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Love of men which is not the outcome of love to God, is but a mirage in the desert, falsely promising water to the thirsty and rest to the weary.

The fact that a father is not a Christian himself does not relieve him from his duty to God and his children to see that they memorize the Scriptures—Western Recorder.

The Baptists in Scotland, who have hitherto had small divinity institutes in Edinburgh and Glasgow, propose to establish a college worthy of the denomination. The financial aid already guaranteed promises well for success.

Religion and education are the two forces that alone can be relied on to save this country from dissolution. Let the state see that the young are educated, and let the church see that they are made religious.

The heroic example of other days is in great part the source of the courage of each generation; and men walk up bravely to the most perilous enterprises, beckoned on by the shades of the brave that were.—Arthur Helps.

The best sermons are not those which make the hearers smile or weep, but which make truth real and effective. Anecdotes and illustrations are good in moderation, but the only effective and abiding teaching is that which impresses the thoughts of God upon minds and hearts. Truth abides and is immortal, and the power of the Gospel is the power of divine thoughts which finds its highest expression in him who is spoken of as "the Word," and who "dwelt among us."—Ex.

A brother asks, "What did Joseph mean when he said to his brethren, 'See that ye fall not out by the way'?" Joseph had made himself known to his brethren, and had sent them with provisions and presents to bring Jacob down into Egypt. Their father would now learn that they were responsible for Joseph's disappearance, that they had cruelly led him, and making him believe that a wild beast had devoured Joseph. It was natural for them to talk all this over on their way home. The old man might reproach them, and they would be disposed to settle it as to who was most to blame. No question of this sort can be settled without quarrelling. It was therefore a timely admonition Joseph gave them and one it appears, they heeded, for they came to their father in peace.—Western Recorder.

The time will never come when it will not be immensely important to memorize Scripture. This is one of the neglected parental duties of the times, and Sunday-school teachers can do their pupils no greater service than to inculcate in them the habit of committing to memory as much Scripture as possible. But some one may say, it is harmful to induce children to memorize Scripture they do not understand; it is a mere mechanical task, and will create a distaste for the Word of God. We are sure this is a mistaken notion. While the child may not understand the Scriptures at the time he is committing them to memory, it is a store for after while these passages will begin to yield a meaning, and these progressive discoveries of sweet meanings in words formerly memorized will awaken the very best desire for the Word of God.—Kentucky Baptist.

For the Alabama Baptist.

"Hopelessly 'Cracked'" in his Mind.

Dr. Taylor's nut cracking has been only in his mind. He has a vivid imagination. The real cracking remains to be done.

I quote, with brief comment, his summary of my first article. (1) "Baptists hold that *eis* to *hutor* means into the water." That is a fact, is it not? (2) "The rule in the Greek language is that when there is penetration the preposition must be doubled." This is also true. Exceptions only prove the rule—if exceptions, there must be mentioned where *eis* is used twice." This is true. (4) "How could the writers of the New Testament make such a mistake, if modern Baptists are right in their 'chisms'?" I give it up, and I do not have to solve this puzzle. That is a question for Dr. Taylor to answer.

Dr. Taylor is fond of telling what I intimate, and in doing so, he finds ground for charging me with dodging the issue. I said in plain English, "my article showed that *eis* does not always mean into, etc." Dr. Taylor says "I intimate that I meant only to show, etc." It looks like the Doctor is doing the dodging act himself.

Since he allows several meanings to *eis*, such as "to," "in," "into," and "at," he grants just what I want and what was claimed in the original nut, which he imagines he has "hopelessly cracked." Liddell & Scott's Greek Lexicon says of *eis*, "The 'Radical signification, direction towards, motion to, on or into.' So according to good authority, *into* is not the sole primary meaning given, nor is even the first meaning given. And when a word of several meanings is used, the connection must determine the sense in which used. In the only case in which *eis* occurs in connection with ritual baptism, and it is found but once there, the radical or primary meaning of *motion to* is a lawful one according to the genius of the Greek language. So Philip and the eunuch, descending from the chariot, went to the water, not necessarily *into* it.

In trying to impeach my witnesses, Dr. Taylor denies, but fails to prove his denial. Of my quotation from Welner, he says, "true, but not to the point." And Welner means, I think, concealed, placed in secrecy; 2, secret, not seen or known, mysterious." I claim, if hid as to time of origin, some doubt exists as to how the church originated. The Doctor rises to explain and says "it was hid beyond the limits of his investigations." This is remarkable for a man to say who wrote a universal history of the church and who is depended on to witness to the true (?) origin of the Baptist church. He wrote of the church from what he conceived its origin, including John the Baptist's and Jesus' times. The Baptist church could not then, I most reasonably infer, find its human origin in John the Baptist. That age of the church in which John lived is not "hid" in the depths of antiquity. But Dr. Taylor's witnesses do not aid.

After defending Mosheim and explaining his "hid," Dr. Taylor himself mounts the witness stand and says, "John who had the rare honor of baptizing our Lord in Jordan, was the first Baptist known to sacred or secular history." And yet the origin of the church is hid in the depths of antiquity! Beyond the limits of Mosheim's investigations! John the Baptist must be out of the range of Mosheim's investigations. Dr. Taylor must be in a bad tangle. As to the relief I expressed, it is always a relief to know when men cling to an error that they turn to men for proof and not to the Bible. The relief is in Dr. Taylor's turning to Mosheim for his witness. Then he tries to put Calvin off on me. The Bible and believing families are older than Calvin. He only formulated doctrines in existence on record ages before he was born.

My watchery for church government, doctrine and ordinances is "To the law and to the testimony," Isaiah 8:20. I put the Bible against all the world. In conclusion, I wish to ask Dr. Taylor a few questions, to which I ask Bible answers, for all such are binding.

1. Who baptized John? and how was his baptism accomplished?
2. Where did John get his baptism? Is it to authority, mode and meaning?
3. What language did John preach in? Was it a language that had baptism in it?
4. How long after John's day till the first gospel was written? And in what language was that gospel written?
5. Why did Paul baptize those men (Acts 19) whom John had baptized?
6. Why did not Luke in Acts 19 use the word "baptized again" as "re-baptize"? Is John's baptism were Christian baptism?
7. What is the real, spiritual and therefore Scriptural significance of water baptism?

Geo. F. ROBERTSON.
Woodlawn, Ala., Oct. 20, '94.

That's what I expected. I have

some more new tangles for you. Circumcision was established at least 400 years before the passover, and was required of all males who would celebrate the Passover. Both of these are covenants and both everlasting, and Jesus was circumcised according to the law of an everlasting covenant before he partook of the Passover. So we baptize as a sign of an everlasting covenant before we administer the Lord's supper. Chronologically, according to the Baptist idea, the Lord's supper should come first and then baptism. As an example, Jesus is safe to follow; He always did the right thing at the right time, and following His example we should either circumcise or baptize the children. I stoutly maintain that His circumcision has more meaning and importance to the Christian church than His baptism. The former was the seal of an everlasting covenant, and the latter was

Jewish priest who could not change that ritual to which even Jesus himself was subject in every particular. John's baptism was not Christian baptism, and this for the following reasons: 1. According to the Baptist theory, the Christian church was not yet organized. 2. Paul rejected John's baptism, because not done in Jesus' name. 3. The Christian baptism finds its first warrant in the great commission. Matt. 28:19, 20.

Brother, you are in another tangle as to the antiquity of the Presbyterian church. Ages before Calvin ever saw the light the Presbyterian church existed both in polity and doctrine. In the first believing family was the first Presbyterian church where the elder, the father, ruled and ministered as priest and where there was a place for children. Wherever the Bible speaks of the elders, mention is thus made of the fundamental feature of our church government, a government by elders—presbytery, presbyters, and therefore we are Presbyterian. This is the oldest form of church government known in the world. You Baptists can antedate the Bible and the first believing family, go ahead.

But the Doctor gets into another tangle, and an amusing one to me, I must confess. He appealed in "Cracked" to Mosheim, who was quoted as saying the "true origin of the sect known as the anabaptists" is "hid in the depths of antiquity," I concealed, placed in secrecy; 2, secret, not seen or known, mysterious." I claim, if hid as to time of origin, some doubt exists as to how the church originated. The Doctor rises to explain and says "it was hid beyond the limits of his investigations." This is remarkable for a man to say who wrote a universal history of the church and who is depended on to witness to the true (?) origin of the Baptist church. He wrote of the church from what he conceived its origin, including John the Baptist's and Jesus' times. The Baptist church could not then, I most reasonably infer, find its human origin in John the Baptist. That age of the church in which John lived is not "hid" in the depths of antiquity. But Dr. Taylor's witnesses do not aid.

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Report on Education.

This report on Education was read before the Tuskegee Baptist association at its late session at Auburn, and by resolution is sent to the ALABAMA BAPTIST publication.

Education progresses as never before in the history of man. Along all lines of science, of thought and revelation, knowledge increases. Its scope widens, its methods multiply and its spirit intensifies. Private, state and religious institutions vie with each other in effort. Surely we are upon the threshold of the world's broadest thought.

Our educational efforts present two phases—those of the secular and religious, or state and denominational. We wish to note three special facts involved in the secular phase.

1st. The interest of common schools demands our earnest consideration and support. They supply those influences in which social and moral training is given; teaching and touching our whole people, and being the sole means of training for the majority of our young.

2nd. The common schools should receive the hearty support of every citizen. It is a sad fact that 57 per cent. of our population cannot read, and that \$500,000 only are expended for this cause annually. We pay a net profit to fire insurance of \$746,000, or 55 per cent. more than the sum total appropriated to education.

The next fact is that of sectarian influences in our schools.

One of the prominent colleges of the state being located within the bounds of this association, attention is specially directed to this fact in connection with this institution. In the A. & M. College, located in Auburn, we have the following approximate sectarian exhibit:

The Methodists have 8 teachers and draw \$12,000 in salaries. The Episcopalians have 5 teachers and draw \$8,000 in salaries. The Presbyterians have 5 teachers and draw \$6,000 in salaries. The Baptists have 2 teachers and draw \$4,000 in salaries.

These four denominations approximate the following numbers in the state: Episcopalians 7,000, Presbyterians 21,000, Methodists 38,000, and Baptists 108,000.

While Baptists have the largest membership in the state, they supply the smallest number of teachers, and draw less money than the other three denominations. This sectarianism as being developed in this college.

Your committee would make but one suggestion concerning this matter, i. e., that the responsibility for Baptist weakness in this college be located, whether it be in the denomination at large, the immediate representatives in the college, or in this association in whose bounds it is located.

3d. The third fact is the appropriation of public funds to sectarian institutions. Several million dollars of public money have been appropriated to Catholic institutions in the city of New York alone within the last few years. Over \$3,000,000 have been appropriated to Catholic schools among the Indians alone, during the last five years.

Coming nearer home, we learn that public funds are being appropriated to sectarian schools in our state, yet, within the bounds of this association.

This appropriation of public money to sectarian institutions is the first and most insidious step toward the unholy alliance between Church and State.

Deliverance from the curse which this alliance brings has been purchased by martyr blood, and whatever may favor its restoration should be resisted with unyielding devotion. Our liberties cannot be too zealously guarded.

II. The second phase is Denominational Education. While the state furnishes the volume, the sects supply the strength and give us our learning. It is the threat and the glory of our civilization, and should not be tamely dispensed.

As a denomination we foster in the state two schools, the Howard and the Judson. The Howard has completed the 53d year of its history, and at this date has more than 150 pupils. The Board of Trustees are pleased with the success attending their efforts. The faculty are efficient and enthusiastic in devotion. Our liberties cannot be too zealously guarded.

empted by the denomination, is a

special occasion of this age. Of the 1000 white Baptist preachers in Alabama, less than 150 have received the training of the schools. More than 850, therefore, are left without an effort on the part of the denomination to supply them with helpful training. This field of effort is now commending itself to the brethren.

G. S. ANDERSON,
Chairman Committee.

For the Alabama Baptist.
Wanted—A Biblical Sociology of the New Testament.

Pressing upon the Baptists of the South are great questions of a sociological and ecclesiastical nature. Every Baptist preacher should read the article of Dr. Gambrell in the Standard of two weeks ago.

Religious institutions are inadequate to meet the needs of the Baptist people, and must be reconstructed upon a better basis. The Southern Baptist Convention needs reorganizing to meet the changed conditions arising from our increased growth. Our State Convention also needs the same.

How the great difficulty that meets us in this endeavor is that sociology, the New Testament does not provide for inter-ecclesiastical institutions. I say "seemingly," because I am convinced that further investigation will show that the warrant for such institutions and the principles for their organization and operation will be found therein contained. There are many Christian truths of the most radical importance which are contained in the Scriptures as necessary assumptions, rather than as explicit statements. The doctrine of the Trinity in the Godhead may be mentioned as one. The study of Theology, especially the Biblical Theology, has brought out these theological doctrines imbedded in inspired teaching. We may hope that Sociology, especially the study of the social statistics of the New Testament, will bring out the great principles warranting and regulating Christian association.

It is very difficult for Baptists who have no other standard than the Scriptures, to keep pace with the study of Theology, which has historic records from which they had made selection for their information. August number, pp. 121-2: "The details are nothing save as they furnish a vivid and pathetic picture. All this is form, coloring. The essential fact, destruction and death sent by a just God for sin, this is real. The deluge has lasted just 365 days. These numbers are ideal. No man knows the duration. There were scores of opinions and traditions." Again, October number, pp. 277-8: "It seems to be a just conclusion that the Hebrew and the outside stories are sisters from one source. The question at once arises, what is that source? That source is not on the one hand a naturalistic myth, as some would persuade us to believe; nor on the other hand, as it has commonly been taught, is it an objective revelation from heaven. The facts favor neither of these hypotheses. That source in each case is an objective historical fact, which impressed itself upon the minds of many nations, and which in its religious implications was correctly represented only by the Hebrews." A vast expanse of time stretched between the event and the Scripture narrative. Dr. Harper does not claim historic records as the source of the Hebrew stories, but the contrary. On p. 277, Oct. number, he even says that in many cases the outside stories are older than the Hebrew stories. Observe, therefore, the important distinction between saying that the account in Genesis is about great facts in the world's history and saying that this account is derived from historic sources or material. Dr. Harper only claims the former; he discredits the idea that the sources of the material in the Genesis narrative are historic. The account of real events has filtered down the ages through tradition till it has become unhistoric. Bearing in mind, then, that according to Dr. Harper's own words, the Genesis account did not have historic material, but is only a story about a historic event, let us consider the next point.

4. Dr. Dickinson admits that Dr. Harper denies that we have the Old Testament narratives in historic literary form. We can all agree in our interpretation of Dr. Harper's meaning here, and this is the crucial point. Are we not now in a position to understand clearly the opinion of Dr. Harper's position, not what Dr. Harper thinks it amounts to, but what it really amounts to? (a) Great facts in the world's history are discussed in the early chapters of Genesis. (b) These facts were deeply impressed upon the minds of all nations. (c) The accounts that we have were not based upon contemporary historic records, nor upon direct revelation, but upon impressions as to these facts preserved by tradition through the centuries. (d) The Hebrew account is the only correct one in its religious implications. It alone teaches

For the Alabama Baptist.

"Idealized History" Finally.

If Dr. A. J. Dickinson had not misunderstood my discussion, even after the fuller explanation of my article in the ALABAMA BAPTIST of Oct. 4, I should not have written more. I shall try to make my meaning so plain this time that no one can misunderstand me.

1. I did not impute my conception of idealized history to Dr. Harper. I call idealized history, in point of fact, practically the same as legend. It was distinctly stated that Dr. Harper did not do so. My whole contention was to show that Dr. Harper's distinction between idealized history and legend was not well founded. The purpose of the criticism was not simply to find Dr. Harper's meaning, but to show that his meaning was made against the use of the term idealized history at all as being confusing.

2. It was distinctly stated in the ALABAMA BAPTIST that Dr. Harper generally claimed a historic fact as the basis of the idealized history. Grant that he always so claimed, and my contention is still the same. These stories, according to Dr. Harper, are about facts that once happened, as for instance the creation and the deluge. But so are all the heathen stories of the creation and the deluge about these two great facts in the world's history.

3. Dr. Harper does not claim historicity for the intervening materials of the Old Testament history notwithstanding. By intervening materials I mean what bridged the chasm between the event and the record in Genesis. In the September number of The Biblical World, p. 108, Dr. Harper says: "If all this is true, the character of the Old Testament material, whether viewed (a) from an archaeological, (b) from an historical, and especially (c) from a religious point of view, must be estimated somewhat differently from the method commonly in vogue. It is not historic in the ordinary sense of that term." Again on page 197: "The material cannot be called in a modern sense historical." Dr. Harper does not at all say that the writers of Genesis had historic records from which they had made selection for their information. August number, pp. 121-2: "The details are nothing save as they furnish a vivid and pathetic picture. All this is form, coloring. The essential fact, destruction and death sent by a just God for sin, this is real. The deluge has lasted just 365 days. These numbers are ideal. No man knows the duration. There were scores of opinions and traditions." Again, October number, pp. 277-8: "It seems to be a just conclusion that the Hebrew and the outside stories are sisters from one source. The question at once arises, what is that source? That source is not on the one hand a naturalistic myth, as some would persuade us to believe; nor on the other hand, as it has commonly been taught, is it an objective revelation from heaven. The facts favor neither of these hypotheses. That source in each case is an objective historical fact, which impressed itself upon the minds of many nations, and which in its religious implications was correctly represented only by the Hebrews." A vast expanse of time stretched between the event and the Scripture narrative. Dr. Harper does not claim historic records as the source of the Hebrew stories, but the contrary. On p. 277, Oct. number, he even says that in many cases the outside stories are older than the Hebrew stories. Observe, therefore, the important distinction between saying that the account in Genesis is about great facts in the world's history and saying that this account is derived from historic sources or material. Dr. Harper only claims the former; he discredits the idea that the sources of the material in the Genesis narrative are historic. The account of real events has filtered down the ages through tradition till it has become unhistoric. Bearing in mind, then, that according to Dr. Harper's own words, the Genesis account did not have historic material, but is only a story about a historic event, let us consider the next point.

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monotheism. (e) But none of the accounts are in the form of history. The exact time when the various stories were first written down is uncertain, but none of the records are historic. They belong to pre-historic times.

5. My contention, then, is that the line of demarcation that Dr. Harper makes between the Hebrew stories and the heathen stories is a distinction without a difference in the historical spirit. Four points are prominent in Dr. Harper's definition of idealized history: (a) It is an account of some great fact, among the great facts of the world. There was then a historic fact behind it. (b) The account is told with a purpose. It is called an "epic poem." Epic poems are not accidental conglomerations. It is pervaded by "philosophic materialism," and presents the "cosmological doctrine" of the author's own day (p. 19). (c) The purpose is a distinctly religious one. It is to glorify the god *Marduk*.

"O *Marduk*, thou art glorious, indeed, among the great gods." p. 21. "Thy work, O Lord, be greater than that of the other gods; To destroy and to create, speak and it shall be done." p. 21.

(d) The account is not in historic form. Dr. Muss-Arnolt calls this Babylonian account legend (p. 27). Dr. Harper calls the Hebrew account of creation idealized history. But this Babylonian account meets every test that Dr. Harper claims for idealized history. Why not call this Babylonian account idealized history also? Is it true the account which the Babylonians have is polytheistic and not monotheistic, which this distinction has not been made a test of idealized history by Dr. Harper. And one of the Hebrew accounts, according to Dr. Harper, "seems to border closely on polytheism," p. 107, September number. A matter of one or more gods could not affect a purely literary question.

I pass by without comment Dr. Dickinson's remarks about garbled extracts from Dr. Harper's lectures. Dr. Harper has given his meaning, and he will stand by what he has here said. The issues are too great for Baptists to be in doubt about what is really involved. If any one thinks that I have misrepresented Dr. Harper, let him get his lectures and read them in the light of my criticisms. I shall say no more in the ALABAMA BAPTIST on the subject.

A. T. ROBERTSON,
So. Bac. Theo. Seminary,
Louisville, Ky.

For the Alabama Baptist.
From Brazil.—Death of Mrs. Taylor.

Dear Ala. Baptist: I am sure you will forgive me for not having written to you for such a long time. I have been so busy with my studies that I have been unable to do so. I am almost impossible to keep up with all correspondents.

Sorrow has befallen the cause in Brazil. Our heroic and zealous missionary, sister Kate S. Taylor, is no more. On Sunday, August 19th, at 2:35 p. m., she went to join the angels and glorious company of saints on high. Sister Taylor had been in Brazil for twelve years, having arrived here in 1882.

As soon as she arrived she gave herself up to the study of the native language, and mastered it in a very short time. She spoke the language fluently and well, and very soon translated that beautiful tract, "The picture of Mary in Heaven," which had a remarkable reception, being published in several dailies. She also wrote several beautiful hymns, which are sung in our churches and published in our hymn books. Together with her husband, she was one of the first members who organized the church in Bahia.

How the light set on fire other lights, how it spread and brought forth fruit I need not tell you, for from time to time you have read and heard yourself. How much of its progress is due to the zeal of our late sister, only the last day will reveal. For seven years she worked hard and unceasingly. She did not know what it was to take a rest for herself. The work she enjoyed most was to help in the printing office, revise the journal and the tracts, and I must say she did it well.

At last that terrible sickness forced her down. Oh, how many times did I see her, stretched out on the sofa, weak and undone, though her eyes were full of life and fire, weeping just because she could not go and visit her dear children, as she called them. I shall never forget the scene when in company with her dear husband she went to the United States to undergo the operation. Though she did not shed a tear then, yet you could see how she suffered, and when eight months afterwards she returned, though she had to be carried about, yet her face was alive, and you could see that joy filled her soul.

Yes, she was a noble woman; a

real missionary in the true sense of the word. You know there are some missionaries not so consecrated as they might be. She was not one of these. Her heart and soul were in the work. As she herself said, "I came out to Brazil for Christ," and her whole life was a proof of this assertion. Oh, for more real missionaries! Sister Taylor, a few days before her death, was kept in her bed, and Bro. Taylor read to her several books of the Bible, which she appreciated very much. On the day of her death the dear little ones were crying, when she called them to herself, and forgetting all her own pain, began to console the dear children, saying, "Do not go to church today; mother is very sick, and is soon going to church in heaven."

Called to her dear little ones, who were soon to be left, kissed each one of them separately and put her hand on each of their little heads, as if invoking a blessing from on high. At 2:25 sister Taylor was no more amongst us, but happy above.

Yours for Brazil,
SOLOMON L. GINSBURG.
Campos, Sept. 15, '94.

Central Committee.
PRAYER CARD—NOVEMBER.

1st. "They received not the love of the truth that they might be saved." Missionaries, 3; native assistants, 27; stations, 69; churches, 17; membership, 372; baptisms, 38. Contributions, \$395.

2nd. Study topics.—Hindrances to the work—self-interest, priestly opposition, depraved moral sense of the people, poor equipment. Do Romanists need missionaries to give them the gospel? Missions of the S. B. C. Missions of other Protestant bodies in Italy.

A Deserving Country.
"First of all we wish to say that Italy is a country which deserves universal attention and interest. No other country has occupied a more important place in the history of the world and in the development of the civilization in which we are rejoicing to-day. For many centuries Italy was the center of a world wide empire.

While Italy does not now hold the place it once did in human affairs, it is still a goodly land. Knowledge Humbert as his king. The land is in most sections still fertile and the scenery is superb. There are numerous large cities filled with the treasures of art and sacred with the memories of the past. The noblest products of human genius and industry are to be found within its borders. Its very ruins are inspiring. There is no land in which the studious traveler can find more to interest and instruct him. Every step he takes brings to recollection some great character or event.

3rd. The people.
We are not to judge the Italian people by the majority of those who come to this country. These people are, for the most part, the scum of the great cities, or the Sicilian peasants who have been sent to America by emigration companies. Very few of the upper or middle classes of Italy leave their own for foreign lands. Indeed, many of those who do go elsewhere are money return to their native land with the modest fortune they have won to spend their last days at home.

4th. Our literature.
It was the literature of Italy which for centuries formed the staple of instruction and quickened the intellect and taste of men. Her histories and philosophies and poetry are still studied in our schools. It is the old Roman law which lies at the base of our modern jurisprudence. We should not forget, too, that what was an Italian who, in the person of Galvani, opened to us the door of the electrical world; an Italian who, in the person of Columbus, first discovered this continent; and another Italian who, in the person of Amerigo Vesputi, gave us our name. In a general way, therefore, we are under the deepest obligations to Italy."

REV. A. J. ROWLAND.

An American traveler in Normandy says that in a country tavern he found the following printed card on the wall detailing the law of that land against intoxication: "After two formal condemnations for scandalous and public drunkenness (mere committals do not count), the offender, *ipso facto*, incurs the following disabilities: (1) Loss of his vote, (2) may not be voted for (3), may not serve on a jury (4), may not exercise any administrative faculty (such as acting as executor of a will) (5), loses the right to carry arms."—Standard, Chicago.

The sum of £1,000 left by Benjamin Franklin to the city of Boston in 1791 has increased to over \$400,000, and the trustees will expend \$322,000 in the establishment of a "Franklin Trade School," which is expected to be the foremost institution of the kind in the country.

Alabama Baptist

MONTGOMERY, NOVEMBER 1, '94.
Directory for the Baptists of Alabama.

OUR BOARD.

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala.; Geo. B. Eager, Pres., Montgomery, Ala.; J. A. French, Talladega; L. O. Dawson, Talladega; W. C. Cleveland, Columbia; T. H. Hale, Birmingham; W. C. Bledsoe, Talladega; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. R. Wood, Troy; J. J. Taylor, Mobile; ORANGE'S HOME BOARD—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clayton, C. S. Rabb, P. M. Bruner, C. W. Gay, Matron of Home, Mrs. Clara W. Askey, Evergreen; WOMAN'S CENTRAL COMMITTEE—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. C. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham.

OUR SCHOOLS.

Howard College, East Lake, Ala.—A. W. Anderson, President; Marion, Ala.—W. Anderson, President.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

The sermon in last week's paper is attracting much attention. Our Baptist readers are diligently handing it around to their pedo-baptist neighbors. We hope to put it in tract form this winter.

Too late for further mention this week, we learned that Mrs. Vary, wife of Judge Vary, of Marion, has passed away from earth. She was one of the old and faithful members of our church here.

REV. GEO. F. ROBERTSON authorizes us to say that his reply to Dr. Taylor, which appears on the first page, is the last that he will write in this controversy. Dr. T.'s rejoinder will appear in due time, perhaps next week.

"HEADQUARTERS of Contrary Club." We saw that sign over a doorway in Louisville, near the Recorder office. Wonder if that is not a new society of Baptists? We suppose not, as the Recorder has said nothing about it. A good sized club of such folks could be found in almost any church.

The second Sunday is the day suggested to the pastors for a sermon on temperance, to be followed by the Temperance League. Money to be sent either to Rev. W. B. Crumpton, President, Montgomery, Ala., or to Rev. E. M. Glenn, Secretary, Elyton, Ala.

A SUGGESTION.—Since it is so long between conventions, would it not be a good idea for the committee appointed by the last ministers' meeting to arrange a program for a Baptist Congress in February at some central point in the state? Brethren B. D. Gray, M. M. Wood and A. W. McGaha compose the committee. What do the brethren say?

The board of directors of the Alabama Methodist Orphanage met in annual session in Selma, October 24th. They visited the Home, at Summerfield, looked into all the details of the management, and found everything in good condition. Hon. A. C. Hargrove was re-elected president; Hon. H. H. Stewart, secretary and treasurer, and Rev. S. P. West, agent for another year.

When we printed Bro. Speer's article last week, we do so fully satisfied that he misunderstood Dr. Dickinson's meaning in the language criticised; but feeling assured that others read it just as Bro. S. did, we thought it well for the Selma pastor to be drawn out in explanation. He tells his misunderstanding this week in clear and vigorous language. So far as we can see, the opportunity is favorable for a declaration of peace.

We have sent out quite a number of statements to our subscribers recently. Some have responded promptly with the cash, but not so many as we had hoped. Others will respond as the days pass on. But we would impress upon those in arrears that it is quite important to us that they should send us what is due. Just like other people, we must meet our expenses, regardless of the price of cotton.

PARENTS should be careful about sending their daughters off unattended on the railroads, especially if the girls are inclined to be a bit fast. The trains are swarming, this time of the year particularly, with a class of men who are on the lookout for girls who can be approached by strangers. The least sign of independent remark, or a smile is often sufficient to embolden the rascal to introduce himself. We have seen many girls who are

Dr. Taylor thinks, as he says in another column, that an explanation from some of our congressmen would be in order as to why they voted a certain way in congress. Maybe the Doctor didn't think of the fact that satisfactory explanations are sometimes troublesome things.

In nearly every section of the state they have good crops both of cotton and corn. It makes one feel happy to see peace and plenty everywhere, but when you speak of this hopeful condition to one you hope to meet, the reply, long drawn out, comes "y—s, but—er the price is ONFUR low." People just won't be happy, though God floods their life with good things.

Our readers, one and all, will join us in most heartily thanking Dr. Riley for his interesting letters from Europe, which closed with our last issue. He has furnished them without compensation. He loves the paper and the people of Alabama, and they appreciate him. Anything from his pen is largely read in thousands of households in his native state.

On the fourth page we print a response from Rev. N. B. Williams to the remarks of the German merchant whom Dr. Riley found in his travels. Bro. Williams was for some years missionary from Alabama to China, and he speaks as one who knows because he has seen. It may be that after all Dr. Riley did the cause of missions a service by reporting the opinions of the unbelieving German. Be sure to read the well written article of Bro. Williams. There are other good things on the same page.

It is amusing to an outsider to read the Texas papers since the Baptist Convention. They have been in a fearful controversy for months over the mission work of the state. Since the convention each claims the victory. There is one pleasing feature about it: both papers say the controversy, so far as they are concerned, is over, and they will stand by the convention and its work. We are glad to know that the differences have been satisfactorily settled, and hope they may never again rise to disturb the peace of Zion.

ONE fact which appears in the proceedings of the recent Texas Baptist Convention ought to have special mention. Something may be said about the meeting of the convention the old debt of the state mission board amounted to \$7,500. This did not include expenses of the current year. Heroes were needed, and B. H. Carroll, Geo. W. Truett, Geo. W. Baines and D. I. Smith appeared. They took the field—the state—and the money was raised. This, with the money needed for the current year, amounted to \$13,000—all raised in ninety days. The special expense of getting this large sum of money was only \$337.82. The cost would have been greater but for the fact that railroad passes were procured by means of a paper printed by the state board. For the first time since the consolidation of the two Texas conventions into one, the convention adjourned free of debt.

RE-CONSECRATED.

Now, in the beginning of the new associational year, we dedicate anew to the work of the Lord the columns of the ALABAMA BAPTIST. The aim of the paper from the beginning of its career has been to develop the churches in Alabama and cultivate the piety of the membership. Looking back through the years we mark constant growth along all the lines. True, the last four years of political and financial trouble have somewhat checked our progress, but there has been growth even during these years. We are sure that the paper was never more useful to the denomination than now, nor more highly appreciated by the brethren. We believe that with returning prosperity our subscription list will go beyond any thing known in the most prosperous times. We ask for the co-operation of the pastors in our effort to give the denomination a first-class religious weekly, representing every interest of the convention and of all the churches. With pen and speech and prayer and influence, this one thing we will do, the Lord helping us.

BOARD MEETING.—The State Board of Missions will meet Tuesday, Nov. 13th, at 11 o'clock a. m., in the basement of the First Baptist church, Montgomery. The meeting is one of great importance, and every member should be present if possible. W. B. DAVENPORT, Secy.

AUGUSTA OUR CHOICE.

Of all the places named for the meeting of the next Southern Baptist Convention, we favor Augusta, and that on the plan of every-one-pay-his-own-way.

Fifty years ago the convention was organized in Augusta. Therefore some brethren say there is a peculiar fitness in its going there this year. But we insist that nobody shall attempt to get up a celebration of any kind. If it is a semi-centennial, just let it be a happy one so that we go to Augusta. Don't let us go to bragging on our fathers again. We have had enough of that. They were very much such folks as we are. They tried to do their duty and serve the Lord quietly, and did nothing for glory. It will take all our time to "tote our own skillet," without any hip, hip, hurrah! over the fathers. But Augusta is central, too, and we favor it most on that account.

THE YEAR CLOSED.

The associational period of 1894 closes this week. Many speeches have been made and resolutions passed. Wise things have been said and done, and doubtless many unwise words were uttered and plans adopted which will not turn out as their promoters expected. Sermons were preached which will bear fruit. We have heard of only one sermon which "pitched in" to the boards, and that was by a very weak and ignorant brother.

Some of the gatherings of the messengers from the churches were full of the revival spirit from beginning to end. It was indeed "good to be there." Most of the letters read reminded us of the hard times, and the speakers were not slow to dwell upon the same popular theme.

We fear that routine work—reading letters, appointing committees, returning correspondence, etc., occupied more than its share of the valuable time of the associations. "Answering objections" has probably been more prominent in some of the associations than the discussion of ways and means.

WHAT OF THE NEXT YEAR?

The Sunday after the association is the beginning of a new year with the churches. What the next meeting of the association will be, depends largely on the start the churches make. It seems a long look ahead, to talk of a meeting which is to take place a year hence, but we are sure it is wise to do so. The association is planning now for the crop of '95. The merchant forecasts the future as much as possible, and figures accordingly. Why should the Lord's people go aimlessly along about their work when they do not so with their own business? Is it not criminal negligence to do so?

Let a plan be settled upon definitely now in the beginning of the new year, and vigorously pressed. A little later the severe weather will be upon us, when the congregations will be small. Now is the nick of time for the next year's work.

The preacher's salary and the incidental expenses are to be provided for. Let the amount first be settled upon, then adopt the plan for raising it. An equal amount ought to be determined on for missions, education, colportage, orphans, etc., and a plan settled upon for securing it. Our churches will never do anything like their duty until they give as much for benevolence as they expend upon themselves.

AS TO PLANS.

There is no end to them. We know a church which has practiced the *pro rata* plan for years, and it works admirably. The pastor is promptly paid in advance the first of every month. This plan suits them—it would not suit other churches. They raise their money by other means, by the monthly collection plan, using envelopes. We know some churches which distribute two kinds of envelopes—white for pastor's salary and incidentals, and colored for missions—which are distributed every week. The envelope plan is the plan for every church in city, town or country. The oftener the collection is taken the better.

We have dwelt upon financial plans alone. Planning for the sick and needy; planning for house to house visitation; planning for a revival; for the dissemination of tracts and other religious literature. All these are to be thought of, and the wise pastor with wise deacons to advise him, will not overlook them. The exhortation we would most urge is, begin now; begin now, brethren!

PLEASE NOTICE.—I cannot answer many urgent letters till I return to the office after the associational meetings are over. Communications for the paper should not be sent to me, but to the ALABAMA BAPTIST. Their publication is almost certain to be delayed when sent to me. W. B. DAVENPORT, Secy.

EUFALA ASSOCIATION.

The forty-first session was held at Clayton, October 23, 24, 25. In the absence of Rev. T. H. Spots, the former moderator, who now resides in Georgia, Rev. N. C. Underwood was chosen moderator, and Geo. B. Davis, clerk. The attendance was fairly good, and the very best of harmonious feeling existed. The spiritual part of the meeting was very good, and all of our various enterprises were fully discussed and received the hearty endorsement of the body. It was our pleasure to represent the Orphan's Home, and to appeal to the churches for financial aid in paying off the second note due in January next on the property purchased for the Home. This benevolence met with a most warm and enthusiastic endorsement, and delegates pledged their churches for a handsome sum to be paid to Rev. J. W. Stewart, of Evergreen, by the first of January. We were delighted at the spirit with which the brethren spoke out on this matter. All other enterprises fostered by our denomination were presented and received proper attention. The people and Judson were set before many excellent talks were made to their behalf.

The matters concerning the failure of the McNab Bank, in which Rev. W. N. Reeves and Bro. Jerry Reeves were involved, came up in a report from the committee formerly named by this association, and the report set out the report made by the Eufaula church after a full and thorough investigation, which acquitted them of any intentional wrong; hence the matter is finally and satisfactorily ended.

During our two days stay, we had three very fine and appropriate sermons. The introductory was preached by Rev. W. H. Patterson, D. D., of Dawson, Ga. Rev. H. C. Hurley, our young brother from Ozark, gave us an admirable sermon at 11 a. m. Wednesday, and Rev. J. G. Bow, D. D., preached a strong missionary sermon at night. The social as well as the spiritual and intellectual feature of the occasion was exceedingly fine. Large crowds came out to every session. The houses and hearts of all the people were open to a warm reception of the delegates and visitors. The preaching force was composed of Elders A. L. Martin, N. C. Underwood, J. G. Bow, W. N. Reeves, W. H. Patterson, G. W. Harrison, R. Herring, M. P. Reynolds, H. C. Hurley, C. J. Smith and W. B. McLendon, of Georgia. The active lay members were G. L. Comer, H. Hawkins, E. L. Graves, H. B. Florence, J. D. Godman, W. C. Jordan, B. Davis, J. J. S. Willis and others.

It was a successful meeting, and much good was accomplished. The ALABAMA BAPTIST is appreciated in the Eufaula Association and fully endorsed. The condition of the churches spiritually was encouraging. Rev. T. H. Stout came in before the meeting ended. Everybody was delighted to meet him. He has been called to the Thomaston, Ga., church for all his time. Not remaining until the close, we do not know where the next session will be held.

FIELD NOTES.

Rev. W. P. Coffield's postoffice address is changed from Fredonia to Barber, in Chambers county. J. M. McCord, East Lake: The year has been a gloomy one, financially, but my churches (Bozeman and Wilsonville) have contributed about \$160 for the different objects fostered by the denomination. We sent a statement to a subscriber, and the P. M. writes that he died last November. But why did not that P. M. notify his wife as the paper ceased to come from the office by mail, which was such an easy thing to do as to suggest to one who had been so long a subscriber who had paid labels are requested to examine the labels on their papers and see if they think the figures are correct. Don't wait a year and then say we made a mistake in giving credit, but tell us at once. Mistakes will occur sometimes, and they ought to be corrected at once. We had hoped to give the children and the family circle generally their usual amount of reading matter this week, but the grown folks have so much to say that they ran over to the fourth page again, as they have been doing for a few weeks past. We will restore the family column as soon as we can. W. J. Elliott, Montgomery: Sunday was a fine day for us at Hayneville. The congregations were large and the interest good. At the conclusion of the morning sermon the Lord's supper was administered and one member received by letter.—The ladies have recently purchased a very nice communion service for the church. A committee was appointed to build a new baptistry to be used at our next meeting. The church is moving along steadily and is in good condition for work. Our active membership has more than doubled during the past two years.

Rev. J. M. Loflin, of Pike county, was in the city on Monday, and called to see us. He has had gratifying success with his churches this year, but longs for more. Like too many other country preachers, his churches are so located that he spends much time in traveling that might otherwise be given to pastoral visiting.

A. A. Hutto, East Lake: Last Sunday we organized a young people's mission society in our church at Eastaboga. We trust this will be a stimulus to the entire church for greater efforts in mission work. We are going to train the young of the church to doing as well as praying. God bless us in the undertaking.

The organization of South Montgomery Baptist Church was completed last Sunday afternoon by the ordination of the deacons, J. B. Collier and A. L. Bayne, and then the new church was formally recognized by the other Baptist churches of the city. This new band of brethren and sisters will begin at once to keep house for the Lord in the regular way.

B. H. Crumpton, Brewton: Have just closed the best meeting I have witnessed since I became pastor. Seventy-one for baptism. Bro. Harris, of Greenville, assisted me, and the church has experienced an awakening that is commensurate with the spirituality and general quality of the preaching. Thank God for W. M. Harris. Let us hold him in Alabama.

A brother in Tuscaloosa county, whose name rhymes with dollar, responded to the little reminder sent him that he had no money just then, but he rises up and shouts out in large letters, "Don't stop the paper! It grows better! I hope others will take it at this office!" Talk to them about it, brother; show them the samples we send you, and make them wish they had been reading the paper all the time.

Bro. Carroll Sanders, of Henderson, Pike county, has missed but three conferences of his church in thirty-six years. He has kept a public shop during that long time, and has not lost customers by going to church on Saturday. Rather he has increased in worldly substance so that he pays his pastor a goodly sum every year and can also butter his own bread on both sides if he wishes to do so. The Lord honors those who honor him.

The Seminary Magazine for October has just attracted our attention. It is published monthly by the Southern Baptist Theological Seminary, Louisville, at \$1 per year. The professors and advanced pupils, and sometimes other brethren, contribute to its pages, and make it entertaining and instructive. All the profit on the Magazine is given to missions. The number before us has seven valuable papers, with Prof. Whitsett in the lead, on "The Preacher in his various capacities." Two more names on the honor roll this week. They are Mrs. H. G. Deramus, of Autaugaaville, and John A. Fuller, of Perryville. The first of these villages rests by the fast running waters of Swift creek, in Autauga county, and the latter sits on one of the red hills of East Perry. The difference in location shows that the paper has good friends in different sections of the state who are willing to pay five dollars for three and a half years subscription. We would be pleased to hear from others.

Rev. Russell H. Conwell, who will lecture in Montgomery, Nov. 13th, is conceded to be "The Spurgeon of America," and one of the most magnetic and fascinating lecturers on the platform to-day. He is the pastor of the largest Baptist church in the world, and the president of the famous Temple College, at Philadelphia. Every preacher in reach of Montgomery should be sure to hear him. Special trains will be given to the railroad and at the lecture. For information, write to Dr. Eager or Prof. J. M. Dewberry.

R. M. Hunter, Jasper: We closed last night a good meeting of two weeks. Aside from a working church, the pastor had help only as follows: One sermon by Bro. Hilton, two by Bro. J. W. Rodgers, and six by Bro. Barrett, of Rockmart, Ga. We were glad to have the venerable old man of God visit our town and church. He is an excellent preacher of the old school. A faithful, good man, and we all felt in love with him, and hope to have him here again next year. We had 12 conversions to the church—3 by letter, 8 by baptism.

On October 22, Hon. John Temple Graves, of Georgia, the "Gospel Grady," delivered a timely and brilliant lecture in Montgomery on "The Reign of the Demagogue." It was the first of a series of kindred attractions secured to our people by Dr. Eager in what is called the "Star Lyceum course." Mr. Graves had a fine audience and was enthusiastically received. It is to be hoped this is an earnest of the way in which the whole course will be received. The other numbers and dates will be given next week.

G. D. Benton, Phenix City: At Ladonia, on the evening of the 25th inst., it was my pleasant task to join in marriage Mr. Wilson Flournoy and Miss Noxie Barnett, both of Russell county.—Bro. J. W. Hamner, of Seale, was called to succeed me at Hatcheduchee.

I have heard that Bro. J. M. Waller, of Columbus, has been granted one Sunday in each month from the First Avenue church, to serve wherever he may find an opening.—The church at Hyram, on last conference day, granted license to young Bro. Henry Bush, to exercise himself in the Lord's work at his home church, or elsewhere, as he may feel called to do. He is a truly pious and discreet young man.—This time of the year is a time of much anxiety with many country and village pastors. Grace, patience and much holy discretion are needed both by the preachers and the churches.

Mrs. T. A. Hamilton, Birmingham: Miss Willie Kelly spent a few hours in Birmingham en route to Louisville, where she met a number of the ladies at a missionary tea, given by the sisters of the South-side church. It was a pleasure to meet this consecrated young woman, and it will be an inspiration to the workers at home to have seen her "face to face." In a note received from her, from Louisville, she bids us thank all who have taken interest in her welfare and comfort, and bids us pray for her that she might be useful in her far off home. We are her debtors, dearly beloved, for she is our substitute in a foreign land.

J. H. Riffe, pastor, Monroeville: On the 21st of October we closed a twelve days meeting with the Baptist church at Monroeville, which resulted in a mighty revival in the church and the addition of 19 to her fellowship, 13 by experience and 6 by baptism. Eld. E. W. Coskey, of Citra, Fla., formerly of Kentucky, was with us nine days and preached the grand old story of the Cross with such earnestness, ability and effectiveness. Bro. C. was well known to the writer and much loved from our long and intimate association in Kentucky, and his visit and preaching were truly an occasion of much joy to myself and wife. He also took a strong hold on our good people and will long live in their memory.

A. J. Noblett, Wills: On October 19th a presbytery met at the Harris school house for the purpose of organizing a church. A sermon was delivered by S. C. Richards, missionary of the Cherokee Association; Rev. J. G. Denton was elected moderator; the examination under the articles of faith was conducted by Rev. J. L. Pace; prayer by J. T. Lankford; the charge was delivered by E. P. Burroughs. J. J. Lankford was elected pastor. A collection was taken for missions the first conference held by the pastor, amounting to more than one dollar per male member. Bro. Lankford is a missionary of the deepest dye, and says he is going to start right and then it won't be so hard to keep right.—Bro. Richards is to organize another church on the 26th at one of his mission stations. He is a man of power in the destitute regions of our association, a position which only tends to strengthen him.

W. N. Huckabee, Camden: On last Saturday the church at Mt. Hope, which has been an independent church, and which has let its house nearly rot down, held a very important conference. About enough money was raised to repair the church, a committee appointed to revise the church roll and other things looking to the church's progress. On Sunday I baptized five in a newly repaired pool and took up a collection for foreign missions. Bro. Blackwelder assisted me in a meeting of three days at this church in September, which resulted in great good. There is still one awaiting baptism. This is an inviting field. There are more young people in this community in proportion to the population than any neighborhood I ever visited. The state board of missions would do well to take this church under its wings. With proper management it will develop into a strong church. May God bless the community.

W. R. Whately, Alexander City: Bro. H. R. Schram preached a sermon for us at Philadelphia Saturday preceding third Sunday in October. It is with great pleasure that I can say for Bro. Schram that he is an earnest, faithful servant of his Master. He has resigned his pastorate at Phenix City, and is now at Alexander City, where he is a church pastor wanting a good consecrated pastor would do well to get him.—Old Bro. Walker Johnson and his wife were with us. He is almost blind, and reads the Bible only from memory. He stood and read grandly through 1 Cor. 13th chapter, and 1 Peter 5th chapter. He and his wife are members of the church.—We had a delightful service all Sunday. The good Lord was with us in the fullness of his grace and power.—This church is the modern Philadelphia of Asia addressed in Rev. 3:7-13. This is my text for next service with them.

I preached at 3 p. m. to the colored brethren at Mt. Olive church. The Lord was present with me, and I enjoyed the service with them. I love this work perhaps because Bro. Reed, a Christian to Africa, preached Christ to me into church membership 10th September, 1869, at Fellowship church, S. C.

What Shall We Do?

More than twenty young ministers are now looking to the Board for assistance in securing an education. I hear of others who wish to enter school. It is a pity that any of them will have to wait. What shall the Board do? Shall we tell them nay, or shall we agree to help them and risk the churches to furnish the means? What do the churches and pastors and Sunday-schools and mission societies say? Oh, for some big-hearted churches each to adopt a young preacher! Oh, for some big-hearted Christians who have the means and who will say to the Board, "Accept every young man who comes well approved and wants an education, and we will stand by you, and pay the deficit, if there is any."

W. B. C.

Bear in mind that few people can be just and angry at the same time.

To Superintendents and Teachers.

Dear Brethren: Doubtless you are disappointed in not receiving the Sunday-school literature for November; but the fault lies not at our door—neither are they responsible at headquarters, as the package was mailed on the 19th. Uncle Sam's employees are to blame for delay. The order has been duplicated, and the literature will be mailed at once.

Fraternally,
J. B. COLLIER, Sec.

For the Alabama Baptist.

A Word to the High Church Brethren.

Bro. Speer tries very hard, in your last issue, to misunderstand and misrepresent my meaning, and undoubtedly has succeeded in doing so to himself, if not to others. My meaning was that such phrases as "the Baptist church," "the church of Christ," as used by our high church brethren; have no place in the Scripture, and are not congruous with its teaching about churches. If our brother Whately had rightly understood church polity as taught in the Scriptures and ever held by Baptists, he would not have asked the questions. I would answer all of them in the negative because the major premise common to all of them is false.

To Bro. Speer I beg to say that there is not now, and never has been, and I trust never will be, any such institution as "the Baptist church." The Scriptures not only do not provide for such an institution, but its principle of local congregationalism is against it. There are "Baptist churches," and this language is Scriptural and Baptist. But the language, "the Baptist church," is unscriptural and unbaptistic. The whole controversy is over what is the content of the word "church" as used in the Scriptures. To my mind that exegesis which leads to the high church idea is radically in error, and cannot be maintained.

It is not my purpose to bring the ALABAMA BAPTIST into any controversy nor disturb the course of innocence in Zion which it has marked out for itself. But it might be helpful to clear the atmosphere a little, which is the function of controversy and a work not to be despised. A. J. DICKINSON, Selma.

For the Alabama Baptist.

The Coming Dedication.

Our new church building is about finished. The dedication is set for the first Sunday in November. We occupied it for the first time last Sunday, October 21. At night fully 600 people were present. Mr. H. Asbury Blount and Miss Gene Blackburn were married at the close of the service.

Our arrangement for dedication day is as follows: Superintendent's hour from 9:30 to 10:30, at which a number of visiting superintendents will make talks. At this service the Sunday-school rooms will be formally dedicated. At 11 o'clock Dr. Geo. B. Eager will preach the regular dedicatory sermon. At 3 o'clock—Bro. W. B. Crumpton will hold a service for the children. At 7 o'clock in the evening Dr. W. C. Cleveland, of Columbia, will preach.

You see we are to have a day of feasting. An interesting feature of the evening service will be the baptism of a number of persons (about thirty stand awaiting the ordinance) in the pool, which stands immediately under the pulpit. Would be glad to have ye editor with us. W. M. BURN, Dothan, Oct. 26, '94.

Trip Notes.

Failing to make connection with the train at Opelika for Roanoke, I thereby missed the Carey Association and called by the East Liberty. Bro. Hunter went with me. Considering that I was leaving his bride at home, he was right good company. I have frequently said that there were no batchelor preachers. Remembering Hunter and a few others, I always have to add, "hardly any." I am glad when I hear that one of them gets off; it interferes with my saying, which ought to be true. A batchelor preacher! I have no patience with such a thing.

We found the association in session at Eagle Creek church, nine miles from Dadeville, in hearing of the roaring Tallapoosa. Bro. Bell is the pastor. They have a handsome new building beautifully situated.

It must have been predestinated that Shaffer should be moderator and Bledsoe clerk of this body, for they have long filled these responsible positions to the satisfaction of all the brethren. I had but a little while to remain, but the brethren were kind enough to give me a chance to talk, which I did, to a packed and attentive audience. The hill was covered with people. The East Liberty has been the banner association in the state in liberality. It continues to be liberal, notwithstanding the hard times.

I missed Bro. Burden's tall form; he was with a sick family. And Bro. Smith was away marrying the young folks. And oh! how I did miss Bro. Hood, one of the noblest laymen in the state, who, though a busy lawyer, always found time to attend his association. Death claimed him only a few months back. Bro. Brewer was present as a visitor from the Central Association. He reported that his association, by a rising vote, promised to try to introduce the monthly plan of collecting in all the churches. This is the most cheering news I

have heard for months.

o. Bell, the faithful colporteur, made a fine report.

There are several clerks of associations who might be greatly profited if they would get Bledsoe's minute and imitate it. There are several clerks who make splendid minutes, but I believe that of the East Liberty is the best. The crops in this section are fine. I think East and North Alabama have the best cotton crops I have seen in the state. I heard some farmers talking. All agreed that "something must be done." The most sensible remark I heard was about this: "We must plant half our land in corn and oats, with peace, and change it to cotton the next year. If we will do that, the cotton crop will always be a surplus crop, and we will not have to buy fertilizers." There is sense in that remark, and salvation to the business of the South in the doing of it. If this is not done, ruin is inevitable and it is right upon us.

W. B. C.

ANOTHER TRIP.

A few associations in the state are adopting sensible names. To call an association after a city which may be its chief centre, or a county where most of the churches are located, one can tell instantly what you are talking about; but to call it after a creek, or river, or spring, who can tell where it is? The Calhoun County Association met at Oxford. Capt. Crook, of Jacksonville, whose hosts of good men tried to make the nominee of his party for Governor in 1892, was the old moderator, but not being able to be present through the session, he declined re-election. In a graceful speech he introduced Bro. E. T. Smyth, whom the body elected. In a feeling speech Bro. Smyth told of the early days when the Baptists were a feeble folk in this country, but they are now a mighty host.

Bro. Scott, who has been one of the most useful preachers in this section, preached a good introductory sermon. "As thou hast sent me into the world," etc., was his text.

Thirty-seven churches, twenty-eight ordained preachers and thirty-eight hundred members! How is that for one association? What a host of workers for Christ! What wonders they could do to save the lost world if they were organized! Last year, the minutes show, they gave for missions, education and other benevolences \$2,620. A part of this was for the Centennial.

Oxford is a fine old town, connected by electric cars with Oxanna and Anniston. It has a good wagon trade in spite of the efforts of its young and beautiful sister, Anniston, to attract it away. "When the clouds roll by these three towns will be one large city, no doubt."

The best report I have heard this year on religious literature was by Bro. Smyth. Bro. French, of Talladega, was a visitor, and was appointed to preach the missionary sermon. How rich he did make us all feel. "I'm the child of a King, yes, the child of a king" was running through my mind during the delivery of the sermon. I talked at night to a splendid audience, and they responded with a good collection.

Bro. George Harris has been the pastor at Oxford, preaching three Sundays in the month, for a long while. If somebody could get a grip on him and make him turn loose everything else and give all his time to ministerial work, the denomination would be the gainer by it. Genial, sensible, intellectual, with a good delivery and a big heart, what a power he could be if entirely consecrated to the work of the ministry.

I asked the brethren to talk out about the ALABAMA BAPTIST, and they did. Bro. Nunnally began talking it at the start; he said, "If you don't want to keep on taking it, you had better not begin to read it; your wife won't let you drop it." Bro. Kelly said: "I began taking it when the price was \$2; it is now \$1.50, and I take it if it went down to fifty cents. Yes, I'd take it if I had to sell a part of my fishing tackle." Brethren Griffin and Harris and others also made speeches on the same line.

It is known to many that Captain Crook is a fine farmer. He made this speech to some brethren in my hearing: "I have been thinking seriously about quitting farming, but now I see as never before that it is the foundation of everything else, and I am going at it more than ever." There is something for the farmers to think about. It is the remark of one who is a statesman as well as a farmer. In the face of a statement like that, men who are engaged in the noisiest pursuit of all ought to be ashamed of themselves for crying it down, and our young men ought to blush for turning their backs upon the farms.

The Calhoun is a noble body of Baptists, and Captain Crook says we will hear from it in our state work after a little.

W. B. C.

For the Alabama Baptist.

Explanation Needed.

While the politicians are explaining, it might be well for Messrs. Clarke, Cobb, Denson, Oates, Wheeler and others to explain why they voted to appropriate nearly four hundred thousand dollars of public money to the support of Roman Catholic schools. These gentlemen who misrepresent their constituencies, may yet find out that this country is not ready for a union of church and state.

Mobile. J. J. TAYLOR.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

THE official reports show that no baking powder received an award over the Royal at the Chicago World's Fair.

The judge of awards on baking powder writes that the claim by another company to have received the highest award is false; that no such award was given to it.

The Royal Baking Powder is the purest and strongest baking powder made, and has received the highest award at every fair, wherever exhibited in competition with others.

ROYAL BAKING POWDER CO., INC. NEW YORK

For the Alabama Baptist.

"A Very Intelligent German."

The 7th of the series of Dr. Riley's European letters—the only one I have seen—is written in his usual readable style. In this he notices an interview with a very intelligent German who merchandises in Shanghai, as to the prospect of success in evangelizing China. He tells Dr. Riley that "China can never be truly converted to Christianity." The question arises here, What constitutes the true conversion of a nation to Christianity? When answered according to an approximate standard of truth it must be confessed that history has not as yet recorded an instance in national life of which this can be predicated. Certainly the Federal land fails to round out a consistent picture of a Christian nation.

The United States has made her real conform to correct Christian ideals more fully perhaps than any other country, and yet there is enough practical heathenism existent here to drown the continent in perdition. Of course it is not hard to grasp the German's meaning. He is talking about China's adoption of what is called Christian civilization. But the building of sparsely attended churches, in connection with such a march of industrial and scientific progress as is readily alone under the aegis of Christian influence, does not make a nation truly Christian. This only

ELECTROPOISE!

SPECIAL OFFER?
The success of the Electropoise in curing disease of almost every form, and many patients apparently beyond recovery, has caused a wide and growing demand for the "little doctor." Tumors, abscesses, scrofula, cancer, paralysis, chronic and acute rheumatism and neuralgia, many cases of female troubles, some cases of total and partial blindness, kidney and bladder ailments have been cured in such a short while as to border on the miraculous. The treatment is simple and effective. Write for terms of rental and sale and special reasons why you should get one this month; also letters from well-known people, testifying to its curative merit.

COMMENTS

Of some of Those Who Have Been Cured or Greatly Relieved by Using the Electropoise.

ALABAMIAN:
Capt. T. H. Hobart, conductor on the Louisville & Nashville Railroad, Decatur, Ala., used it on his baby for nervousness and indigestion, the doctor having said the child could never be cured. After the use of the Electropoise he began to improve, and, after two weeks use of it, he is entirely recovered.

B. F. Land, Dothan, used it for paralysis and has been wonderfully improved in every way, says: "I fully believe that the Electropoise is all in all to the sick, and will do all that is claimed for it."

George S. Ventrone, Mobile: "The Electropoise has been of great value to me, curing me of a distressing case of hay fever of two years' standing, and my entire household as it is a prompt cure for colds, fever, sore throat and violent pain."

Joseph Williams, Stevenson: "The Electropoise has entirely cured my rheumatism, and my general health is much improved."

Rev. S. J. Knowles, Headland: "The value of the Electropoise is inestimable."

I am much pleased with my experience with the Electropoise and believe it in advance of any known remedy for the restoration of the normal condition of the system, and it has been proven so practically as well as theoretically.—Dr. J. W. Clarke, Augusta, Ky.

Consultation and advice free. Write to J. W. Clark, 1911 First Ave., St. Louis, Mo.

proves either that there are genuine Christians in the land, and that the brain and brawn of others are better directed than before in consequence of the stimulus they afford; or, that like Japan, for instance, a nation with a wise imitiveness, deems it senseless to go to mill with a stone in the end of the bag and the grist in the other, when other nations are seen going along the road with no stone in the bag at all. It is not too much to say that this side of the millennium one shall not see a nation "truly converted to Christianity."

Another question arises: Is the "very intelligent German" in position to express an opinion on the subject in hand—either as a merchant or a man? I regard myself in position to answer emphatically, no.

To begin with, his point of view puts him at a disadvantage. By his own confession he is not a Christian and can have but a meager idea of what Christianity is, especially in connection with the intricate problems the conversion of China presents. However honest he may be, he is not to be an investigator and interpreter of Chinese Christianity, he can, from the nature of the case, like the partially healed man, only "see men as trees walking." But from the cautiously turned expression, "Even granting that Christianity is all that is claimed for it," our German (whose intelligence is full and running over on mission questions) is likely more than a mere unbeliever—he is more likely a disbeliever in things Christian. He is probably not merely an indifferent, but an antagonistic onlooker, who finds it easier to sneer at success claimed than to applaud good done. Let us, however, hope it is otherwise. Moreover, he is not where he can know what is done by missionaries. He sits in his mercantile establishment and Chinese men of means come to him to trade tea, raw silk, firecrackers, etc., of native commodities, either for cash or in exchange for cotton goods, pig lead and other foreign products. They sit together for a while and sip tea and smoke tobacco and talk—talking that is done by missionaries. He sits in his mercantile establishment and Chinese men of means come to him to trade tea, raw silk, firecrackers, etc., of native commodities, either for cash or in exchange for cotton goods, pig lead and other foreign products. They sit together for a while and sip tea and smoke tobacco and talk—talking that is done by missionaries.

He is also manifestly ignorant that the effort put forth for China's conversion is evidently short of the demands of the case. Think of one preacher to a million and a half of people! Things go to pieces in churches and communities in America very soon when, for any reason, the influence of a Christian pulpit is withdrawn even for a few months. We should not be surprised that ignorant as he is of divine things, his standard of result measures success alone by the number of church members gathered. In a closing lecture to his students in the course of Pastoral Theology, the late Dr. Wm. Williams was accustomed to discuss the "Encouragements and discouragements of pastoral work."

In one of his ringing sentences he said: "Whatever your discouragements, brethren, remember that the unseen results of your ministry are largely in excess of the seen." While in Canton, conversing with Dr. A. P. Happer, a veteran Presbyterian missionary at that time of thirty years standing, I said to him: "The work to us young missionaries seems slow. What can you say, Doctor, as to progress during your experience on the field?" He replied: "When I look at China as I saw it at first, and turn and look at it as it is now, I can only lift up my hands and exclaim, 'What hath God wrought!'"

He commented upon the folly of attempting to tabulate results. And the editor of the ALABAMA BAPTIST would be at sea, in a waterlogged craft, were he to set about to print to results of even a single Sabbath's work at the capital of the state.

Of course, we do not expect our intelligent German to know that the number of converts alone cannot be taken as a measure of the results to the United States. But when he attacks the sincerity of Chinese converts in general as being Christians in name only to get the foreigners' leaves and titles, he is simply talking what our secular papers are pleased to call "rot," and his attitude deserves to be thrown, with other garbage, into the trash pile for the scavenger cart. Mistakes have been made by missionaries, and unworthy Chinese have come into mission churches. But this is one of the things under the sun that is far from being new. Even here and there—as much here as there—even though the "here" be represented by the Fatherland, God save China from the empty formalism that passes for Christianity and that carries Germany to-day.

Our German says the Chinese have "little or no confidence in foreigners, especially in Americans," and for this reason will not receive their message. It must be confessed there is some truth in this. There must be cause for this want of confidence, if it exists, among us, should a people as the Chinese. I must confess that if I were a Christian, I should feel very much as he does, should foreigners. Flirting Jesuits, unscrupulous impostors, and the loss of territory, along with many such miserable (1)

merchant. So the latter is shut up, in the main, to the narrow chance of seeing Christianity in China as he passes in his Sedan chair some weary missionary going to or returning from his work, or as his eye falls upon a Christian chapel into which and out of which the natives pour.

Again, he makes the mistake too often made, even by those who ought to know better, that because the work is apparently slow it is a failure. It should be remembered that nature's most enduring structures are of slow growth. She thinks nothing of spending a hundred years in developing a single tree. Then, too, large bodies move slowly. The civilization of a multitudinous people, which crystallized centuries ago and has successfully resisted innovations upon the established order all along the nation's track, must be slow to change, and plenty of it, to consent to recognize a mightier than itself.

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measures, constitute a barrier to foreign contact, not altogether restrictive of a dovetailed spirit. And as for the class to which "the intelligent German" who merchandises in Shanghai belongs, it constitutes, with other foreigners outside the mission circle, the most serious obstacle to the advancement of Christianity in China. The shrewdness and astuteness of their debaucheries is a source of open-mouthed wonder to natives, and of profound humiliation to the man of God into whose teeth, while he is preaching, these things are flung by those he is trying to lead to Christ.

As to business methods, while admitting the existence of honorable foreign business houses, the Chinese have reason to remember the foreign merchant for his shady transactions. Take, for instance, the single article of tea. The old Hong merchants of Canton made their word as good as their bond. They were a high toned, honorable set of men who sold Opium when they said it was Opium. It was left to the man with the white face, fresh from the fair fields of Christendom (!) to teach him the profits of adulteration. I could not well say less than I have said. I would like to say more. I am glad Dr. Riley reported the conversation given. It may lead to investigation, and a better understanding on the part of the doubting Thomases of true Christians. N. B. Williams, Birmingham, Ala.

For the Alabama Baptist. About Reforms.

About one month ago we were delighted to read Bro. Dickinson's sermon on fair elections, in which he pointed out our king and the scriptural reasons why we should honor him. This week we read his most excellent paper on the subject of the authority of rulers and the duties of citizens. In this paper he teaches us many duties that are unquestionably due both from citizen to ruler and from ruler to citizen. Here, and in connection with this, I think it not improper to say something on the line of modern reformation, or how to reform.

Our country has had to endure many so-called reformations. We have been subjected to strikes, which were said by their leaders to be for the right of the laborer. Our state and our United States have been subject to much political strife and confusion, each division claiming to be for the right. If we consult these men, we shall find that Mr. Coxe, Mr. Debs or any other leader of these reformations will claim Christ as his leader. I must confess these leaders of crime as those who revolt against government and law. The fact is that Christ does not reform a civil government in this way. If there is fraud and wrong being practiced, we must first seek to remove the cause, then we may safely expect a reformation. Men practice right in their dealings with others according as they are pure in heart. I would say to the Christian people of the land, let us put forth as much thought and time and money trying to induce men to become Christians as we have done in these political reformations. In so doing we will have the full approval of the God we claim to serve, and will soon reach a better state of affairs in government. If we would have men to use the ballot fairly, our rulers to rightly look after the enforcement of law and our good, and if we expect the people to pay due reverence to our laws, we must first seek to implant within the heart of the people the religion of the Lord Jesus Christ. When we can get men full of the love of God, they will practice right in all their connections with government.

They will cast their votes for men who have proved themselves God-fearing and God-serving men. They will be obedient to all the requirements of law, and will hold up the rulers in their words and in their prayers. When we have rulers whose hearts are full of the grace of God, they will perform every duty humbly, and will do right as far as they know how.

Let us try to implant this religion in every heart, then we can be assured of peace and prosperity. At all hazards let us try to remove the cause, which is sin, before trying to remove the effect.

East Lake, J. B. Tinsley. [Our correspondent's suggestion that the leaders of so-called reformations should be made to understand that the cause of the chief among them distinctly reject him as divine.—Eds.]

AFFLICTIONS.—If we want to know what clouds of affliction mean and what they are sent for, we must not fear away from them in flight with closed eyes and bandaged eyes. Fleeing from the cloud is fleeing from the divine. Jesus that is behind the cloud. In one of the German picture galleries is a painting called "Cloudland," it hangs at the end of a long gallery, and at first sight it looks like a huge, repulsive dump of confused colors, without form or comeliness. As you walk towards it, the picture begins to take shape. It proves to be a mass of exquisite little cherub faces, like those at the head of the woman in Raphael's "Madonna and Child." If you come close to the picture you see only an insupportable company of little angels and cherubs. How often the soul that is frightened by trials, sees nothing but a confused and repulsive mass of broken experiences and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of angels of mercy.—Rev. F. L. Caplan, D. D.

For the Alabama Baptist.

To the Pastors of the Baptist Churches of Alabama.

Dear Brethren: We see in every issue of the Foreign Mission Journal and also in our other religious papers, appeals for means to liquidate the debt incurred by the Alabama Mission Board in sending out missionaries and supporting them on the field. As we read these appeals, our hearts are made sad, for we know that the existence of this debt means the postponement of reinforcements which are so necessary to the success of the work. Now brethren, is it not possible that your churches can do more in the future for the cause of foreign missions than they have done in the past? We know that many have been faithful in giving to missions, but more must be done if we would hold our own.

The missionary on the field relies on the people at home cannot, the need of a sufficient number of workers at each station to carry on the work successfully. Hence, we feel impressed to make this urgent appeal to you to do all in your power to arouse your people to make every effort to cancel this debt at once. We are confident that if this matter can be rightly brought before the Lord's people that they will not only stand a much longer time, but will also be able to do so.

A number have applied to our board to be sent to foreign fields. God has called them to go and the work needs them, but how can they go except they be sent? Brethren, it is here that this matter rests largely with you. Cannot each pastor in this state so arouse his church that they will get to work to help pay off the debt, raise the funds to send out the new missionaries and support one or more missionaries on the field? Some churches are not able to do the last, i. e. support a missionary; but may not two or more such churches unite in supporting one; and the wealthier churches each support one or more?

God promises to bless his people under certain conditions. What are those conditions? "Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Such a blessing as God here promises, you need in the home land and we need in the field. But the only way to get it is to bring "the whole tithe into the storehouse" of the Lord. Dare we withhold from God his own? Brethren, we beseech you to give this matter earnest prayer and act upon it at once. We cannot afford to go backward—it is impossible to stand still.

Yours in the work, CHINKIANG BAP. MISSION, Chinkiang, China, Aug. 28, '94.

"TOTE" NOT AN AFRICAN WORD.—In nothing is the student of American folk-lore so liable to error as in assigning geographical limits to a word or phrase. The English local dialects were pretty thoroughly mixed. One gained a little more dominance in one place, another in another, but a stray provincial term is prone to turn up in places the most unexpected.

"Tote" has long been regarded as a word of African origin, confined to certain regions where negroes abound. A few years ago Mr. C. A. Stephens, in a story mentioned an "old-tote road" in Maine. I wrote to inquire, and he told me that certain old portage roads, now abandoned, bore that name. I find the word used in a "Remonstrance" from the people in Gloucester county, Virginia, preserved in the Public Record Office in London. This paper bears date 1677, when there were four times as many white bond servants as negroes in Virginia. "Tote" appears to have been a well-understood English word in the seventeenth century. It meant then, as now, to bear. Burlesque writers who represent a negro as "toting a horse to water" betray their ignorance. In Virginia English, the negro "carries" the horse to water by making the horse "tote" him.—Edward Eggleston's "Folk-Speech in America," in the October Century.

A Greek priest recently died in Thessalonica, Greece, who was one hundred and eighty years old and had a question. His bearing and sight had never failed him, and he never used glasses. He was a priest for 99 years. When he was 17 years old he applied for treatment for some disorder to the chief physician of the Greek army, and told the doctor he had never had medical attention before.

The bust of Miss Frances E. Willard has been ordered for the library of the Southwest College, at Winfield, Kansas, the college having named its ladies' hall in her honor.

Women and Women only

Can I obtain a patent for a new invention? I have a new idea for a machine, and I want to know if I can get a patent for it. I have a new idea for a machine, and I want to know if I can get a patent for it. I have a new idea for a machine, and I want to know if I can get a patent for it.

BYRAN BREAD.—A woman this day in Syria tells, in a letter printed in the Union Signal, how the women about Mt. Lebanon make and cook bread:

Shall I tell you about the markool bread? It is a flat, thin bread; looks like a leather apron, and is baked in a tushour in a hole dug in the ground about the size of a barrel and a jar without a bottom sunk in it.

The dough is kneaded up with warm water and leaven, and when the whole is leavened, is made over into balls the size of an orange and all put into a big pottery pan with lots of flour between. Then the tushour is heated with dry weeds and sticks and coarse grass, till the jar is very hot.

It takes two women to bake; they both sit on the ground at the top of the tushour. One takes a ball of dough and pulls it and spits it till it is about as big as a dinner plate, then the baker woman takes it on a big cushion and pulls it and spits it till it is as large as the cushion, then she lowers it into the hot jar. The jar will hold three of these thin cakes.

Some doctors say that the best tonic for nerves, especially for nervous children, is to dip the feet in cold water up to the knees and rub them thoroughly. It will be found very efficacious when children are wakeful at night. We should think it would be of great advantage to older folk when their nerves make them restless at night.



IT'S A QUEER WOMAN—who cannot understand the benefit to be derived from the use of Dr. Pierce's Favorite Prescription. Did you ever see a sickly woman with bright eyes, clear skin, and rosy cheeks? Or a healthy one without them? A woman can live in full health, do more work, have more pleasure, amount to more, by taking the "Prescription." When the bodily functions are not regular the woman is delicate.

As a support for nervous, exhausted, overworked, women, it's an invigorating tonic, a soothing and strengthening nerve; besides, it lessens pain. It's the only remedy for woman's chronic weakness and irregularities that's guaranteed to benefit or cure, or the money paid for it refunded.

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Or Holman's Self-Pronouncing Teacher's Bible, Persian Seal, Divinity College, Silk-bound, leather-lined, round corners, gilt edge, Minion type, equal to, if not superior, to the Oxford, with all the helps. Price, post-paid, \$5.50. This splendid Bible and the paper, for one year, at the price of the Bible alone (\$5.50).

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REMEMBER there are hundreds of brands of White Lead (so called) on the market that are not White Lead, composed largely of Barytes and other materials. But the number of brands of genuine

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If you want colored paint, that any of the above strictly pure leads with National Lead Co.'s Pure White Lead Tinting Colors, a pound of color to 25 pounds of lead. The best materials sell these, the best painting use them. A good many thousand dollars have been saved property-owners by having our book on painting and colorizing. Send at a postal card and get both free.

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Plant System, Alabama Midland R'y.

SCHEDULE IN EFFECT AUGUST 27, 1894.

Going West—Read Up.				Going East—Read Down.			
No. 25.	No. 5.	No. 35.	STATIONS.	No. 78.	No. 6.	No. 26.	
11 00 am	4 40 pm	8 55 pm	Ar. Montgomery.	7 18 am	8 30 am	3 40 pm	
9 55 am	3 35 pm	8 18 pm	Ar. Sprague Junction.	7 54 am	9 35 am	4 45 pm	
6 30 am			Lv. Lurven.			8 15 pm	
7 45 am	4 40 pm	7 16 pm	Ar. Troy.	8 57 am	11 40 am	4 45 pm	
6 50 am	12 45 pm	6 45 pm	Ar. Brundage.	9 35 am	12 45 pm	7 30 pm	
6 12 am	12 05 pm	6 24 pm	Ar. Ariosto.	9 50 am	1 30 pm	8 55 pm	
5 35 am	11 30 am	6 03 pm	Ar. Oark.	10 12 am	1 53 pm	9 25 pm	
4 30 am	10 20 am	5 30 pm	Ar. Pinckard.	10 20 am	2 55 pm	10 30 pm	
			Lv. Pinckard.	10 55 am			
			Ar. Abbeville Junction.	11 07 am	3 40 pm		
			Lv. Abbeville.			2 15 pm	
			Ar. Dothan.	11 20 am	4 07 pm		
			Lv. Dothan.	11 57 am	5 05 pm		
			Ar. Alaga.	12 02 pm	5 10 pm		
			Lv. Bainbridge.	1 00 pm	6 45 pm		
			Ar. Thomasville.	2 10 pm	9 00 pm		
			Lv. Thomasville.	2 30 pm	9 30 pm		
			Ar. Dupont.	4 44 pm	1 05 am		
			Lv. Gainsville.		3 30 am		
			Ar. Waycross.	5 50 pm	2 45 am		
			Lv. Jacksonville.	6 40 pm	3 50 am		
			Ar. Savannah.	9 35 pm	7 00 am		
			Lv. Brunswick.		7 50 am		
			Ar. Charleston.	3 15 am	12 50 pm		
			Lv. Florence.	7 10 am	7 05 pm		
			Ar. Wilmington.	11 10 am			
			Lv. Richmond.	6 43 pm	3 40 am		
			Ar. Washington.	11 10 pm	7 00 am		
			Lv. Baltimore.	12 45 am	8 50 am		
			Ar. Philadelphia.	1 45 am	10 45 am		
			Lv. New York.	6 55 am	1 25 pm		

Not. 35 and 78 carry Pullman Buffet sleeping cars between Jacksonville and Charleston 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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THE GREAT THROUGHFARE, East and West. GEORGIA, ALABAMA AND MISSISSIPPI. Condensed Schedule Effective May 15, 1894.

Westbound.	Ar. Daily.	Ar. Daily.	Ar. Daily.
Ar. Atlanta.	6 00 am	4 10 pm	8 15 pm
Ar. Macon.	7 00 am	5 10 pm	9 15 pm
Ar. Savannah.	8 00 am	6 10 pm	10 15 pm
Ar. Jacksonville.	9 00 am	7 10 pm	11 15 pm
Ar. Orlando.	10 00 am	8 10 pm	12 15 pm
Ar. Tampa.	11 00 am	9 10 pm	1 15 am
Ar. St. Petersburg.	12 00 am	10 10 pm	2 15 am
Ar. Clearwater.	1 00 am	11 10 pm	3 15 am
Ar. Dunedin.	2 00 am	12 10 pm	4 15 am
Ar. St. Petersburg.	3 00 am	1 10 am	5