

Alabama Baptist

MONDAY, AUGUST 16, 1904

Secretary for the Baptists of Alabama

OUR BOARDS

The State Board of Missions, located in Montgomery, W. R. Crumpton, Corresponding Secretary, Montgomery, Ala.

WOMAN'S HOME COMMITTEE—Mrs. T. A. Hamilton, President, Birmingham; Mrs. I. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treasurer, Birmingham.

OUR SCHOOLS

Howard College, East Lake, Ala.—A. W. McGaha, President. Judson Female Institute, Marion, Ala.—S. W. Averett, President.

OUR PAPERS

PASTORS and churches will be interested in the letter from Rev. H. M. Wharton, on the first page.

CHURCH LETTERS TO ASSOCIATION.—We are prepared to supply them to clerks of churches at very small cost.

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?

MISSIONARY DAY.—The letter from Dr. T. P. Bell in regard to missionary day in the Sunday-schools was in the hands of the printers when we received a shorter announcement on the same subject.

AN UNPARTISAN PLEA FOR HONESTY IN POLITICS

eve of the election, Dr. Eager preached a sermon in which he claimed it not only as the preacher's right, but as his duty, to interest himself in all that concerns the citizen, and most of all, of course, in matters that concern him most vitally; and then made an earnest, though unpartisan plea in behalf of honesty in elections.

THE Southern Cultivator ought to be in the family of every Southern farmer. We club the ALABAMA BAPTIST with it for \$2 a year for the two.

THE Alabama Baptist is an able and progressive journal. A recent issue was illustrated by over fifty pictures of Howard College, Judson Institute, and prominent men of the Baptist denomination.

AK ANNOUNCED last week, we print in this issue the reply of Rev. Geo. F. Robertson, Presbyterian, to the criticism by Dr. J. J. Taylor in this paper of June 7 of an article from Mr. Robertson's pen which appeared in another paper.

DELINQUENT subscribers will please read this and guess what it means.

Bro. J. P. Rockett, of North Birmingham, sends his renewal, which was a little overdue, and adds: "Thanks for your kindness in not stopping the paper, and thanks for the good paper you are giving us." You are quite welcome, brother; we are glad to accommodate an appreciative reader.

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

THE TORONTO CONVENTION.

Among the delegates to the Baptist Young People's Convention at Toronto, was Bro. Willis Chandler, of Montgomery, and, like all who attended the meeting, he speaks of it in glowing terms of appreciation and praise.

COMMUNION COURTESY.

Some one asked Sener, of the Recorder, to give his "say" on the action of a church that decided to "confine its communion services strictly to its own members."

That Paul and Sylvanus and Timotheus commended with the different churches which they and others visited, cannot be doubted. Therefore it is not wrong to invite members of sister churches of the same faith and order to the Lord's supper; and I hope the church will continue to show the customary courtesy to its sister churches. Why not?

A CHEERING VIEW OF THINGS.

Dr. Talmage is always ready to see the bright side of things and give a cheering prophecy. Just as it is healthful to a man when he is depressed about himself to walk about amid the destitution and the suffering, and he will come back thankful to God for all the mercies he has, just so, he thinks, would it do this nation good if it would look across the water and see how other nations have it.

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FIELD NOTES.

Pastor Townsend has been granted a vacation by West Montgomery church, and expected to leave today to visit his mother.

Bro. Murphree's strong and practical temperance address is printed in the Family column on the fourth page. It is good family reading.

J. N. Hurst, Five Points: I have just returned from Milltown, where Bro. Uphaw is pastor. I never saw a finer prospect for a meeting. The church seems to be in earnest.

Brethren, we are forced to shorten some of your reports of meetings. If we print all the details you send us, there will not be room for what others write.

Selma correspondent of Advertiser: Col. W. B. Crumpton, editor of the Alabama Baptist and president of the Baptist State Mission Board, is in the city.

J. F. Watson, Dothan, Aug. 11: We closed a week's meeting at Pansey today. It was the best meeting the people have witnessed for fifteen years. Twenty additions, with others to follow.

G. A. Burns, Bartlett, Texas, 8th: I write to tell you about our good meeting at Pecan. We had services ten days and there were 65 additions to the church, 55 by baptism and 10 by letter and restoration. Praise the Lord!

A. E. Burns, Tusculuma: Rev. M. H. Lane, D. D., reached Tusculuma Saturday night, and began a series of meetings yesterday (Sunday) under auspicious circumstances. Bro. L. preached two powerful sermons yesterday to large and eagerly attentive congregations. The meetings will continue for ten days or two weeks. Brethren, pray for us.

Rev. W. T. C. Moseley, who was well known to many Baptists in South and Southeast Alabama, died recently in Georgia, but not many miles from his home in Eufaula. He was attacked while conducting a protracted meeting, and could not be carried home. He had done well for the Master, and was highly respected.

J. P. Hunter, Natasuga: We began a series of meetings here Saturday. Rev. H. C. Sanders, of Brewton, is with us. He was president of the school here for five years, and accomplished much good for the people. He preached day and night. Rev. J. Willis, of Auburn, is also with us. We hope to have a good meeting.

Mrs. C. J. Reid, Warrior: We had a series of meetings in July at New Bethel church, five miles west of this place, which closed at the water's edge after the baptism on Thursday, the 19th. Baptized 8, received by letter 1. Pastor J. W. Lee was present, but brethren J. A. Owens, G. B. Powell and S. C. Purcell did the preaching. We have had a good Sunday-school and prayer meeting all the year.

F. G. Mullen, Renfro: I held a nine days meeting at Tallassee-hatchie. There were eight additions, and the meeting closed with a number asking for prayer. The church was revived. Dr. W. Wilkes did most of the preaching. The sermons were a great treat to the congregation. The Doctor is one of the strongest preachers in the state, and is deservedly popular at home and abroad.

The meetings at the Nickels mission, on Decatur street last week, were well attended and the interest gratifying and stimulating. They were conducted by Bro. Gay, but Bro. D. C. Batchelor, who has recently shown very fine gifts as a Christian speaker, did the preaching. He will be quite an addition to our ministerial force in Alabama. As a result, six persons announced their intention to unite by letter with Adams Street church.

A. J. Preston, Mellow Valley, Aug. 10: We are now in the midst of a glorious meeting at old County Line church, Clay county. My brother, W. H. Preston, is pastor, and he has been doing good faithful work this year. We have had ten accessions and are expecting as many more. There were twenty-five penitents last night. I leave this morning for Mt. Moriah and Goodhope. A full report of the meeting will be sent you.

President Woman's Central Committee: Please take special note of the progress made by the Liquidating Foreign Mission Board debt. From time to time statements will be made in this column and in that of the Central business requires haste. At the "King" not indulge in the laudable ambition of being the very first of the debt? Let us bestir ourselves and bring in the last \$100 this month.

FIELD NOTES.

We have received from the publishers, Messrs. Roberts & Son, Birmingham, some of the printed pages of Riley's History of the Baptists of Alabama. There is not enough of it to justify us in writing a criticism even if we desired to do so. These pages show that the work is well under way.

The book will be ready for delivery about the middle of October. The Baptists of the state have been looking for it with eager interest, and we feel that they will not be disappointed. The book will contain about 500 pages.

W. J. D. Uphaw, Lineville: The Lord be praised for the gracious meeting just closed at the Baptist church at this place. We had 24 accessions, 21 by experience and baptism. Among the number baptized were my two daughters, and many other lovely daughters of my brethren. We had the efficient aid of Bro. A. J. Preston, of Decatur. He is a solid gospel preacher. We enjoyed his services so much. Bro. Preston was once the pastor of this church. The people appreciate him very highly. May God ever bless him in his work.

The Baptists of Montgomery expect to begin a tent meeting on the first of September. Through the kindness of Col. Roquemore they have been given the use of the lot at the corner of Washington and Perry streets, generally known as the Vandervere property. Revs. D. I. and John F. Purser, of New Orleans, are expected to take a leading part in the meetings. It is expected that this will be a work of great importance not to the Baptist churches only, but to the whole city. Let supplication be made now for the Spirit's presence and power.

S. O. Y. Ray: We had a fine meeting of Mobile Association. All the churches except one or two were represented. Bro. R. L. Maupin was elected moderator and McGaughey, clerk. We had Bro. W. M. Harris, of Greenville, with us representing the State Mission Board. The brethren gave him to understand if he represented Bro. Crumpton he would have to spread himself, and so he did.—Bro. Lombard made a good mission report.—THE ALABAMA BAPTIST was represented and quite a good list of subscribers obtained.—I enjoyed my visit very much; met many of my old friends. We were disappointed, but we always expect Dr. Shell reports a good outlook for Palmetto Street church.

L. C. Cooper, Hatcheechubbee: Our church closed its annual series of meetings last Friday. Bro. Benton was assisted by Bro. J. M. Waller, of Columbus, Ga., who is an able and eloquent preacher. There were but three additions, but the church was very much revived and strengthened. Brethren Waller and Benton ordained Bro. R. B. Adams to the office of deacon, and from the start that Bro. Adams has made we predict that he will make a model deacon.—The Harris Association meets with our church on Friday before third Sabbath in September, and we extend to you, Bro. Editor, and all good workers for the cause of Christ, a cordial invitation to attend.

J. J. Hagood, Bragg, 6th: A few days meeting was held at Farmersville, Lowndes county, which commenced 2d Sunday in July. Our cause was strengthened; two were baptized into the fellowship of our church, and several professed conversion and have since united with other churches. Bro. I. A. White did the preaching, and did it well.—On the 5th Sunday in July Bro. Sidney Catts came and assisted in a meeting at New Bethel; two additions to the church.—Yesterday was our day at Mt. Willing. Two united with the church. These two, with one other who joined a month ago, were baptized. Our protracted meeting at Mt. Willing follows the association. We are praying for a good meeting and expect to be greatly blessed. Dr. Hale is expected to be with us.

W. M. Blackwelder, Furman: We closed, a few days ago, an interesting meeting held with my church at Pleasant Hill. Bro. J. B. Powell, of Forest Home, preached for us during greater part of the meeting. His preaching was "in power and demonstration of the spirit," and was much enjoyed by all. Six accessions to the church.—By invitation of the church at Carlowville I held a meeting there beginning on the 5th Sunday and closing the following Friday night. Six received by baptism and one by letter; the church much revived. This church has been pastorless since Bro. W. G. Curry left them. May the Lord guide them in the choice of a pastor to lead them in garnering the sheaves ripe for the harvest.

For the Alabama Baptist.

"Assault with Intent to Crack."

BY REV. GEO. F. ROBERTSON.

"A nut for Baptists to Crack," recently contributed by the writer to the Christian Observer, has been cracked as J. J. Taylor, of Mobile, Ala., claims in the ALABAMA BAPTIST of June 7. It was only an assault with intent to crack. He seems to forget that in denial one may betray as gross ignorance as in assertion. My assertion was not based on the two illustrations given, as he would lead his readers to infer. He finds an exception, and charges me with ignorance of the Greek. He must know all about it.

My article showed that eis does not always mean into, even with a verb of motion, but sometimes means to. According to Young's Analytical Concordance eis is rendered to some 250 or 300 times. Weiner's New Testament Grammar, page 430, says: "Still more simple is the construction of verbs compounded with eis, such as eis-erchasthai, viz: they uniformly repeat eis; i. e., the rule is to repeat eis. Liddell & Scott's Greek Lexicon says: 'eis, to, the usual construction (i. e., the rule) is to repeat eis with the accusative.'"

Robinson's Lexicon of the New Testament says under eis-erchasthai: 1. Of persons, construed with eis with accusative of place. 2. Figuratively of persons with eis with accusative of state or condition. 3. Of things to enter in or into. . . . Matt. 15:11 and Acts 11:8. In both references eis is doubled. But it may be that all these authors are ignorant of Greek.

Mr. Taylor gets his cause into bad shape. His exception is used as a basis of a flat contradiction. Dr. Conant (Baptist) in Baptizein, pp. 91-92, claiming all the while that baptizo means to immerse, says: "The word is construed in connection with the immersing substance as follows: '1. With the preposition into before the name of the element into which an object is plunged or immersed, expressing fully the act of passing from one element into another. . . . 2. With the preposition in denoting locality, or the element in or within which the act takes place.'"

Of his several illustrations one will suffice: Mark 1:5, "were all immersed (baptized) in the river Jordan," i. e., according to Dr. Conant, there was a penetration of the water, a passing from one element, air, into another, water. Now look at Mark 1:4 (a passage which Dr. Conant does not discuss at all), "baptizing in the wilderness." This by itself is not clear to a candid mind, for he was after baptizo, and this word appears there. Note the contrast: Mark 1:4: baptizonto en to Jordan. Mark 1:5: eptabaptizonto en to Jordan.

The wilderness being the element into which the baptism is effected, and as baptizo always meaning to immerse, the candidate passed from one element, air, into another element, the wilderness. Dr. C. says that en with the dative shows the element into which, etc., and further, Rule 3, p. 93, in Baptizein, "With the dative alone, etc., it is in every such case construed with the local preposition en," and to illustrate further he refers to baptizing in the Holy Ghost. Of course he would have us understand that there is penetration into the Holy Ghost. In Matt. 26:55 we read, "shall perish with the sword," an machaira-en with the sword. According to Dr. Conant the sword is that element into which its victims penetrate. But does the victim penetrate the sword, or the sword the victim? Mr. Taylor denies that there is a doubling of eis in John 20:8. He gives only the first clause. Did he read all the verse? and if so, why did he not quote it all? The whole verse shows that his reference to this verse is not favorable to his cause. Notice how eis does occur twice: "Tote ou eisethen kai ho allos mathetes, ho elthon protos eis to mnemeion." If Mr. Taylor is correct, and one eis got John into the tomb, the only correct rendering of this passage then is this: "Then went in that other disciple that went in first." That is to say, he went in when he was already in, and he went in first, though John tells us that Peter went in first. One eis brings John to the tomb as in verses 3 and 4, and the other eis brings him into the tomb. Read it this way: "And then that other disciple, the one who came first to the tomb, went in." I quote from Mr. Taylor's rendition on this point: "This new candidate for grammatical renown cites two cases of the repeated preposition as a basis for his rule. The first is John 20:6, where 'Peter eisethen eis (went into) the sepulchre,' the preposition being used only once. So according to this linguistic luminary lately arisen upon the Alabama horizon that other disciple did not go in at all. How did John the Apostle make such a mistake?"

This "linguistic luminary" lately arisen happened to know enough of the Greek not to take John into the tomb twice in one act, as does the translation of this erudite Baptist. The question is not how that John the Apostle made such a mistake, but how did so learned a linguist as Mr. Taylor err so egregiously? Truly such linguistic splendor eclipses all lesser "linguistic luminaries."

He refers next to the demons entering into the swine, and says Matthew's account of the same circumstance gives only one eis. His using an exception to deny a rule, authority, the head and first of Baptist scholars, Dr. Conant, is ignorant of Greek. Dr. Robinson, quoted above, has been considered authority in such matters, speaks of the rule as I gave it, and instances demons entering into persons or swine. Exceptions do not contradict. The trouble with Mr. Taylor is he uses an exception to contradict my statement of a rule, while Dr. Conant makes a rule out of an apparent exception. In the New Testament en is translated at 102 times, by 120 times, and while it is rendered in a great many times, comparatively few of these instances could be used by Dr. Conant as he uses en in connection with baptism. But as Dr. Robinson was a Presbyterian, he doubtless knew nothing of Greek—simply a "linguistic luminary."

Quoting further: "As Mr. Robertson does not seem to be familiar with 'the Greek language,' let us go back to the fifth chapter of Mark, a part of which he claims to have read. In the 13th verse it is said of the hogs, after the devils entered into them: 'The herd ran violently down a steep place into the thalassan (into the sea,') only one eis being used. In recording the same occurrence Luke also uses only one eis. So according to Mr. Robertson's rule the hogs did not get into the sea at all. Matthew, Mark and Luke were not infallible of themselves, but in these records they wrote by the inspiration of the Holy Ghost. They made no mistake in failing to double the eis; and yet the hogs were drowned. So in trying to avoid the baptism which the Lord commanded, this learned Presbyterian has made out a case of drowning on dry land. Probably in his next he will inform us that it was a herd of goslings, instead of a herd of swine, and that the little things held up their heads and were strangled by a shower of rain. Goslings do that way sometimes. And then his next 'nut for Baptists' will be: 'How will Baptists account for the goslings?' Ah, there's the rub, the goslings!"

The eis ten thalassan brings the hogs to the sea, as erchomai eis to mnemeion (John 20:3) brought Peter and John to the tomb. In the latter there was not a penetration, and there is not necessarily penetration in the former. Apethanon tois hudasin, however, tells us that the swine perished in the water. Now I imagine Mr. Taylor's chuckles of delight as he doubtless thinks baptizo settles the question for those who go down to the water.—But, what was in the mind of Conant (Baptist) insists, the meaning of baptizo is adhered to without any addition. According to the mode of the Holy Spirit's baptism one could go eis to hudor, i. e., to the water, and be baptized by affusion, and no difficulty in interpretation. In Dr. Conant's Baptizein, pp. 88, 89, he says: "The word immerse, as well as its synonyms immerge, &c., express the full import of the Greek word baptizein. The idea of emersion is not included in the meaning of the Greek word." According to this statement, baptizo would be as expressive and correct as apethanon en tois hudasin. So that it may read, epten thalassan kai eptabaptizonto, i. e., they were immersed and not withdrawn and therefore "were choked in the sea." No one can be baptized, according to Dr. Conant, by immersion without adding that which does not belong to the word, viz., the act of emerging. Did Mr. Taylor notice how Mark puts this? He says (ch. 5:13) ten herd ran down to the sea—eis ten thalassan—and then "were choked in the sea"—en to thalassa. How does this critic of mine regard this doubling by the inspired evangelist?

But Mr. Taylor talks about goslings. I suppose he refers to the goslings take to water so naturally. Now if Dr. Carson, a Baptist authority, can get a "dry dip" for the Israelites as they passed through the Red Sea "upon dry ground," what may not happen to hogs and goslings? If Dr. Conant gets his candidates from one element into another by the use of en with the dative, and dips them into the wilderness (en to eremo), and from his standpoint that is the unavoidable conclusion, those goslings need not take to water, or have even a shower in order to drown. This wonderful feat could be accomplished, I suppose, where Dr. Carson where Dr. Conant immersed into the wilderness. But if he insists that eis always means into in the sense of penetration, and/or will compel him to say that Mary went into Jesus' feet—"she fell at His feet"—epesen eis tous podas. Here is motion toward, with the preposition eis. She surely went down into His feet!

The term "modern Baptists" seems to rile the brother. I quote his closing paragraph: "Mr. Robertson seems as unfamiliar with history as he is with 'the Greek language,' referring to 'modern Baptists.' But Mosheim, the famous historian, who was professor in the University of Helmstadt for twenty-five years, and afterwards Chancellor at Goettingen, in his Church History, p. 490, says: 'The true origin of the sect which acquired the designation of Anabaptists, by their administering anew the rite of baptism . . . is hid in the depths of antiquity.' In addition to this Dr. Ypsil and Dermont, appointed by the King of Holland to write an account of the Dutch Baptists, say: 'The Baptists as they are called, which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrine of the gospel through all ages.' 'Now take your choice between these eminent scholars on the one side and the Rev. Mr. Robertson on the other. Either they are in error, or his sneer about 'modern Baptists' is gratuitous.'"

I assure the brother I had no thought or feeling of contempt in saying "modern Baptists." Had he written "modern Presbyterian" I would have thought of those who lived long ago in contrast with those who lived now. I didn't think that John the Baptist, John Bunyan, or even Roger Williams would be called on to crack that nut. If, however, Mr. Taylor insists on being called ancient, I care not. But Baptists of to-day are so unlike the so-called Baptists of Christ's time that it seems to me "modern Baptists" is an apt expression. They claim Christ and his apostles as exemplars. Jesus commended, i. e., partook of the passover eighteen years before he was baptized, reversing the order of immersionists to-day. Letting baptism take the place of circumcision as the Lord's supper takes the place of the passover, the Scriptural order is maintained, and the children kept in the church of the living God, where he designed by the terms of this everlasting covenant they should be. Jesus was baptized in (?) living or running water, and not in a stagnant pool of dead water. The apostles also practiced household baptism. "Modern Baptists" is a good expression, and no contempt meant.

Mosheim is put on the witness stand and testifies to the origin of the Baptists, that "it is lost in antiquity." How relieved I feel! I had always doubted that John the Baptist led the Baptist procession, and especially since Paul, the great apostle to the Gentiles, rejected his baptism (Acts 20). And now this witness, relied upon by Mr. Taylor, tells us it is not known when the Baptists began. If they do not know when, can they tell with verity how they began? And if not known when and how, this Baptist's own witness taken as authority, is there not reasonable ground for doubting the scripturalness of their origin and claims? This is another nut to crack.

We Presbyterians disdain any obscurity. We put the Bible on the witness stand and challenge the world to discredit its testimony. We also challenge a scriptural definition of baptizo, such as we Presbyterians rigidly adhere to.

We find the church in the family, by the church's structure. The family is such an honored and ancient institution that John the Baptist is comparatively modern. I am entirely satisfied with the Biblical origin, polity and faith of my church, and leave the brother in the deep obscurity of his church's origin, with the hope that if he does not know whence he came, he at least knows "where he is at," and whither bound, and all said in infinite good humor.

For the Alabama Baptist. Ebenezer Revived. We have just closed a meeting of days at this place. Old Ebenezer church was greatly revived and built up in the strength of the Lord. This church has not been visited by such a gracious revival in forty years. The membership was doubled, twenty-two being received into the church, sixteen by baptism. Our pastor, Rev. W. M. Harrison, was assisted by Bro. J. M. Loflin, and we were made to feel that their preaching was accompanied by the power of the Holy Spirit. We rejoice that Zion is now on the onward march in one of Satan's strongholds—that the clouds that have hung so long like a pall over us have cleared away, and our prospects are brighter than for years past.

We have a good Sunday-school, and have reasons to believe that it will grow in interest in the future. C. A. DAVIS, Hardaway, Macon county.

For the Alabama Baptist. Another Campaign. The second district of the Tuscaloosa Association met with Northport church Friday, August 3d. The meeting was not largely attended, but was full of interest. We have just passed through an exciting political campaign.

Now we have inaugurated another which begins to-day at Mt. Olive church, in which we are going into every community in the county and have an all-day meeting. Stump the county for Christ. Missions and Sunday-schools will be prominent in this campaign.

J. H. CURRY, Northport, Tuscaloosa county. Please remember the ALABAMA BAPTIST, also, brother. Appoint some one at each meeting to work for it.—Eds.

"We must taste the gall if we want to taste the glory; if justified by faith, we must suffer tribulation." When God so saves a soul, he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God, but all he permits them to do is to suffer for his sake.—McDoyne.

Scrivola, humors and all diseases caused or promoted by impure blood or low state of the system, are cured by Hood's Sarsaparilla.

For the Alabama Baptist.

"Assault with Intent to Crack."

BY REV. GEO. F. ROBERTSON.

"A nut for Baptists to Crack," recently contributed by the writer to the Christian Observer, has been cracked as J. J. Taylor, of Mobile, Ala., claims in the ALABAMA BAPTIST of June 7. It was only an assault with intent to crack. He seems to forget that in denial one may betray as gross ignorance as in assertion. My assertion was not based on the two illustrations given, as he would lead his readers to infer. He finds an exception, and charges me with ignorance of the Greek. He must know all about it.

My article showed that eis does not always mean into, even with a verb of motion, but sometimes means to. According to Young's Analytical Concordance eis is rendered to some 250 or 300 times. Weiner's New Testament Grammar, page 430, says: "Still more simple is the construction of verbs compounded with eis, such as eis-erchasthai, viz: they uniformly repeat eis; i. e., the rule is to repeat eis. Liddell & Scott's Greek Lexicon says: 'eis, to, the usual construction (i. e., the rule) is to repeat eis with the accusative.'"

Montgomery Churches.

Adams Street.—Good attendance at morning service, and house full at night. One received on profession of faith...

Pratt City.—Large attendance at prayer-meeting. Pastor preached at 11 a. m. to a large congregation.

Intelligent people, who realize the importance of the blood in keeping the body in a normal condition, find nothing strange in the number of diseases Hood's Sarsaparilla is able to cure...

Montgomery, Ala. Baptist.

Editor Ala. Baptist: One thing in your excellent editorial on the Capps case to which your attention was called by the Religious Liberty Association...

Montgomery.

Bro. Editor: Seeing in this week's issue of your paper that I had been too sick to go on with the meeting in Luverne, I write to correct you. I was quite hoarse, and feverish for several days...

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WANTED! A position as Teacher by a young man, with several years experience...

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THE BEST PLACE TO HAVE Your Shoes made to Fit the Foot is at FRED JANSSON'S, Cor. Commerce and Bibb, Under Sims & Co.

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

Harvest Bells.

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

The Queen and Crescent Route

Excursions to Michigan.

Excursions to Florida.

Excursions to Texas.

Excursions to California.

Excursions to the West.

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U. S. GOVT REPORT

ROG

ABSOLUTELY PURE

Fire-side Reading for All the Family.
Address on Temperance.

BY JOEL D. MURPHY.

The Troy Association, in session with Orion Baptist church, Aug. 3, 1894, unanimously resolved that Bro. Joel D. Murphy be requested to furnish his address on temperance to the ALABAMA BAPTIST and that those journals be published, and that those journals be respectfully requested to print the same in full.

W. H. BARNETT, Mod.
S. J. TOWNSEND, Clerk.

Brothers: I would do myself, the church of my choice and the cause of Christianity justice were I to fall upon the subject of intemperance in the use of intoxicating liquors as a beverage.

In the first place I wish to impress upon your minds the fact that drunkenness of itself is a sin of great magnitude. The extent or magnitude of its greatness can only be measured by the amount of injury it inflicts upon humanity. It is an established fact, one that does not admit of contradiction, that drunkenness leads to the violation of the laws of God and man in a thousand ways. I will not go into details of the sins which result from the excessive use of strong drink. Suffice it to say that the intemperate use of intoxicants is invariably followed by the commission of unlawful acts, to the detriment of the good order of society. Increase the number of saloons, and the use of strong drink is sure to increase, and the increase of crime is just sure to follow. This fact has been demonstrated any number of times and never fails of demonstration when put to the test.

Mortality, good citizenship and the prosperity of the country call aloud for the best efforts of the press, pulpit and people to make the selling and drinking of intoxicants as a beverage as odious as possible.

Dram drinking is a curse in a great many ways, and no country can be prosperous whose people indulge in strong drink to excess, though it be by only a part of the population. Grog shops must give way to some honorable and praiseworthy vocation, before we can reasonably hope for prosperity.

Times are hard, money scarce and dissatisfaction prevails everywhere, and every infraction of divine law contributes to it.

If the people fail to remove the cause when it is in their power to do so, they ought not to expect relief.

How is it possible for any people to prosper and flourish on this earth as we do? Give this subject a little sober, sensible thought.

September 1st the Last Day.
This date may not be the last day of all time, but it is positively the last date that you can rent an Electro-Poser for two months for fifty cents. All orders received on this date will receive prompt attention; all new instruments. Don't delay until the last day before making up your mind; take advantage of it right now. One of our patrons thus aptly expresses himself: "The Electro-Poser has cured me of neuralgia, indigestion and a complication of other ailments which had so completely wrecked my nervous system that my life was a burden. I had been sick for twenty years, and I realize that the Electro-Poser is a propelling force in nature's store house for suffering humanity. It is nature's remedy, whose healing effect is so silent, so sure and yet so mysterious that it is justly termed the wonder of the age."

ELECTROPOISE
TWO MONTHS RENT \$5.00.
To take advantage of this offer you must order before September 1, as this offer will be positively withdrawn on that date. For full information, address DuBois & Webb, 1914 First Avenue, Birmingham, Ala.

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 Electro-Poser cured me and enabled me to work regularly."

Rev. W. C. Hearn, Tallapoosa: "For producing sciatic rheumatism, and curing sciatic rheumatism, the Electro-Poser can not be equaled."

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

Mrs. W. P. Nelson, Sunahine: "My recovery was wonderful. I had also tried the Electro-Poser on several of my neighbors, for various ailments, nausea, kidney trouble of the worst form, all with the most gratifying results."

Geo. S. Vatrout, Mobile: "The Electro-Poser has been of great value to me, curing me of a distressing case of hay fever of ten years' standing, and my entire household use it as a prompt cure for colds, fever, sore throat and violent pains."

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therefore we need not do anything to check stealing and robbery in the future. Let everybody that chooses to do so murder, steal and rob to their hearts content, and make no effort by appropriate legislation to put a stop to it. On the contrary, repeal all laws forbidding the commission of these crimes, and no longer hamper the sweet, good will of the people who may be inclined to violate the laws of God in the commission of these and all other evils. Not only do that, but license these evils as the law now licenses the evil of trafficking in intoxicating liquors.

Not a man in Alabama would consent to anything of the kind, yet it would be consistent and in keeping with the laws we now have on the liquor question.

The very same tribunals which have said that murder, theft, robbery, etc., are evils, have also said the traffic in intoxicating liquors is an evil. The courts have time and again passed upon these questions and pronounced them all evils.

Where is the good sense or reason in passing laws forbidding all these evils but one (the liquor evil), and license it? Saying for the payment of a certain amount of money into the state, county and city treasury you may make as many drunkards as you please; you may inflame the minds of those who drink to the verge of insanity, witness fees, and pay of counsel, and the time lost from business attending court, and many other things, the result of drinking, which are a continual drain upon the hard earnings of the people.

We say had times. How can it be otherwise? Where is the reason in expecting good times unless the people reform their ways?

God will not force prosperity upon us. He helps those who help themselves. He does not make a bountiful harvest for the farmer without his first preparing the soil and cultivating the crop.

When men learn to discharge their reasonable duty to themselves and to their maker, they will find little to complain of in others.

If the people would avail themselves of every power at their command which tends to better their condition morally, intellectually and financially, the reward of prosperity and contentment would be sure to government their efforts.

The government may not have done its full duty in the interest of the people, neither have the people done what they could to better their own condition. We should not complain at the government until we rectify the wrongs at home so far as is in our power.

The government has not done its duty touching the liquor business. "To say the government cannot destroy a social institution, that is an enemy to society, is to deny the capacity of man for self-government."

The women have done their duty in making known to congress by petition their wishes on this subject, but the men have utterly failed to come to the rescue in doing likewise.

As a rule, human laws are based on divine law, and a penalty attached for their violation. Strange to say the rule is changed touching the liquor business. The laws of our country license this crime, which is the commission of so many other crimes. The killing of one man or the stealing of his money does even approach the magnitude of the crime of holding the cup to your neighbor's mouth.

It is said "the love of money is the root of all evil." It can also be truthfully said that the selling and drinking of intoxicants as a beverage is the evil itself. The highest legal tribunals have time and again declared one who drinks a little wine, yet there is very little effort on the part of the people, and none on the part of the law makers, to check this evil by adequate legislation.

The law makers have said to the keeper of the saloon, you may make any number of drunkards and our laws will protect you; but after you have completed your work of making that drunkard, you must not sell or give him any more intoxicants. If you do, you violate a criminal statute, which says you must not sell or give to a person of known intemperate habits. Would it not have been much better for the law to have saved the man from being made a drunkard? We best persons say it is useless to even make an effort to check the selling and drinking of intoxicants; they say the people of all nations drink, always have and always will, and for that reason we need not spend time or breath trying to stop it.

Why don't they reason in that way about other evils? Why don't they say that in all ages of the world people have committed murder, and always will, and for that reason we need not try to check it.

There never was a time when

from your wife and children both food and raiment? We say no; yet some content that these things may be done by authorizing grog-shops to exist in this country by signing whiskey petitions.

Allow me to make this appeal to all Christians of all denominations, and to non-believers and non-professors who have an affection for fallen man that betray symptoms of true christianity; to all men who love God in their minds and intelligence in their brains; everyone who has love for his fellow beings in his soul, to do all in their power to discourage intemperance. Go further and devote some of your time, and, if need be, some of your money in an honest effort to reclaim some of the victims of intemperance out of their sin and misery. It is your business and should be your pleasure to seek opportunities for doing good; your endeavors should be to save the young men of this country from the great evil of dram drinking.

Moderate drinkers must be warned and stopped, if possible, before it is too late. If proper measures are adopted and earnestly pursued, great good can be done on this line. In order to succeed in this noble work, the friends of sobriety and enemies of intemperance must go into this work of reform determined to succeed. Though we may differ religiously and politically, let's be united in trying to reclaim our fellow men from the drunkard's grave. Let's do all in our power to make sober men of our boys. That much we can do.

To violate the confirmed inebriate the next thing to an impossibility, but as long as there is life there is hope; and in such cases we should put in the more earnest work in an honest effort to reclaim. Should we fail we will have the consciousness of having done our duty.

We should remember that grog-shops are insensible to the distress they inflict on others. They are no respecters of persons. They would destroy indiscriminately all who come within their power. Therefore, everything that can be done by moral suasion and by legislation should be resorted to to struggle with this monster intemperance.

We know adverse legislation will not totally prohibit; but it would, to a very great extent, cripple the business of the retail dealer, and thereby decrease the sale and use of strong drink.

Such laws as would be dictated by a pure mind and a pure heart would not fail to better the condition and improve the morals of our people.

It is unfortunate for the best interest of the people, especially the women and children, the innocent and helpless, that there is so little patriotism in the land, particularly among politicians and those seeking a higher plane, when they have soared above the trickery of the demagogue and sycophant, when men who love the right and despise that which is low and degrading fill our legislative halls, we may reasonably expect some relief from the curse of intemperance.

Politicians are prone to impart to the masses what they claim to know of the injuries inflicted on the people by improper legislation, and of the failure to enact such laws as would give relief. Why is it that they have been so careful to avoid talking about the very thing, intemperance, that has brought on more distress and misery upon the people than all the things of which they complain combined? Why leave off the most important and speak incessantly about the less important?

Are they uninformed on this liquor question? Do they know nothing about the extent of the injury the people sustain on account of the sale and use of intoxicants in the United States?

Why strain at a gnat and swallow a camel? If the newspaper men and public speakers who pretend to feel so much interest in the welfare of the people would take the trouble to acquaint themselves with the facts and figures connected with the liquor business, and had the manhood to proclaim it and condemn it and the evils resulting therefrom, they might do some good.

Who, in these United States, need relief more than the women and children, fathers and mothers, brothers and sisters who are unfortunately the sufferers by reason of the liquor traffic?

Words cannot be thrown together by the most expert linguist that can portray the hideousness of this monster. Only those who have been the unfortunate victims of this great evil can fully comprehend its destructive power.

If there are those in my presence who have had the curse of intemperance in their immediate families, they could, if their modesty did not forbid, tell us something of their troubles, and when they had related their sad experience in this connection, I dare say we would hang our heads in shame for not having done more to drive from our land this monster curse.

What is financial troubles compared to the bleeding hearts of the drunkard's wife and children, mother or father, brother or sister? "Is there no balm in Gilead?" Is there no source to which we can appeal with some hope for relief? Are we doomed to carry this body of death for all time? Shall it be said in this land of Bibles, in this civilized, enlightened age, that christian people are making no effort to remedy this great wrong with which our people are so sorely afflicted?

Shall we, who profess to be the

Jesus, send in the white flag and say to the vendors of strong drink, to those destroyers of the happiness of our dear ones, that we give up the battle, that we concede they are more powerful in propagating evil with their fire water than the Christian men and women of this country, aided by the Divine Spirit, are in pulling down the strongholds of Satan? If so, then our country is in a deplorable condition.

A Dollar in the Wallet.
The stars they shine serene and with greater luminosity when a fellow isn't struggling with his impetuosity. The lofty sky is bluer and the meadow grass is greener, and the ills of life are fewer, and our life itself serene; and we feel a glorious courage and the fates cannot appall it when we feel the lacking of a dollar in our wallet.

Oh, the quiet air of twilight is more brightly luminiferous, and the incense from the flowers is more sweet and odoriferous, and the zephyrs blow more sweetly and our food is more nutritious, and we're conscious more completely that our breakfast is delicious, and we feel the life's no fizzle, as the pessimist miscall it, when we have the satisfaction of a dollar in our wallet.

All our woes are less appalling and our joys are less ambiguous, and all life's happy meadows are so lush-like and irriguous; for a glass of pure, cold phosphata tastes as sweet as balm of Gilead, and brown bread is like ambrosia Homer tells of in the "Iliad"; and we feel that life's a poem mauger what the poet says of it, and we feel supremely blessed with a dollar in our wallet.

THE FARM.
Going Back to Farms.

In a recent issue of The Maine Farmer attention was called to the fact that the hard times and want of employment in cities and towns have caused many persons to return to the country and buy farms. The Farmer commends the movement, and observes that the industrial workingman on a farm of his own will never lack employment.

"There may not," it says, "be so much money handled from their labor on the farm, but in many cases that labor judiciously expended on the land will bring more for the outlay in other and necessary forms than the money earnings in the city can purchase. This drift, then, from the city to better and happier homes on the farms should be encouraged. There never was, and probably never will be, a better time to make the change than now. Farms, wherever found, for sale, are surprisingly low in value."

The Baltimore Sun says that "A correspondent who sends us the clipping from the Farmer notes the fact that in Maryland, at least, there are many farms to be had by workers of many farms in overcrowded cities.

"There are," he says, "thousands of farms in Maryland to be had at from one-third to one-fifth of their actual value. Now is the time for those in the cities who desire a change of occupation to get back to the old farmhouse, where they will enjoy quiet rest from the exciting conflict of city life."

Unquestionably the movement from the country to the city has been overdue. Our periods of hard times will not be without compensation if they cause a revival of the old-time preference for the independence and wholesome mode of life of the farmer. A farm may not be a means of getting rich fast, but it insures a living if carefully looked after, and as an investment it compares favorably just now with some other kinds of property.

The experience of the last year or two with railroad stocks and bonds has convinced many persons that, after all, there is something very "solid" about land and houses."

How to Make Good Roads.
The Board of Revenue of Montgomery county has at last solved a question which has heretofore baffled many engineers and many law makers—and that is the question of public road working.

The Board has employed a competent surveyor, two special road overseers and two sets of road hands, being five men specially employed in each gang, and they have purchased some twenty or more mules and wheel and all other tools for grading and making a perfect road.

There are about 200 road overseers, and something over 3,000 persons liable to road duty in Montgomery county.

The county engineer is from time to time, and as rapidly as possible, making a survey of each of the public roads of the county, and preparing plans thereof, so that when it is proposed to grade and thoroughly work a road, the regular road hands are ordered out and these, with the regular overseer, work in conjunction with the special overseer and special road hands according to the survey made by the engineer, and in this way every one has in fine condition.

If any one has any doubt of the good results that are being wrought by the Board of Revenue in thus working the roads, let him take a drive over the Mt. Meigs road.

If the proposed issue of bonds shall be voted on favorably by the people, the Board of Revenue will then be able to boast of her good roads."

Solicitor—What paper does your neighbor take? Irate Citizen—neighbor take, I guess. I can't find it nor a half the time since he moved in.

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

Plant System, Alabama Midland R'y.
SCHEDULE IN EFFECT AUGUST 5TH, 1894.

Going West—Read Up.		STATIONS.		Going East—Read Down.		
No. 25.	No. 35.	No. 78.	No. 6.	No. 26.	No. 78.	
11:00 am	4:40 pm	8:55 pm	Ar.	Montgomery	7:18 am	8:30 am
9:55 am	3:35 pm	8:15 pm	Ar.	Sprague Junction	7:54 am	9:35 am
7:30 am	1:10 pm	7:10 pm	Ar.	Laverne	8:27 am	11:40 am
7:45 am	1:40 pm	7:16 pm	Ar.	Troy	9:28 am	12:45 pm
6:50 am	12:45 pm	6:45 pm	Ar.	Brundidge	10:50 am	1:20 pm
6:12 am	12:05 pm	6:24 pm	Ar.	Brundage	10:12 am	1:53 pm
5:35 am	11:30 am	6:03 pm	Ar.	Ozark	10:50 am	1:20 pm
4:30 am	10:30 am	5:30 pm	Ar.	Pinckard	10:50 am	1:20 pm
10:00 am	5:25 pm	Ar.	Pinckard	Ar.	10:55 am	3:00 pm
9:35 am	5:11 pm	Ar.	Abbeville Junction	Ar.	11:07 am	7:15 pm
9:10 am	4:57 pm	Ar.	Abbeville	Ar.	11:20 am	4:07 pm
7:53 am	4:20 pm	Ar.	Gothan	Ar.	11:57 am	5:02 pm
7:40 am	4:14 pm	Ar.	Dothan	Ar.	12:02 pm	5:10 pm
5:50 am	3:17 pm	Ar.	Alaga	Ar.	1:00 pm	6:45 pm
4:50 am	2:10 pm	Ar.	Bainbridge	Ar.	2:10 pm	9:00 pm
2:39 am	1:50 pm	Ar.	Thomasville	Ar.	2:40 pm	9:30 pm
12:00 m	11:36 am	Ar.	Thomasville	Ar.	3:50 pm	10:50 pm
6:30 pm	10:30 am	Ar.	Dupont	Ar.	4:40 pm	11:45 pm
7:00 pm	7:00 am	Ar.	Jacksonville	Ar.	5:50 pm	2:45 am
6:45 pm	7:55 am	Ar.	Savannah	Ar.	6:45 pm	3:40 am
7:25 pm	8:30 am	Ar.	Brunswick	Ar.	7:30 pm	4:30 am
3:15 pm	5:07 am	Ar.	Charleston	Ar.	8:15 pm	5:20 pm
3:40 pm	5:40 am	Ar.	Florence	Ar.	9:10 pm	6:15 pm
3:30 pm	6:10 am	Ar.	Wilmington	Ar.	10:10 pm	7:10 pm
11:40 am	11:40 am	Ar.	Baltimore	Ar.	12:45 m	8:20 am
9:00 am	9:00 am	Ar.	Philadelphia	Ar.	1:45 m	10:45 am
		Ar.	New York	Ar.	6:53 am	1:23 pm

No. 35 and 78 carry Pullman Buffet sleeping cars between Jacksonville and Cincinnati via Waycross, Thomasville, Montgomery, Nashville and Louisville. Close connections made by two trains every day for points in Southern Georgia and Florida. At Savannah with elegant steamships and at Charleston with the Atlantic Coast Line for all points East. Through sleepers Waycross to New York on Train No. 78.

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B. DUNHAM, Gen'l Supt.
LEE McLENDON, Division Pass. Agent, Montgomery, Ala.

Ray Rushton,
ATTORNEY AT LAW.

MONTGOMERY, ALABAMA.

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Gondola Schedule Effective May 14, 1894.

Westbound.	88 Daily.	89 Daily.	94 Daily.
Ar Atlanta	6:45 am	4:30 pm	4:15 pm
Ar Brundage	7:45 am	5:30 pm	5:15 pm
Ar Tallapoosa	8:45 am	6:30 pm	6:15 pm
Ar Wetumpka	9:45 am	7:30 pm	7:15 pm
Ar Pinckard	10:45 am	8:30 pm	8:15 pm
Ar Brundage	11:45 am	9:30 pm	9:15 pm
Ar Tallapoosa	12:45 pm	10:30 pm	10:15 pm
Ar Brundage	1:45 pm	11:30 pm	11:15 pm
Ar Atlanta	2:45 pm	12:30 pm	12:15 pm
Ar Atlanta	3:45 pm	1:30 pm	1:15 pm
Ar Brundage	4:45 pm	2:30 pm	2:15 pm
Ar Tallapoosa	5:45 pm	3:30 pm	3:15 pm
Ar Wetumpka	6:45 pm	4:30 pm	4:15 pm
Ar Pinckard	7:45 pm	5:30 pm	5:15 pm
Ar Brundage	8:45 pm	6:30 pm	6:15 pm
Ar Tallapoosa	9:45 pm	7:30 pm	7:15 pm
Ar Brundage	10:45 pm	8:30 pm	8:15 pm
Ar Atlanta	11:45 pm	9:30 pm	9:15 pm
Ar Atlanta	12:45 am	10:30 pm	10:15 pm
Ar Brundage	1:45 am	11:30 pm	11:15 pm
Ar Tallapoosa	2:45 am	12:30 pm	12:15 pm
Ar Brundage	3:45 am	1:30 am	1:15 am
Ar Atlanta	4:45 am	2:30 am	2:15 am
Ar Atlanta	5:45 am	3:30 am	3:15 am
Ar Brundage	6:45 am	4:30 am	4:15 am
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Ar Brundage	12:45 pm	10:30 am	10:15 am
Ar Atlanta			