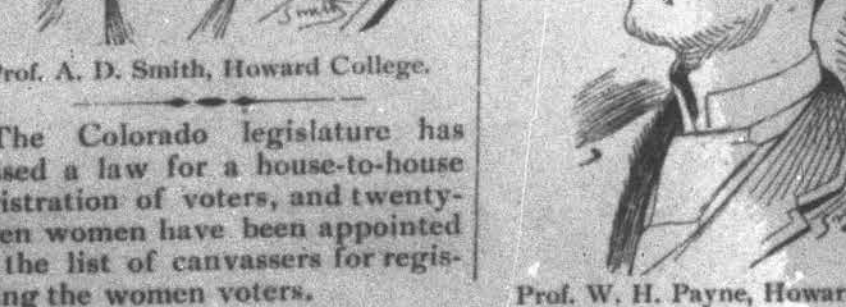
Prof. A. B. Goodhue, Howard College.



Prof. T. J. Dill, Prof. Howard College.



Prof. B. F. Giles, Howard College.



Prof. A. D. Smith, Howard College.

Prof. G. W. Macon, Howard College.

Prof. W. H. Payne, Howard College.



Dr. C. C. Jones, College Physician.

Notes of Work and Progress.

As I am at work in this field under the auspices of our State Board, I feel that it is my duty to give you now and then notes concerning my work, that the Board and denomination at large may know something of the work being accomplished through their servant.

I had with me Saturday and Sunday last Bro. A. G. Lowery, a graduate from the Howard this year, who preached four excellent sermons. Bro. Lowery is an earnest, consecrated young man, and will make an excellent pastor. Any church or churches who may desire a young pastor, will do well to correspond with Bro. L. at Perdue Hill, Ala.

On Saturday, at Poplar Springs, we received by letter a young brother who is full of promise.

At Enon we received two by letter, with more to follow. The brethren at Enon have the lumber on the ground for their new building, the contract is let, and we hope to use the house for our meeting the first Sunday in August.

The building committee at this place is addressing itself to the work before it with earnestness. Everything is being put in shape, and we hope to build in the fall.

We have an interesting prayer meeting every Wednesday night.

I leave to-day for Marion, my expenses being paid by the good sisters of Perdue Hill church. No pastor in the state has more thoughtful, earnest, active supporters than I have in the Willing Workers.

Our meeting at McConico will begin the third Sunday in August. We are praying for "showers of blessings."

On returning from the Convention I begin a meeting at Pleasant Hill church, and on the Saturday following at Oak Grove. We will dedicate our new house there on Saturday.

S. P. LINDSEY.

Perdue Hill.

For the Alabama Baptist.

A Note from Salem.

First, let me say a few words in relation to our church services on the 4th Sunday and Saturday before. Our pastor, Bro. W. R. Whitley, a man of God, (at least we as a church think so) has no new way blazed to expound the truth, but follows the old paths marked out in the Scriptures. On Saturday his text was Psalms 23:1. As the Lord is the God of Shepherds, he leads his flock in pastures green, that we may get the blessing. He never digresses from the truth as it is in Jesus. The church is a unit in regard to the bread of life, with which he feeds us. We know his voice, and try to follow. His congregations are good, he is beloved by other denominations who visit our church; his pastoral visits are to all in reach and he makes no distinction.

On Sabbath he preached on forgiveness. This great trait of character should be in every believer; if not, how can we expect forgiveness?

On Sunday night his text was from Prov. 20:1, "Wine is a mocker, strong drink is raging, and who is deceived thereby, not wise." This text was suitable on the occasion, and his discourse was directed to the young men and boys. There were many present who had participated in the use of the article. The appeal was most powerful, but the fruit did not develop itself then; yet like bread cast upon the waters, it may be gathered in the future; or like the good seed, may bring a rich harvest in the salvation of souls. The meeting closed by singing, "Where is my boy to-night?" May God bless our brother's labors in all his churches, and give him many sheaves for his hire.

Salem, Lee co. E. W. S.

There is no road to heaven but that of sacrifice, that of cross-bearing; we must go in this narrow way or not at all. But it is also a way of joy, a path of pleasantness and peace. You must not expect to become a Christian by accident. That blessed experience must be the result of deliberate determination, of intelligent seeking, and of faithful enduring. This truth is earnestly affirmed in many parts of Christ's teaching. Christ's honesty is worthy of commendation. He early lays down the conditions of discipleship; we must take up the cross and follow Him.—Dr. MacArthur.

Suspicion is ruinous to peace. Those who are most quick to excite it, are generally persons who deserve no confidence. Better far to see a thing through to the end, than be tortured with a continual suspicion. In the darkness of ignorance the vapors of suspicion fly abroad. Let in the light upon them, and they will no longer be seen. Better trust too much, and suffer the consequences, than pine under the withering blast of perpetual mistrust.—Spurgeon.

"All run down" from weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Try it.

Supplement

Convention Number

Alabama Baptist

MONTGOMERY, JULY 5, 1894.

For the Alabama Baptist.
Our Denominational News-
papers.

The Baptists are best in denomi-
national newspapers of various de-
grees of excellence.

Within recent years they have
become decidedly important factors
in our advancement. The most
casual observer must have remarked
the achievements of religious jour-
nalism during the past quarter of a
century. In no direction has growth
and development been more mani-
fested; and this is true of nearly all
our papers which have become well
established.

THEIR WIDE INFLUENCE.

There was a time when the pul-
pit alone undertook to develop the
brotherhood; now it divides honors
with the religious newspaper in
this work, and with rarest excep-
tions, where we find broad-minded
Christians we find one or more
church papers. And wherever these
are regularly read they do immense
good. They have untold influence
in moulding the sentiments of our
people. They inform us of great
denominational movements and
their significance. They keep us
abreast of our activities, in sym-
pathy with our missionaries and mis-
sionary boards. They bring us into
acquaintance with our brethren
who hold the positions of command-
ing influence. They tell us of the
growth of the kingdom and the
victories won against the hosts of
sin, through numberless faithful
toilers all unknown to fame. All
this and more our denominational
newspapers accomplish. I believe
in them and seek to increase their
circulation. I am sorry for the
family into which at least one of
them does not go, and fear they are
destined to denominational igno-
rance. I should greatly dislike to
be without the secular papers, but
if it became necessary I would part
with them before I could let my re-
ligious papers go. I would do this
on principle, as a Christian man
who wishes to know the history
and progress of Christianity in my
own times. "I read the newspa-
per," said John Newton, "that I
may see how my heavenly Father
governs the world;" a most excel-
lent reason; but if God's hand is
seen in the secular history of men,
how much more in their religious
history.

THEIR RELATIONS TO EACH OTHER.

There used to be a deal of sever-
ity, perhaps of bitterness in the
controversies waged between some
of our religious newspapers, but
the brethren have learned that it is
"soft words and hard arguments"
which are apt to win an opponent.
There is also a better understand-
ing between our papers in the two
great sections of our country, and
consequently more of the charity
which thinketh no evil. One may
occasionally still see in some paper
flings, innuendoes and provoking
allusions aimed at brethren editors,
but happily this is exceptional, and
the Christian conservatism of the
brotherhood nearly always con-
demns such a course. The writer
has known more than once, breth-
ren to banish such papers from their
homes and to substitute others more
in harmony with the enlightenment
of the times and the spirit of Christ,
and he rejoices in their action. Life
is entirely too short to be spent in
crimination and recrimination
among brethren, and those who
find it to their taste to indulge in
such unlovely conduct, will, in due
time, be invited to take back seats
and give place to leaders of a bet-
ter spirit. In "the survival of the
fittest" they will not survive.
While I say this, I am well aware
that we cannot all see alike; that
there must be differences of opinion
among reflecting persons, and that
every one is entitled to his opinion,
but this is quite another thing from
the spirit which is here condemned.
Brethren must often differ, but they
should differ in love.

THEIR MULTIPLICITY.

In these latter days there has
been a needless multiplication of
denominational papers. In some
sections no sooner does an estab-
lished paper begin to prosper than
a brother, who feels that he was
born to be an editor and has "come
to the kingdom for such a time,"
flings his banner to the breeze and
mounts the tripod. By patient con-
tinuance in well doing (as he and
his sanguine advisers suppose it to
be) he obtains a few hundred sub-
scribers, works his way up to the
third story of some building in his
city, and finally comes down with
lots of experience, but very little
else. And if he does not thus come
down, he at least divides the breth-
ren of the state, and interferes with
the prosperity of the paper around
which the denomination should rally
for the common good. In ad-
dition, there are many little local
church papers, for which there is
no real need, on whose mild pabu-
lum some are content to feed, in-
stead of taking their state papers.
If these should pass into "innocuous
desuetude," a discriminating Chris-
tian public would not think any of
the orbs set to illumine the world
had been extinguished, though a
few little twinkling stars might
seem for a brief season to be want-
ing in the Baptist constellation.
I wish to congratulate our faith-
ful Secretary of Missions, that he
has merged into the ALABAMA BAP-
TIST, also to express my gratifica-
tion that the Southern Baptist Con-
vention, at its last meeting, passed

a resolution recommending the con-
solidation of the Home Field and
the Foreign Mission Journal. May
this action leave a lesson to those
who need it! Several years ago, I
heard one of our leading men say
that whenever he heard of the death
of a needless Baptist newspaper he
says, Amen. I make his sentiment
my own. We want fewer and bet-
ter papers. J. A. FRENCH.
Talladega, Ala.

For the Alabama Baptist.
Judson Endowment Fund.

At a meeting of the Judson
Alumnae, June 7th, 1894, Mrs. S.
W. Averett, vice-president of the
society, suggested establishing a
permanent endowment fund, and
proposed, the donors consenting, to
turn over to the society \$112.00, of
which has been already contributed.
No money which may be given to
this fund can be spent for any pur-
pose whatever; all contributions,
large and small alike, shall be kept
intact and invested, only the annual
interest being used by the Board of
Trustees for the support of the
school. Therefore, those who give
are assured that no gifts will be
used to defray the expenses of an
agent's canvass, or for any other
purpose, as has been the case with
so many such funds. Should the
total amount of the fund be only
\$5,000, this \$5,000 stands as an in-
terest bearing investment. But we
are confident, when this matter is
once fairly begun, many will be
found to give hundreds and thou-
sands of dollars to an assured en-
dowment.

No endowment has ever been un-
dertaken for the Judson. Many
gifts have been made since the
school was founded in 1839, and
these contributions have done much
to make the history of the school
one of which we may well be proud.
In this day of push and progress,
when there must be competition
with many endowed schools and
state institutions, the Judson needs
something more. She needs a per-
manent endowment fund, bearing
an interest, which shall go to main-
tain the high standard of educa-
tional excellence already estab-
lished.

The Alumnae Society proposes
to undertake this work, and looks
for the co-operation of its members
throughout the United States. Not
only does it expect aid from former
pupils of the Judson, but the es-
tablishment of such a fund should
appeal to all friends far and near,
and especially to all Baptists in
Alabama. Some may say this is a
great undertaking; and so it is.
But we propose to work earnestly
and in a systematic, business-like
way; and by keeping persistently
at it, we hope in the end to succeed.
How are we going to begin? Hav-
ing obtained from catalogue files a
register of all graduates—nearly six
hundred—we will organize auxil-
iary societies in many towns and
cities, with a presiding officer, who
shall act as agent to raise and re-
ceive contributions. All will in
this way have an early and con-
venient opportunity to begin con-
tributing. By thus working on
from year to year, we hope soon to
have a substantial fund at interest.
Any amount may become a part
of the endowment fund, which may
be classified as follows:

1. Bequests—all amounts given
by will or bequest.
2. Alumnae Fund—all amounts
given by the society, or by any
member.
3. General Fund—all amounts
given by patrons, friends, churches,
mission societies, schools, etc.
4. Children's Fund.

What more beautiful tribute than
the handsome \$3,000 pipe organ
now in the Judson chapel, erected
by Mr. Geo. Kelly, of Birming-
ham, as a memorial tribute to his
wife, a graduate of the school?
Any gift may become a memorial
for some loved one; and this fact
shall be so recorded in connection
with the amount, in a history of
the Judson Endowment Fund. As,
for instance, the first gift to the
fund was made by a little girl, as
a memorial to a dear sister, and is
to be known as Marion Judson
Crumpton Memorial. "And a lit-
tle child shall lead them." What
is there, then, for us older people
to do but follow where the child
has led the way in this good work?
Marion, June 19, '94. L.M.S.

We find the following paragraph
in the Evening News, of this city:
In the case of Sylvester Festerozzi
and others against the St. Joseph
Catholic church of Mobile, the Su-
preme Court made a decision which
is of interest to the religious world.
Some time ago a Catholic citizen
of Mobile died there, and in his
will bequeathed to St. Joseph's
church \$2,000 to be used for masses
for his soul. The Supreme Court
held that the bequest was void, but
not because it was a superstitious
bequest, as was held by the English
law, but because there was no liv-
ing beneficiary of the trust endow-
ed to be created, the soul testa-
tor not being an entity in con-
templation of the law.

We suppose the reporter meant
"soul legatee," and not "soul tes-
tator," as it is printed. This cor-
rection will show what the Su-
preme Court evidently meant to
say. Namely, that the soul of a
person who has died is not an enti-
ty, a person or thing that can be
recognized in law as capable of re-
ceiving the benefit of a bequest.
That soul is beyond the jurisdiction
of the court. We believe the law
does not recognize the validity of a
bequest which there is no power or
authority to enforce or which there
is nothing to receive.

Five words cost Zacharias forty
weeks' silence.—Fuller.



W. J. Northen, Georgia's Christian Governor



Krishna Pal, First Hindoo Convert. Author of the following beauti-
ful Hymn, which is found in many of our Hymn-Books:

O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O my soul, forget him not.

Renounce thy works and ways with grief,
Nor him forget who left his throne,
And for thy life gave up his own.

Eternal truth and mercy shine
In him, and he himself is thine;
And canst thou, then, with sin beset,
Such charms, such matchless charms,
forget?

Oh, no, till life itself depart,
His name shall cheer and comfort me;
And hoping thus, from earth I'll rise,
And join the chorus of the skies.



Dr. John A. Broadus, Pres't Southern Baptist Theological Seminary.



Dr. B. H. Carroll, Waco, Texas.

Self knowledge is that acquaint-
ance with ourselves which shows
us what we are and what we ought
to be.

But some of us find ourselves
such unpleasant acquaintances that
we prefer to go without intimate
knowledge of what we are.

Till a man has learned to be hap-
py without the sunshine, and there-
in becomes capable of enjoying it
perfectly, it is well that the shine
and the shadow should be mingled
so as God only knows how to mix
them. To effect the blessedness
for which God made him, man
must become a fellow worker with
God.—Geo. MacDonald.

A Letter

To the Vice-Presidents of Associations
from the President of the Central
Committee.

Dear Sisters: I am sending out
to you for free distribution in your
associations an appeal from the For-
eign Mission Board, asking your
help in liquidating the debt of the
board. It is needless to dwell upon
the importance of the appeal, or
upon the wisdom of the suggestions
offered to meet its requirements. It
remains for you to urge upon your
workers with all the earnestness
and enthusiasm of your nature that
they do their whole duty in this
matter. It can be accomplished if
those two great levers in religious
enterprises—self-sacrifice and per-
sonal work—be brought to bear, at
this point.

Let me beg, also, that the "will-
ing mind" be found among you,
both as to the giving, and the adopt-
ing of the plans suggested for the
raising of the quota, assumed by
Alabama women and children.
We should be anxious that the
young should take the blessedness
of their own selves upon the altar
for His sake. Allow them to feel
they have a part in this work, and
vice-presidents urge t' e organ-
izing and sustaining o Bands,
throughout your territory. In the
intelligence and consecration of the
young people, is the hope of our
denomination.

It must not be hinted that Ala-
bama women will falter in this su-
preme hour of trial in mission mat-
ters; nor that they are behind their
sister states in realizing the impera-
tive need of concerted, consecrat-
ed action, and at once. May they,
like the Mary of the Scriptures,
bring the costly spikenard to an-
oint their Lord. Costly, not so
much because of intrinsic worth,
as for the sacrifice it represents.
The story of this sacred, self-sacri-
ficing anointing repeats itself in
forms innumerable from age to age.
Mary of Bethany is type and rep-
resentative of a countless host of
devout and godly women to-day,
who pour out the best gifts of their
hands and hearts upon a Christ
"whom having not seen, they love."
May there be witnessed among us,
at this juncture of our work, the
pouring out of the costly nard, the
ardent impulse of affection, the
impulse of devotion, the sweet aroma
of sacrifice and a loving apprecia-
tion of the Christ, as expressed in
the words, "She hath wrought a
beautiful (not "good") as in our
text) work upon me."

I am sincerely yours,
MRS. T. A. HAMILTON.
Birmingham, Ala., Box 585.

For the Alabama Baptist.
In Answer to the Question.

Some one asks why ministers do
they play so earnestly before their
congregations.

The writer has known many
ministers in a life of nearly fifty
years, all of whom have contributed
to the extent of their ability, and a
large proportion far beyond their
means.

I knew one minister who always
gave every dollar he had, and often
borrowed from his more prudent
brethren, that he might give when
the claims of the various objects of
Christian benevolence were pre-
sented, though he knew the money
must be repaid out of a salary that
barely provided for the wants of
a large family. Not that this man
loved his family less than the most
devoted father among you, but
when there was work to be done
for the Master, all other interests
were lost sight of. Another, whose
talents and wisdom used in any
other calling would have brought him
the world's best gifts, though re-
ceiving only a bare living, pledged
himself to help our college, and up
to date has laid his notes as they
fell due.

The lofty self-abnegation
of such men as these, to whom the
Master's work is the passion of their
lives, has so dignified human na-
ture in the eyes of some of us, that
all the littleness and depravity that
a long life may open to our view
will fail to rob it of our reverence.

I do not mean to assume that this
spirit is only found in the ministry,
for there is consecration in the pew
as well as in the pulpit. Still it is
right that the people know that
ministers give, not of their super-
fluities, but of their selves.

The cases I have mentioned are
not isolated by any means. You
may duplicate them almost any-
where that you find a godly minis-
ter.

[It may be that preachers should
sometimes give publicly, as a stim-
ulus to others; but many of them
prefer to make their offerings in
private, unseen of men. So the
preacher may sometimes be mis-
understood.—Ed.]

World's Fair Photographs.

We did not at first receive the
pictures we had ordered when we
offered them as premiums to sub-
scribers, so we discontinued the of-
fer. But now the error has been
corrected, and we renew the offer.
We will send to either new or old
subscribers two books containing
each not less than fifty beautiful
photographs of the most attractive
sights of the World's Fair—people
of different nations, animals, statu-
ary, buildings, etc. They are not
only charming to the eye, but in-
structive to the mind. These pic-
tures should be on your center table.
The smallest of the pictures are
3 1/2 x 4 1/2 inches, and the largest 5 x 7 1/2.
We will send the two books and
the ALABAMA BAPTIST for the
price of the paper, \$1.50. Now is
your opportunity for something that
is really good.



Wong Ping San, First Native Pastor
of Shanghai, China.

Sketch of his Life by Mrs. Crawford.

This is a likeness of the Rev.
Wong Ping San, the first native con-
verted in Shanghai. I say first:
for though there were before him a
few members in our own and other
churches, they were not supposed
to be "converted" in the old fash-
ioned sense of the word. When
we reached Shanghai ministers told
us that the Chinese were stolid—
had very little of the religious sen-
timent, and we must not expect to
see them converted after the old
style we knew at home. But we
knew of no other way to enter the
kingdom of heaven but to be born
again; so we taught this regenera-
tion and expected it. Wong Ping
San was our teacher. We taught
him the gospel, we prayed for him.
He copied off the gospel of Mat-
thew, which went to his soul. Af-
ter long, hard struggles with his
old customs, the prejudices of his
people, and his own sins he was
able to give himself to Christ, and
was born again "all over." It
was a new world to him. He went
immediately to see an old friend
who had been for some years a na-
tive Episcopal preacher, and told
him of his new found light and joy.
His friend looked at him in blank
astonishment, saying, "I know
nothing of that sort of thing." Two
or three years after his bap-
tism he became deacon of the
church, and afterwards was or-
dained its first native pastor, an of-
fice which he held until his death
early in 1890.

To the last he held the highest
place in the esteem and confidence
of missionaries and native Chris-
tians of all denominations, pursu-
ing an earnest, godly life for more
than thirty-five years. He wrote
some of our choicest hymns, one of
which was pronounced by a good
judge to be the best Christian hymn
in the Chinese language. At the
time of his death he was nearly
seventy years old. The photograph
was made a few years before his
death.

Tung Chow, China, July 7, 1894.

Two-Seed Baptists Again.

Dr. P. S. Whitman, of Toccoa,
Ga., sends us the following letter
which was addressed to him. He
speaks in highest terms of Rev.
T. G. Underwood, the writer.

Dear Bro. Whitman: According
to promise I send you a synopsis of
the "Two Seeders," or "Old Two-
Seed Baptist's" creed.

1st. They believe there is an un-
created, self-existent and eternal
God, infinite in wisdom, power and
holiness.

2d. They believe there is an un-
created, self-existent, eternal evil
spirit, or devil, intelligent, wicked,
cunning and antagonistic to God.

3d. They say that the soul of
Christ is uncreated and eternal.

4th. They fancy that the souls of
the children of God, or the Elect,
are uncreated and eternal, and were
always in actual union with God.

5th. They contend that all the
souls of the children of God were in-
fused into Adam, and pass, by a pro-
creation of human bodies, into the
persons of the elect.

6th. They assert that the repro-
bates have no souls, and that their
bodies are a multiplication of the
woman's conception for the recep-
tion of a connate Satanic seed, un-
created and eternal, instead of souls
with which Satan was eternally
united.

7th. They affirm that at death the
soul returns to God, and the seed
of Satan to him.

8th. They deny the resurrection
of the bodies of the just and unjust.

Your brother in Christ,
T. G. UNDERWOOD.
Carnesville, Ga.

An engineer took a contract for
the building of a bridge in a moun-
tain district, and spent forty thou-
sand dollars upon it. He had fin-
ished one of the arches except the
keystone, and when the hour
came for the men to quit work he
said to them: "I should like to
have you work four or five hours
beyond time to-night, for if I should
leave that arch as it is, and the
flood should come, all our work
would be swept away." But the men
said that the flood would not come,
and besides, they were not going
to work over time. But the flood
did come before morning and swept
that arch away. It was all right
except the keystone; lacking every-
thing, it lacked everything. Lacking
one thing is a great lack, when
that one thing is life itself. Let
not evil spirit, my friend, cajole
you into believing that you can
bridge the river of judgment and
enter Paradise without the keystone
of the sacrifice of Christ.—Rev. A.
C. Dixon.

The Salvation Army has forty-
three newspapers, printed in fifteen
different languages, and with a to-
tal circulation of 37,720,000 copies.

Evils of Intemperance.

An Essay read before the Baptist
Young People's Union at Tusculum, by
Mortimer Chittenden, and re-
published in the ALABAMA BAPTIST.

I shall not attempt, in this brief
disquisition, to enumerate all the
evils which result from the use of
intoxicating liquors. It would re-
quire several volumes so to do.

Horace Mann tells us that "Habit
is a cable; we weave a thread of it
each day, until at last it becomes
so strong that we cannot break it."

Habit is second nature. We can
almost make ourselves what we
will. There are many persons who
make themselves slaves to fashion;
many acquire the habit of lying;
some of swearing; and not a few
of being impolite. But these habits
are nothing as compared with the
habit of using intoxicating liquors.
It is not pitiful to see the many,
many slaves of evil habit, pressing
hard into the ranks, and enlisting
under the black banner of intem-
perance! Look at the victim of vice
and the slave to the liquor habit,
and see how habit, with its iron
net, envelops him in its folds. He
curses his misdeeds while he hugs
the chains that bind him. Before
him is the smooth steep whose base
is ruin and despair. By his own
will he rushes on; every particle of
the propelling force issues from
himself; yet he shrieks in agony as
he remembers his former hopes and
ambitions. It is truly an awful
thing to be a slave to the liquor
habit. Yet it will as surely fasten
its fangs upon you, as it has upon
others. And the only sure way to
avoid becoming a drunkard is to be
a total abstainer.

Alcoholic liquors are the stand-
ing dread of every good mother,
the constant fear of every thought-
ful father, and the horror of every
wife. Liquor destroys peace and
happiness. How many ties of love
has it rent asunder.

Whiskey makes ninety per cent.
of the business of the criminal
court, and causes universal expen-
diture of money to prevent crime.
The private citizens of our country
suffer from the liquor traffic in two
ways. First, as citizens, second, as
a government.

Whisky makes ninety per cent.
of the pauperism for which the tax-
payer has to pay taxes to support.
It upholds vice; drunkenness means
theft, robbery, arson, forgery, mur-
der, and every conceivable crime.
It bars the progress of religion and
civilization, and is at the bottom of
all the political corruption of the
country. It causes thousands after
thousands of murders, and is the
right hand to the gambler, pugilist,
thief, vagrant, and politician. It
prevents the reformation of charac-
ter, and is answerable for frauds,
embezzlements, by means of trust.
Every year it sweeps hundreds
upon hundreds of men and women
from decency and respectability to
the lowest state of vice and crime.
It destroys body, mind and soul. It
ruins, and destroys all self-respect
or sense of shame. It shackles
all good intentions, and is like a
ball and chain to reform. The rum
fiend is undermining our institutions
and destroying our country.

A celebrated statesman tells us
that he is opposed to strikes, that
he believes that all antagonism be-
tween labor and capital is useless;
but with all his heart and soul he
advocates a unanimous, universal
and persistent strike against the
liquor traffic. Strike against it!
Can we not, as a little band of
workers, strike hard and strike
home; warring not with men, but
against a demoralizing, ruinous
traffic? Strike against it at home;
strike against it at public recep-
tions; strike in the name of justice,
purity and humanity; strike for the
love of country and in behalf of
drunkards' wives and children;
and the poor victims of this misera-
ble trade; strike against it at the
ballot box, in your churches, at
your family altars, and in your pri-
vate prayers. Strike till you die;
and by God's help we shall do
something to blot out this most
awful curse of the nineteenth cen-
tury.

Dr. Steele—J. Dorman Steele—
the greatest of American Scientists,
and a member of the Royal Society
of England up to the time of his
death, in his work on Chemistry,
after telling of the manufacture,
constituents, etc., of alcohol, adds
a paragraph on the effects of alco-
hol. That paragraph reads as fol-
lows: "Alcohol, when pure, is a
deadly poison; when diluted, as in
the ordinary liquors, it is stimulat-
ing and intoxicating. Its influence
is on the brain and nervous system;
deadening the natural affections,
dulling the intellectual operations,
and moral instincts; seeming to
prevent and destroy all that is pure
and holy in man, while it robs him
of his highest attribute—reason."

It is Curious Who Give.

It's curious who give. There's
Squire Wood, he's put down \$2;
his farm's worth \$10,000, and he's
money at interest. And there's
Mrs. Brown, she's put down \$5;
and I don't believe she'd had a new
gown in two years, and her bonnet
is none of the newest, and she's
them three grandchildren to sup-
port since her son was killed in the
army; and she's nothing but her
pension to live on. Well, she'll
have to scrimp on butter and tea
for a while, but she'll pay it. She
just loves the cause; that's why she
gives.

These were the utterances of
Deacon Daniel after he returned
from church the day the pledges
were taken for contributions to fore-
ign missions. He read them off
and took down the items to find the
aggregate. He went on:

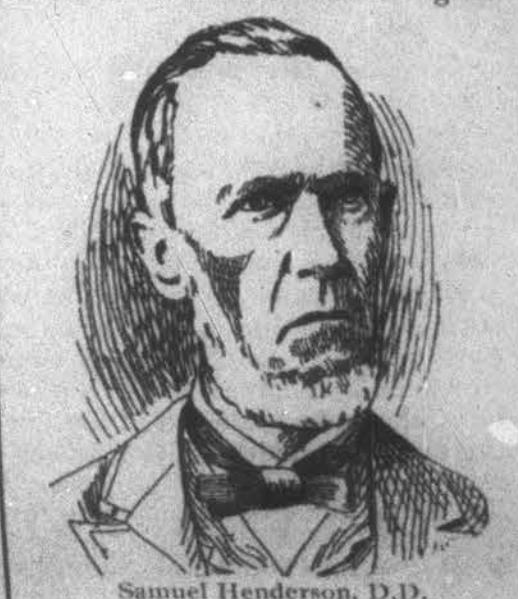
"There's Marie Hill, she's put
down \$5; she teaches in the north
district, and don't have but \$20 a
month, and pays her board; and
she has to help support her mother.
But when she told her experience,
the time she joined the church, I
knew the Lord had done a work in
her soul, and when he works you'll
generally see the fruit is giving.
And there's John Baker, he's put
down \$1, and he'll chew more than
that worth of tobacco in fortnight.
Cyrus Dunning, \$4. Well, he'll
have to do some extra painting with
that crippled hand; but he'll do it,
and sing the Love songs while
he's at work."—Missionary Mes-
senger.

In this country 2,500 women are
practicing medicine, 275 preaching
the gospel, more than 6,000 man-
aging postoffices, and over 3,000,000
earning independent incomes.
Since 1880 the patent office has
granted over 2,500 patents to wo-
men, and in New York City 27,000
women support their husbands.

Irene—I've read so often about
stag parties; what is a stag party?
Laura—Don't you know? It's a
party where they are all male dears.

If for some of us, and sometimes
all of us, action cannot mean doing,
then remember bearing too is ac-
tion—often its hardest part.—Wil-
liam Channing Gannett.

Greek to judge of matters of philo-
sophy. His reading was wide and
multifarious. At about twenty-one,
now become an editor, he was li-
censed to preach, soon ordained, and
his early ministry was wondrously
successful in winning souls to
Christ. Very soon he was called
to the charge of the church at Tus-
kegee, where, in a growing com-
munity, he built up one of the fore-
most churches in the South, serv-
ing it twenty-one years, and was
the main instrument in rearing the



Samuel Henderson, D.D.

famous East Alabama Female Col-
lege at that place, unfortunately
burned a few years after the war.
His later days were spent in serv-
ing churches in the lower part of
Talladega county, at East Lake,
at Northport, and in Walker coun-
ty. This work was highly success-
ful. Mean time as editor of the
South Western Baptist, contributor
to the Christian Index and other
papers, he had become conspicuous
as an able editor in many depart-
ments, engaging vigorously in con-
troversy, notably with Rev. E. J.
Hamill, of the Methodist church,
on the question of Americanism or
Anti-Americanism in the Ecclesi-
astical system. He was long a
trustee of Howard College, also
trustee of our Seminary while at
Greenville, South Carolina, and
after its removal to Louisville—he
was one of the committee who se-
lected the location at Louisville.

He served several years as presi-
dent of the Alabama Baptist State
Convention. In a word, in these
various and similar functions, and
as pastor and preacher he impressed
himself on the denomination and
the times as few other men have
done.

Dr. Henderson was a very able
preacher, his metaphysical powers
were extraordinary, and some of
his pulpit efforts remarkable, as for
instance, his famous commence-
ment sermon before the State Uni-
versity, unequalled, according to
Dr. Garland, then president, by
any effort of the kind ever made
there on a similar occasion, and re-
peated by request to his own
people at Tuskegee, regarded equal
to Daniel Webster's greatest efforts.

Rev. Jesse A. Collins said of
him: "We criticized him for using
fact and argument, but we never
saw anything but his reason. He
had to send for Dr. Henderson, a
man of superior native endowments,
well trained mind, given to thor-
ough investigation, fearless in the
defense of truth, patient of toil and
sacrifice."

"A good man, and full of the
Holy Ghost and of faith, and under
his labors much people was added
to the Lord."

Sinevy of mind and body, he
was gathered to the Father in a
good old age, with a life well
rounded up and a work well fin-
ished.
E. B. TRAGER.

These were the utterances of
Deacon Daniel after he returned
from church the day the pledges
were taken for contributions to fore-
ign missions. He read them off
and took down the items to find the
aggregate. He went on:

"There's Marie Hill, she's put
down \$5; she teaches in the north
district, and don't have but \$20 a
month, and pays her board; and
she has to help support her mother.
But when she told her experience,
the time she joined the church, I
knew the Lord had done a work in
her soul, and when he works you'll
gener

Supplement
—70—
Convention Number
Alabama Baptist.
MONTGOMERY, JULY 5, 1894.
Female Baptist Preachers.

The Examiner, of New York, of June 7 contains the following short editorial:

It is said that a young woman recently ordained at Pittsburgh is the eighth of her sex to be thus formally inducted in the Baptist ministry, so far as the vote of council and church can accomplish that result. Each church under our polity may decide for itself whether such an ordination is to be accepted by it. From one point of view this is unfortunate, since this power of choice has resulted in the laying on of the hands of the presbytery upon eight women (supposing the figures to be correct.) On the other hand, each church is still at liberty, if it chooses, to consider the authority of the New Testament greater than the authority of any church, council or custom; and it may decline to recognize these so-called ordinations as of any binding force whatsoever. A denominational newspaper has the same liberty as a church. The Examiner does not recognize any such ceremony as an ordination to the gospel ministry. The first requisite to a proper ordination is a duly qualified candidate, and we believe that women are forever excluded from the office and work of the ministry by the explicit teachings of the New Testament. So long as we hold these teachings to be authoritative we must treat as null and void any ecclesiastical act that is in plain contravention of them.

It is not improbable that the editor of the Examiner will before long have to decide for himself the question of fellowship with a member who was baptized by a female preacher. Suppose one comes with a letter to the church of which the editor is a member, what would he do? Possibly the issue might be met, or rather avoided, by saying that the church really did the baptizing, and the preacher performed only the mechanical or physical part. But still the question would remain whether the church could authorize an "unscriptural" agent to perform the act of baptizing a person. We agree with the Examiner as to female preachers, and we may sometime or other be placed in the position supposed for the editor, and so we would like to know what the brother is going to do about it.

For the Alabama Baptist.

Biblical Learning.

None but scholars are ordinarily expected to speak on such subjects; but some of us who do not aspire to that character have found out by experience what we need. We have needed nothing more than a profound acquaintance with the original Scriptures. To be able to understand the masters is something, but not all that is to be desired. We are accustomed to exhort young ministers, whatever else they do or do not, to master if possible, the original—to read Hebrew without the points—to lay out their strength in the direction of biblical theology.

In this day of scholarly enterprise would it not be well for companies of scholars to undertake concordances not only of the Biblical Greek and Hebrew, as already well done, but of Greek and Hebrew literature embracing the whole circle? A hundred scholars, as in the case of the International Webster now forthcoming, could accomplish a great deal in no long period. It would be worth while to trace every important word from its earliest use down through every modification and mutation, recording apposite exemplifications, to the latest stage of good literature, after the example of Passow.

Of course it will be surmised that the writer, attaching so much importance to philology, is a believer in verbal inspiration. He is unable to conceive of any other species of real inspiration. If the jewel is independent of the setting in which it is placed, it would seem important to so shape and adjust that setting as to place it in right relation to the truth set forth, whether the setting be history or parable or poetry. Otherwise, a false view would be imminent. If the sacred writers were left to their own skill in framing and adjusting the setting I should despair of their skill. While, however, tenaciously holding to this theory, it is not necessary to proscribe the advocates of other theories, reluctant as one may be to concede that the former is a mere theory, regarding it rather in a misere statement. Woodrow and Harper and even Briggs may use a telescope of larger object glass and greater focal distance and see stars out of our sight. Let them sweep the far off heavens, if they can, and bring into view objects unseen by us—enlarge the sphere of theological thought, and force the modification of moss-covered creeds—but let them not expect us to accept hasty generalization, inductions from a narrow basis of questionable facts. I do not deprecate their speculations. Truth, as Mr. Jefferson said in relation to politics, needs but a fair field, to win in the end. Nobody can long control opinion, but by satisfying the common sense of men; and that common

mon sense, in the local churches, is made by divine authority the final human interpreter of Scripture. See Rev. 2:2, 3:1 John, 4:1.

E. B. TRAGUE.

Synopsis of a Sermon

Preached by Elder James Hilton, at the fifth Sunday meeting in April at Jasper, and requested to be published.

Text: "The church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. Paul was talking about a local, visible body. Are we descendants of that body? Have we a scriptural right to exist? If we are the legal descendants, we have a right to exist and transact any business pertaining to the church of Christ. There are three ideas extant in the world as to the origin of the church. First, that the church has been in existence ever since Abraham's day, and that it just crossed the line out of the Law dispensation into the Gospel dispensation; 2d, that no church existed while Christ was on earth—that he left it to his people to organize to suit the times, &c. 3d, that while Christ was on earth he assembled or organized a body known as the church, and that it was this of which Paul wrote.

The Law church must be advocated in order to get the children into the church; but we find that it leaves the female infants out. We find that the Law theory fails, for when the church of Christ was to begin, there was none allowed to officiate that had ever belonged to the national commonwealth. God procured a child from those who were too old to bear children; he was born unlike any other child before or since that time. He was filled with the Holy Spirit from his birth. God chose him to begin the present dispensation and to baptize.

God's "peculiar people" were known as the "called out" since leaving Egypt. So all were legal assemblies. But we find there were illegal assemblies in the time of Paul. When he and his companions were lodged in jail at Ephesus, there assembled an illegal body of men. The town clerk dispersed them, telling them they were in danger of being called in question for the unlawful assembly. They intended to mob Paul. These are all the religious assemblies, so called legal, as there is but one way to organize a legal or scriptural assembly: or church. Christ used a Greek word, the word *ecclesia*. Being translated it is "church."

When Christ was baptized he began to "call out" Peter, John, James, and others. They being the "called out," were known as the "ecclesia" of Christ. These he ordained and sent to the work of the ministry. He then "called out" others and sent them out. They being sent after being baptized, I will call them a Missionary Baptist people. I was baptized by a Baptist minister; the North River Association has sent

these parts as a Missionary Baptist minister. They were baptized from the same motive that I was, and in the same manner, by immersion. This "called out" people was the foundation of the church—the apostles the foundation, Christ the chief corner stone. He asks the disciples whom the people said he was. They gave him the answer; he then asked who they said he was? Peter said, "The Son of the living God." He said to Peter in the Greek, "Thou art Petros [a movable stone] and on this Petra [immovable stone] I will build my church, and the gates of hell shall not prevail against it."

Hence we see the old Jewish commonwealth failed to be the body about which Paul was talking. He having laid the foundation, said He would build it. The second theory fails, because it is not for man to do as he would like, but must do as the Head says.

The later or new organizations say the church did become extinct, or apostatized, and they have now brought to light an organization or a church that will suit anyone and everyone. We will have the saved, the unsaved, adults and infants. We will have in our church baptismal regeneration, apostasy, and national government with a man at the head. It will let you believe anything you please, and anything that satisfies you, we will endorse, etc. Brethren, Jesus said he would present this organization that he established to the Father as a chaste virgin, without spot or blemish. If this church has ever for one moment ceased to exist, Christ made a false prophecy. This he never did do. If it ever apostatized one moment, it would have a spot, and then he could not do what he said he would. Brethren, we have a continuation from the church that Christ sent out, the same that he told to go into all the world and preach the gospel to every creature. Christ organized but one kind of church; it has no branches; neither has he a plurality of wives. That was the only church he ever told to preach the gospel. It is the only one that can do it. It is the only one that has a full gospel, no more and no less. Those organizations gotten up by man to suit man, with a different gospel, different doctrine, different ordinances, without the order of the church of Christ, the pillar and ground of the truth, or the authority or order of God, the Head, will they not be called into question for such unlawful or unscriptural churches? If our good Presbyterians would leave off affusion, infant membership, and national form of government, for which there is no Bible authority, they would be nothing but Baptist churches. If the Methodists would leave off infant membership, infant sprinkling, baptismal regeneration, apostasy, sprinkling for baptism, national government, they would have simply Baptist churches.

Brethren, we are, and it can be proven by the Bible and by history, a succession of churches from Christ to this hour. There has always been since Christ some people doing and trying to do just as we who are here to-day, and there will be a host of people when the Son of God comes again who are now known as Missionary Baptists. Then, my brethren, you have a Scriptural right to exist, and you are the only denomination on earth that has a Scriptural right to exist.

A Century.

This period looked at from man's point of view is a long time. There are very few persons who live to celebrate their centennial. There are not many of our American institutions yet that have celebrated a hundred years of history. On April 27th, I attended a centennial. It was that of a Baptist church—Elk Creek church, twenty-eight miles from Louisville, Ky. I used to be pastor there when a student in the Seminary. I knew many things of her that were good, but I did not know the glory of her years till a few days ago. The occasion was sublime, and the celebration immense. Dr. W. W. Gardner read a paper on the history of the church. As a church it has had many Baptist usages in this eventful period, but has always contended for the faith. Dr. Eaton made an address on "What a Baptist church stands for." And Dr. W. H. Whitsitt gave a paper on "Baptist growth in America in the last hundred years."

Dr. Whitsitt brought out some facts and drew some conclusions from them. Here are the facts: Earliest Baptist church was in 1639. It had eleven members, one preacher. In 1700 there were eighteen churches, twelve preachers and 800 members. In 1730 there were twenty-six churches, 2,110 members. In 1798 there were 137 churches, 6,850 members. In 1799 there were 872 churches, 1,171 preachers and 64,975 members. In 1812, 2,633 churches, 2,142 ministers and 204,185 members. In 1836 there were 7,299 churches, 5,041 preachers and 517,523 members. In 1852 there were 13,174 churches, 10,483 ministers and 857,350 members. In 1864 we have 38,991 churches, 25,921 preachers and 3,578,443 members. This is certainly marvelous Baptist growth. This is as nearly accurate as it is possible to get at the facts. Dr. Whitsitt backed the figures at each period with a strong array of evidence.

In 1790 the Baptists of America had one college with a property of \$25,000. We now have 152 colleges and universities with a property of \$31,862,902. This is said to be the largest amount of money invested in higher education by any one denomination in America. We also have 125 Baptist papers.

For the Alabama Baptist.

Dots in and out of Mobile.

Bro. Crumpton is always a welcome visitor—if he is a "beggar." His piety, his patience toward no account Baptists, his faithfulness to the work, and practical sermons make all have the profoundest respect for him and regret that he has to "beg."

We have a good joke on him. An aesthetic young lady took him to admire her beautiful bed of ferns, and what was her surprise when he ejaculated, "My! what a fine place for snakes!" That is all he said. Doubtless his mind dwells upon such things in the "by-ways" and "highways," hunting up "dead churches."

Dr. Taylor is back from Brooklyn, where he preached two Sabbath—his flock feels sure most acceptably.

Palmetto Street church, under the faithful, persistent labors of Bro. Shell, has removed some serious obstacles which fettered it, and they are advancing. May rich blessings fall upon faithful pastor and people.

The cause in the country places is not flourishing. Some of the churches are pastorless, and some are divided.

Bayou la Batre's little faithful band is toiling and struggling to build a church. They use an old school-house, utilized for church purposes, and are much in need of a proper one.

If an overworked preacher or Baptist layman wishes a delightful "outing" and rest, let him go to Little River, three miles below Bayou la Batre, to the home of the consecrated, zealous McLean family, whose devotion to Baptist principles has made them labor hard for the little church which is beset by many difficulties. Nothing is too much trouble for guests' pleasure, and to have them enjoy unlimited sport in fishing for either salt water or fresh water fish. "Fishing attire" is not conducive to good looks, but to "success," hence it is an understood thing between the "fishermen" and "fisherwomen," guests, that no "priming" is required.

The family of our esteemed Bro. J. C. Bush sail for Europe on July 4th, in company with Dr. Munhall and family.

All services show decided signs of "summer" scattering to mountains and sea-coasts.

MOBILE.

Independence of judgment is out of the question with a man who knows but one side of a case. Knowing both sides is essential to knowing one side. Stubborn obstinacy is consistent with one-sidedness; but independence includes a choice between the claims of both sides.—S. S. Times.



Lausang Burrows, D.D., One of the Secretaries So. Baptist Convention



O. F. Gregory, D.D., One of the Secretaries So. Baptist Convention.



Rev. J. H. DeVotie, D. D., once Pastor Siloam Church, Marion.



Adoniram Judson.



Ann Hasseltine Judson.

An Ordination.

On the 4th Sunday in June it was the writer's happy privilege to be one of a presbytery chosen to ordain two deacons in the Mountain Hill church, Crenshaw county, via L. D. Barfield and L. F. Gregory.

The different parts were assigned as follows: Examination of church and candidates, Eld. J. T. Davidson. Ordination sermon, Eld. C. C. Lloyd. Ordination prayer, Eld. T. T. Dobbs. Presenting Bible, Eld. J. G. Thomas. Charge to church and candidates, and benediction, Eld. A. F. Goldsmith.

The young men chosen and set apart give promise of much future usefulness. C. C. Lloyd.

The city of Chicago now boasts of a larger population than that of any city in the western hemisphere. Its population is stated to be 1,700,000.

For the Alabama Baptist.
Murmuring Sounds.

The little busy bee
That gathers sweets for us,
Frequenting every tree,
Sings notes melodious.

The ripple of the rill,
O'er pebble-bottomed way,
Sirs us with gentle thrill
Of softly murmured lay.

Resounding breezes float
Among the murmuring leaves,
And yield a pensive note
That gloomy thought relieves.

Far off the ocean mourns
With ever-heaving swell,
In sweetly soothing tones,
Echoed in purpled shell.

The muffled thunder heard,
From out yon "dripping cloud,"
By which the soil is cheered,
Endears the "misty shroud."

But richer than the chime
Of insect, rill and breeze and sea,
The human voice sometime
That whispers love to thee.

Imagination hears
The murmur of the skies,
Where crowns the Saviour wears,
And hallelujahs rise;

And from that far off shore,
Sweet comforts on the heart,
Celestial murmurs pour,
From those that never part.

E. B. T.

For the Alabama Baptist.
Information Wanted.

Dear Baptist: You are running the ALABAMA BAPTIST in the interest of the Baptist denomination of Alabama, and I want information on the following state of facts, to-wit: The leading members (?) of a church sign petitions for the sale of whiskey, and through their influence license is procured and bar-rooms opened. In addition, one member stands behind the whiskey counter day by day, and deals it out to people by the drink and otherwise. To justify this condition of affairs, it is contended that to enforce church rules, as contained in the New Testament Scriptures against the whiskey element in it, will deprive it of its ministry and destroy its utility for Christ's cause.

I reply: A church is a whiskey organization, and not a church, if enforcing church rules against the whiskey element in it will deprive it of its ministry and destroy its utility for Christ's cause.

1. Because church rules are not inimical to church interests.

2. Because the reverse makes a whiskey organization a church, contrary to Gospel law.

3. Because the assumption in justification of the practice is self evident, and needs no other proof.

4. Because tolerating it is proof that it considers it indispensable, there being no other reason why it should be allowed.

5. Because the whiskey element in a church that will not submit to church rules over whiskey demands, is a friend to the whiskey and an enemy to the church.

6. Because whatever the life of a thing is, it struggles to maintain it, and church life makes no effort to maintain whiskey life, and vice versa.

7. Because a church can't be a whiskey organization and a church, the preponderating power determining its character.

8. Because the ministry, church work, Sunday-school, home and foreign missions of such an organization cannot and will not save more souls than it will damn by the whiskey influence that goes out from it.

It seems to me this is as important a question as can claim the attention of your columns. If I am wrong in any particular, basing my arguments upon the proposition adduced to justify what is involved, I want to know how or where we must determine matters by the cold steel of logic, and not by prejudice, passion or ill will. I am after the truth, for truth's sake, and want it. The spirituality of my Christian enjoyment and power is paralyzed and lost when I enter a church and am forced to worship with the understanding that I can't have the Gospel preached to me save to the extent that whiskey sees proper to grant it to me.

W. R. WHATLEY.

The petitions in behalf of woman suffrage presented to the New York constitutional convention are certainly remarkable for the number of signatures attached. When the women began their agitation they hoped for 100,000 names on their petitions. To-day the names aggregate 211,906.



Dr. W. W. Wilkerson, Founder of the ALABAMA BAPTIST. His consecrated money and business capacity started the Paper on its useful career. He rests from his labors, but his work goes on.

Alabama: Baptist.

TWENTY-ONE YEARS OF AGE!

Organ of the Baptists of the State. Read in every county of the State.
Sound in Doctrine! Loyal to the Denomination and all its Enterprises. A Helper to Pastors, Parents and Children.

IT IS NEEDED IN THE HOME!

The Farmer and the Housekeeper
NEED IT.

The Deacon and the Superintendent

WILL FIND IT HELPFUL.

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(FORMERLY ANNEX.)

FORTY ELEGANT ROOMS.

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Bible Streets,

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T. H. MABSON, Proprietor.

Montgomery Fertilizer Co.,
Montgomery, Ala.

Manufacturers of High Grade FERTILIZERS.

Our Motto:

"Highest Grade Fertilizers and Acid Phosphate for the LEAST MONEY!"

Tybee Railroad.

To Agents and Connections: We beg to advise that the Savannah & Atlantic R. R., (better known as the Tybee R. R.,) running from Savannah to Tybee, Ga., which was damaged by storm last August, is being repaired, and will be in operation in time to handle the usual summer business as heretofore. Contract calls for the running of trains over that road on the 1st of May. The summer schedules will be put in operation as soon as possible, due notice of which will be given. Connections are requested to prepare round trip tickets to be placed on sale as in previous years.

J. C. HAILE,
General Passenger Agent,
Savannah.

W. F. SHILLMAN,
Traffic Manager.

A Tempting Offer.

A BUGGY, ROAD CART OR SADDLE

FOR A LITTLE MONEY

—OR—

A LITTLE WORK.

We offer to any one a LADY'S PRINCE, Canopy Top, Leather Back, Rubber Curtains. Price \$110, or 180 new subscribers to the ALABAMA BAPTIST and \$20 in money. TOP BUGGY, Leather Quarter Top and Leather Trimmed. Price \$80, or 120 new subscribers and \$10. THE SAME BUGGY, Without Top. Price \$50, or 90 new subscribers and \$15. ROAD CART, Collapsible make. Double seat. Price \$25, or 40 new subscribers and \$5. SADDLE, 7 1/2 Kilgore, Quilted Seat, or 3 Iron Cattle. Price \$14, or 24 new subscribers and \$3. Delivered on cars or boat at Montgomery at above prices.

Cheap Rates.

The Richmond & Danville R. R. will place on sale the following very cheap rates:

Spartanburg, S. C., National Military Encampment, July 1 to 11, 1894, a fare and one-third for the round trip; tickets to be sold July 1st to 11th inclusive, final limit July 15th, 1894.

The same rates will also apply on the same dates for the Teachers' Convention at Spartanburg.

Washington, D. C., Knights of Pythias Conclave, August 27th to September 5th, 1894, rates of one first-class fare for the round trip; tickets to be sold August 23d to 28th inclusive; with extreme limit September 6th, '94.

Cleveland, Ohio, United Society of Christian Endeavor, July 1st to 15th, 1894; rates of one first-class fare for the round trip; tickets to be sold July 8th, 9th and 10th; final limit July 31st, 1894.

Thus affording an unusual opportunity for a pleasant trip.

S. H. HARDWICK,
Asst. Gen'l Pass. Ag't.

Gen'l Pass. Agent.

How to Re-Enlist Christianity.

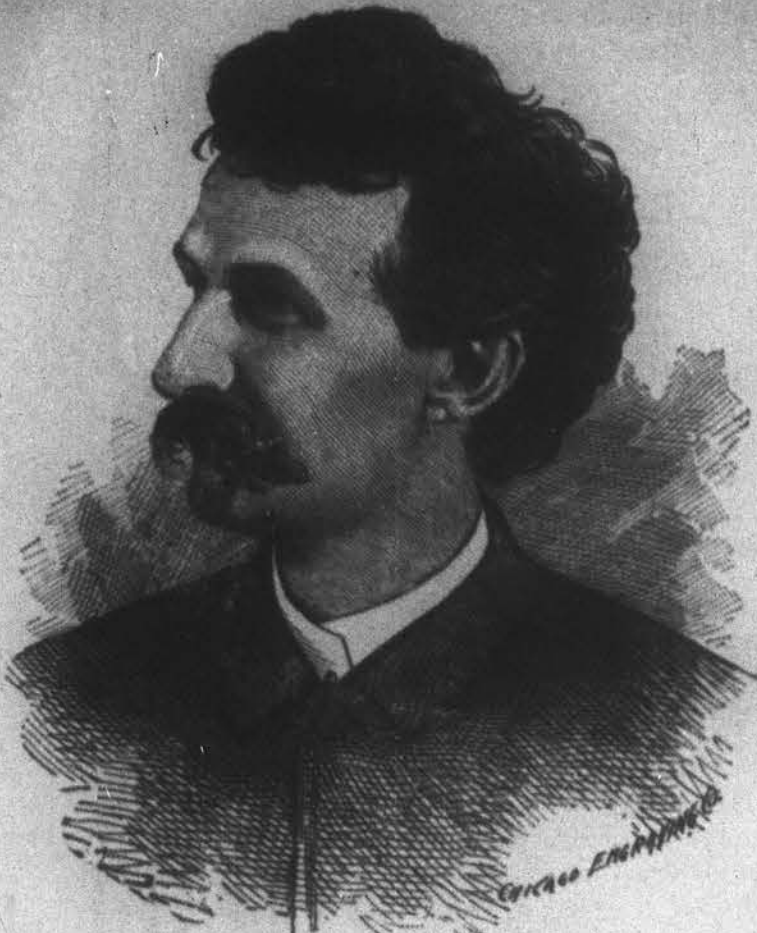
Successfully to re-enlist and use Christianity in this way, as a force for society's uplift and salvation, we must modify very much two or three ideas now falsely masquerading as Christian. We need to break down the sharp distinction which the best Christians are wont to make between the religious and the secular parts or elements in their lives. We mean well enough in so speaking. We wish by the word "secular" to designate performances which so many outward acts taken independently of the motives actuating them, might occur were we not Christians at all; while under "religious acts" we would classify those prompted by our faith. But "whatsoever is not of faith is sin." If we are true Christians, all our life that is legitimate any way is religious, and any conduct that is secular, as opposed to religious, is sinful.

We are obliged, for convenience sake, to run some such line of demarcation between different domains of our conduct, let us begin by calling all of it religious, and then parceling off one side as secular-religious, the other as secular-religious. If Christ taught rightly, then in no possible way can one be seeking him more truly or acceptably than by toil in his name for the prevention of disease, the healing of the sick, the organization and rationalization of charity, the purity of the ballot, the spread of economic and sociologic knowledge, the promotion of justice and the abolition of poverty.

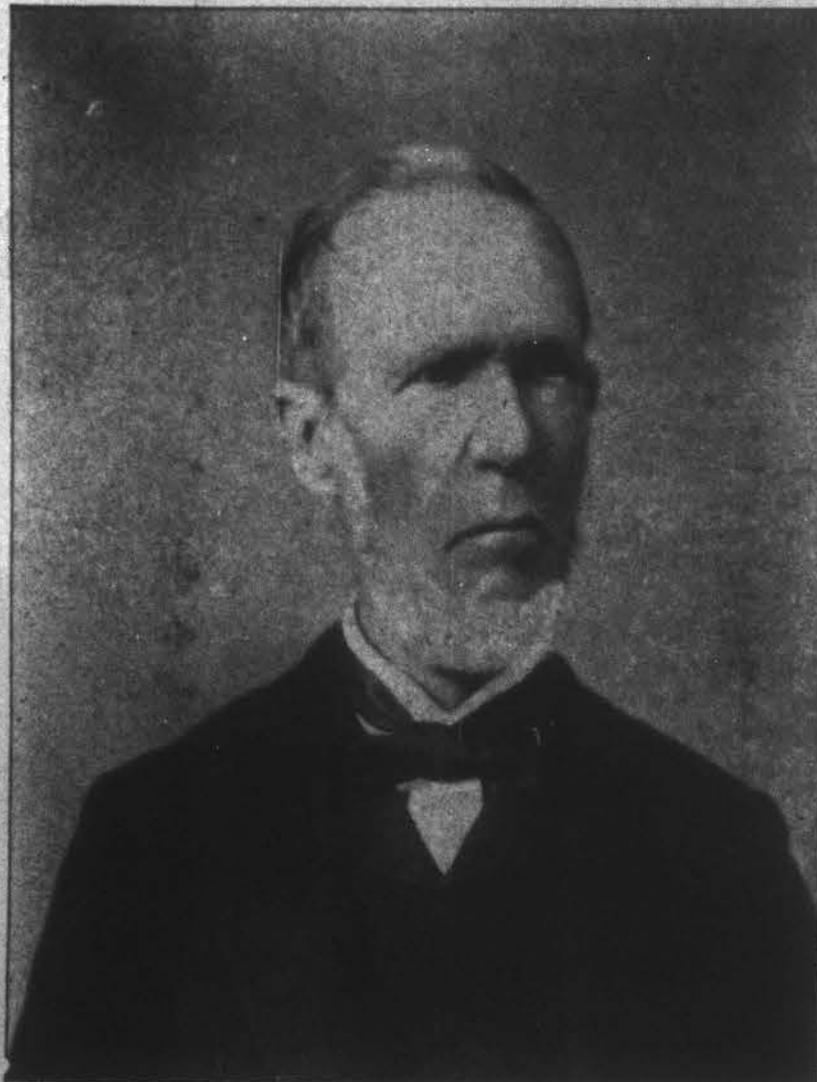
We must also overthrow the revered dogma that eternity is the sole final cause of man's life on earth. Our existence here below has a meaning on its own account. A piece of time well used on earth in the service of God, through consecrated activity for man, is as beautiful a thing as any equal measure of eternity can be. Do our best, can we conceive Christ's heavenly life a whit better than was his life on earth, where he went about doing good?

Most important of all, we ought to rectify the error which Protestants have all along made in apprehending the gospel as to be addressed solely to individuals, supposing that to convert men—one by one is its simple and sufficient aim. The gospel was not meant for A. B. C. and so on, merely as separate children of God. It is on earth in order to regenerate society—a result which is not identical with the conversion of the individuals making up society. Heaven is to be a city of God, a kingdom, an organic community.—E. B. Andrews.

If heaven be the world toward which we are journeying, holiness will be the way in which we shall walk day by day; for if we do not love and cherish the spirit of heaven here, we shall never enter heaven itself, hereafter.—Payson.



Geo. B. Eager, D. D., Pastor First Baptist Church, Montgomery, President State Board of Missions.



Samuel Henderson, D. D., for 21 years Pastor at Tuskegee, and for a number of years President Alabama Bap. State Convention.



J. J. D. Renfro, D. D., many years Pastor at Talladega.

Born in Montgomery county, and died in Birmingham June 2, 1888, aged 58 years. He heard his first sermon from Rev. M. N. Ely, text, 1 Peter 4:18. The circumstances were about these, as related by Bro. Ely, who is now living at Union Springs: "When I was quite a young man, having exhorted once or twice, I met a man by the name of Botts, who was very drunk. He wanted to know why I didn't preach for them in the piney woods. To get rid of him I promised to preach at his house on a certain Sunday. I had no idea he would think of it again, as he was so drunk. Two weeks later, on Saturday before the Sunday appointed, I met Mr. Renfro, the father of John, who lived out in the neighborhood of Botts. He informed me that everything was ready for me. Botts had gone all over the neighborhood, gathered the neighbors together, built a large arbor, seated it and built a pulpit. I believed the hand of the Lord was in it, and went. This was a boy of about seventeen, ever heard, as he often told me afterwards—and this led him to trust Christ for salvation. I continued preaching at that arbor until June, 1848, at which time, the record which lies before me says, Elam church granted letters of dismission to twenty-one of its members, who constituted Elizabeth church. Soon after this young Renfro joined this church, and was baptized by Bro. A. N. Worthy, then its pastor."



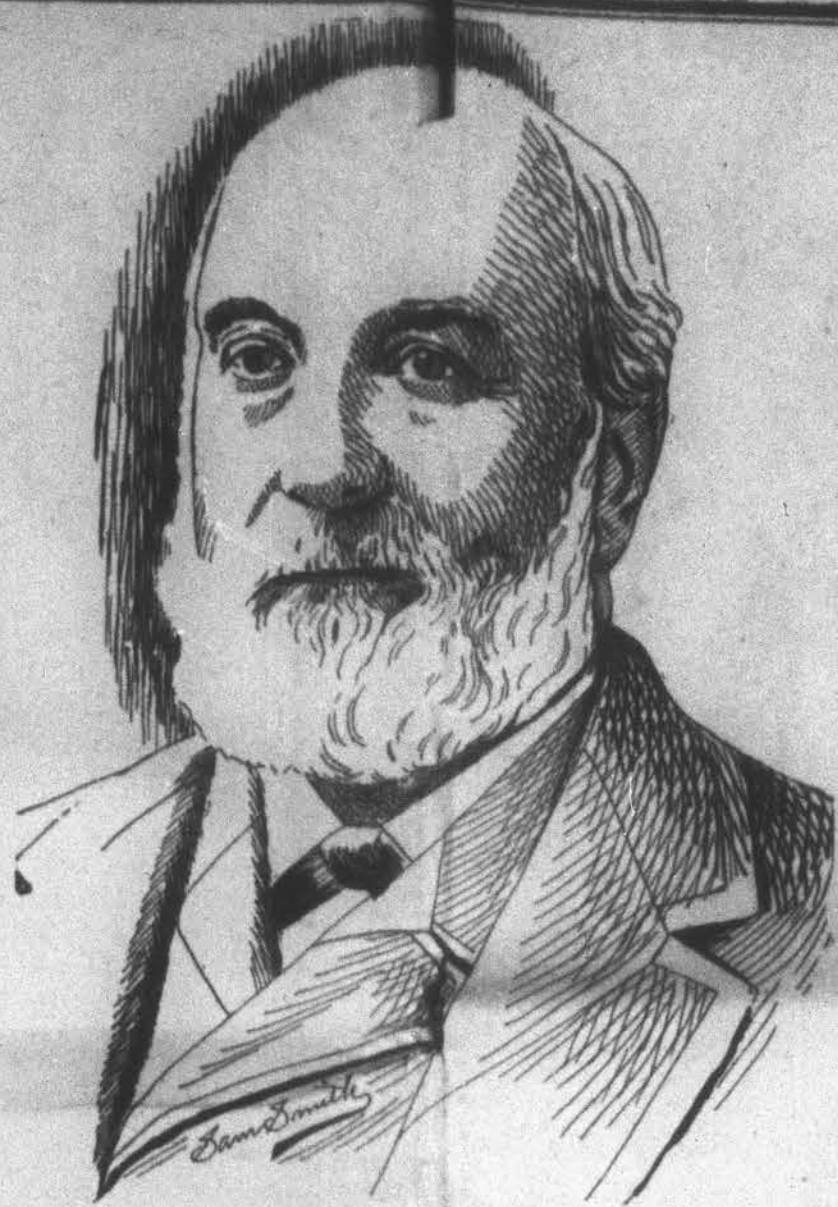
T. M. Bailey, D. D., formerly of Alabama, First Corresponding Secretary State Mission Board.

The pastor who decides to put in all his time building up character or leading social reforms may as well turn the water out of his baptism.—Ex.

That is to say, if he is nursing his own character; but he ought to try to help others to build character, and then his own will grow. Lifting your neighbor strengthens your own arm.

When over-many people come in to visit you, Wisdom does not come with them; and Wisdom does not go with you when you go out to visit over-many people. There is an excess of visiting which is unfriendly to the discharge of personal and household duty, to mental culture, and to moral self-discipline.

We are as liable to be corrupted by books as by companions.



I. T. Tichenor, D. D., Cor. Sec. Home Mission Board, Atlanta.



Hon. Jonathan Haralson, President Southern Baptist Convention.



Uncle John Dennis. On his monument at Providence church, Dallas county, are these words: "A Baptist Preacher for sixty years."



Alberto J. Diaz, Havana, Cuba.



P. H. Mell, Sr., for Many Years President So. Baptist Convention.



Basil Manly, Sr., for many years President of the State University.

Intemperance.

An Essay read before the Baptist Young People's Union at Tusculum, by James Morrison, and requested to be published in the ALABAMA BAPTIST.

I will say a few words on the use of alcohol. This is the most dangerous and insidious snare that awaits the young man; and, alas! too often the young woman. The course of this habit is so slow, and the habit is found so gradually, that the victim is not aware of his danger until he has completely lost the power of resisting. Like a man in a boat above the falls of Niagara, he goes on so smoothly down stream that he scarcely feels he is moving in that direction; there is a cry from the shore, "Young man, beware! the rapids are below you; come back before it is too late." He looks ahead and says, "Time enough yet; my strength can stem a more powerful current than this. I will revel yet awhile in these smooth waters; when I see the cataract I can easily pull ashore." Soon, ah! soon he sees the falls, and he feels the current bearing him too swiftly thither; then he pulls against the stream with all his might, but alas! he finds his boasted strength is but a baby's in comparison with the demon that is bearing him on. Then he fully realizes his danger and cries for help, but too late; before the life-line can be thrown him he is plunging in the seething cataract of drunkenness, and he has a glimpse of the terrible agonies of a drunkard's grave and a drunkard's hell.

Now, young man, how did this start? The first social glass, offered, perhaps, by a fair hand, was the beginning, and this sad picture is the end. Look on it and ponder it well, and may God in his mercy help you to say, "I will touch not the unclean thing." I tell you that nine-tenths of those who tamper with it meet the same fate. The saloon and the church always have been, are now, and ever shall be in opposition the one to the other. Is it not, then, the church to take a firm stand on this question? The church claims to be a soul-saving institution, and we all know that the saloon is a soul-destroying one. Which are you members of the church going to uphold? For my part I don't think a church member has a right either to drink intoxicants or to sell them; nor do I think he has a right to consent to the selling of them either directly or indirectly by his ballot. Look at this verse of poetry and see if any of you see yourself in it.

"Two men went down to the polls to vote. One was a Christian, the other a boast. One carried with him the Word of God. The other a license to sell fiery rod. But the angels above saw with sorrow and shame That the tickets they voted read exactly the same."

This state of things has lasted long enough. The church of God is strong enough numerically to abolish this shame and disgrace, root and branch, in less than ten years, and if we don't do it the sin lies at our door.

Some people, and some church people, too, speak of crooked whiskey, and mean only that made without license; but I say it is all crooked, for it makes a man's path crooked, his life crooked, his death crooked, and his eternity crooked. We read of Esau selling his birthright for a dinner, and we are filled with disgust; but there are many more foolish, for they are willing to sell their peace, comfort and self-respect, and not only those, but the hopes and fond expectations of their mothers and fathers, the loving respect of their sisters, for what? Just this, that they may pander to this thirst, kindled by their own foolishness in tampering with what was only calculated to make brutes of them, to stupefy their minds, to cloud their reason, and make them only fit to wallow in the gutter with the hogs which are their superiors.

The battle is on, my friends, between heaven and hell, between God and the devil, and it is for us to take sides. Mothers and fathers, take sides before your sons are sacrificed before the home of your daughter is made a living hell by a drunken husband.

How many drunkards are waiting to see the right prevail; for they can not go in any direction without having temptation flaunted in their faces. How many mothers are waiting to see if the people of God are to be faithful to their trusts, and if they will move out of their sons' path this terrible dragon which seizes and destroys king and peasant, high and low, with a terrible impartiality. Which side are you on? Decide now, and may God's Spirit direct you in your choice.

[The foregoing was abbreviated on account of its length.—Eds.]

An hour of kindly, sympathetic fellowship with the lowly in their humble homes brings to them more of real comfort and happiness than a gift of money sent by mail.

Thou oughtest so to order thyself in all thy thoughts and actions, as if to-day thou wert to die.—Thomas a Kempis.

Money that Can't be Spared.

BY REV. H. R. BERNARD.

"Years ago," or "once upon a time," as you may please to express it, I was at school in our neighboring state of Tennessee. One boy that attended the school is well remembered. He had many peculiarities, and one among the many was that he could never spare anything. We all understood this about John G—very well. Occasionally something like this would happen. One of the boys stepping up to John during the forenoon recess, would say: "John, give me an apple,"—he would be eating one at the time—the reply would be: "O, no; I have just got one for this morning's recess, one for this evening's recess, two for dinner, and two belongs to sissie. You see I have not got but six, and I can't give you one." We all laughed a great deal at John G— and his way of never having anything to spare. We thought he was queer. But he was not. The world is full of John G's. And occasionally one gets into the church. He always wishes to do something, to give something, and he is going to do it just as soon as he can spare it. You see here is an investment that must be sustained, and there is a purchase that must be made, ever so many possessions of many kinds—each one requiring an amount of money to keep everything in place and prospering. The man has only six dollars or six hundred dollars, or six thousand dollars, or six million dollars—it matters not. So much of it is necessary for this purpose—so much for that and so much for the other. Nothing—absolutely nothing can be spared. The man is not stingy. He intends to do right, but not now—just as soon as he can spare the money he will give liberally, but not now. Brother, you are laboring under a delusion. You are ensnared.

The Jews, once after long captivity, went about building ceiled houses, rebuild the temple—just as soon as they could spare the time and money, but not now. The Lord was displeased, because he was dishonored. And, although the people were poor and felt unable to do anything—had nothing to spare, the Lord commanded them in their poverty, and while they had nothing to spare, to rise up and build. God and men we see differ on what can be spared. Brother, have you any money to spare? "No." Well, then get a dollar that you can't spare and give it to Mercer University. Money that can't be spared is precious in God's sight. The widow could not spare two mites—it was all her living. But she gave it and won the Savior's approval. O, what wonders these two mites that could not be spared have wrought. Eternity alone can tell about them.—Christian Index.

And you brother in Alabama, give the dollar that you can't spare to the Howard or the Judson. Money that can be spared carries no sacrifice with it.

There is a quaint story told of a couple of Scotch ministers who were taking dinner together one summer day in a little parsonage in the highlands. It was the Sabbath day, the weather was beautiful and the bubbling streams were full of trout, and the woods full of summer birds. One turned to the other and said: "Mon, don't ye often feel tempted on these beautiful Sundays to go out fishing?" "Na, na," said the other, "I never feel tempted, I just gang." The old Scotchman unconsciously uttered a great truth. There are some people who do not need to be tempted. They go so quickly that the devil does not need to waste any strength or time upon them. It is when we resist that we feel the force of the current. It is when we are determined to do right that we are tempted to do wrong. It is the better nature that the enemy approaches, and the other goes after him of its own accord. Therefore the nearer we are to heaven the more closely we touch the confines of the world of evil.—The Christian Alliance.

The hot days suggest that cooling and delightful drink, Russian tea. Fill as many tumblers as you wish to serve with clean cracked ice, and put into each glass two lumps of sugar and two thin slices of lemon. Have good tea freshly made and rather strong, and when it is partly cooled fill up the glasses, and you have a delightful drink, that you will wish to try again and again. If the glasses are heavily cut, of course one must be a little careful not to have the tea too hot when it is poured upon the ice.

Experience.

In all the various avocations of life and under all the influences that shape the conduct of men, experience is highly valued. It greatly enhances the value of the abilities of the possessor. His services are made more effective and more reliable. But in relation to religious principles and a Christian life it is, if possible, more important than any where else. In this the experience of the Christian distinguishes from the professor of any and all other religions. It is an experience involving a radical change in the governing influence of moral feelings and conduct such as no pagan philosophy or religion ever knew. It carries with it both an internal and external evidence peculiar only to itself. It is a light shining in the darkness that the darkness comprehendeth not. Those who are subjects of it know its reality but cannot tell whence it came. Those who have not the experience see its fruits but cannot comprehend its operation.

Look at its subjects as photographed on the pages of Christian history and biography. Read it as it illumines the Psalms of David. What a marvelous, rich and sweet experience gave birth to those sentiments upon which multitudes of Christians of every age have lingered with inexpressible delight in times of joy and sorrow. Think of it as seen in the changes it wrought in the life of a Saul of Tarsus. See its fruits in the life of John Bunyan. What power it gave to the preaching of Whitfield, and to evangelists in every age. Think of the influence of the testimony of the heartfelt experience of the evangelists of the present day, coming from all positions in society, even from the very lowest, and telling how they have been brought out of natural darkness into the light of the knowledge of the glory of God as seen in the face of Jesus Christ. See what a change this experience has wrought in all that pertains to the inward life and the outward conduct—such changes as you witness under no other conditions of human life in all the world of mankind, and then multiply this by all the examples in Christian life and their influence in time and eternity, and there is something in this Christian experience for parliament of religion and the world of mankind generally to think about.—Christian Secretary.

Head and Heart.

In the development of the most uniform and complete Christian life and character, the intellect and the affections are so well adjusted in their exercise in relation to each other that they beautifully enrich and modify the expressions of the mind and heart, forming in their combination a very attractive character.

But where the intellect is cultivated to the neglect of the affections, the Christian character will be one-sided. Speculative inquiries will arise, that can proceed but a few steps before the mind is confronted with difficulties and mysteries that no finite being can explain or comprehend. They belong to the infinite. The finite can never grasp the infinite. Doubts innumerable will trouble the mind. Distrust, indifference, and a cold formalism will characterize the worship and the religious services. It will be almost impossible to exercise the faith that works by love and purifies and warms the heart. Such will often be found among the doubting Thomases and absentees from the means of grace. With such, when an appeal for benevolence comes, the first impulse of the heart may be to give liberally; then true to their intellectual proclivities, they will begin to enquire whether they are able, or whether some other object is not more needy, or whether the gift will be properly applied, or is worthy of trust, and then by a process of reasoning all the benevolent impulses are suppressed and the gift is withheld. Something of the same process of thought may be indulged in regard to all departments of Christian activity and all Christian life and usefulness, and enjoyment be much decreased.

Or if on the other hand the heart, the affections, the emotions, are freely indulged, without the chastening, subduing influence of the reasoning faculties, inconsistencies, improprieties, and a variety of unreluctance, will be seen in the Christian life and character that will greatly limit its usefulness. Yet it must be confessed that in this world of sin and sorrow, selfishness and hardness of heart, the more prevailing defect in Christian living is on the side of lack of heart-felt sympathy for the sinful and perishing—an undue restraint of the fervent emotions of the devout in their acts of worship and social Christian fellowship.—Ex.

Keep your business and your business will keep you. Diligence is a good partner.

Commencement Exercises.

Of the North Alabama Baptist Collegiate Institute and Normal School, Danville, Ala.

The commencement sermon was preached by the writer 10:30 a. m. June 3d. Text, Acts 17:30. The missionary sermon was preached by Bro. J. Gunn, to an attentive audience. Text, Matt. 28:19. The sermon was clear and forcible; showing conclusively that the work of missions was from heaven. That it was God's plan for saving the world. It was well received and will be long remembered by those who heard it.

MONDAY.

10:30 a. m. Declaration and recitation by the primary and preparatory department. A prize was offered for the best declamation and also for the best recitation. The prizes were awarded Miss Gertrude Long and Master Davis Hodges.

8 p. m. A large congregation assembled to hear an address before the Robert E. Lee Literary Society, by Prof. H. T. Lile. Prof. Lile is quite a young man, but he is well informed upon almost every subject. He is quite a graceful speaker, and his speech was brim full of common sense and good sound reasoning. I have heard a number of literary addresses, but I have never heard a more pleasing and sensible address in my life. We are proud of Prof. Lile.

TUESDAY.

10:30 a. m. Prize Declamation and recitation for gold medal. There were a number of contestants, but the medals were given to Miss Lucy Leeper and Mr. Marion Briscoe. Miss Susie Shackelford and Mr. Burselon Orr received honorable mention. The contest was so close that the judges were divided in their decision. The declamations and recitations as a whole were most excellent.

8 p. m. The house was packed and the play "A Hundred Years Ago," was rendered by the students to the satisfaction of all present. Some who are good judges pronounced it "first-class."

WEDNESDAY.

10:30 a. m. Rev. Oscar Haywood delivered the annual address, with credit to himself and great pleasure to those who heard him. Every one was highly pleased with Bro. Haywood's speech. The Huntsville people have a right to feel proud of their pastor. Our young brother took for his subject "The Voice." He showed in more than one way the power of human speech. He is quite an orator.

I was compelled to leave Wednesday afternoon, but I have learned that the remaining exercises were equally as interesting as those before.

May 20. The Robert E. Lee Literary Society. "Ten Nights in a Bar-room," to a full house.

THURSDAY.

10:30 a. m. An essay was read by Miss Sallie A. Hodges; subject, "Make hay while the sun shines." It was pronounced good by those who ought to know.

Mr. Guy F. Ponder delivered a speech on the subjects "The Dangers that Threaten the Perpetuity of our Government." His speech I am told was well prepared and showed considerable thought, and was well delivered.

Rev. A. E. Burns delivered the Baccalaureate address, taking for his subject, "Epochs." I am told that his was a splendid effort. Some remarked that "the best had been kept for the last." I knew that Burns would make a fine speech. He always does.

This, our first commencement exercises, were pronounced by all a success. I could not mention all the sweet music which we enjoyed at every exercise. Miss Annie Shackelford has charge of the music department, and has proven herself quite a successful teacher. The music from first to last was simply delightful. The good citizens of Danville are so kind and hospitable that all who visit Danville will want to do so again. Dinner was served by the good ladies at the college every day of the commencement exercises.

I deem it quite unnecessary for me to say that Dr. Shackelford is one of the best educators in Alabama. He has demonstrated this fact too often. He has been teaching for years, and he has learned to go to the bottom of a subject, and there lay such facts before the student as will enable him to understand the fundamental principle of things, and then reason for himself. This school, with Dr. Shackelford at its head, and such a noble corps of teachers, is bound to succeed if we will only stand by it with our prayers, means and patronage. May the Lord put it into our hearts to do so. Fraternally,

A. J. PRESTON.

Decatur, Ala.

A FARMER'S WIFE'S EPITAPH.

WRITTEN BY HERSELF.

Here lies an old woman who always was tired,
For she lived in a house where help wasn't hired.
Her last words on earth were: "Dear friends, I am going
Where washing ain't done, nor baking nor sewing;
And everything there will be just to my wishes,
For where they don't eat, there's no washing of dishes.
I go where loud anthers will always be ringing,
But having no voice, I'll get rid of the singing.
Don't mourn for me now, and mourn for me never,
For I'm going to do nothing, for ever and ever."

"It was pretty stormy last night."
"Yes, and as I was late in getting home, and my wife was waiting up for me, I found it stormier inside than out."

For the Alabama Baptist. The Christian's Anchor.

Not long since, when afflictions and troubles came upon me in great tidal waves as it were, and looking from a human standpoint it seemed as if I would be overwhelmed; and to make more unbearable the burdens and trials of life, an eight weeks drouth had prevailed, which well nigh parched up everything in the way of vegetables—while looking at the gloomy side of life, suddenly a brighter picture presented itself after this manner, "Commit thy works unto the Lord and thy thoughts shall be established," Prov. 16:3. And again, "Commit thy way unto the Lord, trust also in him; and he shall bring it to pass," Psalm 37:5. These consoling promises served me as a sure and safe anchor for several days, and caused my mind to look away from earth, its afflictions and troubles, to where the wicked cease from troubling and the weary are at rest. But the picture is not yet complete. Listen, "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved," Psalm 55:22. And "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." At this point my afflicted body and crippled feet (for I am a cripple from birth) took on new life. Oh! for faith to appropriate these precious words of encouragement, and then for that patience to wait as Job did for the blessing to come.

As time passes the picture brightens into such realities as the following: "Casting all your care upon him: for he careth for you, 1st Pet. 5:7. And "Let your conversation be without covetousness: and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee," Heb. 13:5. Here I rested for sometime, clinging to my anchor which is sure and steadfast, but as more light beamed into my soul another beautiful stroke was added to the already bright picture; viz: "And behold, I am with thee, and will keep thee in all places whither thou goest," Gen. 28:15. "Whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Psalm 27:1.

A careful study of these precious truths brought me to see my entire helplessness, and see as I never saw that God is my shepherd, my refuge, my hiding place and my only support, and I trust the exclamation which came from my lips was from the depths of the heart, "Thy will be done." And here I rest my soul in the arms of my blessed Redeemer, knowing he will protect and comfort me while I sail over life's tempestuous seas, hid in Christ and Christ in God. Eternal life is Ramey Ala.

For the Alabama Baptist. Bro. Ray's Ramblings.

June 2d and 3d I was at Furman. This is one of the finest communities in the state, and they have one of the best preachers in the state for a pastor. I have not met a more lovable man, so sensible, pious and industrious. Already his church has found out that they have a treasure in him.

Bro. Blackwelder spent the week with me while in Wilcox and Dallas counties. We were at Ackerville on Monday and Tuesday, where we were joined by Bro. Huckabee, from Camden. This is another one of Bro. Blackwelder's churches, and we had a delightful meeting. Almost every one in the community was present, and the Lord's blessings were upon us. This is a choice community, solid Baptists, aggressive and intelligent, and in full sympathy with the work of the denomination.

AT FOREST HOME

We are greeted by a large audience, and had a fine meeting. Bro. Powell is a fine worker, and his church says he preaches as well as he works. Others think the same way. This is a choice community, and there is a bright outlook for the Baptist cause there. All of Powell's churches contribute on the monthly plan, and have already raised the greater part of their apportionment.

MONTGOMERY.

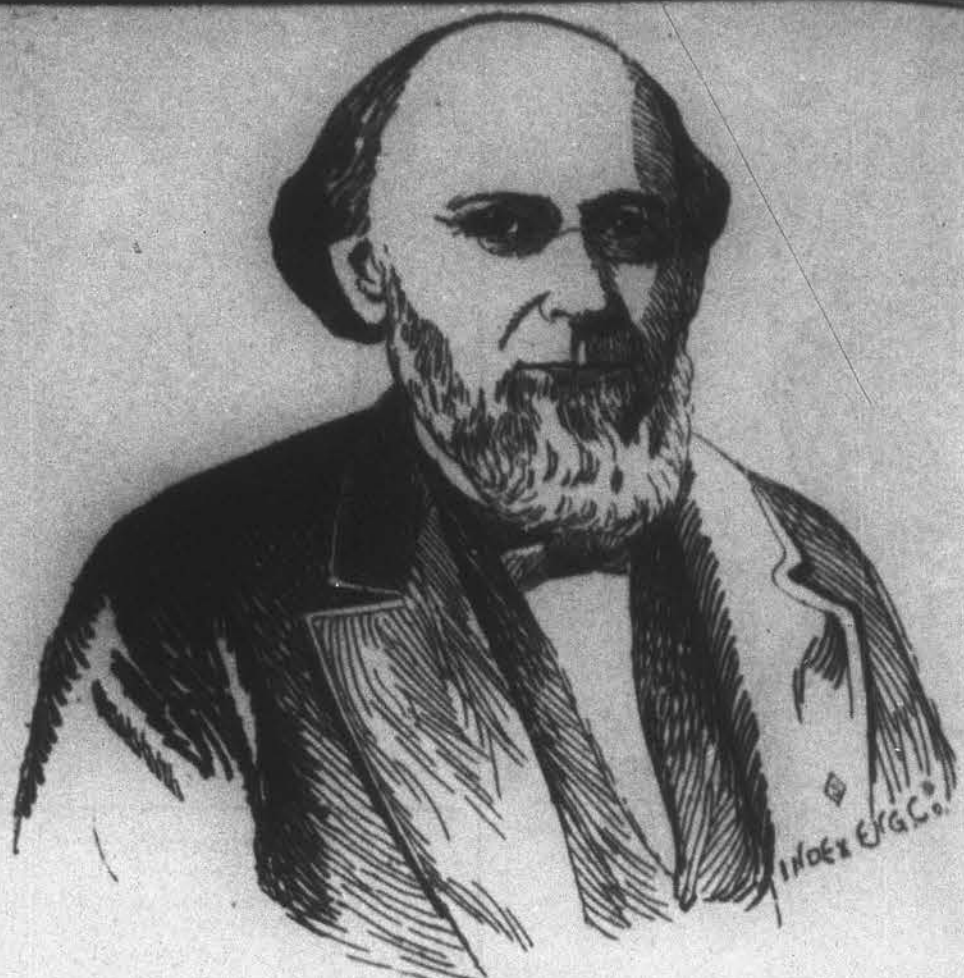
We had services at night, and Bro. Blackwelder preached. We have at this place a church composed of intelligent of young people. They are intelligent and fine workers. Bro. Powell is their pastor, and is greatly loved.

MT. MORIAH.

This church was organized in 1838, with a membership of 11, among them Elder Kedar Hawthorne and wife; and half a mile away is where J. B. Hawthorne was born. All that marks the spot is a red mound where the chimney stood. This is a good church, and is located among some of the oldest and best families in the state. There the crowds were large, and "dinner on the ground" in abundance. I must not forget to say here that Dr. D. W. Ramsey, of Pine Apple, was with us at all these meetings except Ackerville, and that he was in fine spirits and rendered excellent service.

PINE APPLE.

Saturday and Sunday night, giving Sunday to Allenton. At both these places Dr. Ramsey is pastor. The congregations were good and the interest very encouraging. I have never seen larger audiences, nor a better spirit, or more liberal giving for hard times. The brethren were delighted, and want that sort of meetings repeated. I spent two days at Camden with relatives, and then home one day, and now I am with Bro. J. E. White in Tuscaloosa county. S. O. Y. RAY.



S. S. Sherman, First President Howard College, 1842-1852.



J. L. M. Curry, 3d President Howard College, 1867-1868.

E. Q. Thornton was 4th President, 1868-1869.

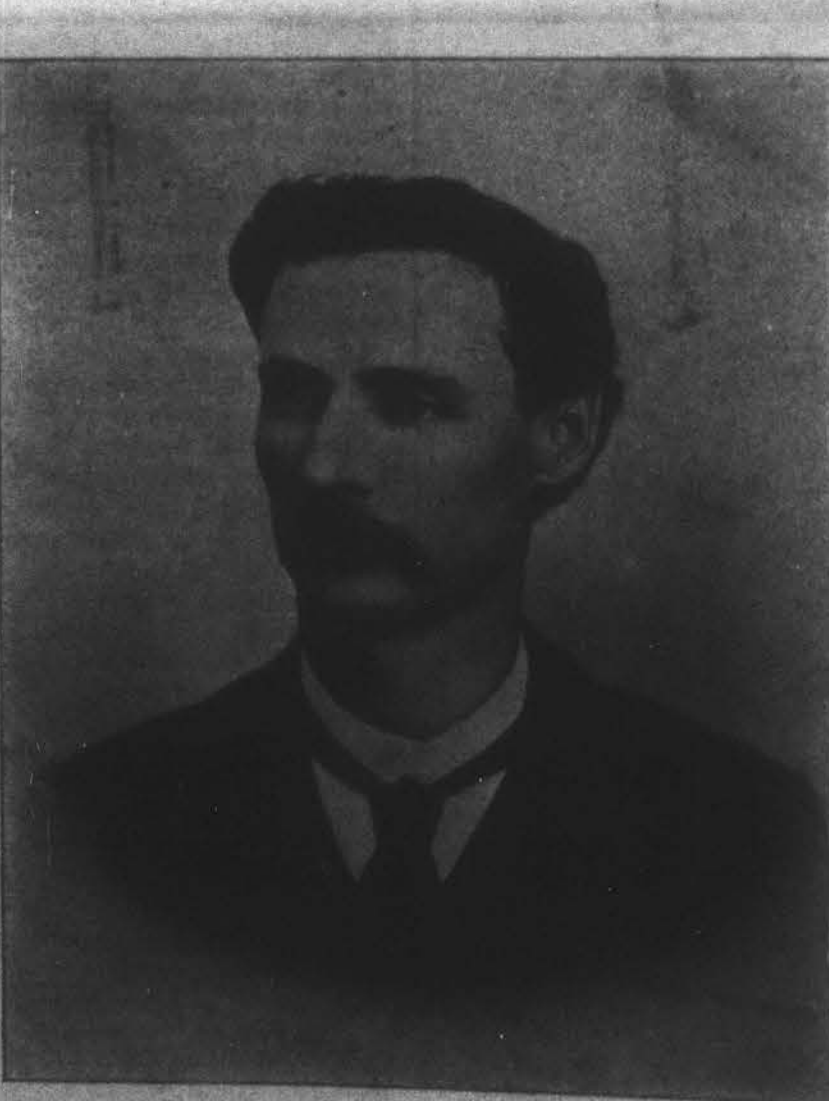


Samuel R. Freeman, 5th President Howard College, 1869-1871.



J. T. Murfee, 6th President Howard College, 1871-1887.

T. J. Dill, was 7th President, 1887-1888.



B. F. Riley, 8th President Howard College, 1888-1893.



H. Talbird, 2d President Howard College, 1852-1861.

For the Alabama Baptist. Muscle Shoals.

Program of fifth Sunday meeting of the third district of the Muscle Shoals association, to convene with Mr. Nebe church, Morgan county, on Friday, July 27-29.

Friday, 10 a. m. Devotional exercises conducted by Rev. J. E. Roan.

11 a. m. Sermon, by Rev. J. B. Huckabee, Subject, Office work of the Holy Spirit.

1:30 p. m. Paper, by Rev. J. Speer. Subject, What is the cause of the low state of religion in this association? Spoken to by Rev. John M. Simpson.

3:00 p. m. Paper, by Rev. Jno. E. Weaver. Subject, Individual responsibility. Spoken to by Rev. J. N. Thompson.

Saturday, 28, 9:30 a. m. Devotional exercises, by Rev. T. J. Weaver.

10 a. m. Paper, by Judge W. H. Simpson. Subject, The heathen lost without the gospel. Spoken to by Dr. E. D. Stephenson.

11 a. m. Sermon, by Rev. J. W. Sandlin.

2 p. m. Paper, by Prof. J. C. Tidwell. Subject, Education. Spoken to by Rev. Dr. Jos. Shackelford.

3 p. m. Paper, Bro. J. C. Buck, of Decatur. Subject, Importance of co-operation. Spoken to by Rev. J. T. Bragg, of Moulton, Ala.

8 p. m. Sermon, by Rev. J. I. Stockton. Subject, Communion.

Sunday, 29, 9:30 a. m. Devotional exercises, by Rev. Marion Briscoe.

10 a. m. Paper, by Prof. H. T. Lile. Subject, Sunday-school work. Spoken to by Hon. J. C. Orr and Prof. L. B. Cornelius, of Hartselle.

11 a. m. Sermon, by Rev. A. J. Preston, of Decatur.

3 p. m. Miscellaneous business. Brethren, be sure to be on hand. There will be conveyance at Hartselle early Friday morning, to bring all who may come on the train. Hospitable homes will be secured for all. Brethren, come, and we will do thee good. Pastor Cobbs will have charge of the affair, which insures a success, and a pleasant time. COMMITTEE.

For the Alabama Baptist. East Liberty.

The Ministers and Deacons' meeting of the East Liberty association will be held, with Pleasant Ridge church, beginning on Friday the 27th day of July, 1894.

PROGRAM.

Friday 11 a. m. Sermon, by J. P. Hunter.

2 p. m. Discussion. The deacon, who is he, and what are his authority, obligations and duties? Opened by Eld W. C. Bledsoe, J. H. Johnson, W. G. Jarrell and others.

8 p. m. Sermon, by Geo. L. Bell.

Saturday, 9 a. m. The duty of church members to the pastor and towards the church. Discussion opened by C. J. Burden, T. B. Fargason, A. S. Brannon and others.

Saturday, 11 a. m. Sermon, by R. A. J. Cumbe.

2 p. m. The position and duty of the church to mankind. Discussion opened by J. P. Shaffer, Geo. L. Bell, R. A. J. Cumbe, J. A. McCauley and others.

Sunday, 9 a. m. Sunday-school mass meeting. General discussion of Sunday-school interests, meeting conducted by the superintendent of the Sunday-school.

11 a. m. Sermon, by A. S. Smith. Delegates and visiting ministers will be entertained by the church, and will be conveyed from the Dadeville depot to place of meeting. Everybody cordially invited to take part in the discussion of any and all questions.

J. L. GREGORY, Pastor.

For the Alabama Baptist. Crawford Notes.

If you had been at Crawford at the beginning of this year, and have looked upon the church building occupied by the Baptists in its dilapidated condition, and could you have the pleasure of seeing it now, you would be compelled to say, "Surely here is a working and growing church." And you would be right. We have been at work. At the beginning of this year we were in a stagnated condition, not doing anything at all. We called to serve us that noble man of God, Rev. W. B. Carter, of Girard, who at once took hold of the work, and we have one of the most attractive church buildings in Russell county. We have added a vestibule, bought a bell and built a bellery to hang it in, and have painted our building from top to bottom. The whole cost was \$175. While doing this we have kept up our church work. In all departments, church work, Mr. Editor, we want to give praise where it belongs, and that is to our beloved pastor, who, you will allow us to say, can't be excelled as a preacher of God's word, and as a pastor there is no better in the state.

H. P. WELLS. Crawford, June 25.

From the Baptist, Baltimore. One of the Best Investments.

More than forty years ago, in a prize essay on the "Duties of Churches to Pastors," I wrote these words:

"To introduce one good and able man into the vineyard of the Lord is to set in motion a train of influences, the glorious results of which no mortal intellect has power to comprehend. Here is an opportunity for the investment of part of our Lord's money that will pay a noble interest," etc.

A letter just received is a striking confirmation of the above. Soon after it was published I aided a promising young brother in securing an education for the gospel ministry. I have followed his labors ever since with prayerful attention. He is now an honored and useful pastor in a Northern state. With almost filial gratitude he has written to me a brief summary of his work. It has given me unspeakable joy, and I wish to publish it as an encouragement to others to do all in their power for ministerial education.

FRANKLIN WILSON.

Here is an extract from the letter to Dr. Wilson by the preacher whom he aided in obtaining an education:

It seems fitting in view of the relation which you sustained to me, that at this time you should have at least a synopsis of my work in the ministry, leaving you to decide as to whether your investment in me has paid, at least a small margin. It is not necessary that I should go into details—my main purpose is simply to tell you what, in part, has been accomplished by the churches of which I have been pastor:

1st. About \$60,000 has been raised to pay the debts of the churches, and for repairing, etc. One among the churches was saved from the sheriff's clutches.

2nd. Three missions established, three chapels built; three churches organized out of these missions.

3rd. Three churches organized, directly out of my churches, exclusive of those mentioned in the number above.

4th. The churches, during my pastorate, have received, by baptism, over one thousand—I think nearer eleven hundred. I have never had an evangelist, and, therefore, never cost any one of the churches a dollar for such service.

As it Then Appeared.

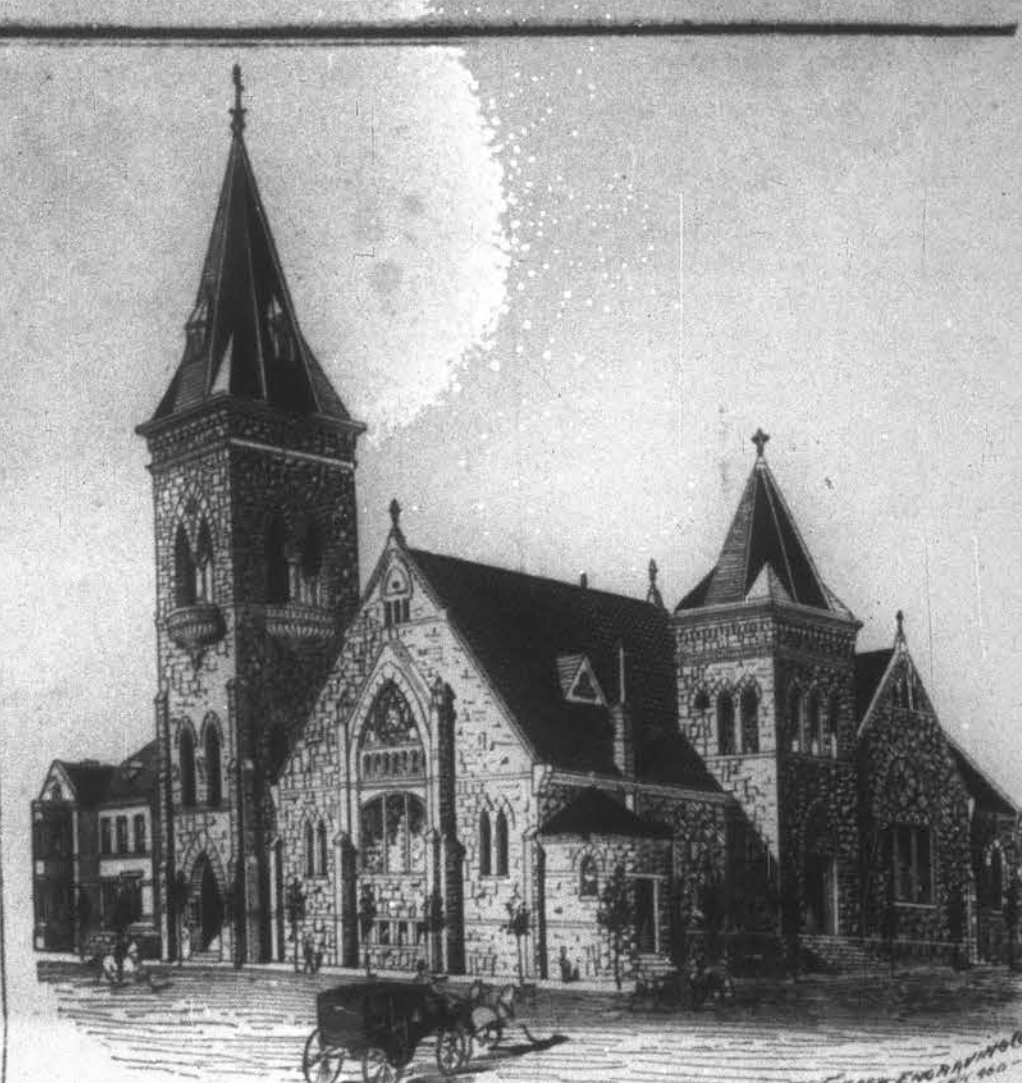
Sixty-nine years ago Rev. Abner W. CLOPTON, a Virginia Baptist preacher, made a visit to Alabama. The Religious Herald prints a letter which he wrote to a friend. It is dated at Montgomery, March 2, 1825. The following extract will interest our readers in this county, and perhaps others:

Cotton this season has sold for \$18 per hundred. Here the soil is far better; but the climate, except a few sections, is not considered as healthy as that of Georgia. The state of religion is a wretched one in most parts. Society is composed of all sorts of people. They are friendly and hospitable; but to get rich is the main object. The most beautiful tract of country I have seen in any country lies between this and Line creek, the boundary between this state and the Creek Indians. Much of it appears as fertile and as level as the Dan or Staunton river low-grounds. But I should fear to live on most of the farms. Water is scarce and religion still more rare; and, though many enjoy good health, it cannot be considered as healthy as the upper country. Upon the whole, I would say to the Virginian who can provide the comforts of life easily for his family, "Live within your income and stick to the ancient dominion." Nevertheless, to such as will be rich at the hazard of health, soul and body, I would say: "Lift up your eyes and behold the wide, extended plains of Alabama, and there set yourself down, eat, drink and be merry, for to-morrow you die."

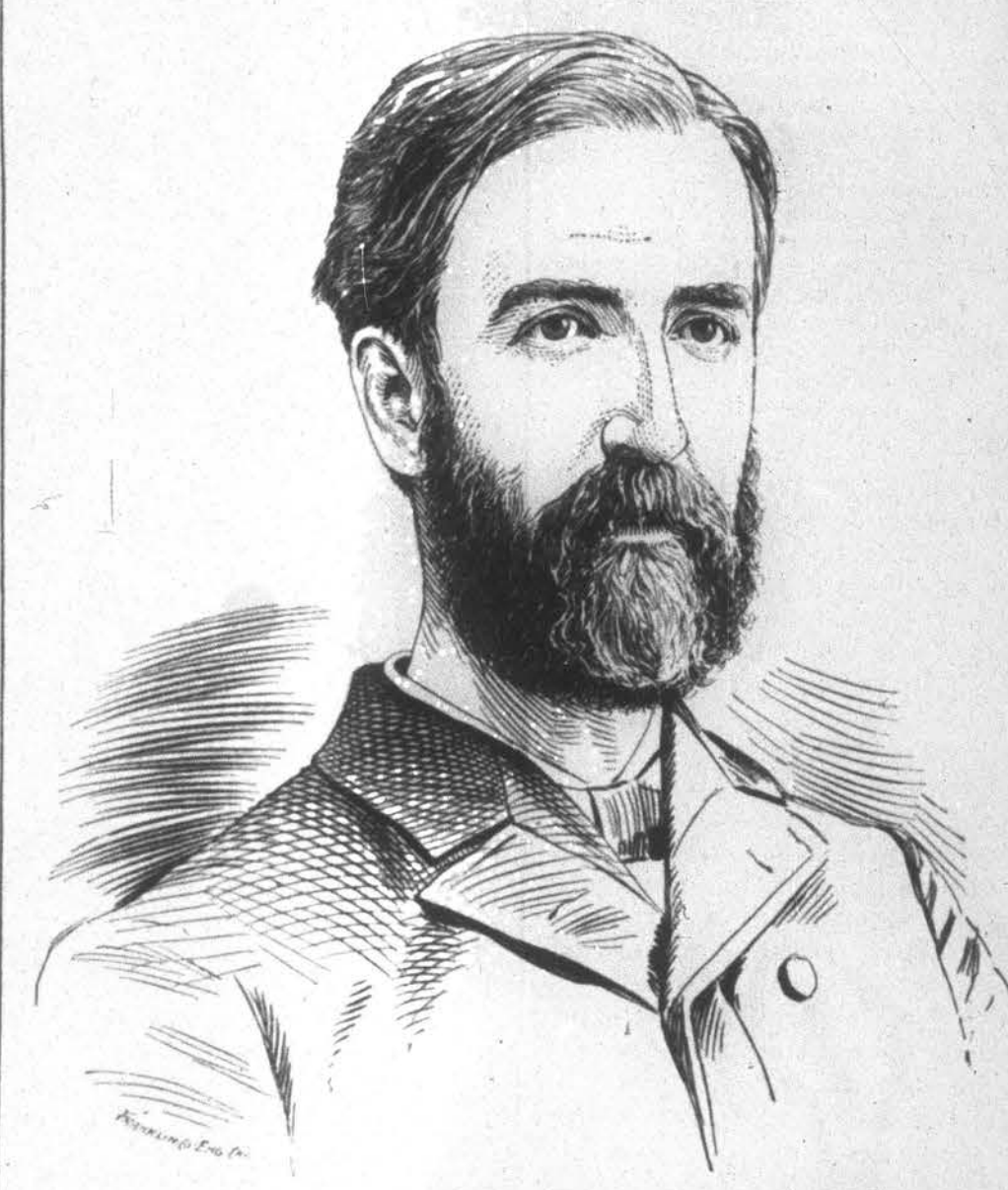
A Timely Fable.

Having in mind the fact that our State Convention is soon to meet, and that subjects are assigned to readers and speakers, and limited time given to each subject, we reprint the following fable from the Pacific Baptist of Oregon:

Once on a time a certain man, whose sympathies were larger than his knowledge of gastronomy, gave three boys a pie. It was understood that this pie was to be divided between them. The elder had the first cut, and proceeded to carve out for himself a generous half of the pie, which he greedily devoured. The next in age took three-fourths of the remaining half, and the younger was fain to content himself with the eighth part which was left and the juice which the others had dropped. This fable teaches—well if we may say it, and whoever reads a fable without reading the moral,—this fable teaches that if you are on the programme with two or three other speakers for an evening address, and are not so absorbed in the things of eternity as to be forgetful of time, it is well either to have the first cut at the pie, or an appetite that is easily satisfied. Some one ought to endow a chair in the Chicago University for the teaching of such simple mathematics as are necessary to impress upon public speakers the fact that you cannot divide an hour and a half so that one shall have half of it and yet leave two-thirds to the two men who follow him.



Parker Memorial Church, Anniston.



T. T. Eaton, D. D., Editor Western Recorder, Louisville.

Time and Place of Meeting of Associations.

JULY.	AUGUST.
Montgomery—Fort Deposit, Lowndes county, Tuesday before 4th Sunday.	Coosa River—Talladega, Talladega county, Wednesday before 3d Sunday.
Florence—Liberty church, Lauderdale county, Friday before 1st Sunday.	Haw Ridge—Enterprise, Coffee county, Wednesday before 3d Sunday.
Troy—Orion church, Pike county, Friday before 1st Sunday.	Cahaba—Newbern, Hale co., Wednesday before 3d Sunday.
Seale—Mt. Willing church, Lowndes county, Tuesday before 2d Sunday.	Centennial—Perote, Bullock county, Friday before 4th Sunday.
Mobile—Whistler church, Mobile county, Thursday before 2d Sunday.	Mid Creek—Liberty, Jefferson county, Friday before 4th Sunday.
North Alabama—Religious church, Jackson county, Friday before 4th Sunday.	Harmony Grove—Guin, Marion county, Friday before 4th Sunday.
SEPTEMBER.	OCTOBER.
Shelby—Mars Hill, Jefferson county, Wednesday before 1st Sunday.	Warrior River—Friendship, Marshall county, Friday before 3d Sunday.
Tuscaloosa—Cottondale, Tuscaloosa co., Wednesday before 2d Sunday.	Enfau—Clayton, Barbour county, Tuesday before 4th Sunday.
Calabash—Valley, Mt. Pisgah, St. Clair county, Friday before 2d Sunday.	Cherokee County—Centre, Cherokee county, Wednesday before 4th Sunday.
Elim—Enon, Escambia county, Saturday before 2d Sunday.	Bolling Springs—Bethesda, Cleburne county, Wednesday before 4th Sunday.
Concord—Castellberry, Conecuh county, Saturday before 2d Sunday.	Cullman—Cullman, Cullman county, Thursday before 4th Sunday.
Cherokee—Tennessee Valley, Marshall county, Tuesday before 3d Sunday.	Mount Moriah—Antioch, Tuscaloosa co., Thursday before 4th Sunday.
Pine Barren—Concord, Monroe county, Wednesday before 3d Sunday.	Southern Springs—Mt. Joy, Wilcox county, Thursday before 4th Sunday.
Bethel—Beaver Creek, Marengo county, Thursday before 3d Sunday.	Cedar Creek—Bethany, Cleburne county, Friday before 4th Sunday.
Harris—Hatcheechubbee, Russell county, Friday before 3d Sunday.	Marshall—Shoal Creek, Marshall county, Friday before 4th Sunday.
Liberty (North)—Round Island, Madison county, Friday before 4th Sunday.	New Providence—Spring Hill, Crenshaw county, Saturday before 4th Sunday.
Mulberry—Mars Hill, Chilton county, Wednesday before 4th Sunday.	Pra River—Bethlehem, Coffee county, Saturday before 1st Sunday in Nov.
Mineral Springs—Chalchate, Springs, Jefferson county, Thursday before 4th Sunday.	
Cedar Bluff—Leesburg, Cherokee county, Friday before 4th Sunday.	
Bethlehem—Zion, Monroe county, Saturday before 4th Sunday.	
Town Creek—Lovelace, DeKalb county, Saturday before 4th Sunday.	
North River—Day's Gap, Walker county, Saturday before 4th Sunday.	
Tennessee River—Friedonia, Jackson co., Saturday before 4th Sunday.	
OCTOBER.	NOVEMBER.
Birmingham—Mt. Pleasant, Jefferson county, Tuesday before 1st Sunday.	Union—Enon, Pickens county, Tuesday before 1st Sunday.
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Spice—Spring Hill, Wednesday before 1st Sunday.	Sisney—Spring Hill, Wednesday before 1st Sunday.
Central—Leflanon, Elmore co., Wednesday before 1st Sunday.	Judson—Sardis, Barbour county, Thursday before 1st Sunday.
South Bethel—Pine Hill, Wilcox county, Thursday before 1st Sunday.	Salem—Harmony, Pike county, Thursday before 1st Sunday.
Clear Creek—Union Grove, No. 1, Winston county, Friday before 1st Sunday.	South Bethel—Pine Hill, Wilcox county, Thursday before 1st Sunday.
Harmony East—Buckhannon, Haralson county, Ga., Friday before 1st Sunday.	Liberty (Central)—Spring Hill, Bibb county, Friday before 1st Sunday.
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Yellow Creek—Pleasant Grove, Marion county, Saturday before 1st Sunday.	Carey—Mt. Prospect, Randolph county, Tuesday before 2d Sunday.
Rock Mills—Big Spring, Randolph co., Tuesday before 2d Sunday.	Liberty East—Eagle Creek, Tallapoosa county, Tuesday before 2d Sunday.
Newton—Charlton, Dale county, Tuesday before 2d Sunday.	Unity—Mt. Zion, Chilton county, Tuesday before 2d Sunday.
Columbia—Balkum, Henry co., Wednesday before 2d Sunday.	Calhoun—Oxford, Calhoun co., Thursday before 2d Sunday.
Wetzel—Union, Coosa county, Thursday before 2d Sunday.	Antioch—Cretaw, Cretaw county, Friday before 2d Sunday.
Etowah—Fairview, Etowah county, Friday before 2d Sunday.	Alabama—Antioch, Butler county, Friday before 2d Sunday.
Harmony West—Mt. Carmel, Jefferson county, Saturday before 2d Sunday.	Big Bear Creek—Burleson, Franklin co., Saturday before 2d Sunday.
New River—Salem, Fayette county, Saturday before 2d Sunday.	Macedonia—Macedonia, Washington co., Saturday before 2d Sunday.
Tuskegee—Auburn, Lee county, Tuesday before 3d Sunday.	

A Good Letter.

Our young friend Miss Kate McClain, of Tusculum, who, though an invalid, is a very useful Christian, sends us two essays that were read before the Baptist Young People's Union recently. Miss Kate writes a good letter, from which we make the following extract:

Most of the young people of our little city attend our Union. We meet twice a month. We intend to give this year's contribution toward helping educate a Chinese girl. We saw in the Foreign Mission Journal that fifteen dollars would send one of these girls to school a whole term, and in this school she would be taught to read the Bible. It seems to me a wonderful opportunity for doing mission work. To know that you are helping to have a heathen taught God's word makes one feel almost as if he were a missionary in the heathen land. I hope the day is not far distant when every heathen may be brought out of darkness into light, that they may have understanding hearts and believing minds to realize the extent of God's mercy and love. We do not really begin to live until we taste and have a knowledge of God's unbounded love.

"Could I with ink the ocean fill,
Were all the world a parchment made,
With every weed on earth a quill,
And every man a scribe by trade,
To write the love of God alone
Would drain that ocean dry.
Nor could the scroll contain the whole,
Though it were stretched from sky to sky."

How blessed we are who know this love from experience, and it is time we should each one awake to our Christian duty and heed the command to teach all nations of Jesus and His love.

KATE MCCLAIN.

Alabama Baptist.

MONTGOMERY, JULY 5, 1894.

NOTHING STRANGE.

Intelligent people, who realize the importance of the blood in keeping the body in a normal condition, find nothing strange in the number of diseases Hood's Sarsaparilla is able to cure. So many troubles result from impure blood, the best way to treat them is through the blood. Hood's Sarsaparilla vitalizes the blood.

Hood's PILLS are the best after dinner pills—stimulate digestion, prevent constipation.

Proud of His Business Co-workers.

"Yes, I am real proud of the splendid body of men and women we have to represent in the various parts of the country; many of them are among the best men and women that ever walked the soil, and we wish to employ a few more." This is the explanation that Mr. B. F. Johnson, of the firm of B. F. Johnson & Co., Richmond, Va., gives of their advertisement.

IMMEDIATELY—Teachers—Two presidents for female colleges, 5 principals for graded schools, 4 lady principals for private schools, 4 art, 5 music, 3 vocal, 3 education, 1 typewriting, 2 stenography, 8 primary and 1 professor of mathematics in a college. Address with stamp, CENTRAL TEACHERS' ASS'N., Union City, Tenn.

THE BEST PLACE TO HAVE

Your Shoes made to Fit the Foot is at FRED JANSSON'S, Cor. Commerce and Bibb, Under Sims & Co. Repairing neatly done.

How to Get Good Teachers.

School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Manager of the School Agency, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

The E. T., Va. and Ga. railroad announces that it will sell round trip tickets to Selma from certain points within the state on the fourth of July at low rates. The charge for the trip is one dollar from Montevallo and Demopolis, and one dollar and thirty-five cents from Akron. The charge is less from some other points on all the branches.

WANTED! A position as Teacher by a young lady who is a full graduate of the Judson Institute. Address this office.

The Queen and Crescent Route

Invites inquiries in regard to Summer Resorts on its line in the picturesque mountains of Kentucky, passes near famous battle fields at Mill Springs, Mission Ridge, Chickamauga and Shiloh. Mountain. They are surrounded by charming summer resting places at Burnside, Cumberland Falls, High Bridge, Rugby, Rhea Springs, Lookout Mountain, Springville, Ala., and other points. Low railroad rates—Charming mountain homes—Perfect rest and quiet. We invite correspondence, cheerfully giving the information desired, for the purpose of having you arrange to spend your summer recreation on our line. W. C. RINEHART, G. P. A., Cincinnati, Ohio.

WANTED! BY A YOUNG

LADY with several years experience, a position as teacher in Art and Music. Can teach Latin, French, German, or usual English courses, if necessary. Best references given and required. Address REV. A. J. DICKINSON, Selma, Ala.

FOR DYSPEPSIA,

Indigestion, and all the troubles that BROWN'S IRON BITTERS. All dealers keep it. \$1 per bottle. Genuine has trade mark and crossed red lines on wrapper.

Harvest Bells.

In round and shape notes, is a Baptist Song Book endorsed by thousands of pastors, churches and evangelists. Sample 75 cents. W. E. PENN, Eureka Springs, Ark.

The Alabama Baptist and Other

Good Papers.

We will club the ALABAMA BAPTIST and the following excellent papers at the prices given:

With the Scientific American, which is useful in the shop and to every one of mechanical turn, for \$4.00.

With the Southern Cultivator, which every farmer ought to read, for \$2.00.

With Home and Farm, which every farmer and his wife ought to have, for \$1.75.

With The Fancier (printed at Atlanta) which is specially devoted to Poultry, for \$1.80.

Here is your opportunity for profitable reading at small cost. Open alike to old subscribers and renewals.

For Malaria, Liver Trouble, or Indigestion, use

BROWN'S IRON BITTERS.

Rev. Wilton M. Smith, in addressing the Young Men's Christian Association at its last anniversary meeting, in New York, reported that of the 300,000 young men in that city not more than 75,000 ever enter a church.

Birmingham Conference.

Pratt City—One hundred and sixty-four in Sunday-school. Pastor Wood preached at 11 o'clock to good congregation. Collected \$14 for missions. Large audience at night. Pastor gave a Bible reading on baptism from Acts of the Apostles, after which two were baptized. One hundred and fourteen in the mission school.

Southside—Large congregations and full Sunday-school. Four received into the church, three by letter and one by profession of faith. Three baptized at night. The pastor, deacon W. C. Ward, Bro. H. A. Schimmel and Mrs. T. A. Hamilton, president of the Central Committee, will attend the convention this week.

Meeting of the National Educational Association, Asbury Park, N. J., July, 1894.

A Vacation Trip to the Seashore at Very Low Rates, via the East Tennessee, Virginia and Georgia Railway.

In July of this year the National Educational Association will be in session at Asbury Park, New Jersey. For that occasion special low rates will be in effect from all points on the E. T., V. & G. railroad, to Asbury Park, and return, affording an excellent opportunity for a sojourn at the seashore. Tickets will be sold at the rate of about one fare for the Round Trip plus \$2, which goes to the Association as a membership fee. The public generally may take advantage of the reduction on July 7th, 8th, 9th, and 10th, as excursion tickets will be sold to applicants on those dates. Tickets will be limited for return from Asbury Park, 16th, 18th, 19th, and 20th, by depositing them with the Joint Agency at Asbury Park on or before July 13th, the return limit will be extended to September 1st, 1894, if desired. This arrangement will give ample time for side trips, and visits to other Eastern points.

The selection of Asbury Park as the place for holding the meeting will enable members of the Association, and others who may desire, to make a most delightful vacation trip at greatly reduced rates. Asbury Park is famous as one of the most popular resorts along the Atlantic ocean. It is located in the midst of the delightful Summer Havens of the New Jersey coast, being only a few miles from Ocean Grove, Long Branch, Cape May, and Atlantic City, only 51 miles from New York, and 89 miles from Philadelphia on the line of the Central railroad of New Jersey. The locality is particularly inviting, the rates will be unusually low, and the facilities with which the journey may be made over the E. T., V. & G., N. & W. and B. & O. railways is especially noteworthy, being the lines forming the main thoroughfares to the Atlantic seaboard as the map shows. The roadbed of the East Tennessee, Virginia & Georgia Ry. is the ideal in track construction. The closely packed, most solid foundations for the

There is no annoyance from cinders, no discomfort from dirt, and the conveniences in coaches, parlor and sleeping cars, also dining cars, include everything to make passengers comfortable and happy. Excursion tickets to the Asbury Park meeting entitle the holder to all of the above conveniences. The fast schedule is, leave Mobile 4 p. m., Selma 10:40 p. m., Talladega 2:20 a. m., Anniston 3:22 a. m., Jacksonville 3:47 a. m., Piedmont 4:14 a. m. Arrive at Washington 4:45 a. m. Baltimore 5:45 a. m., Philadelphia 7:53, and Asbury Park 9:30 a. m. the following day.

Write fully for any further information to any agent of the Company, or to

L. A. BELL, D. P. A., Selma, Ala.
B. W. WRENN, G. P. & T. A., Knoxville, Tenn.

Religious Herald.

From Brazil.

Dear Head—As your readers are zealous missionary workers, I feel at liberty to write a few words about our work here. The Baptist cause moves forward. Our hearts are often made glad by conversions, and there is much to be thankful for.

The church in Rio is taking on new life, and we now have a flourishing Sunday-school. Bro. Bagby and wife are wise and faithful servants of the Lord, and have done much toward planting the gospel in this land. They are the first Baptists who ever did missionary work in this country, and, as results show, they have been working with unabating energy.

Bro. L. C. Irvine, of the firm of Levering & Co., in this city, is a good Christian worker. Though not a regular missionary, he is always ready and willing to engage in the Lord's work. He is always present at our services, and by his example teaches our other members how to live the Christian life. Would that we had more such young men as Bro. Irvine!

Bro. Ginsburg is going forward in Campos. His imprisonment seemed to arouse his zeal even more than ever before.

The work in Juiz de Fora is prosperous. There we recently received several new members into the church. Bro. J. Taylor is now there. May the Lord bless him and the little church!

At present I am helping Bro. Bagby here in Rio, and also am preaching in Niteroy. I will take charge of the work in Niteroy, and also we will make our home there. The outlook is bright and the Lord is blessing our efforts.

SAMUEL J. PORTER, Rio de Janeiro, Brazil.



R. J. Willingham, Cor. Sec'y Foreign Mission Board.



Basil Manly, Jr., for many years Professor in Southern Baptist Theological Seminary.

An Investment that Lives.

Money put into Colportage work will always be on the move, and never grow less. What the churches and Sunday-schools give to this fund will be permanent. The design is to use it for the purchase of books to put into the hands of Colporters. It will not go to pay expenses. Let every Sunday-school and church send us a contribution for this purpose during July. We ought to have \$1,000.

Remember, W. B. CUMPRON.

Bridgeport Sunday-School.

The following note is sent us for publication by request of some of the Bridgeport Sunday-school:

Our Sunday-school at Bridgeport has received a remarkable impetus under the leadership of Bro. Chas. J. Meyer as superintendent. Bro. Meyer is a deacon of the church, and was elected Sunday-school superintendent a few weeks since. Although a church member of less than a year's standing, he seems to have developed immediately into the stature of a man in Christ. He is the prime mover in almost every good work for the upbuilding of the church.

The pastor reports a fine work in progress in church work and interests from West Montgomery. Three accessions to the church and the membership greatly revived, is the result. Pastor Townsend says the revival meeting which was to formally begin on the 15th inst (the second Sunday) has already begun. The evangelist, John Bass Shelton, of Texas, will arrive in the city on Friday the 13th, and take charge of the meeting. The pastor asks the fervent prayers of all righteous men for the blessing of God on the meeting.

Rev. Sidney Catts, of Fort Deposit, is assisting pastor Gay, of Adams Street church, in the tent meetings in South Montgomery. He was absent Sunday morning, but preached at night to an audience that filled the large tent to its utmost capacity. The sermon was most impressive, and great interest was manifested. There is no estimating the good that may result from these meetings. Bro. Catts decided to remain here and preach and not attend the Convention. He had a good meeting on Monday night.

S. C. C., Anniston: We had many new faces in our Sunday-school yesterday morning, as a consequence of some extra work done last week, in view of our commencing now the study of the life of the Savior.—The pastor had to forego the pleasure of attending the meetings of the Sunbeams, and the Young People last evening, but he took part in five other services during the day and baptized a lady last night.—The Sunday-school association of this place held a fine meeting in the afternoon. And they have undertaken to canvass the city in the interest of our schools.

H. R. Schramm, Phenix City: The First Baptist church is getting on well. The Ladies' Aid, Missionary and Relief Society of our church stained our benches a walnut color and now our church looks well inside. The ladies bought the material and the brethren did the work.—I baptized one last Sunday, June 24. Our church sent up \$20.15 for state missions, which we collected as follows: From Sunday-school, \$2; Young Ladies' Missionary Society, \$2; children's meeting, \$2; one dollar from our Ladies' Missionary and Relief Society, \$15 from the church.—We are constantly receiving members. Stanley Catts, Fort Deposit: The harvest of the sheaves has commenced in my field. At the meeting before the last at Steep Creek I baptized a man and his wife, and the last time their daughter. Here at this place on last Sunday I baptized two Methodists and one Campbellite into the fellowship of Bethel church. One of these has been a minister in the "Free Methodist" church of Michigan. Coming South several years ago, he was pleased with the country and the doctrines of the Baptists, so he has moved here and joined our church and started a mission work at Bishopville, a thickly settled point five miles northwest of this place. I hope, under God, we will yet hear from Bro. Brown.—We hope to have our tower completed and bell up by the meeting of the association; already the brick work is finished. We are expecting the refreshing showers of blessings when Bro. J. H. Foster, Jr., shall come to help us on the second Sunday in August.

O. Y. Ray: Last week I spent with Bro. J. E. White, part of the time in his home, where I met his excellent wife and two boys, Graves and Clarence, and Miss Annie, his youngest daughter. Bro. White is improving rapidly; his arm will soon be well again.—I was surprised to learn that Beulah and Bethel, his churches, had cut down the "twice a month" services to once a month, and that, too, after the reception last fall of more than ninety members. Something wrong about that change; but certainly when they think about it, they will correct it.—I met Bro. J. L. Ray, who did me much kindness. He is not preaching much now, but expects to do so more often this year.—I preached at Clinton on Monday night. Bro. Willie White is pastor; he is a "chip off the old block," and will be heard from in the future. He ought to go to the Seminary, and may.—Tuesday night I was with Bro. Apsey, at Eutaw, where they are quite hopeful, having had several valuable additions recently. They are planning to build, or rebuild, soon.

A. A. Hutto, Bynum: Since the close of college I have been very busy indeed. I opened my school the 15th of June. It promises to be a good summer school. The pupils enrolled now number twenty-three, and during the term it is hard work to carry a course in Howard College nine months, and then teach a full school three months in a year, and besides preach two or three times each month; but this I have to do, or quit college, and that I cannot afford to do.—Our church (East Boga) is getting along moderately well, but in spite of my efforts, some have more politics just now than religion—at least they are working at it more. Sad is it indeed, that so few of the thousands of our people seem to realize their duties.—I am well pleased with the gradual improvement of THE BAPTIST. I wish it was read by every Baptist in the state.—To all the fellows of Howard College who may chance to read these lines, let me say that my postoffice is Bynum, and I would be glad to have a few lines from them. I expect, by the help of God, to meet those who return in the fall.

It was delightful to be at Auburn on Sunday last and assist pastor Willis in ordaining brethren Frazier and Cooper to the deacon's office. Dr. Tichenor preached the sermon with little if any less than his old time clearness and power; E. F. Baber led in the ordaining prayer and delivered the charge to the church; Pastor Willis performed the other duties of the occasion. We congratulate Auburn churchmen having two such officers as the new deacons, on their own account, and also because of their wives, who occupy a high place among the excellent of the earth. If the deacons should possibly fail, the church will know very well who next to call on.—It was a pleasure to speak to such an intelligent and appreciative audience.—The new church building is pretty and practical, and is also pleasant to the speaker.—The members are united and consecrated, and their pastor feel that they have a spiritual, self-sacrificing membership.—The wife of one of the new deacons very soon began her work as assistant deacon (or deaconess) by handing to Bro. Willis, on behalf of the church, the money to take him to the State Convention. From Marion he will go to North Alabama for a month's vacation.—It was one of the happy events of life to meet old friends and brethren and sisters whom we have loved so long, and to find new ones for whom we could so readily entertain a warm attachment.

FIELD NO.

Read letter to the vice-president from the president of the Central Committee, in another column, and act upon it at once.

Rev. A. J. Thames has taken charge of the churches left pastorless by the death of the lamented Bro. Bell. He now makes his home at Georgiana.

Mrs. C. J. Reid, of Warrior, who says she has had losses and sorrows within the past two years, sends five dollars to pay subscription to this paper. This not only puts her a long way ahead, but also places her name on the honor roll. If a woman can do that, what could a man do if he tried?

There are 290 mission societies among the women and children of Alabama. If each society will give \$2.00, as the Central Committee suggests, the \$580 asked of Alabama's women and children as their quota of the debt of the Foreign Mission Board will be easily raised. As all will not respond, let each give as generously as possible. The Livingston society gives \$50. Who next?

C. L. Mathews, Crittenden's Mills: I have just closed a very interesting meeting at Eden church, ten miles north west of Geneva, in the Haw Ridge association. There was much interest manifested all through the meeting. Twenty-three accessions. Brethren W. J. Hatcher, P. M. Dowling and Joe Hinson were with me. I will give them another call, beginning Friday night before 4th Sunday in July.

J. A. French, Talladega: We had a grand meeting of our B. Y. P. U. Sunday night, when Prof. Geo. W. Macon, of Howard College, made a noble address on "Some Elements of Success." It was replete with uplifting thoughts, expressed in ornate and classical English. We have an admirable organization. Bro. Jas. H. Hayden has been elected president for the current term. He is one of our best workers.

The Ladies' Missionary Society of Auburn church is a small company of faithful workers and givers. It is composed of less than a dozen members, but has recently lighted the church very nicely, and since last November has given about sixty dollars to the Orphanage. It is supporting a boy there, paying his tuition at school, and the ladies say they will educate him when he leaves the Orphanage. We do not know a better record than that.

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Missionary and Relief Society,

15 from the church.—We are constantly receiving members.

Stanley Catts, Fort Deposit: The harvest of the sheaves has commenced in my field. At the meeting before the last at Steep Creek I baptized a man and his wife, and the last time their daughter. Here at this place on last Sunday I baptized two Methodists and one Campbellite into the fellowship of Bethel church. One of these has been a minister in the "Free Methodist" church of Michigan. Coming South several years ago, he was pleased with the country and the doctrines of the Baptists, so he has moved here and joined our church and started a mission work at Bishopville, a thickly settled point five miles northwest of this place. I hope, under God, we will yet hear from Bro. Brown.—We hope to have our tower completed and bell up by the meeting of the association; already the brick work is finished. We are expecting the refreshing showers of blessings when Bro. J. H. Foster, Jr., shall come to help us on the second Sunday in August.

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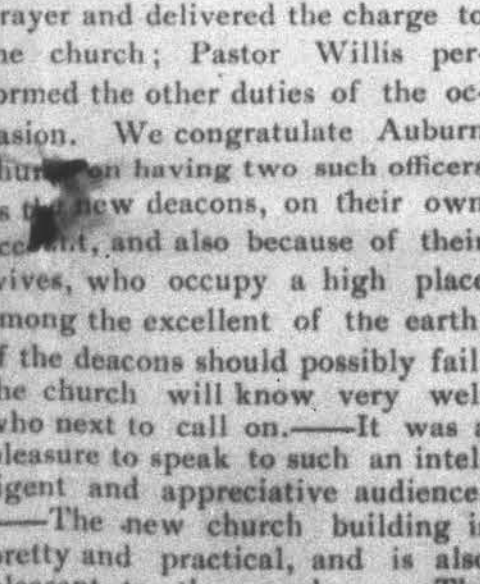
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"The Lord here thee in the day of trouble; * * * send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice."

ORANGE PUDDING.—Oranges are a healthful fruit, and there are many ways of using them besides the usual method of eating them raw as a dessert. A good pudding may be made from six ordinary sized ones, cut into small pieces, sprinkled with a coffee-cupful of sugar, and left to stand one hour. Boil until well cooked a pint of sweet milk, a half cupful of sugar, a large teaspoonful of corn starch, the yolks of four eggs, and pour over the oranges and sugar. Beat the whites of the eggs to a stiff froth, and spread on the above; sprinkle on a little sugar, and put into the oven to brown. To be served cold.—Selected.

I Was Sick Every day, suffering with stomach, liver and kidney trouble, also from effects of the



Mr. E. F. Harris

grip, with pain in my back and limbs. Different medicines failed to benefit me. The first dose of Hood's Sarsaparilla relieved my stomach. I have continued and I am now permanently cured. All pains have left me, my appetite is good, my blood is pure and refreshing, and I am strong and well. I never enjoyed better health. E. F. HARRIS, White Bluffs, Tennessee.

Hood's PILLS cure all liver ills. 25c.

BUSINESS COLLEGE,

LOUISVILLE, KY.

Superior advantages. Send postal for circular.

BUCKEYE BELL FOUNDRY

Cincinnati, Ohio.

Send postal for circular.

Delayed Reports.

Reports of societies and associations received by Central Committee too late for the Treasurer's report to State Convention, July, 1894.

Northport, Ala. June 23, 1894. \$4 30
Ruhama church, East Lake, Ala. 64 31
Pinkston Sunbeams, 7 15
Annual report Bigbee Ass'n. 394 00
Report Greenville L. A. Society 294 22
January-July 294 22
Sunbeams Parker Me, Anniston, 40 27
Harris Association, 451 59
Huntsville, 1 00
E. Liberty Association, 215 97
Mrs. T. A. HAMILTON.

MARRIED.

On June 24, at the house of Mr. Shaw, in Phenix City, Ala., by Rev. H. R. Schramm, Mr. James McGruder Jones and Miss Mattie Saxon, both of Phenix City.

THRIBUTE OF RESPECT.

Words cannot express the deep sense of loss we feel in the death of our beloved sister, Mrs. J. Coons, June 23, 1894. As an humble tribute to her memory the following resolutions were adopted by the Ladies' Aid Society and Young Ladies' Auxiliary of First Baptist church at Huntsville:

1st. That in the death of our much loved sister her family has lost a model wife and mother, her church a devoted member, and our society a zealous and efficient president.

2d. That we fondly cherish her memory, recalling the inspiration of her happy smile, and the sweet and gentle grace with which she presided in our meetings.

3d. That we extend to her bereaved family our warmest sympathy, and commend them to the tender mercies of our loving Heavenly Father.

4th. That these resolutions be incorporated in our minutes, a copy sent to the family and to the ALABAMA BAPTIST.

Mrs. J. C. HUDSON,
" W. T. DUNCAN,
" M. E. BAILEY,
" H. J. ERWIN,
" MISS ELLEN WEAVER,
" SALLIE ERWIN,
Committee.

Waddy Thompson.

Died, at Tuskegee, June 23d, Bro. Waddy Thompson.

His life and his death illustrated the truth of the text upon which was founded the lesson teaching of the funeral sermon—"For me to live in Christ, and to die is gain." For more than thirty years he was a faithful Christian and a loyal Baptist. Twenty years ago he was made a deacon in the church at Tuskegee, and was, at all times, and under all circumstances, alive to the responsibilities of the office.

