

# ALABAMA BAPTIST.

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## \*ALABAMA BAPTIST.\*

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Entered at the Post Office at Montgomery, Ala., as second class mail matter.

We have received from the International Religious Liberty Association, away out in Michigan, an appeal to join in a protest against what the association describes as a case of religious persecution.

It appears that a Mr. Capps, a citizen of Tennessee, who in religious belief is a Seventh Day Adventist, performed secular labor on the day that most people regard as the Christian Sabbath, generally also called Sunday. For doing this work he was prosecuted under the laws of Tennessee relating to the Sabbath. He was convicted in the lower court, and appealed to the supreme court, which affirmed the decision, and so the defendant must pay the fine and costs. It is against this that we are invited to protest.

Now, Baptist believer in liberty of conscience as we are, we cannot accept the invitation. We do not see the persecution in the case. The people of Tennessee, like those of other states, by statute law recognized the Christian Sabbath as God's holy day, and they declared that certain things must not be done on that day. Mr. Capps did one of those things, and thereby violated the law. Whether the law is good or bad, or whether Mr. Capps' convictions or conscience may be right, are not questions to be considered. The simple fact is that he deliberately violated a plain law of the state, of long standing, and which expresses the will of a large majority of the people, and he could not reasonably expect anything else than to pay the penalty of such violation. The law does not compel him to violate his convictions by working on Saturday, neither should he violate the law and the convictions of the people by working on their holy day. If Mr. Capps cannot have the law changed to suit his religious views, he ought to go where there is no such law.

It is in different parts of the world, in which patriots and Christians, especially Baptists, have felt called upon to resist laws that were evidently unjust, and which were intended to be restrictive and oppressive of one party or creed and in favor of another. This Tennessee statute, like those of other states, restrains those who endorse it as well as to those who do not.

We have given the matter attention here because, first, some people try very hard to show that orthodox religion has the spirit of persecution; second, because there are Seventh-Day people in Alabama who might come into conflict with the law under the idea that they have a right to act out their "conscientious convictions" in religious matters. They can think as they please, but they are all of us must be careful how we act.

Every wrong carries within itself the power to right it sooner or later. Only God, the angels, and ourselves know our real life, motives and desires. Our acts often contradict our hearts.

## The Law Exalted.

The High Office of Law in all Civilized Society.

The following is an outline report of a sermon preached by Rev. Geo. B. Eager at the First Baptist church on "The Law Exalted." The text was taken from the 13th chapter of Romans, 1-3 verses: "The powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation (judgment). For rulers are not a terror to good works, but to the evil."

Late events in our own city and state, and in the nation at large, have summoned us afresh to consider law as a function of civil government, the mission, the majesty and the sacredness of law. The execution of the extreme penalty of the law, here in our own city, upon men guilty of the most atrocious crimes has had, and may be expected to have a wholesome effect.

### CAUSE FOR REJOICING.

Every good citizen should rejoice that it was accomplished by the hand of the law, and not by private passion, or popular violence. We have had enough of that, God knows. And if there were some delays and uncertainties at which we were disposed at times to murmur, these very delays have in the sequel resulted in the exalting of the law, for they have illustrated with grave and grand impressiveness the calmness, the deliberateness and the inexorableness with which the law, representing the judgment and moral sense, and not the passion of the people, accomplishes its mission. We may well be glad that the sentence of the law has been executed, and executed by due process of law. Life and property and the peace of the community are more secure because of the execution of such a sentence, upon such criminals, in such a way.

We have no less reason to rejoice, I take it, that the imperial arm of the law has been stretched out over those centers of stormy lawlessness, Birmingham, Chicago and Sacramento city, in the interest of order, peace, protection of life and property, and the keeping open of the national highways. It is a cheering sign that the rank and file of the people have endorsed this prompt and vigorous action of our own governor and the chief executive of the nation in the interest of law and order. Now that the storm has about spent its fury, the whole series of events may well come up for review, and, as Christian citizens, we may well ask ourselves what are the lessons of the hour?

THE HIGH OFFICE OF LAW.

I. Consider, in the first place, the high office of law in all civilized society.

Begin on the lowest plane. It is the conservator of civilized life. It forms the basis of all civilized institutions. Human society, in its higher developments, is possible only by virtue of law. It is the chief basis of confidence between man and man. Without law, there never has been, and never could be any establishment of relations with those who are remote from us, who are outside of our kith or kin or clan. It is the only adequate guarantee of property against the violence of vandalism; of the mob, or the pilferings of the thief; of domestic happiness against the would-be violator of the home; of public enterprise and interest against the interference of private envy or revenge, or of class jealousy and spite; of reputation against the venomous assaults of slander; and of life itself against the perils of revenge, ruffianism and a veneered savagery.

It is of the very essence and nature of law, moreover, to be impartial; to extend its guarantee and protection to all classes and conditions of men, to the rich and to the poor, to the high and to the low, to the babe in the cradle and to the old man in the grave. Just so far as the law conforms to the spirit and purpose of law, it is to the commonwealth what the sunshine and atmosphere are to the soil, and to the trees and plants that are rooted in it.

Think, too, of what an educational power the law is. There is no other such teacher of ethics for the people at large—not even the press, the college, or the pulpit! Just in proportion as it is allowed to have its course, as it is duly administered, and not permitted to be obscured or miscarried by false practice, it impresses the mind and the moral sense of the community as nothing else can do; and for the primary reason that the moral sense of the community and the authority of the state or the nation are behind it and speak through it.

But it serves a higher purpose still. It points to the eternal distinction between right and wrong, existing back of all law. It helps men to recognize the unseen equities which are not the product of human invention or interest, and are superior to human prejudice or blindness; to teach them that this or that is not right or wrong because commanded or forbidden by the law, but it is commanded or forbidden because it is

in itself right or wrong. In short, it tends to lead the minds of men up to the lofty idea which shines out in my text, that "the powers that be are ordained of God," that the great reality behind all human law is divine, that the earthly rule is, or aims to be, the reflection of the heavenly, from which all human rules derive their true sanctity and authority.

### THE POWER IN PENALTY.

II. Another lesson which we may well ponder, at such a time, is that the power of law lies largely in its penalty. Shorn of penalty, what an impotent thing it is. What then is the statute-book but a system of moral advice? What more is it to the community than a volume of ethical essays? And what impression will the law without its penalty, or with its penalties unenforced, have upon the minds of ruffians and robbers, and anarchists or other lawless characters, and enemies of good order in the land?

Partly as a product of our finer civilization, there has grown up a sentiment in certain minds in our day against the use of force, not only in the school room, but in the whole realm of civil government and administration as well. It is the over refinement of a humane and commendable feeling. Men must be dealt with, it says, as men must be reasoned with, remonstrated with, cured of their vices, or kept from the commission of crime, by moral suasion and not by physical force. It is degrading to deal with them as brutes—it is cruel, and, then, it fails of the desired result. The sentiment as developed and operative in some sections of our country, and society, is to say the least, morbid and mischievous, and should be resisted. It must not be allowed to stand in the way of the due administration of the law.

We don't fight rattlesnakes with feathers, nor stop to decoy mad dogs with dainty dishes. There are people in every community who are not amenable to moral suasion.

It may be natural and right to sympathize with the suffering, but we should see to it that our sympathies are expressed in legitimate and reasonable ways. I may deplore the consequences of criminality which my fellowman has brought upon himself, as I deplore the delirium tremens from which my friend is suffering as the result of a long debauch, but shall I question

Again, the penalty of the law is the index of the estimate in which the community holds the offense. Announced beforehand, it is somewhat deterrent, but, publicly and duly inflicted, it is the most tremendous and effective appeal that can be made to the senses and the moral sensibilities of the criminally disposed.

By the adjustment of penalty to offense, moreover, the community marks its appreciation of the offense, and helps men to discriminate between the various classes of offenses. There are influences and forces continually working against the due administration of law in every community; but there stands the law, saying in tones that are calm, unimpassioned, and judicial: For theft, the penalty is so and so; for burglary, so and so; for forgery, or libel, or robbery, so and so; but for murder, death, underscoring the crime with the red line of blood, that men may be impressed with the sacredness of human life. The value of that testimony, especially when backed by the execution of the law, cannot be overestimated.

Now he who comes in to prevent or lower the penalty, to transform it into something less adequate or startling, or to intervene between the criminal and the due execution of the law, be he sentimentalist, or lawyer, judge, or governor, or chief executive, is a traitor to society, an enemy to civil weal, and a sinner against God. "Whosoever resisteth the power, resisteth the ordinance of God; and they that resist

the ordinance of God shall bring upon themselves His wrath, and He will destroy them, as He destroyed that wicked nation." Everywhere the world over, the law, let its high and sacred office be ever so well recognized, has its real power in penalty; and the fear that penalty may not be duly administered, arising from malpractices or evasions of the law, or delays that favor of maladministration and threaten a miscarriage of justice, is the one excuse, if there is any real excuse, for the wild justice of lynch law, where the mob takes the case into its own hands.

"If thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

### YIELDING TO CONQUER.

III. There is no denial here, mark you, of the right of revolution, which, like that of self-defense, is inherent and inalienable. The inspired writer is not unfolding a theory of society, or philosophizing on civil government; he is dealing practically with a living issue. The Christian, even in Rome, is hidden to submit himself to the law of the land, as "unto the ordinance of God." He would have every soul of them be subject unto the higher powers and let the leaves of the new life of obedience work until God's time came for more radical

changes. We know the sequel. That time did come, and the power of Rome, so long abused, was broken by the stone hewn out of the mountain.

So, to-day, our governments, state and national, may not be what they should be; the laws may fail in administration because of official faithlessness and corruption, here or there. Labor may have its grievances, and wealth grow daily more corrupt and defiant, but shall we hope to remedy matters by counter defiance and lawlessness? Sympathy with the poor and oppressed is noble and commendable, but is it, therefore, to be expressed by torch and rifle and dynamite? No policy could be more reckless or more certainly self-defeating. No course could possibly do more to lose the poor man the sympathy of the public, or to set back his cause indefinitely.

I am far from saying labor has no grievances in our free country; nor that it has no right to seek redress. Who could respect the laborer who seeks not to enjoy all his rights and to improve his condition to the utmost? But let him know that, to be done at all, this must be done within the lines of law and with due regard for social order. Let the remedy be sought in righteousness of life, healthier public sentiment, fairer legislation, if need be, and juster administration, in short, by peaceful and legitimate efforts in all directions, whether by individual act, or united force; but let not the progress already made be checked, and the advantage already achieved be dashed away by reckless haste and the wild passion of revenge. Time, patience and trust in God are absolute requisites to final success in so high and complex an undertaking. "Duties are ours, events are God's." "Do that which is good and thou shalt have praise"—and success—in God's own time.

An order to close saloons has been issued, as we have noticed, in a number of towns and cities of the land where mob violence has been threatened. Such an order is practically a declaration that these saloons are dangerous places in the community in such a time. Groceries, clothing stores, eating houses would not be regarded as places of danger, but around liquor saloons are assembled the vicious elements of society. There is not an anarchist den in the great cities that

a beer or liquor saloon. Why should not these places be considered and treated as a menace to good order even in times of peace?—Christian Secretary.

Not only are saloons dangerous places after mob violence has begun, but it is quite safe to say that they are important factors in the starting of strikes and mobs. It is a rare thing for men not under the influence of the saloon directly or indirectly to begin a strike or organize a mob to destroy property.

The Roman Catholic Bishop Watterson, of Columbus, Ohio, announced to his diocese that he withdrew his approbation from every Catholic society, branch or division thereof that has a liquor dealer or saloon keeper at its head or among its officers. This was of course a bomb-shell among the liquor-dealers, so many of whom are Catholics. They appealed to Mgr. Sattoli, the special representative of the Pope in this country, and he sustained Bishop Watterson; but the decision affected only the diocese of that bishop. The whole case shows, nevertheless, that even the Roman Catholics are finding out that the saloon and whisky sellers are too heavy a load for any kind of religious organization to carry. Why may not Baptists take a very strong hint from this action of Roman Catholic dignitaries?

### Christ and Righteousness.

The extraordinary thing was that while the Christian society made moral teaching, it did not exert its didactic and hortatory energies on the moralities. It did the very opposite. Considered purely as moralists, there were finer teachers without the church than within it. The apostle of intensest moral purpose and power was the man who most preached faith; most declared works dead; unfruitful, inefficacious. But then what surprised was this, that in preaching faith he created works. The morality that was only moral was fertile only of only impotent ideals; but the religion that despised works was powerful to translate the sublimest ideals into still sublimer realities. The faith that came by hearing began a life that was of God; to it moral action was as natural, and as spontaneous and necessary, as the blossom to the stem which it crowns with beauty. . . . The notion that religion was nothing but morality was the favorite position of modern Rationalism; the idea of the eighteenth century formulated, loved to speculate about, not to realize. For the men who were most zealous to reduce religion to morality were neither the most zealous nor the most successful in translating morality into conduct. —Fairbairn.

## View from Front Gallery Judson Institute, Marion, Ala.



Avenue Leading to Entrance of Middle Building.

In the Convention number of our paper we printed front and rear views of the Judson Institute, with views of other noted buildings about Marion. Since then we have procured cuts that give better likenesses of the front of the Judson and also the views from the front gallery of the building as one looks towards the main entrance of the premises and towards the promenade and play grounds to the left of the avenue that leads through the middle of the front lawn to the entrance of the middle building. We print these to-day. These views are all of them from photographs. The lawn to the right of the avenue has never been illustrated in print. It will well bear publication, adorned as it is by graceful walks, shade tree, shrubs and flowers.



LAWN AT LEFT OF AVENUE.

by scores of Judson garden and beautiful sight, if ever, than these grounds afford, when they are enlivened while others still preferred the severer exercise of Base Ball, and some, the more quiet promenade. It scenery makes its impression on human character, surely the magnificent edifice of the Judson Institute, with its elaborate and elegant equipment and its superb setting in the midst of these inviting lawns, must inspire its pupils with an admiration for what is great and a love for the beautiful.

## For the Alabama Baptist. Letter from Europe.

In these days of rapid transit a voyage across the ocean is not so formidable an undertaking as it once was. The immense steamers, with their divers accommodations, go far to remove the terror of sea sickness—that dreaded bane of all voyagers.

The late passage of the steamship Lucania across the Atlantic was one attended with extraordinary freedom from winds and other irregular weather. Shoving out from the harbor of New York on Saturday afternoon of June 30th, we were far beyond the sight of land before nightfall. The "Kaiser" of the German-Lloyd line had preceded us two hours, but we easily overtook it before night and left it behind us in the darkness.

It is interesting to study the characters of the different passengers when once you feel yourself a member of a great family of a thousand. The air of assumption of the experienced voyager, his gratuitous and garrulous advice, and his defiance of sea sickness as shown by his recklessness in eating; the unskilled traveler on the high seas, with his numerous questions; the young who are off upon an outing; the invalid in search of health; the tired, for rest—all these conditions are met with in a steamer like the Lucania.

Sunday dawned clear and beautiful. The speed of the vessel was increasing. At 10:30 a. m. we were called to the dining saloon to engage in worship conducted a la church of England by the purser of the steamer. The reading was drawing enough, but the singing was heartily joined in by all. Conspicuous among the worshippers was the weighty and towering form of Justice Gray, of the Supreme court, who was one of the passengers. The remainder of the day was spent in reading, writing, walking, eating and sleeping. Indeed these furnish the almost immutable programme of every day's doings on ship board.

One naturally falls into company with one or more who are companionable. The company breaks up into groups according to congeniality. It was my fortune to be thrown into contact with an intelligent English gentleman and Christian who was just finishing a voyage around the world. He was much interested in a talk upon American affairs, and especially concerning the South. The negro, his past and present, was a matter of great interest to the Englishman. He was astonished to know that African slavery had any redeeming

features. He was equally astonished to learn of the pleasant relations between the negroes and whites in the South. In return, he gave me an insight into English customs.

The fourth of July was duly celebrated on board the British steamer, Justice Gray presiding. Speeches were made by two Englishmen, two Americans and a Greek. Among the speakers was Mr. Barling, of the famous English banking house. The best speech, by universal consent, was made by a Southern gentleman, Mr. McCabe, of Virginia. His eloquence elicited a cyclone of applause.

After being at sea from Saturday afternoon until Friday morning, we reached Queenstown. I had the choice of debarking at Queenstown or Liverpool. I chose the former. So did many other passengers. I wanted to see "old Ireland" and spend a few days among its emerald fields. A tug met our steamer some distance out from Queenstown and conveyed us in. The sight of grassy slopes and pretty villas ensconced in groves of green was a great relief to one accustomed to nothing but an expanse of water for almost a week. When I leaped ashore I thanked God for a solid footing on terra firma once more.

A few minutes delay, during which the custom house officers examine your baggage, and we are aboard the train en route to Cork. Europeans call cars "carriages." One enters at a side door, where he finds two long seats confronting each other. He may choose a first, second or third rate "carriage," and pay in proportion. I find but little difference in the comfort and considerable difference in the cost. I chose second class.

In Cork one sees the typical Irishman in his glory. Cork is a representative Irish city. One meets elegantly dressed gentlemen and ladies, toppers with bloated faces and red noses, reeling along the street, bare footed women, boys and girls, and every possible phase of life. Dram shops are thick and were impressively patronized. The first day. People retire about ten or eleven, rise about half past eight, breakfast at nine, and close their places of business at six.

I listened with great pleasure to the "bells of Shandon," of which Father Prout has written so melodiously. I visited the famous Blarney Castle, built in 1446, and got an idea, for the first time, of the constructed of an old time castle. Its dark dungeons, subterranean passages and secret stairways tell of the cruelty and horror of those

past periods of darkness. The "Blarney stone," from which our word "blarney" comes, is said to possess the virtue of imparting glibness of tongue to one who kisses it. Almost all tourists risk their necks to kiss a stone worn smooth by the lips of generations and located in a most perilous position. It is reached by holding on right and left to two iron bars and letting one's head and body over the outer wall. Eighty-six feet below the projecting kisser is a stone pavement. If the body is projected an inch too far, the balance is lost and down one goes. I did not kiss the Blarney stone.

I took my first ride to the castle on a jaunting car. I cannot better describe this vehicle than to say that it reminds me of a big goods box with a saddle thrown over it, if you can conceive of the stirrups being large enough to afford two seats. These clumsy two-wheeled vehicles are drawn by a single horse. Four passengers are usually perched upon such a carriage—two on a side. The Irish driver lays whip to his horse and here they go bumping and jumping in good fashion.

When I came to settle my hotel bill in Cork, I got my first taste of European rascality. Although a scale of prices had been furnished, the proprietor brought in a bill of mythical extras which almost doubled the amount. Fortunately I bled the amount. Cook's hotel coupons, and these the keeper was compelled to accept, but still wanted unheard of extras settled. I coolly turned away from the babbling crowd; picked up my satchel and sauntered away toward the station. A young man pursued me and offered to show me that I owed eleven shillings more. I replied in a very indifferent way, "I'll not pay you another penny." This ended the controversy.

Sunday found me in Killarney, near the famous Killarney lake region. This is in the extreme south of Ireland. I reached the town about the middle of Saturday afternoon. An old Irishman offered to show me "the sights." He was not long in telling me that he was a Catholic. I asked if there were any Protestants in town. He informed me that there were but few. He showed me the bishop's palace—a handsome stone structure. The old guide was profuse in his praises of the bishop. I feigned great ignorance while I asked about the bishop's family. The hands of the old gentleman went up in holy horror while he told me that the Roman clergy never married. He then showed me the great convent

Observing the high stone wall covered with jagged glass, I asked what that meant. "Ouh," he said, "to kape the buoys out." "Why," I asked, "don't they let the young men call on the young ladies?" This was too much for my devout guide and he chided me with—"Ouh, sir, I'm astounded, sure, that you would be after asking such a question," and then laughed heartily. Anxious to learn whether there was a Baptist church or not in Killarney, I asked the old gentleman for the information. He told me he never heard of such a people. To make him understand, I described baptism to him. "O, no, no," he said with emphasis, "they never do that here." I found a Presbyterian chapel on Sunday and went in and worshipped with just twelve other people. The chapel was dark and dirty, the seats uncomfortable, the preacher dry and commonplace, reading his sermon closely from beginning to end. He began by placing his right hand at the back of his head, and held it there throughout the service. The dingy, forbidding chapel was in striking contrast with the magnificent cathedral with its statuary and paintings, its frescoed walls and golden candlesticks. Roman Catholicism has been wise in appropriating art in its temples of worship. By this means Catholics rightly appeal to the aesthetic nature of man. Glory and grandeur, beauty and splendor, they have it all. The fatal mistake is made in training the affections to terminate upon art. As in the days of the splendor of temple worship, these aesthetic displays should lead the soul to the contemplation of the higher glory. In this matter I am sure Protestants have greatly erred. In the reaction from Roman Catholicism they have swung too far to the other side.

Our temples of praise should be made beautiful, and thus appeal to the deeper and nobler sentiments of the people. And yet I have known of Baptist churches, rough, uncomfortable, and forbidding, the doors of which were not closed during the week, but left open—an invitation to goats and sheep.

I am painfully impressed with the pauperism of the Irish. I have never seen such wretchedness. Thousands of families live in miserable stone huts covered with turf, and floorless. A large family huddle together in one room, while in an adjoining room are the donkey, the cow and the chickens. These rooms are another. The unsavory odor which smites one as he approaches such an abode tells the story of wretchedness. The beggars swarm around one in hordes. If riding, they will chase you on foot for miles begging most fearfully. Barefooted men and women, clad in rags, will run over for a penny. To begin to give is to begin an endless job. I dispersed them by quoting two stanzas of "The boy stood on the burning deck." They didn't know but I was swearing at them, and promptly desisted further entreaty. Ireland abounds in four things—rain, paupers, crows and donkeys. A fair day is an exception. The crow should be the national bird of Ireland. His croaking never ceases during the day. The ugly little donkey is to the Irishman what the ox is to the Southern darkey—he is an indispensable adjunct.

Much of American sympathy for the Irish is misplaced; I write from experience. The mass of Irishmen are content with half a living. If they were a struggling people and yet poor, sympathy would be well founded. As it is, they are lazy, filthy, and more reckless with regard to providing against future necessities than Southern negroes. Of course there are many noble exceptions, but the majority will vindicate the statement just made. I am now in the north of Ireland. I shall go to-morrow to Scotland. I will write you again when I stop for a rest. B. F. RILEY.

## How Alabama Stands!

FOREIGN MISSION BOARD S. B. C. RICHMOND VA., July 16th, 1894. Dear Brethren of Alabama: According to an appointment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your state from May 1st, 1894, to July 15th for \$2,500. In that time we have received \$507.44.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

The work is the Lord's and we are His. Fraternally, R. J. WILLINGHAM, Cor. Sec'y.

You will not be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ear to a tale-bearer, for disbelieving most of the ill reports, for being kind to the distressed, for being kind to everybody, for doing good to all men, for asking pardon for all wrongs, for speaking evil of no one, for being courteous to all.



# Alabama Baptist

MONTGOMERY, AUGUST 9, 1894.

Directory for the Baptists of Alabama.

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OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

W. C. Crumpton has become the agent for the ALABAMA BAPTIST, and is now in the field. We bespeak for him the same Christian courtesy accorded the proprietors of the paper.

CHURCH LETTERS TO ASSOCIATION.—We are prepared to supply them to clerks of churches at a very small cost. Inclose five cents in postage stamps, and we will send by return mail three of the blank letters. Twenty cents will get one dozen. Don't wait, but send in your orders at once.

REV. GEO. F. ROBERTSON, Presbyterian evangelist, of Woodlawn, asks for space to reply to Bro. Taylor's article in the issue of June 7th. We very cheerfully grant the request, and his article will appear in our issue of August 16th. Look up Dr. Taylor's article, "Cracked," and read it again, so that it may be fresh in your mind.

WE were pained to learn of the sudden death of Mrs. Fay Harrison, the wife of Mr. Len Harrison, of Warrior. We have known her from childhood. She was the daughter of sister P. E. Collins, of Dallas county. For a long while she has edited with ability the Warrior Index—the only woman in Alabama that capacity. She had a brilliant mind and wielded a graceful pen. Her bereaved husband and children and relatives have the sympathy of a host of friends.

Now the election is over, let all bitterness and strife be put away, and as good citizens let us obey the laws, be industrious and economical and honest, and we will find that Alabama is a good state to live in with any one the people elect as governor. Everybody ought to talk to the legislators till they will be compelled to so change the laws that we may have a little peace and quiet from political excitements. We can't afford to have elections oftener than every four years. The state is ruined if matters continue as they now are. As Christian patriots let every man do what he can to heal all the breaches the election has caused, and see that politics is forever barred from entering the sacred precincts of our churches.

WE have recently read in an exchange a good article commenting on the fact that many Baptists and churches exalt customs into laws, and then wrangle about them. We were reminded by it of a case in point presented by a query which has been on our desk for sometime. It is this: "Is it Baptistic for a Baptist church, in receiving members, to insist that the church be a church of the Baptist denomination? If so, would they have the right to vote them in and vote them out?"

Evidently our questioner thought he was making inquiry about a law, or at least an act which has legal effect. But we answer him that extending the hand of fellowship is only a sentimental custom, and has no legal force whatever. The hand is given not to make the person a member of the church, but because he is a member. It is simply a pleasant and cordial recognition of an accomplished fact. Country and village churches usually extend the invitation to all Baptists present to take part in the ceremony; city churches, as a rule, omit the hand of fellowship entirely, except that the pastor gives it in the name and on behalf of the church. Either way is "Baptistic," and neither is anything more than a custom. We enjoy the general handshaking, and it makes us all feel more brotherly; but visitors who take part in it have no more "rights" at the church than they had before.

EVERY week, no matter how the times are, we must settle with our employees. Reader, if you are behind with your subscription, can't you send us a part of it now? We are not pressing anybody now, but we very much need what is due us. Brother, you have enjoyed the paper for a good while, and we have patiently waited on you. Can't you help us some now in the time of our distress?

GOING TO THEM.

Bro. Glenn, one of the evangelists of the Board, in a speech before the ministers' meeting on evangelizing the state, said:

"The preachers who are doing nothing in Alabama must be reached through evangelists whom you send out. They will never come to you; you must go to them."

There was no truer saying than that uttered in all the meeting. In Alabama and other states there are multitudes of Baptists and many preachers who are absolutely idle. To reach these and arouse them would be one of the grandest achievements of modern missions. Some will say, and do say, "They are no account, and you can't do anything with them," etc.; but they are of some account, and they can be reached. The most of them were of enough account for the Saviour to care for them and make them His by the regenerating power of His holy spirit, and we would be afraid to say that they are of no value. We have great faith in a regenerated heart. These brethren can be reached and influenced by the preaching of the Word. The evangelist, the colporteur and the printed page, under God's blessing, will arouse these slumbering masses and bring them into harmony and co-operation with the convention. Going to them in the spirit of the Master, showing them that we worship the same Saviour, have the same experience, are comforted by the same Spirit, and only seek to do them good, will win them to us and to the work we are trying to do for Christ.

CURIOUS PEOPLE.

Bro. Salley said, at Marion, that when a sister asked him why he didn't give up secular business and give all his time to the ministry, trusting God for a support, he replied, "My sister, I have all faith in God, and believe I can trust Him, but the people are mighty to trust them much."

So it is; we have many very curious people, with curious ways. But can we expect anything else when they have not been trained? If a soldier were enlisted in the army and never drilled for three years, and one should then put a gun in his hand and attempt to drill him in the manual of arms, he would prove a curious soldier indeed. If he should show that he knew all about handling his gun, he would be the most curious soldier to be found. What would one think if a person should jump out of the unconverted life into a state of sanctification, attained only by old people who have lived and walked with the Saviour through years of pilgrimage? It would be no more unreasonable to expect this than to look for untrained Christians to jump into a life of benevolence and Christian liberality. Let these curious Christians be drilled as soldiers of Christ to hear and obey the commands of the Captain of their salvation, and they can be trusted for the support of a faithful pastor.

CATHOLICS AGAINST THE TRAFFIC.

It will be gratifying to temperance workers to know that Catholic officials are taking high ground against the liquor traffic. Probably this is withdrawn from every Catholic society that has a liquor dealer or saloon keeper at its head or among its officers. No one is to be admitted to membership who is engaged either as principal or agent in the manufacture and sale of liquors.

Should any saloon keeper in the parish treat the rule in a defiant way, the priests are asked to refuse him absolution, should he come to receive the sacraments, unless he promises to cease offending.

When the editor of the Wine and Spirit Gazette said Archbishop Corrigan would not dare enforce the rule because two-thirds of the liquor dealers were Catholics, and it would cut off too much of the revenue of the church, that dignity answered in no uncertain way that he approved the order.

Now that the Archbishop and the American Pope, Satelli, have both spoken against the traffic, it must mean what it seems, namely, that the Catholics will try to remove the reproach from their church of furnishing the majority of those who are engaged in the trade. It is rather late, but it's better than never.

## THE SABBATH, OR THE LORD'S DAY, WHICH?

In the twentieth chapter of Acts we have a significant passage bearing on this question, which is pressing from the front again. It is the first instance in which the worship of a Christian church is described. It was at Troas. The disciples "came together," there was "the breaking of bread," that is, the partaking of the Lord's supper, and "Paul preached unto them." On what day did all this take place? Not on the Sabbath, or the seventh day of the week, as we might have expected, but "upon the first day of the week," which came to be known later as "the Lord's Day."

Was it not a casual or exceptional gathering just to hear Paul preach because he was "ready to depart on the morrow?" Certainly not, for it is distinctly said that they "came together to break bread," and the language fairly implies that this was their regular custom. "And upon the first day of the week, when the disciples came together to break bread," etc. Paul's language in giving his order to the churches "concerning the collection" implies the same thing: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. 16:2). Here is clear indication that the worship upon the Lord's Day which we catch glimpses of in Acts has become a fixed custom in many of the churches, chiefly those, no doubt, where the Gentile Christians predominated. In churches composed wholly or chiefly of Jewish converts, the seventh day, or Sabbath, was still observed, and continued to be observed for many years. Indeed, both the seventh and the first days were observed for a long time by churches composed in part of Jews and Gentiles without a thought of conflict, and, it would seem, without a thought of one supplanting the other. In some cases, however, as we learn from such passages as Romans 14:5, 6, and Colossians 2:16, Judaizers, many of whom were Christians only in name, set to work to secure the perpetuation of the obligatory observance of the seventh day, or Sabbath, even by Gentile Christians, and so a contention arose as to the perpetual obligation to keep the Sabbath. In this case, as in all like cases, Paul insisted upon the said in unmistakable terms: "Let no man judge you . . . in respect of the Sabbath," because, said he, like other institutions of Judaism, this is but a shadow of things to come; but the body is of Christ.

Not until the second century, however, do we find these Judaizing influences neutralized, the seventh day given up, and the observance of the Lord's Day general in the Christian churches.

The leaven of Sabbatarianism is again to-day widely at work in the world. Its advocates are the lineal spiritual descendants of the Judaizers of Paul's day, and the wonder to us is that Baptists will be misled by them. Intelligent Baptists everywhere recognize that in the New Testament economy, as in civilized society, there are two kinds of law—statute law and common law. There are things definitely commanded or prohibited; there are, also, guiding principles and precedents and a general usage. Now much of our polity rests on the common law of the New Testament, not on explicit rules or commands. The principle is this: The example of the Apostles in such cases, clear and explicit, is authoritative, because precedent is tantamount to command. This is our authority for the observance of the Lord's Day instead of the Sabbath. We are not under law, but under grace. The same course of reasoning which would make the Sabbath law still binding upon Christians, would make the whole Mosaic law binding, and would require that its sanctions, as of old, should all be in force. It is a choice between the false teaching of Judaizers and the true teaching of Paul, between Moses and Christianity, between bondage to the old letter and the liberty of the spirit in Christ. Brethren, "let no man, therefore, judge you in respect of the Sabbath."

ABOUT STRIKES.

Every man has a right to quit work if he wants to. Men have a right to combine and strike for higher wages. Any man has the right to take the place of a striker if the wages suit him. Every corporation has a right to fix the wages it will pay. No corporation ought to have the right to pay off its laborers by checks on the commissary, unless that was in the contract with the laborers and perfectly understood by them. The law should protect the laborer against

exorbitant charges at the commissary. The state must protect life and property. The property of corporations and individuals is on precisely the same footing. The right to labor or not, and be protected in that right by the state, should be guaranteed to every laborer, whatever his color may be.

How can any right thinking man object to any of these propositions?

The military is a necessity wherever there is a large foreign element. The new-comers from the old countries have never known what freedom is. They are afraid of nothing except bayonets in the hands of well drilled soldiers. Many of them are schooled in the ideas of the Socialists and Anarchists. These are opposed to all law and government. This is the one plank in their political creed. They are infidels. Having thrown God away, destroyed the Bible and blotted out hell, they are at war with society. As their name indicates, they glory in anarchy and the rule of the mob. So far as Alabama is concerned, for the future we are bound to have the military. There will always be in the mining region a large foreign element.

The danger is, that sheriffs will get into the habit of calling for the military before they exhaust their own power to quell disturbances. Another danger is that the citizens will not respond to the sheriff's call, because the military can be secured so easily. In the hands of an unscrupulous governor the military may be used for oppression. But in a state like ours such action is not likely to occur. The head of the government is too close to the people.

These thoughts we express for the benefit of thoughtful readers. Since the strike and the election are over, men may be willing to think soberly.

As a religious journal the ALABAMA BAPTIST owes it to the state and to God to point out evils in our laws and commend the good; to encourage Christian patriotism and discourage lawlessness.

HERE is another question, and on a serious matter: "What should a church do when its pastor, who is also a member of that church, publicly advocates open communion—I mean preaches the doctrine of the 'open table'?"

If the church approves that teaching, of course it will do nothing. But if it is a sound Baptist church, it will proceed as Paul directs in Titus third chapter and tenth verse.

FIELD NOTES.

Rev. J. T. Yerby, of Tuscaloosa, was dangerously sick for a time, but recovered.

The ladies of New Decatur Central Baptist church will give a lawn fete on Thursday night next.

Florence Herald, Aug. 2: Dr. Jno. A. Broadus, of Louisville, Ky., is visiting his son, Mr. S. S. Broadus, this week.

The ladies of White Plains Baptist church will have an ice cream festival to-day for the benefit of their church.

The report of the treasurer of the Central Committee will be found on the fourth page. Be sure to read that page all through.

It has been expected that Rev. J. V. Dickinson, of Virginia, would soon begin a series of meetings at Gadsden Baptist church.

A marked copy of the Gurley Record, of July 19, reached us August 6, which made the Baptist news a little too old for use.

Linden Reporter: The members of Linden Baptist church in conference last Sabbath unanimously called Eld. W. A. Parker to preach to them.

The Baptist of Attalla recently had a successful entertainment, the proceeds of which were used for the benefit of the Sunday-school library.

The afternoon mission Sabbath-school of Adams Street church, on South Hull street, has been reopened. Bro. Collier says it will not be interrupted again.

Pastor Gay, of Adams Street church, requests us to say to the Foreign Mission Journal that he is in Montgomery, and not Birmingham. That is all we know about it.

C. W. O'Hara, Columbian: A good meeting at Shelby. Accessions by baptism, 17; by letter, 5. Church much revived. Rev. James Hogan, of Birmingham, did the preaching. The Lord by the Spirit's power was with him. To God be all the glory.

J. J. Pipkin, Soapstone, July 31: We are in the midst of a gracious meeting at Sister Springs church, Dallas county. Bro. J. E. Barnes, of Selma, is preaching with great power. The indifferent are becoming aroused and the saved are being added to the church.

We learn from the Northport breeze that Rev. J. H. Curry, the Baptist pastor of that town, has been supplying the editor with roasting-ears. And we venture to say that our brother gave that editor not only the shucks and the cobs, but the stalks also, if he wanted them.

We are pleased to see in the columns of the Geneva Mirror a statement from the widow of Rev. D. C. Culbreth, recently deceased, that she has received the five thousand dollars for which his life was insured. Bro. C. left no other estate. His life had been insured but a short time when he died.

The outline of a recent sermon by Dr. Eager is printed on the first page. It is quite appropriate to these times. Dr. Riley's letter from Europe will be read with interest. We have two others from him already on file, and he will doubtless write often as he goes up and down in that part of the earth.

T. H. Stout, Thomaston, Ga., July 30: We closed our meeting last night, the 5th Sunday. I baptized twenty. The church is much revived. The ages of those baptized ran from 11 to 40 years. We did not send off for a traveling evangelist; but we did earnestly invite the Holy Spirit to be present. The Lord be praised.

We announced last week that Dr. D. I. Purser had gone to Luverne to hold a meeting with the church there. We regret to learn that after a few days he became so unwell that he was forced to cease work. We have heard nothing more than the fact stated, but sincerely hope it was only a temporary illness.

S. C. Clouton, Anniston: We have received one person by baptism since last report, and two by letter last week, making 104 additions during the present pastorate, or an average of an addition a week for the two years.—Bro. P. B. Brown has been recently re-elected president of the Young People's Society, and is doing a good work in this line.

J. H. Pool, Birmingham: I closed a meeting Sunday, 28th ult., at Hopewell church, five miles from Mt. Pinson, with good results; 22 additions—one by restoration, the others for baptism. Some professions by others who will come into the church.

Dr. J. N. Dickinson, of Tennessee, we had three services each day for eight days.

Mr. James D. Dickson, a Howard College boy, and a brother of our Jesse H. Dickson, of Pine Level, Montgomery county, has been elected president of the high school at Greenville, Georgia. That town is the home of some of the leading men of the state. If Howard boys do not always reach the top, they are almost sure to get away up off the ground.

J. F. Watson, Dothan: I closed a ten days meeting at Ashford Friday morning. The church is wonderfully revived and strengthened. The Lord blessed us abundantly. Fourteen accessions—ten by baptism, two by letter, and two by restoration. Our beloved brother, L. M. Bradley, did most of the preaching. I leave for Pansey this afternoon, where I will conduct a series of meetings.

Arnold S. Smith, Roanoke: I closed a meeting of four days at Rock Springs church, Chambers county, last Thursday. At the close of the meeting eight were baptized. Others have professed conversion, and it is hoped will soon follow the Saviour in baptism. The church seems to be in very good condition.

Bro. C. J. Burden, of La Fayette, was with me in the meeting, and did some good preaching. He is a strong and growing preacher.

Eld. Jefferson Falkner, of this city, recently assisted pastor Dale in a meeting at Charlton, in Dale county, at which four were received by baptism and others by letter or restoration. He also assisted his nephew, Rev. W. W. Falkner, in a meeting at New Prospect church, Coffee county, in which there had been 31 accessions by baptism and by restoration when Bro. F. left. It was said to be the best meeting the church ever had. Bro. Falkner is, we believe, in his eighty-fourth year, but he did a large part of the preaching at both of the meetings mentioned.

J. G. Lowrey, Clanton: On last Tuesday I closed a meeting at Mulberry church, which resulted in 21 accessions by baptism and one by voucher. It was a glorious revival, and the power of the Spirit was manifest in the conviction and conversion of sinners. The meeting lasted 12 days. The church was very much strengthened and revived. Bro. W. B. Crumpton preached two sermons for us, and brethren Vickers and J. R. Wells one sermon each. The influence of

the meeting was felt for several miles around. We had a real refreshing from the presence of the Lord. To him be all the praise.

W. T. Roberts, Gurley: I send you by mail two numbers of the Gurley Record, showing what our church has been doing. The Methodist brethren had a series of meetings, and all Christians of the different denominations assisted. You will see the result. We are moving on nicely. The Lord is blessing us, and we have additions nearly every service.—I am always glad to welcome the ALABAMA BAPTIST, and look forward to its arrival with anxiety. May the Lord abundantly bless its enterprising editors, and use this mighty weapon for the pulling down of Satan and all of his work and the upbuilding of his kingdom throughout the world.

H. J. Willingham, Lineville: For six days we have enjoyed a gracious revival. Nineteen candidates await baptism. Meeting still in progress. Our pastor, Bro. Upshaw, became seriously ill on yesterday, but now has fairly recovered. In his zealous, untiring work for the Master for several weeks past, he suddenly found his strength ran spent. Rev. A. J. Preston, of Decatur, has done most of the preaching for us. He preaches the gospel of Christ in its simplicity and purity, and with power. The Lineville people are in love with him. Great interest is being manifested in the meeting, and we have every reason to expect further additions to the church within the next few days.

Bro. Elliott gave us a verbal account of the meeting at Mt. Gilead, Lowndes county, which we wrote down and had put in type. Then we received two written reports from deacons of the church. We print the one which pays a deserved tribute to the writer of the other. Bro. James Bryant writes: "Bro. Elliott did all the preaching. Christ was in our midst from the beginning to the end of the seven days meeting. We had prayer meeting each morning, and day services a day, with large and attentive congregations. While there were only three additions to the church, others were converted who will join other churches. The hearts of the people seemed filled with 'old time religion.' All praise to Him who has so richly blessed us. Deacon A. D. Lawson rendered valuable services, which will not be forgotten, by his splendid words and works among sinners and saints."

A. J. Thames, Georgiana: Dr. B. H. Crumpton and I closed a splendid ten days meeting at Flomaton on the 24th ult., with four accessions. The church needed the strong gospel sermons preached by Bro. Crumpton and their happy effect. New life, new energy, with a trustful spirit was infused into every member, and the result is not yet.—We are busy preparing for a meeting here during this month. A good deal of interest is being manifested in the prayer meeting, and these services will get us ready for the revival.—My arms are being held up by two good servants of God, brethren Sims and Taylor. I have also the co-operation of some good men as deacons.—The ladies organized a society to-day, and we know they will do their work well. Thus we are getting ready for the conflict. Brethren, pray for us, and though the church has a young, inexperienced pastor, we will get the Satanic Majesty out of these quarters.—We regret to note here the continued illness of sister A. T. Sims.—We are glad Bro. Crumpton has been given a vacation from his duties, and we are pleased to see Bro. Gay down a few days ago. Come again, brother.—With plenty of rain, good crops, very little political strife, we are looking for a revival.

Gay Tent Meeting

At La Pine begins on Wednesday night, Aug. 15th, and continues eight to ten days. Conducted by Revs. W. D. Gay, of Montgomery, and J. W. Stewart, or Evergreen. Three services each day: 10 a. m. and 3 and 8 p. m. Parties living in the country can come in the morning, bring their lunches and attend the day services. The Alabama Midland Railroad will give one and a third fares to all parties attending the Gay tent meeting.

Jesse H. Dickson, Pine Level, Ala., Aug. 7: 94.

At a convention of Christian Workers the question was asked: "What shall we do with the full-blooded Indian?" A Quaker made reply: "Send a full-blooded Christian after him."

The policy of the United States has been to put a fully-armed soldier after the Indian; but a Christian is less expensive and has better success.

For the Alabama Baptist.

Camden Church.

On last Sunday night, 22d inst., we closed an eight days meeting at Camden. We had good, sympathetic congregations in the day time, and crowded but attentive ones at night. Dr. A. W. McGaha, the worthy president of Howard College, did all the preaching. Those who have heard him in series of meetings know that his style attracts and holds attention from first to last by its simplicity. His preaching is practical but tender, full of strength and sweetness, and of the kind that you can carry home with you and lay by in store. Hearing him from day to day, one calls to mind that picture of a real minister of the gospel which Bunyan's Pilgrim found hanging on the wall in the house of the Interpreter: "It had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men." And the pleading was not in vain. Eight happy souls put on Christ in baptism, and seven were received by letter.

Just before the baptism, Sunday night, brother T. M. Fletcher was appointed in the solemn manner common to us to the office of a deacon.

Our church building has but recently been neatly finished and furnished inside. Our Sunday-school is increasing in number and interest. The brethren are in active and closer union with each other, and we are trusting that the word of God shall yet grow and be multiplied.

I. A. WHITE, Orrville.

For the Alabama Baptist.

Report of Progress.

In my letter to you in April, I spoke of some things which the members of the First church here expected to undertake soon. I have fully intended to write you again before this, but I have been waiting until I had something more than plans to relate. In one sense of the word our people have been taking a vacation for six weeks, while on the other hand it has not been a vacation, for during Bro. Haywood's six weeks absence (at his old home in North Carolina) our people, both old and young, men and women, boys and girls, have been hard at work raising money to build and equip our new church, which is now in course of construction, and which is to be completed by Nov. 1st next. We have reason to be proud of a few things—our pastor, our women, and children. Our ladies' aid society and the young ladies society, which work in conjunction with each other, have raised during the past year about \$400, and I am sure they will raise more than that during the coming year. The children, the dear little children, have done a fine work, and our men and boys have come up nobly, and with the help of the Lord, and for his glory, we expect soon to be in a new and modern house of worship. Our pastor will return from his vacation next week, and will take up his work with renewed energy on the first Sunday in August.

Bro. Crumpton is writing me concerning missions. I haven't time to write him, but before I see him at our association I hope our pledge will have been paid, and have something to turn in extra. God bless him; I wish we had some more men like him in our state work.

The Dallas avenue Baptist church has called to its pastorate Bro. Mosley, who has accepted the call, and has charge of the work. Bro. Mosley is one of Howard's consecrated young men, bright, earnest and lovable, and we predict for him a successful charge in this new field of labor.

Now, when we get into our new church, and feel that the ALABAMA BAPTIST and the Mission Quarterly are in the homes of all our people, we shall feel like our members are equipped for solid work.

M. B. NEECE, Huntsville.

For the Alabama Baptist.

In South Alabama.

Dear Baptist: I left Russellville June 12, and returned July 20th. I spent the time in arduous labor in Monroe and Baldwin counties. At Monroe, Ala., we preached 240 miles, preached 32 sermons, and made a great many family visits. I found a great scarcity of preachers. From Bro. Lindsey's field, beginning at Perdue Hill, in Monroe county, to the bay, a distance of 130 miles, there is but one Baptist preacher, our venerable brother A. J. Lambert, who has preached the gospel here for 40 years. Bro. Lambert greatly desires that some suitable man be located here. At Mt. Pleasant they have a good house of worship, well seated and furnished. This house was built mostly through the untiring efforts of Bro. Lambert's two daughters. At Little River they have a splendid church, which was built by Mrs. A. J. Ferrell, a Methodist lady, and presented to the Bethlehem association. This house was built in memory of Mrs. Nancy Boyles, grandmother of Mrs. Ferrell, who was a devoted Baptist. It is well seated and furnished. At Montgomery Hill they have a commodious house of worship, and it is said to be the best church building in Baldwin county. But they have been without a pastor for two years. At Stockton there are several Baptists, and a church could be built up there. There are several other points of importance in this destitute field.

Bro. Lambert was with me, and furnished conveyance. I am indebted to Bro. Lambert and his pleasant family for their many acts

of kindness, which I shall ever remember with pleasure. I have never met a more hospitable people than those of South Alabama. When I parted with them at my last meeting at Mt. Pleasant, on Sunday night, it was almost the happiest moment of my life; for they had shown by their actions that my labors in their midst were appreciated.

I think this is one of the most destitute fields in the state. There was considerable interest manifested at all my meetings. Most of the people are in good circumstances. I believe that in a few years the field would be self-sustaining. It will take earnest, persistent effort to build up the work here. As others have written about the meetings, I will close.

J. O. A. PACR, Russellville.

For the Alabama Baptist.

W. H. McAlpine's Work.

Alabama Baptist: Please allow us space in your columns to announce to the public that we are grateful to the white Baptists of the state of Alabama for giving us such a noble Christian worker as Rev. W. H. McAlpine, D.D., to work among us. He came to our busy little prairie town on the 14th of July, and spent five days with us. He organized an institute and held a successful meeting for three days. Our hearts burned while he unfolded the Scriptures and showed us our duties as Baptists. He was assisted by the white Baptist preacher of Safford and Rev. D. M. Coleman, of Crumptonia; after which thirty-nine preachers and deacons had their names enrolled as members of the class.

The institute adopted the course of study prescribed by the State Convention. The institute will meet once every week. Rev. D. M. Coleman, a graduate of Selma University, was elected as teacher.

W. H. MONTGOMERY, T. ANDERSON, Safford, Dallas Co. Com.

For the Alabama Baptist.

In Alabama Association.

Our fifth Sunday meeting was held with Hickory Grove church, Montgomery county, July 27-29. Friday morning the introductory sermon was preached by Elder C. C. Lloyd.

Met again at 2 p. m., when Bro. T. E. Morgan, pastor, was chosen moderator and Bro. W. P. McQueen secretary. Then began a "feast of fat things," enjoyed by all present, and continued with unabated interest till Sunday evening.

The brethren, many of whom have been recently engaged in protracted meetings among the churches, seemed to speak under the tender and mellowing influence of the Spirit that follows days of constant touch of hand to hand and heart to heart. All felt that they had been made to "sit together in heavenly places in Christ Jesus."

To know the people of Hickory Grove is to love them. May God in His infinite love continue to bless the church and the community.

T. E. MORGAN, Ch'man. W. P. McQUEEN, Sec'y.

For the Alabama Baptist.

S. S. Convention at Jasper.

The saints of Jasper have just been feasting on the good things said in the Baptist S. S. Convention. If a convention like this can be made a success in an association like ours, where at least ten preachers take no interest in it, except to oppose it, why cannot all our associations have Sunday-school conventions? We, ourselves, forge the chains that bind the conscience and stifle freedom of thought when we go into a convention composed of several denominations. We must be silent upon truths that the people ought to hear; silent because there are persons who cannot endure sound doctrine. Through courtesy we take the backbone out of our speeches; and they fall and never rise again. Who is to blame but some Baptists who think more of pulpitory courtesy and Christian charity than they do of loving obedience to the commands of Christ? Attendance upon one non-denominational convention in the county of Autauga cured me of this plethora of charity.

The delegates of six new Sunday-schools reported to the last session of the convention. Two living schools in the whole association.

Bro. O. E. Comstock preached three most excellent sermons. Why this good man does not give all his time to preaching we cannot tell. Our collection for state missions was \$7.50.

R. M. HYNTER, SECULAR NOTES.

Good crops in Henry county.

Good corn crop in Tallapoosa.

Crops generally good in Bibb county.

Crops good about Equality, Coosa county, but some rust in cotton.

Rust is appearing in early planted cotton about Uniontown; late cotton doing well.

Indiana farmers are said to be feeding wheat to their hogs because it is so cheap—less than 50 cents per bushel.

Jud. Day and W. E. Clark, two Selma policemen, had hot words about a trivial matter and fatally shot each other.



## Alabama Baptist.

MONTGOMERY, AUGUST 9, 1894.

**TIRRED, WEAK, NERVOUS.**  
Many impair blood and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people testify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

Hood's Pills cure constipation by restoring peristaltic action of the alimentary canal.

### To Texas.

The Queen & Crescent Route is the direct route to Texas and the Southwest. It is the shortest line to Southern Texas, the only line to Texas which is all under one management. The only line giving choice of two routes, via Shreveport or via New Orleans. Equipped with solid vestibuled trains to New Orleans, and through sleeper to Atlanta and Birmingham to Shreveport. Close connection at either point with through service of Texas lines.

OUR RATES ARE AS LOW AS ANYBODY'S.

Ask any agent for full particulars, or address:

A. J. LITTLE, Div. Pass. Agent,  
Read House Block,  
Chattanooga, Tenn.

J. R. McGRAW, T. P. Agent,  
205 1st Ave., Birmingham, Ala.

### 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 Teacher 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.

**WANTED!** A position as Teacher by a young man, with several years experience, who is a graduate of Howard College. The school must pay at least \$800 per year. The best references and testimonials given. Address this office.

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

### THE BEST PLACE TO HAVE

Your Shoes made to Fit the Foot

is at FRED JANSSEN'S,

Cor. Commerce and Bibb,

Under Sims & Co.

Repairing neatly done.

### IF YOUR HAIR ACES,

Or you are all worn out, really good for nothing, it is because of the scalp.

It will cure you, cleanse your scalp, and give a good appetite.

### 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.

### 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. HENN,  
Eureka Springs, Ark.

### Many Persons are taken

down from overwork or household cares. Brown's Iron Bitters

Rebuilds the system, aids digestion, removes excess of bile, and cures indigestion, and all other ailments.

### The Queen and Crescent Route

Invites inquiries in regard to Summer Resorts on its line in the picturesque mountains of Kentucky, Tennessee and Alabama. The line passes near famous battle fields at Mill Springs, Mission Ridge, Chickamauga and Lookout Mountain. They are surrounded by charming summer resting places at Burnside, Cumberland Falls, High Bridge, Rungby, 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. RINEARSON,  
G. P. A., Cincinnati, Ohio.

### STATE NORMAL

COLLEGE, FLORENCE, ALABAMA.

Had 300 Students last year.

Wants 400 next year.

\$100.00

Will meet all necessary expenses for a year.

Fall Term Open Sept. 18, 1894.

If you need a trained teacher, or wish further information, apply to

JAS. K. POWERS, President.

### Excursions to Michigan.

On August 15th and September 17th, the Queen & Crescent Route will sell tickets to certain points in Michigan at One Fare for the Round Trip, good twenty days for return. Inquire for further particulars to any Q. & C. Agent, or address

A. J. LITTLE, Div. Pass. Agent,  
Read House Block,  
Chattanooga, Tenn.

J. R. McGRAW, T. P. Agent,  
205 1st Ave., Birmingham, Ala.

W. C. RINEARSON, G. P. A., Cin., O.

Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.

### THE LARGEST MANUFACTURER

OF SCHOOL FURNITURE

IN THE WORLD

AND THE BEST

OF SCHOOL FURNITURE

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OF SCHOOL FURNITURE

## Birmingham Conference.

Southside—At 11 o'clock pastor

Hale preached a sermon for men on

"Hardening the heart;" and at

night the subject was, "The love

of Christ." Five received; 2 under

watchcare and three by letter, and

the hand of fellowship given to

to. Very large congregations, many

standing at night. Three

baptized at the evening service.

During the meetings in which the

pastor preached nightly the Lord's

blessing has been upon the church.

Seventeen have been received.

Tuesday night a reception will be

held in the lecture room to get the

members better acquainted.

## Montgomery Churches.

First Church—Sunday-school

quite well attended; superintendent

Cody resumed charge. The

pastor preached in the morning to

a good congregation on "The

Watchman's Duty." At night on

"Christ in Paul;" "I live, yet not

I, but Christ liveth in me." The

Junior Young Peoples Union con-

tinues to grow in numbers and effi-

ciency. The Senior Union realized

\$2.20 from the concert given un-

der their auspices by the Southern

Female College orchestra.

Adams Street—Two good con-

gregations last Sunday. Two ad-

ditions by letter at the morning

service. Sunday-school interest very

good; attendance at this season

larger than for many years. Col-

lections good. Pastor Gay will

conduct gospel services at night at

Nickel's mission in north Mont-

gomery this week assisted by Bros.

W. N. Gunter, Batchelder and others.

Dr. D. I. Purser will aid the

pastor in a series of meetings in

September.

West Montgomery—The church

had its regular services, Pastor

Townsend in the pulpit. Text for

a. m., "Go ye and make Chris-

tians of all nations." Matthew 28.

Text at 8 p. m., "So run that

ye may obtain." 1 Cor. 9:24. Two

accessions at night. Pastor Town-

send also baptized eleven after

preaching. Congregation at 11 a.

m. fair, at night very large. The

pastor reports the late revival in

his church conducted by evangelist

Shelton, of Texas, as very fine.

Church greatly revived, with over

fifty new accessions.

## Receipts for the Orphanage

During July.

D. J. Foshe, \$5.00

Mulberry ch. (sent in December), 7.50

Sunbeam, Forest Home, 2.00

Mineral Springs church, 3.40

Hephzibah church, 2.00

W. P. McCollum, 5.00

Cash, 8.00

St. Francis Street ch., 8.82

Bessmer First church, .95

Dolomite Sunday-school, .50

Shady Grove church, 3.00

Shady Grove Sunday-school, .65

Ladies Aid Society Shady Grove, .81

Montgomery association, 6.81

Sunbeam, Forest Home, 4.10

Hayneville church, 8.82

Rev. W. B. Crumpton, 23.04

Colifrene Sunday-school, 7.00

J. N. Bolton, 2.00

Rouman church, 8.38

Georgia church, 15.75

Friends at Red Level, 14.60

West Montgomery ch., L. A. So., 12.00

West Montgomery ch., W. M. So., 1.00

West Montgomery ch., Etta Mos-

ley Missionary society, 1.00

Hyram Sunday-school, 1.45

Bethany (Barren Corn) church, 2.00

Adams Street church, 8.80

L. A. S., Jimson, one quilt, 4.00

Mrs. Hall, Canoe Station, 1 pig, 5.50

W. F. Smith, Wilsonville, four

shorts, etc., 970 pounds, 14.50

The Catalogue of the Marenco

Female Institute is something quite

unique and attractive. This is a growing

institution of high grade in West Ala-

bama; was established in 1834; is fully

equipped for the modern age. It is the

first class female college in the state. For

equivalent address

J. W. BERNON, A. M., Pres.

Demopolis, Ala.

## Knights of Pythias Conclude.

A magnificent gathering of the Knights

of Pythias will be held in Washington, D.

C., beginning August 27th. Tickets over

the Piedmont Air Line will be put on

sale August 23-28, and will be good until

September 6th. Only one fare will be

charged for the round trip. In addition

to the regular train service, special trains

and special through Pullman and other

cars will be run for the accommodation

of special parties. No man's education is

complete unless he has visited the National

Capital, and it would be well for all

who can to take advantage of this opportunity.

S. H. HARDWICK,

Asst. Gen'l. Pass. Agent, Atlanta.

W. A. TURK, Gen. Pass. Agent.

## For the Alabama Baptist.

From Butler County.

The Zion Association will meet

at Bethel church, Butler county,

October 20. This church is six and

a half miles east of Georgiana and

eighteen miles south of Greenville.

It is a well-to-do community, and

will take care of the association

with ease.

The protracted meeting will

commence at Sardis church on Sat-

urday before the first Sunday in Au-

gust, and the brethren are praying

for the Lord to consecrate the

again. Out of the large ingathering

within the last two or three

years, there have been but two ex-

clusions.

It was with pleasure that I at-

tended the protracted meeting at

Damascus church last Sunday.

Brothers J. E. Kolb and T. E.

Morgan preached two excellent ser-

mons to large congregations. Bro.

Kolb is the pastor of that church.

Those whom I missed most at this

church were, as everybody called

them, Uncle Turrell Phelps and his

wife, who would always meet me

with a handshake. They were the

strongest pillars of Damascus

church for many years, but, alas!

they have passed over the river.

What has become of the minutes

of the Zion association of last year?

Were they ever printed? and where

are they? We are anxious to see

them. ASBURY SHELL.

## Pigeon Creek.

The papers announce that the

ticket held by Hon. Wm. C.

Osborne was elected on the 6th.

## For the Alabama Baptist.

Bro. Bentley's Notes.

We had a good day at Shiloh last

Sabbath (4) despite the fact that

politics are raging and waning

warm. I baptized a noble young



Highest of all in Leavening Power.—Latest U.S. Gov't Report

# Royal Baking Powder

ABSOLUTELY PURE

**Fire-side Reading for All the Family.**

For the Alabama Baptist.  
HE DOETH ALL THINGS WELL.

Oh, tired one, great is the good  
Which patient toil achieves;  
Marked out by the hand of infinite love,  
Just the kind of autumn's sheaves.

We should find, did we care to see,  
That even pain has a place,  
Marked out by the hand of infinite love,  
In the plan of redeeming grace.

To live for this world alone  
Is perilous hardihood;  
The sweetest joy that a mortal can know  
Is the joy of doing good.

The things which belong to our peace  
Demand our foremost care;  
Without a fitness for God's bright heaven,  
We cannot enter there.

ANNIE M. JUDGE.

**Mason and Dixon's Line.**

This is a line running along the parallel of latitude 36 deg., 33 min., 30 sec., and separating Pennsylvania from Maryland, drawn by two distinguished English astronomers and mathematicians, Charles Mason and Jeremiah Dixon. For about eighty years after 1681 there were constant discussions between the Lords Baltimore and the Penn family, the rival proprietors in Pennsylvania and Maryland, in regard to the position of the boundary line between their colonial possessions. An agreement was made in 1763, in accordance with which a party of surveyors commenced to make out the real boundary. The proprietors in London, not understanding the length of time required for such an undertaking, and growing impatient, sent out Mason and Dixon to complete the surveys, who commenced the work in December, 1763. They concluded their task towards the end of 1767, having marked out a line of 244 miles in length, passing through forests, over mountain ridges, etc. At the end of every fifth mile a stone was planted, on which was engraved on one side the arms of Lord Baltimore, on the other those of the Penns. The intermediate miles were marked by smaller stones with an M on one side and a P on the other. All the stones came from England. The surveys were revised in 1849 and found substantially correct.

This line should be distinguished from that of 36 deg., 30 min., which separated the free and slave states of the original confederation. The latter is also the compromise line, which in 1820 was fixed as the most northern limit of such slave states as should be admitted into the Union.

## THE GREAT CURATIVE AGENT!

### Electropoise.

Two Months \$5.00.

As a curative agent, the Electropoise has no equal, curing all kinds of ailments and many cases where all else fails. Don't miss this opportunity—you can't afford to. We have a limited number of instruments direct from the laboratory that we will rent for the nominal price of \$5.00 for two months. This is done partly as an advertisement, as we know from experience that nearly every one thus put out will sell others. Then we realize that many people are unable at this time to pay full amount for an instrument. Part of the rental price will be credited on account, should you purchase at expiration of rental time. Special rates to clubs of five or more. To avail yourself of this opportunity you must order at once. This offer has never been made before, and positively will not continue but a short while. First come first served. Regular terms are much higher. Address DuBois & Webb, Nashville, Tenn., or Birmingham, Ala.

**KEYSVILLE, FLA., April 17, '94.**  
Messrs. DuBois & Webb, Louisville, Ky.—Dear Sirs:—About eleven months ago I bought from you an Electropoise for the purpose of treating cancer. I had one of about ten years' standing, and it had reached a stage where it was making rapid progress, being about the size of a silver dollar. I knew that I had to do something or my time was about up, and you being the only party that I corresponded with that would give me any assurance of a cure, got my patronage. I am now happy to inform you that the cancer is no more. The Electropoise arrested the progress of the cancer perceptibly in about thirty-six to forty-eight hours, and gradually and slowly grew less until now there is a place about the size of a pin head that is not quite healed but gradually closing up. You can use this or any part of it as a testimonial if you wish. Very truly yours, M. M. Lillibridge.

D. A. Bryant, Hackneyville: "I was badly crippled with rheumatism, also had a bad kidney trouble, I was helpless and could do no work. The Electropoise cured me and enabled me to work regularly."

Rev. W. C. Hearn, Talladega: "For producing calm, refreshing sleep, and curing eczema, rheumatism, the Electropoise can not be equalled."

Joseph Williams, Stevenson: "I can walk all over town and even run, whereas a few weeks ago I was a helpless cripple. The Electropoise did it."

F. S. Whitman, Nashville: "The Electropoise has permanently cured a chronic sore throat, and also cured me of a case of pleurisy."

## First Quarterly Report

Of the Treasurer of the Central Committee, ending June 30, 1894.

Bethlehem Association	\$ 2.50
Livingston L. A. S. for'n mis.	4.00
Demopolis " for'n mis.	13.00
Birmingham Association	20.50
Birmingham, First ch., W. B. U.	6.00
foreign missions	82.43
Pham, Ist ch., W. B. U. church	15.15
" Sunbeam, for'n mis.	12.81
" Infant Class, for'n mis.	13.00
" missions	42.95
Pham, Southside, for'n mis.	6.93
Pham, Second ch., L. M. S. for'n mis.	18.00
Pham, Second ch., L. M. S. for'n mis.	210.93
East Lake, Miss H. Brown's S. S. class, church aid.	1.00
Salem Sunbeams, home mis.	20.50
Elyton L. A. S. for'n mis.	1.00
" church aid.	8.83
" Orphanage	62.20
Bessemer L. A. S. for'n mis.	6.25
" church aid.	4.40
Cousa River Association	\$ 594.97
Alpine L. A. S. for'n mis.	3.00
home mis.	3.00
state missions	3.00
Calhoun Association	\$ 115.00
Aniston, Parker Memorial, W. B. U. for'n mis.	23.00
Aniston, Parker Mem., W. B. U. state missions	10.00
Aniston, Parker Memorial, W. B. U. for'n mis.	5.00
Aniston, Parker Mem., Young Ladies Soc., church aid.	2.00
Jacksonville L. M. S. for'n mis.	7.00
Oxford L. M. S. for'n mis.	2.50
Harmony L. M. S. for'n mis.	3.00
" home mis.	97.00
" min. educat'n	3.60
Conecuh Association	\$ 173.60
Greenville L. M. S. church aid.	147.45
" home mis.	9.00
" for'n mis.	10.00
Evergreen " church aid.	12.50
Brewton " home mis.	23.00
" state mis.	6.00
" church aid.	56.10
Eufaula Association	\$ 269.05
Eufaula, First church, L. M. S. for'n mis.	6.75
Eufaula, Ist ch., L. M. S. home mis.	6.75
Midway L. A. S. for'n mis.	2.50
" church aid.	30.00
" Orphanage	5.00
" min. educat'n	20.00
Etowah Association	\$ 113.50
Gadsden L. M. S. for'n mis.	10.00
" home mis.	5.00
" church aid.	100.00
Harris Association	\$ 115.00
Phenix City L. A. S. for'n mis.	50.00
Phenix City L. A. S. for'n mis.	50.00
Phenix City L. A. S. for'n mis.	10.00
Oswatch L. M. S. for'n mis.	30.00
Scale L. M. S. church aid.	5.00
Girard " church aid.	35.00
Haw Ridge Association	\$ 68.00
Enterprise L. M. S. church aid.	15.50
Pratville L. M. S. for'n mis.	6.00
" church aid.	1.00
Mobile Union Association	\$ 7.00
Mobile, St. Francis Street L. M. S. home mission box	25.00
Bayou La Batre L. M. S. church aid.	43.00
Citronelle " ch. aid.	35.00
Zion " for'n mis.	195.40
" state mis.	50.00
" Orphanage	1.00
North Liberty Association	\$ 308.50
Huntsville L. A. S. for'n mis.	6.00
South Bethel Association	\$ 8.00
Grove Hill L. A. S. Orphanage	3.50
Six Mile L. A. S. for'n mis.	3.50
" Orphanage	3.00
" church aid.	3.00
Tuskegee Association	\$ 13.00
Shorter Sunbeams, Cen. Com. expenses	10.00
Union Association	16.85
Carrollton L. A. S. Orphanage	40.00
Pickensville " church aid.	56.85
Grand total	\$189.35
Amts. donated to foreign mis.	\$ 240.58
" home missions	168.68
" state missions	108.64
Grand total	\$557.25

Respectfully submitted,  
MRS. GEORGE M. MORROW,  
Birmingham, Treas. Cen. Com.

We publish the following notice, sent out by the New York Board of Health, in plain language so that "the who runs may read" and understand. We heartily advocate the measures recommended, believing if they were generally observed untold suffering and the premature sacrifice of many precious lives would be averted.

C. C. J.

Consumption is a disease which can be taken from others, and is not simply caused by colds. A cold may make it easier to take the disease. It is usually caused by germs which enter the body with air breathed. The matter which consumptives cough or spit up contains these germs in great numbers—frequently millions are discharged in a single day. This matter, spit upon the floor, wall or elsewhere, is apt to dry, become pulverized and float in the air as dust. The dust contains germs, and thus they enter the body with the air breathed. The breath of a consumptive does not contain the germs, and will not produce the disease. A well produced the disease only by in some way taking in the matter coughed up by the consumptive. Consumption can often be cured if its nature is recognized early and proper means taken for its treatment. In a majority of cases it is not a fatal disease.

It is not dangerous for other persons to live with a consumptive, if the matter coughed by the consumptive is at once destroyed. This matter should not be spit upon the floor, carpet, wall or street, or anywhere except into a cup kept for that purpose. The cup should contain water, so that the matter may not dry, and should be emptied at least twice a day and carefully washed with hot water. Great care should be taken by the consumptive that his hands, face and clothing do not become soiled with the matter coughed up. If they do become soiled, they should be at once washed with hot water and soap.

When consumptives are away from home, the matter coughed up may be received on cloths, which should be at once burned on returning home. If handkerchiefs are used (worthless cloths which can be burned are far better), they should be boiled in water by themselves before being washed. It is better for a consumptive to sleep alone, and his bed-clothing and personal clothing should be boiled and washed separately from the clothing belonging to other people. Frequently a person suffering from consumption may not only do his usual work without giving the disease to others, but may also get better. If the matter coughed up is properly destroyed, and this can be done by burning. Rooms that have been occupied by consumptives should be thoroughly cleaned, scrubbed, white-washed, painted or papered before they are again occupied. Carpets, rugs, bedding, etc., from rooms which have been occupied by consumptives, should be disinfected.

## A Cold Water Story.

Somewhere lives a farmer of such social habits that his coming home intoxicated was once no unusual thing. His wife urged him in vain to reform. "Why," he would say, "I don't like to break off at once; it ain't wholesome. The best way is always to get used to a thing by degrees, you know." "Very well, old man," his helpmeet would rejoin, "see now if you don't fall into a hole one of these days, when you can't take care of yourself, and nobody near to take you out." Sure enough, as if to verify the prophecy, a couple of days after, returning from a glorious frolic, the old fellow reeled into his own well, and after a deal of useless scrambling, shouted for "the light of his eyes to come and help him out." "Didn't I tell you so?" said the good soul, showing her cap frill over the edge of a hole at last, and its only lucky I'm in hearing, or you might have drowned." "Well," she continued after a pause, letting down the bucket, "take hold." And up he came, higher at every turn of the windlass, until the old lady's grasp slipping from the handle, down he went to the bottom again. This occurred the next morning as I was leaving. I thanked my host for his hospitality and asked him what parish he belonged to.

"Don't know nothin' about any parish," was the answer.

"Well, what diocese do you belong to?" I inquired.

"There ain't nothin' of that sort in this country that I ever heard of," he replied.

"But who confirmed you?" said I.

"Nobody," he returned.

"But didn't you tell me you were an Episcopalian?" I asked in astonishment.

"Oh, yes," said the old man, "I'll tell you how that is. Last spring I went down to New Orleans visitin', and while I was there I went to church, and it happened to be an Episcopal one, and among other things I heard 'em say that they'd laid undone them things they'd oughter have done, and done them things they'd oughter done, and I said to myself, 'That's just my fix, too,' and since then I've always considered myself an Episcopalian."

"Well," said I, as I shook the old man's hand, "if your ideas of an Episcopalian are correct, we are the largest denomination in the world."—B. T. Warner, in Voice.

It never helps the Lord any for a man to brag about what a big sinner he used to be.—Kam's Horn.

**Brushing the Teeth.**—The proper way to brush and clean the teeth is to brush from the gums downward, for the upper teeth, and from the gums upward, for the lower teeth, writes W. Irving Thayer, D.D.S., in an article on "Saving the Teeth," in the May Ladies' Home Journal. It is not less important to brush downward on the palatine roof, the face of the upper teeth, and upward on the lingual-tongue side of the lower teeth; that is to say, brush the inside of the teeth as carefully as the outside.

A man from Woonsocket, obliged to visit Boston on business, tried his trip so as to be able to hear Mark Twain lecture at Tremont Temple. By some misunderstanding, he took the wrong train, and happened in on one of Mr. Joseph Cook's lectures. He listened to the long discourse without discovering his mistake, thinking all the time that the lecturer was the famous humorist. On his return to Woonsocket, his family questioned him as to the lecture. "Was it funny?" to the asked. "Well," slowly replied the traveler, "it was funny, but it wasn't so desperate funny!"—Ex.

## THE FARM.

**NO PROFIT IN SCRUB STOCK.**—The markets plainly show that, whatever may be said of high-grade beef cattle, there is no money whatever in common scrubs. The margin of difference is two or three cents a pound, and of weight four or five hundred pounds. They can be sold with any amount of care and feed, be made into such cattle as will sell at the top price in the open market, yet they have taken the same care, longer time to mature, and as a consequence more feed than would have been required for well-bred animals. These facts are perfectly apparent to any man who will take the trouble to observe carefully for himself. If you have been trying to make a profit from scrubs, or trying to fool yourself with the belief that you can do so, you had better give it up.

**How to Succeed.**—The day for growing one or two staple crops on a great area, to be marketed just as raised, is gone by, and not likely to return for some years, if at all. The man who grows the crops and then manufactures them into milk, butter and meat, and who, above and before all things, makes his home supplies and conserves the fertility of his farm by intensive and scientific farming, and by selling only from the farm those crops which carry off the least fertility, as is the case in making meat, milk, butter and cheese, is the man who is going to succeed. Take this lesson to heart and apply it in practice, and we will hear less of complaining in the future.

**WATER YOUR STOCK.**—Hogs and sheep are often sufferers from lack of water. Hogs especially are liable to be shut up in a pen or pasture without water and kept there for weeks with nothing to drink except the slop at feed time. A lack of water induces a feverish and unhealthy condition of the meat and makes it unhealthy for food. Lack of water is the cause of ewes not owning their lambs and of sows eating their young. It checks growth and is the cause of a weak and uneven fibre in the wool. Pure water is as necessary as good food for the success of the farmer.

**MOLES.**—I see a great many queries in regard to the extermination of moles. Here is my remedy, which I consider infallible, and has been successfully tried: Take nuxvomica, powdered, table-spoonful, put in teacup of water filled with it, two-thirds full of corn and let it soak day and night. Apply a grain of corn every yard or so to their runs or where they plow along the ground. Be sure and get the corn down in their furrows. They will dig it and it will pay you if infested with these pests of garden and farm.—Mrs. Nettie Pay, in Home and Farm.

Phosphates that are in a very fine condition will be found to give off particles rapidly, and will supply phosphoric acid to the plants as fast as it may be required. When the phosphates are not utilized they remain over for the next year, the loss from rains, etc., being very little.

**Home and Abroad.**—It is the duty of everyone, whether at home or travelling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in the everyday life. For instance, Hood's Sarsaparilla is a general tonic, and to keep the blood pure and less liable to absorb the germs of disease, will be drinking water often causes serious trouble, especially if one has been used to a fever drops in the country. From Hood's Sarsaparilla in a tumbler of water will prevent the water having any injurious effect.

**Hood's Vegetable Pills.** as a cathartic, cause no discomfort, no disturbance, no loss of sleep, so that the digestive organs, so that the satisfactory results are effected in a natural and regular manner.

**SAVE THE MANURE.**—In a farming section where stock is a secondary object, entire dependence can not be placed on farm-yard manure to supply the needs of the farm, yet enough might be made for the near fields from the horses or other pen animals, milch cows, hog-pens and chicken-house, by the exercise of proper economy and care. In order to save it, have comfortable covered and separate stalls for all the stock. Cover the floor of the stalls several inches thick with dry chip manure, pine straw, oak leaves, peat, sawdust or other litter. As this becomes saturated with urine and excrements, add more bedding, or to reverse the position of the central or saturated portions and the untrodden outside part. Much litter also accumulates in the course of the year from the refuse of the corn fodder, wheat straw, cobs, etc. This should all be saved and used for bedding, or be mixed in the compost heap.

**SMALL FLOCKS PAY.**—The Farm and Fireside says of chickens that small flocks always pay, because they assist in appropriating waste or to reverse the position of the food that would be otherwise of no value, and the labor bestowed upon a small flock is of no consideration whatever, as a child may perform all the work of feeding. When we receive the records of a small flock of a dozen hens, we are always reminded that the cost is not unusual. But when it comes to keeping large numbers, the conditions are then changed. It requires work to have them in good laying condition, and the work must be given by a man. The table scraps, which are so potent with a small flock, become an insignificant portion of the feed for a large number, and the farmer or poultryman finds his expenses for food and labor increased more, proportionately, for a large flock than for a smaller one.

Horace Mann, the great educator, in giving a talk before his pupils, used the following thrilling words that have no doubt influenced the lives of more than one of those present: "Be ashamed to die until you have accomplished some good for humanity."

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SCHEDULE IN EFFECT JULY 29th, 1894.

Going West—Read Up.

No. 25	No. 55	STATIONS.	No. 78	No. 6	No. 26
10:45 am	5:00 pm	Montgomery	7:18 am	8:00 am	3:30 pm
9:25 am	3:50 pm	Sprague Junction	7:54 am	9:05 am	1:30 pm
6:00 am	1:00 pm	Laverne	8:57 am	1:05 am	7:25 pm
7:00 am	4:00 pm	Troy	9:58 am	1:50 am	8:20 pm
6:02 am	12:48 pm	Brundidge	9:50 am	12:45 pm	9:05 pm
5:22 am	12:10 pm	Aristotle	10:12 am	1:25 pm	9:55 pm
4:40 am	11:30 am	Osark	10:50 am	2:40 pm	10:50 pm
3:30 am	10:00 am	Pinckard	11:07 am	3:35 pm	11:07 pm
	9:30 am	Abbeville Junction	11:30 am	4:02 pm	11:30 pm
	9:05 am	Abbeville	11:57 am	5:09 pm	11:57 pm
	8:01 am	Dobson	12:02 pm	5:58 pm	12:02 pm
	7:50 am	Alaga	1:02 pm	6:50 pm	1:02 pm
	5:50 am	Bainbridge	2:10 pm	8:05 pm	2:10 pm
	4:00 am	Thomasville	3:10 pm	9:30 pm	3:10 pm
	3:30 am	Thomasville	4:42 pm	10:30 pm	4:42 pm
	12:00 am	Dupont	5:40 pm	11:30 pm	5:40 pm
	6:30 pm	Gainesville	6:40 pm	12:45 pm	6:40 pm
	10:35 pm	Waycross	7:40 pm	1:45 pm	7:40 pm
	7:00 pm	Jacksonville	8:40 pm	2:45 pm	8:40 pm
	6:45 pm	Savannah	9:35 pm	3:40 pm	9:35 pm
	7:25 pm	Brunswick	10:35 pm	4:40 pm	10:35 pm
	3:15 pm	Charleston	11:35 pm	5:40 pm	11:35 pm
	4:00 pm	Wilmington	12:40 pm	6:40 pm	12:40 pm
	7:11 pm	Richmond	1:40 pm	7:40 pm	1:40 pm
	1:30 pm	Washington	2:40 pm	8:40 pm	2:40 pm
	2:10 pm	Baltimore	3:40 pm	9:40 pm	3:40 pm
	11:40 am	Philadelphia	4:40 pm	10:40 pm	4:40 pm
	9:00 am	New York	5:40 pm	11:40 pm	5:40 pm

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Westbound	85	60	Daily
At Atlanta	6:00 am	4:00 pm	6:10 pm
At Atlanta	7:00 am	5:00 pm	7:10 pm
At Atlanta	8:00 am	6:00 pm	8:10 pm
At Atlanta	9:00 am	7:00 pm	9:10 pm
At Atlanta	10:00 am	8:00 pm	10:10 pm
At Atlanta	11:00 am	9:00 pm	11:10 pm
At Atlanta	12:00 pm	10:00 pm	12:10 pm
At Atlanta	1:00 pm	11:00 pm	1:10 pm
At Atlanta	2:00 pm	12:00 pm	2:10 pm
At Atlanta	3:00 pm	1:00 pm	3:10 pm
At Atlanta	4:00 pm	2:00 pm	4:10 pm
At Atlanta	5:00 pm	3:00 pm	5:10 pm
At Atlanta	6:00 pm	4:00 pm	6:10 pm
At Atlanta	7:00 pm	5:00 pm	7:10 pm
At Atlanta	8:00 pm	6:00 pm	8:10 pm
At Atlanta	9:00 pm	7:00 pm	9:10 pm
At Atlanta	10:00 pm	8:00 pm	10:10